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

CHICAGO, ILLINOIS, SATURDAY, JAN. 27, 1900.

#### Spiritualism the Daylight.

A Lecture Delivered by Mr. John W. Ring, of Qalveston.

of spiritual growth has already reached and a very large majority of the men of into the moontime and that this, the the present day do not only not belong close of the 19th century, presents to us to the church, but ignore it," so it is the zenith of spiritual thought and un-

Again when we think of the daylight, light, and then we see morning reversed. Then, we see evening appear. We feel the quiet shades of twilight falling all about us. We see those beaumore somber bues as if it were to express to us the fatigue and the condition

So we know that the time is coming when spiritual thought will again go down. We have however at least enit is not premature to prophesy that betain great heights. We have seen or at least it is revealed to us Spiritualists, man, but does its part there. Paul when those mighty pyramids of Egypt said, "If one of the brethren is sick, spoke in mightier language than they call in the elders of the church, let them would be mysterious secrets. We know that beneath the rolling turbulent waves of the Atlantic ocean, there lies

there is no comparison. that it is evolving into a higher express-

that Spiritualism is indeed the daylight: that it stands as it were on a high other phase. mountain top of spiritual peace, and extending itself far to the east shakes hands with the first touch of the long gray arm of morning; it falls tenderly into that strong and mighty arm and kisses the first rosy tints of the day; and again we know that Spiritualism turns to the west and tenderly embraces the falling shades of twilight, and is the last to touch the lips of day Jehovah where, when you enter in you as she ceases to be. This means that out of the mystic past, out of all the crumbling creeds and dogmas that have tag or placard which will say, "The existed; from all the sects that have arisen from religious dispute, there has flowed the vein of Spiritualism—Spiritualism is synonymous with "Light," ualism is synonymous with "Light," "Love" and "Truth" and out of all the religious hampering and inconsistencies there has grown this spirit of toleration, there has lived and grown and now ex As we read of these religions we see

posts are piles of fagots where the marus as the gray streaks of morning be-smeared with human blood; and yet praising anything which we cannot out of these gray streaks all besmeared hear, see, feel, taste nor smell. and discolored, there has come the rosy | So Spiritualism in its daylight seeks tint of the daylight-Spiritualism. As or in the holy books or bibles. Knowism as the daylight indeed.

This immediately presents to us a itualism does not deny. Spiritualism wide scope of possible discussion and simply offers toleration to all things. illustration. It immediately brings be- It says, if you choose to be this or that fore our minds an object lesson. As we or the other, go thou in that way; but see the lengthening arms of morning we uphold the principles of justice tosee the lengthennselves forth in their ward every-one and because you choose stretching themselves forth in their to go in a certain direction, do not try first streaks of morning light, it reminds to force your fellow-men in the same us of the great power which is there footsteps. There has never been any manifest. It impresses us with what toleration in the expressions of religstupendous forces must be in action to ion, indeed it has been bondage; it has bring before our vision this beautiful been "binding back" and so far has it sight. Those mighty gray arms extended as if to embrace the sleeping world nauseating to thinking people, until to in a tender embrace and fold it to her day we notice that it has become necesbreast caressingly—morning appears; in but a moment there comes the rosy, that a moment there comes the rosy, that of her face, and there is manifest the sun are seen; and there is manifest the powers that be; it reminds us in meta-powers that be; it reminds us in meta-powers the great the state of the second and the se phor of the great action of the religious question of "Wait a minute and I'll be world reaching toward spiritual under- there." No longer the church stands tanding.

We know that the human soul has my altar," but it says, "Come and bow at my altar," but it says, "What will suit constantly reached out and striven to you best and we will try and meet you." know more of spiritual attainments; we The things which were but a few know that surely the morning has years ago considered mortal sins are to-passed, that the gray streaks of spirit day all right. If you have noticed your ual knowledge have already broadened city papers you will see that one of the into the illuminating glory of noon-time, first churches in this city has begun to and we possess the beauty of spiritual pray for young men and they frankly understanding. We know as Spiritual state the reason. "There is a dearth of ists and as thinkers, that the morning young men studying for the ministry,

necessary to do some "praying."
What does this mean? It means that the gray streaks of morning have been the noon hour has passed, the afternoon kissed by the rosy lips of the illuminat-sun lengthened into the shades of twi- ing sun of truth, and the daylight of Spiritualism has disclosed that needed reformation. It means, friends, that in this day and age, in the brilllancy of spiritual day-light, as Spirittiful tints again blending, touched with ualism presents itself, we can no longer bury ourselves in mystery, tainted faith nor belief, but that we must strengthen produced by the exertion of the long our belief with knowledge; that we must continue our investigations along know for a certainty that the ego is an individualized entity. It means that in tered into the afternoon of the day, and this daylight of Spiritualism we are already beginning to prepare ourselves the twilight of spiritual unfoldment will be upon our posterity. We have seen with the fear of punishment, but that great nations arise in their majesty. we live because life is sweet; because We have seen their spiritual growth at- "Life is the gift of God and is divine." Spiritualism reaches past the physical

speak to-day, and we know that hidden from the hasty gaze of the curious day we have M. D. elders—altogether those youts held congreled what it is quite those vaults hold concealed what to us different elders from what it is quite probable Paul meant. speak to the Doctors of Divinity as to the power of the Lord to heal, they tell the fair continent Atlantis, and to the us that He has turned that part of his west where our Pacific ocean rolls its business over to the doctors of medicine mighty waves, there lies another continent, and that they are proficient; but they nent, and that the majesty of their understanding and the height of their spiritual unfoldment so far excels ours that where our magnetic healers and psy How do we know these things? Be chic healers pursue the practice of lay cause we have the same evidences of ling their hands upon the sick and cur their having existed that we have of ling them, the M. Ds. and the D. Ds our existence to-day. As we study the have combined their forces to establish formation of this world we know that laws which will not only interfere with It was not six days in its creation, nor this practice but will remove the privhas it stood only 6,000 years; but that ilege. This same spirit of intolerance it was ages in its formation and that has existed ever since the first gray It has stood millions of years. We know streaks of morning presented them-that continents have arisen here and selves; the same spirit of suppression, there, that they have produced their the same desire to put some one down flowering kingdoms; that they have attained a great height of spiritual un- retard the growth of soul or expression foldment, and of practically applied of spirit. Living in this daylight of strength and mental force; and again Spiritualism we know that it is as much that they have gone into the peaceful of a spiritual gift to be endowed with repose of the past, and in their stead the power of placing your hands on the there are other kingdoms, other conti- sick and relieving them and curing nents and other races of people. We them, as it is to be gifted with any othknow that this great wheel of evolution er spiritual gift. When Paul in his letis moving itself as regular as does the ter to the Corinthians enumerated spirmorning and even-tide come and go; we itual gifts you will find among the very know that there is a great law of first of them mentioned the gift of heal "Justice" inherent in every atom of this ing. It has been ignored, it has been universe, and as it works this way or put down, but Modern Spiritualism cries, "Hold, friend," enter in and take a seat in our temple, for we will stand Knowing these things we know, too, to protect this phase of mediumship with the same determination as any

Spiritualism goes another step and says with its rosy tints of morning light and sunshine, we can illuminate the mentality of the human family. We can bring a sweet savor unto the Lord. Did it ever occur to you in the daylight of Spiritualism the Lord is in His holy temple all day? You know there are certain places for worship of tag or placard which will say, "The Lord is in His Holy temple, let all keep silence before Him." It is a reminder that the Lord is there. In this broad daylight and sunshine of Spiritualism the beautiful starry dome above our heads and the grass beneath our feet are the ceiling and carpet to the Lord's temple, and whether we are walking in ists the principles of justice-of justice the pursuit of our business affairs or not only to our fellow-man but to our with soul-trembling ecstasy of religious devotion, we are in the presence of the Lord; and He never intended one of that her history has been written with His children to keep still. So we believe that in our life we can bring a sweet savor to the Lord, by helping our feltyr has burned by the church's persecution. No one can deny this. It is an instruction in the first which dare not be defined. We find bloody tracks, burning fagot, and seething wrack wherever we by taking excellent care of ourselves, have found religion. It has appeared to and then looking to our neighbors' wel-

to throw all the brightness and all the Spiritualists we believe that everything is alive; that every human soul is an expression of God's love; that Truth is true wherever found, whether it is in a Man is a trio being, body, soul and pamphlet carelessly kicked at our feet spirit or body, mind and spirit. Then we know that the great problem of susing these things we recognize Spiritual- taining man and the human ego is by developing the spirit. We know that Spiritualism does not condemn, Spir- the body and spirit are two mighty

man soul upon which we are to operate, it is the human mentality which is to be developed. In order to properly develop this ego or soul we must first make clean the temple for its indwelling, we must first purify the body. This temple of flesh, this mass of clay was builded expressly for the indwelling of our spiritual father in the form of a human soul, and the daylight of Spiritualism casts a bright ray of illumination and understanding on the expression of Jesus when under the influence of the Christ principle he said, "Go nto all the world and preach the gospel, and lo, I am with you always." It was not the man Jesus that spoke, it was the overshadowing Christ principle that said "I am with you." It is that principle of love, that illumination of life, which makes us the human beings that we are; but the man Jesus is attending to the man Jesus exactly as we will all have to. Spiritualism very practically and

very sensibly says to every one of earth's children, cleanse the body, purify the temple, make it clean and pure that the human soul may have a prop-er place for its abode. When this has been accomplished the man Jesus under the influence of the Christ principle again said, "Seek first the kingdom of heaven and all these things will be added" and people have gone through this life singing, "The Sweet Bye and Bye" and have tried to believe the things which no sane man can, that they may be gloriously rewarded with the kingdom of heaven hereafter. He told them that "the kingdom of heaven is within," and to seek "first" the kingdom of heaven. Now you will acknowledge, friends, with us that the majority of people are living with the expectation of having heaven at some future time, when the very man they are trying to follow told them to seek that kingdom first and told them, "the kingdom of heaven is within." "Heaven" means harmony, peace, a condition of contentment, something which the human soul can attain here by seeking the unfoldment of the human soul-spiritual

strength and energy.
Did you ever think that this atmosphere which we are breathing is full of trees, flowers and human beings that are not yet made? Lying beneath our feet, within the breast of old mother earth, and in this atmosphere which surrounds us, are the materials forces necessary to make an oak, a tiny flower or a man. They simply need development; they need to be properly brought together and when in proper proportions it will be a man, or a tree or some different expression of life. So may we thrown open the doors of our soul and let this illumination-this daylight of Spiritualism-come into our hearts and our homes. Let us honestly study the necessary conditions and comply with them that we may live in the beauty of Spiritualism the Day-

#### DEATH BEAUTIFUL.

As Taught by the Philosophy of Spiritualism.

Dying to mortals is much what hatching is to birds. Unhatched birds grow, but their shells do not grow. Growing within as the unhatched bird does, it feels, after a time, cramped; and becoming uneasy and restless, from the environments, it struggles and breaks through the shell, preparatory to soaring away into the gardens and groves that gladden the hillsides. 'The shell died; the bird lived. It is beautiful to

"When my mortal work is done, when my physical life is ending, let there be no sniveling, nor anxious fussing about my bedside. Let not a tear be shed. Why should any weep when I am on the wing upward? Let there be music and flowers and thoughts of happier reunions in the blessed beyond."-Extracts from a lecture by Dr. J. M. Peebles, as published in The gressive Thinker of Dec. 10, 1898. There are many, many things appear

ing in The Progressive Thinker that will bear reprinting many times, and re-reading many more times. I carefully lay aside my Thinkers, both for re-perusal, and to give or send away to friends, who may be craving such spiritual pabulum as is here found, knowing it cannot fail to do them good.

Dr. Peebles says and writes many good and inspiring things, but I have seen nothing for a long time from him so beautiful and so true to nature as the above, and I know the reading of them again, after the lapse of a year, cannot fall to bring happiness to many readers, and this is, in part, my motive in thus reproducing them.

Another renson is to call attention to the gloomy view of death so commonly entertained. Were we but true to nature, had learned from her open book. instead of listening to the infernal superstition of the old theologies, by an interested priesthood, who sought - to a burning and everlasting hell order to secure fat fees from their ignorant dupes, to be saved therefrom, through them, we would have escaped this terrible nightmare of the ages, and would be to-day far in advance of our present condition.

Not until the beautiful philosophy of Spiritualism demonstrated a life beof nature, could this terrible incubus be removed and death not only shorn of all terrors, but be welcomed as our best friend. Washington, D. C.

Praise, like gold and diamonds, owes its value only to its scarcity. It becomes cheap as it becomes rulgar, and will no longer raise expectation or ani-

A great mind may change its objects. but it can not relinquish them; it must have something to pursue; variety is its relaxation, and amusement its repose

#### forces holding within their tender embrace the human soul, and it is the hu-

A. J. Weaver, Supt., Sets Forth Its Aims and Full Informa- The Book of the New Moral Is Interested in the Discustion Concerning It.

This school will open its fourth ses-spirit force, gathered by the occasion is sion at the Cassadaga Camp Grounds, dissipated and lost. We propose to Lily Dale, N. Y., on May 14, and close avoid this mistake by resolving the on July 18, 1900. The course of incluse three times a week if not oftener,

Mrs. Alfarata Jahnke, Rhetoric, Composition and Logic-A.

for Development of Mediumship, under direction of spirit Guides-Mattle E. Juvenile Department—To be supplied.

EXPENSES. Tuition for the entire term of eight 

cannot be taken, per week.... 1.00
Board and lodging at So. Park Hotel (on grounds) per week.... 3.00
Cottages or rooms for self-boarding, at small expense.

Cost of books (to be obtained on

grounds) from \$1.50 to...... 4.00 The object of the school is to prepare workers in Spiritualism and those who intend to become workers, both private and public, whether as mediums, speakers, writers or organizers, for doing better and more acceptable service. There has been a long felt need for such a school and teachers have been selected who are amply qualified for their respective positions.

The school is divided into four de-partments. Mr. Hull's work is to give such instruction in regard to the Bible
—what it is and what it is not—that we shall be fitted to wrench this weapon from the hands of our opposers and use it successfully in the defense of our own cause. One of the achievements of Spiritualism is to attack and annihilate error, and there exists in the world no error more productive of evil than that the Bible is the "word of God" because that is the source of all other errors which have cursed religion. To do this work effectively no one in our ranks is superior to, and probably no one is the equal of Mr. Hull.

The second department is Oratory. In these days scarce may one ventures upon the career of public speaking, whether at the bar, in the pulpit, or dr the platform, until he has received in-struction and drill in this important branch of education. No college exists that does not have a chair devoted to it. It may be said by some Spiritual ists that the trance speaker and all who speak in any way under spirit influence are an exception to other speakers and are above any aid that schools or teachers on earth can render.

I think this idea has become wellnigh outgrown by the intelligent Spiritualist. We know that a spirit when it speaks uses the voice and vocal organs of a medium, and if that voice is deepened, strengthened and enriched by culture the more attractive and impressive will be the delivery. It is supposed by some that the controlling spirit itself can train the medium's voice without other help. This is seldom if ever done, but even if it could be done the most of spirits who speak are not teachers of oratory and do not know how to train the vocal organs nor do they realize its importance. Voice teachers are no more numerous in the other world than in this.

Aside from argument we know as a matter of fact that those who speak under control are more or less defective in their delivery and they would have less defects had they received orator

In this department there are few bet ter teachers than Mrs. Jahnke. In the first place nature made her for that She loves and enjoys it with all her soul. Besides this she has received Emerson School of Oratory, of Boston, Mass. She meets with striking success in this profession and we are able to secure her services for the school only because she is at liberty during the vacation of her classes.

The next department is that of logic and rhetoric. These are essential both in writing and speaking. For a dis-course or essay to be made impressive and convincing and interesting the thoughts must be arranged in logical order and expressed with rhetorical force and beauty. Ideas, jumbled together as is often done, especially by crude writers, produce but little effect than the still air of a quiet June day, but these same ideas; taken in hand by a trained master mind become a cy-

Errors either in logic or thetoric may not be perceived by the illiterate, as discord in music is unnoticed by the mind cated people perceive them and are dis-

clone in the impression they make.

I believe every writer and speaker would like to improve himself. But im- Our little Spot, thou art no more, provement is impossible till one becomes aware of his errors, and he seldom does this unless he has n teacher to point them out. Every one ought to do justice to himself and to his own natural abilities—ought to do the best work of which he is capable, but this is impossible till he has received training For them there is no other shore,

in that especial line. The scharge of this Mr. Weaver, who has charge of this department, is a graduate of Tutts College, near Boston, Mass, of the class of '59. He was superintendent of public instruction in Kansas for many years, It hardly seems that it is so; and is a teacher of age and experience. The fourth department is devoted ex clusively to the practical development of Mediumship. A full course of lectures will be given on the development of mediumship. But this will not be all nor the main part. Heretofore it has been customary for some public teacher, to Tis lonely since you passed away organize a class to which he would deliver a course of lectures on development, and then leave it to the members

or their guides after they disbanded

struction is as follows:

Higher Criticism and Bible Exegesis rection of spirit guides. A boy becomes -Moses Hull.
Oratory-Voice and Physical Culture day swimmer, not by receiving instruction simply, but by jumping into the water and trying to swim. Is it not something so in becoming a medium's . Weaver, A. B.

Psychic Lessons and Class Sittings out for instruction for which there has not the teacher about the only one who has been the gainer?
No one will be admitted to this developing circle except those who join it or

who belong to the school. The very best conditions will be sought. Our ldea is that spirit power is more effective for development than any ve for development than any earth power. And we think the band of spirits that the class will bring together will organize itself for work at the opening of the school and produce better results than would come from lecures however good they might be where no sittings or circles are held. Mrs. Hull will have charge of this de partment. Her mediumship commenced when but a girl. She was an unconscious trance speaker for seven years. She then became conscious, and is now inspirational. We are expecting the very best results from this department. The school is not for those who seek simply recreation or pleasure, or rest, or a social resort, or a pleasant outing. It s established for work-for solid work Self-improvement is the one sole object -intellectual, spiritual and psychic im provement for each member of the class. The school means business.

The forenoon will be devoted wholly to study, the afternoon to recitations and the evening to social relaxation to let down the tension of the nervous system and prepare it for sleep.

The school is not a one-man concern but is under a board of officers elected annually and is subject to their decisions. Neither is the school a business concern established to give the teachers employment by which to earn a few dollars. I have belonged to the school from the beginning and have received no pay for my services; and what is true of me is true of Mr. and Mrs. Hull but is the beginning of an enlarged and permanent institution for the education of those who contemplate work in the

It was started at Maple Dell, but the trustees moved it to Lily Dale because they considered Lily Dale the better place for such an institution; there the school would be more likely to receive bequests in money and patronage in pupils and exert a wider influence. Lily Dale is the one great and important Chicago, and the school will become there what it never could have become at Mantua Station. SUBSCRIPTIONS.

last camp session at Lily Dale Mrs. in the auditorium and a good sum of will be a great aid to me as treasurer if all those who subscribed at that meet- excellence and happiness.' ing will send me on postal cards their names and addresses together with the amount pledged by each. You need send no money-only the names and addresses and amounts are wanted. Please let me hear at once.
A. J. WEAVER.

72 York street, Buffalo, N. Y.

Little Spot, and a Dream.

We have a large scrap-book, made up mostly of clippings from The Progressive Thinker. We keep it in our parlor and we notice that our conservative friends, as well as the forward movers seem to enjoy looking into it, and now hope some one at least of our many Last May we bought a handsomely marked and very bright little fox terrier. It was only five weeks old when we took it to our home, and, having no other pets, we soon learned to love him.

He was as well as usual, and had been with us several months, when on a Friday night. I dreamed that I saw him everal instances dreamed dreams that have come to pass, it did not even occur to me that this one would. My commu-nication would be too long were I to relate all the particulars, but, suffice it t say, that on the next day our dear little Spot was dead, and sad indeed were our hearts as we tenderly laid away his little body in the grave we made beneath our garden tree.

And we our loss can but deplore; Thy grave is 'neath the garden tree, Where oft we used to welcome thee. 'Tis sad to part with pets we love. Though cat, or dog, or bird, or dove; For't has been told us, o'er and o'er, And we can never meet them more.

Is God's great universe so small There is no room for you at all? Our little dog we shall not know? His heart with love did overflow. Poor Spottle, time cannot erase The memory of thy sunny face! We miss thee on the lawn at play, We miss thee in our home to-day,

GEO. T. LEIGHTON. Haverhill, Mass.

An enslaved press is doubly fatal: It not only takes away the true light, for Babbitt, EL. D., M. D. This comprises and went to their homes to sit in circles in that case we might stand still, but the last part of Human Culture and and put into practice the instruction sets up a false one which Jecoys us to Qure. Paper cover, 15 cents. For sale given. By this method much of the our destruction.—Colton.

#### ROBERT OWEN.

World.

To the Editor:-It was my good fortune to meet in the city of Washington, D., C., in 1846, that philanthropist, moral, social, religious and political reformer, Hon. Robert Owen, a Scotchman by birth and education. He was then 75 years old; came to the United States in 1824. He was the father of Hon. Robert Dale Owen, then a distinguished member of Congress from Indiana, and the author of two notable Has there not been much money paid out for instruction for which there has been no practical benefit received? Is Breakers." The senior Robert Owen was the author of several books, one a socialistic work, entitled, "The Book of the New Moral World." With your kind approval I should be pleased to give your readers some excerpts from this valuable work, which has been in my library more than half a century. The ideas therein put forth may be considered Utopian; but I think it will be conceded by the intelligent, thoughtful reader, that Mr. Owen's ideas are correct; and if they could be carried into effect, the inhabitants of the world would attain "a state of existence in which a spirit of charity and affection will pervade the whole human race; man will become spiritualized and happy amid a race of superior beings." This book contains 265 pages of fine

print. I quote therefrom ad libitum: "The present is the most extraordinary period in the progress of human affairs. Circumstances unforeseen and uncontrolled by man have arisen, and lately most rapidly, to expose the unsoundness of all human devised institutions, and the immediate and more remote causes of ignorance, poverty, crime, and misery, and to render it unavoidable that a reorganization of so-clety over the world must take place for the benefit of the present generation, and for the permanent superior happiness of all future generations. Man's laws and institutions must be abandoned, and nature's laws alone adopted and systematically applied to

If the foregoing was true and applica ble sixty years ago, how much more so is it at the present day?

Here I quote a paragraph which will give the reader an idea of the scope and character of the book:

"There can be no religion in preaching and talking about vice and virtue, goodness and wickedness, while there is no substantive knowledge either in the preaching or talking. True religion consists not in words, but in actions; not in words that make no substantive impressions of permanent improvement on mankind through thousands of successive ages, but in deeds which produce immediate progressive improvement and happiness among all people and nations; uniting instead of dividing all of the family of man; an improve-Spiritualist center between Boston and | ment and happiness constantly advancing without any retrogression, until great knowledge shall be acquired and universally diffused-endless discover ries in the arts and sciences made and Before I close I have one special and universally applied to practice-the important request to make. During the earth highly cultivated and made a paradise-man everywhere trained from Hull and myself held a public meeting his birth, physically, mentally, morally, and politically, to become, compared with his present low and degraded existence, a superior being, in knowledge,

"Thus the religion of an old immoral world-immoral because of false principles-has been a religion of forms eremonies, and unmeaning mysteries, and of much useless preaching and talkit: a religion of baseless imagination from which, as the whole past experience of the human race, as narrated in history, confirms, divisions, contests, wars, and hypocrisy, with all that is artificial in mind, feeling, manner, and conduct, could alone emanate.'

While the author assails the Christian religion in a merciless manner, his whole book is a substitute for present inadequate religious systems. I quote

"As true religion consists only in the acquisition of the knowledge of truth, and its consistent application to practice, according to the ascertained facts r laws of human nature, which knowledge and application will ensure the permanent happiness of humanity, the attainment of a distinct perception of the immediate causes of good and evil among men will be the first step to a knowledge of true religion. The second will be the application of this knowledge to remove, wisely and peaceably. the causes which now immediately pro duce evil, and, which have had this effect through all preceding generations. The third step will be to introduce those causes which shall permanently create good to all of the himan race, without distinction of class, sect, party, country, or color." C. H. MATHEWS. New Philadelphia, Ohio.

(To be Continued.)

Equal to the Occasion.

A Baptist and a Methodist minister were by accident dining at the same house. As they took their seats there was an embarrassed pause, the hostess not knowing how to ask one minister to say grace without offending the other. The small son quickly grasped the situation and, half rising in his chair, moved his finger rapidly around the table, reciting:

Env mene miny mo. Catch a nigger by the toe.

He ended by pointing his finger at the Baptist minister and shouting, "You're it!" The reverend gentleman accepted the decision and said grace, but it lacked the usual solemnity.—The Co-

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. at this office.

#### FREEDOM OF THOUGHT.

Bop greatly pleased to read the discussion through The Progressive Thinker, growing out of the effort of the N. S. A. to formulate a declaration of principles for Spiritualists to label their grand work of philosophical truth. When they start with "We believe in Infinite Intelligence"—think of it!—inf.

nite in knowledge, but impotent to du. Oh, how we are handicapped and side-tracked by the traditions which have been handed down from age to age; traditions formulated by fathers in the childhood of the race. The fathers begat children, they reared, governed and chastised them

rigorously, and they who possessed the power governed and chastised those of less strength, consequently they concluded there must be some one greater than they who must have created them and all things about them. Hence they, awarded to him all the attributes they possessed and greater brutality and savagery as he was greater than they.

That is the God found described in our Bible and worshiped by all Christendom to day, as can be proven by reading the bloody outrages perpé-trated at his command as chronicled in the book of Joshua.

It is quite evident we are all governed more or less by the traditions grounded in our political, social and religious formulas, but to me it is more noticeable in our young Spiritualists who have but receily gotten away from church and clerical control. Having imbibed a few widening, wholesome truths, they imagine them-

selves entirely free from the entanglements of their churchly creed and superstitions, yet they cannot tolerate any one to criticise them too closely. They remind me of the young part-ridge of which it is said, it will get up and run as soon as the shell is broken

its back. Many of these fledgling Spiritualists would make good, active workers, but

are badly handicapped by the clinging shell of tradition which causes them to drift into the sand-hills of superstition which so thoroughly chokes the wheels of progress, they get side-tracked and have to await a thunder-shower of truth to settle the drifts to enable them to pull through.

Oh, could we but have our recruits hatched from the incubator of Reason, the birdlings would not be the dung-hill fowls of farm-yard tradition, or the mud-hen of stagnant ponds of superstition, but birds of swift wing-like the eagle, cleaving the dark and murky atmosphere of doubt and agnosticism, soaring to the sun-kissed heights of human possibilities resting upon its summit would send out the glorious shout of freedom-freedom of thought to all mankind.

A. ANTRIM DAVIS, M. D. Sigourney, Iowa.

Letter from Dr. A. B. Spinney.

To the Editor:-Inclosed you will find a letter of appreciation sent to me from Flint without my asking or expecting the same. Every Sunday I lecture in our cause and send the receipts to the N. S. A. 6 Never has my heart been so full of interest for humanity as now. Two weeks ago I spoke for the M. E. minister in Standish, and this Sunday for the M. E. minister at Gaylord. At night I hold union meetings of all the churches in the Opera House. My subject in the churches is "What all the world is seeking, health, happiness and success, and how io find it." My subject Sunday evening is on the "Two paths in life, and which to choose." I up and out of ignorance and suffering. This should come through Spiritualism, if they would forget self and all its conditions and move into the spiritual realm and a true spiritual life, but if they do not I cannot wait for them or their methods. Spiritualism means to me a spiritual life, a firm belief in the infinite power which worketh for good.

I am a firm believer in spirit com-munion, but that alone will not save the world. If the N. S. A. will stand by the high position taken in the declaration of principles, and if their aim is to work for humanity, I am with them heart and hand. We cannot serve "God and Mammon," which is as true to-day as in the past. The time has come that Spiritualism must stand for something more than phenomena or lose its power in the world, and in saving humanity I would not give a straw for all the phe nomena in the world unless it bring more love of mankind and more human Reed City, Mich. A. B. SPINNEY.

NEARER, DEAR FRIENDS, TO YOU.

Air: "Nearer, My God, to Thee." Nearer, dear friends, we come, -Nearer to you; Anxious again with you

Speech to renew: While at this shrine we bow, Gladden our hearts anew With message true.

All of our griefs and cares We leave behind: In our charmed circle here Comfort to find: Loved ones, to us draw near! Banish our childish fear! Lead us, kind spirit bands, Nearer the truth

Oh, may your presence be Felt by each one, In this our sacred hour: Too soon 'tis gone. And when we leave this strife, Enter the higher life. Draw us dear friends, once more, Nearer to you. EMIL T. VAAS.

## LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Spirit Franz Petersilea to His The Foundations of His Theological System Undermined Son, Carlyle Petersilea,

LETTER NUMBER EIGHT.

piness that is denied to the spirit of here yourself, one of the first things man, and he can also indulge in vicious which you would desire would be to pleasures if he is so inclined; but, when meet many of the great masters in one once thoroughly comprehends that music. Bach, Beethoyen, Handel, Moall vice, of whatever kind, leads direct- zart, Chopin, Mendelssohn, Liszt, Ruly to misery, unhappiness—in other binstein, Wagner and very many othwords, hell-he will not indulge in vice; ers; besides you would like to take nor break natural laws if he under- part, I know, in a grand orchestral constands them. It is the spirit or soul cert in company with them. This was which really enjoys anything and not really one of the first things which I the material body, as some seem to desired, and whatever one desires here, think; and as the soul ascends higher the wish is surely gratified. You were are enhanced more and more.

The material earth is but one sphere, played with and for them, especially through life that it is all made up of cert? and to have all the various insmall details. He often becomes quite struments represented. Oh, we make impatient with the smallness of them, the heavens resound sometimes, be sure

sure, but our lives are made up from are transcendingly beautiful, and all Frank DeWitt, made a triumphant tour F. DeWitt, and as far as possible is a small details or events, and we count differ. No two are alike, because no of the world in company with his Rev. true representation of the Holy(?) our time from one event to another, the two souls are alike, and their homes Sire. small events of our own lives and the correspond to themselves, for from great events that mark off eternity. I would like now to tell you a little sequently, Helena and myself like to go about our journeys.

town to another, you travel from one great masters often send for us as we ocean to another, you travel from one send for them. How else do you supcountry to another, you travel around pose heaven can be heaven to a great the globe and so forth. We travel from musician unless he could enjoy his art one place to another. We travel from and give joy to others by the exercise one sphere to another. We travel from of it? A great lecturer or teacher like one planet to ano her, and sometimes our Robert, for instance, could not be trumpet, he leads his audiences in rapid "We would willingly except from this we take a turn through the zone of the happy unless he were imparting to oth- march away to the far East. With him charge Ambrose and Hilary, Nazianzen milky way, as it is called on earth, but, ers his ideas and receiving their they enter the dim and misty Orient, and Jerome, but truth, which is more in reality, it is another vast zone of in- thoughts. A great astronomer like Canumerable worlds; suns, moons, plan- mille Flammarion and others, could ets and earths. I here simply speak of and would not be happy unless he were these things as you understand them, able to visit the heavenly bodies—the for nearly all planets are earths except suns, moons, stars, and planets-and the suns, and these are not, as will discover all that he possibly could sometime be discovered; it will also be about them and then return to his nadiscovered that all suns are dual in live earth and impress his knowledge their nature, the real bodies of the two on the sensitive brain of others whom possessed Talmagian genius. Then he moting the cause of the church, were being composed of elementary princi- he was able to reach. ples, and it is the play of two elements back and forth which causes light and thors be happy unless they could be inheat. The real bodies of the suns are terested in books and the art of writnot visible to man, nor could they be, | ing them? owing to the blazing light which they generate, and this light is really a burning, flaming light, and combustion is success" Therein you are wrong. He the cause.

flash. Now the two elementary bodies happy beings of all who are in spirit these elements meet, one sets fire to the cultivated the higher faculties of the other and combustion is the result. The soul. These are the most wretched, the real bodies of the sun are not as large most poverty-stricken, and oftener than by many degrees, as some astronomers otherwise are homeless vagabonds, goblazing light is seen but not the two they are not able to clothe themselves bodies of the sun itself. In my book "Oceanides," also in "The

Discovered Country," I have given a detailed account of these two bodies and how they first came to exist, and if I had not visited the sun in person I should not be able to tell you about it.

-and their vortex and fire-mist theories are not the correct ones-neither is the moon an old and worn-out world, but a baby world not yet fit for habitation these planets—they are their children.

ducing a third form, and thereafter manifested in the lecture. many other forms.

are also inspirational lecturers. Lyman mercial affair. C. Howe, J. J. Morse, W. J. Colville, and many others—and here let me say | Spiritualists themselves, and not with that Robert G. Ingersoll was really an the public workers. Mediums have inspirational lecturer and writer, all enough to do to contend with all the though unknown to himself; but it is adverse influences to their work which nevertheless a fact that he was really they are compelled to encounter, and i used by a forceful band of spirits to do is only fair that Spiritualists should as he did, and help the spiritual world also be willing to sacrifice something in to crush out the false that the true the interests of their cause. true might find a place. But my friend Robert was not quite spiritual-minded of money and time and sometimes a enough to see clearly into the spiritual certain amount of labor on the part of realm, and did not know that he was the members and this should be cheerbeing used by spiritual beings; yet there fully given when public workers have were times when he was surprised at to make a great many sacrifices beside himself, and he often said to himself, these already mentioned. We hope the "If there are spiritual beings who in- time will come when a good society will spire us mortals, I think they must exist in this city, and regular Sunday have made use of me to-day," or this meetings will be kept up for teaching evening, as the case might be; but, then, the grand truths of our philosophy. on the other hand, he often ascribed all | There are a great many liberalto his vivid imagination, not really un- minded people as far as their religious derstanding what the word imagination opinions are concerned in Streator, and really means. Image, or imagine-im- Spiritualism should be properly repreagination. The image of something im- sented here by a good society. We pressed upon the brain, and these shall be here a few days longer and images or thoughts are nearly always would like to hear from every sincere impressed or imaged on the brain of a Spiritualist in this section of the counsensitive, or as is often the case on the try who desires to have either or both brain of a strong and robust person, but of us come among them to do active the brain of such is usually very sensi- work for our cause.

tive, or of fine, strong quality. Yes, Robert G. Ingersoll was a true medium, all unknown to himself, and was literally obeying the behests of higher intelligences within the spiritual or celestial spheres. He has now met Whiting. Most excellent in their high many of these guides face to face and and elevating spirituality of thought they have had a good laugh at his ex. Series 1, 2, and 3, each complete in itpense, and he has laughed with them as | self. Price, cloth, \$1 per volume. For heartily as they and as joyfully as the sale at this office.

happiest of them. you asked, "Why were so many mu- this office. Price, \$1.50."

sical instruments needed in my home?" as you are well aware that I played no There is no innocent pleasure or hap- instrument but the plane. If you were great musters yourself, and often

yet it is not the first sphere or begin- Liszt and Rubinstein, and you know ning. The germinal sphere within the that they are often with you in spirit. ethereal atmosphere is the first sphere- Now what more delightful to me than that is, as far as I myself know. The to have an immense music room whereearth sphere is the second sphere; the in these great and honored masters may celestial sphere is the third sphere; and meet or visit me in person? Not that from thence the spirit rises into many I was exceedingly great when on earth, spheres which are not necessary to be yet the grandest music was within my enumerated here; but our world is soul, and they consider me one with filled up with details like your own we seem to him as he moves along with them in a grand orchestral con-

but his whole existence is made up of seconds and minutes, hours, days, months, years, and it is the same here. We do not count time as you do, to be must be? If mine is beautiful, theirs | Second, this flippant egotist, Rev. which doubtless is familiar to the Rev. their own minds they build them; conabroad to visit their homes, and we On the earth you travel from one have many; many invitations; for these

And authors? How could great au-

I have often heard you say: "Poor Du

Maurier! He did not live to enjoy his You have often seen the lightning's reward-public approval-as he does flash, have you not? and you know that now. Who so interested as he when the cause of the lightning is the meet- the play, taken from his book, is pering of two elements, and as they meet formed to his satisfaction. Why you one sets fire to the other and an explo- ought to see him at such times. No sion follows which gives the bright soul could be happier. The most unof the sun act in precisely the same life are the men and women who have way; as each one revolves, each throws given all their energies and mind to the off its elementary principle, and as accumulating of money and have not think. Nothing is ever seen of the sun ing about in rags and tatters, for their but the result of these two forces; the souls are often so poverty-stricken that

> as spirits ought to be clothed. (To be continued.)

## STREATOR, ILL.

Astronomers have yet much to learn Condition and Prospects of the Cause.

During the past two weeks I have and it is a child of your earth, yet in been in this city endeavoring to awaken leading strings. Who, for one moment, the people to the vital truths of the can suppose that the moons of Jupiter spiritual philosophy and its importance of the "mysteries" of un-godliness. and Saturn are old worn out worlds? to the best interests of mankind. On No; they have been thrown off from Sunday, January 7, I gave a lecture in the Good Will Church, to a good audi-All nature moves in circles or familence. I took for my subject: "Is Spirlies, with father, mother and children- itualism True? The testimony of the or positive and negative principles pro- Ages." A great deal of interest was

Sunday, January 14, I was assisted The spirits who dictated Camille by my wife, Mrs. M. J. Bonney, who Flammarion's book were right. They came on from Bloomington, Ill. My made no mistake for the latest little lecture was followed by psychometric moons discovered have but lately come readings and after that a circle was into being and have not been sufficient- held in the church parlor. In this city ly modulated into roundness as to be as in almost every other place we visit. hardly visible even with the best tele- we find that the people have become scopes. Such spirits as would control disgusted by fakes and they look with this great astronomer do not falsify as suspicion on all strangers who come a rule, but it is very hard for them to among them. One great hindrance to make people understand all which they the work here is the lack of organizawish to convey. If the psychic had been tion. Every medium or speaker who a fine, negative lady, much better re- comes must adopt the plan of taking sults would have been obtained. True door fees, which is a great mistake on mediums are nearly all to be found the part of the Spiritualists. It does a among the female sex. Males are alto-great deal of harm among the church gether too positive and the greater part people, because they say "We can go to of the fakirs and frauds are to be our own church without paying anyfound among them; still, there are a thing." Of course they forget how few inspirational lecturers and many much they pay in the course of the year inspirational writers. Among the in- for suppers, socials, collections, and all spirational writers might be mentioned kinds of devices used by the church for Andrew J. Davis. Hudson Tuttle. Jo- raising money. At the same time howseph R. Buchanan, James M. Peebles, ever the practice of taking door fees is E. D. Babbitt, W. E. Coleman, J. S. against the best interests of our cause, Loveland, Moses Hull. Many of these and makes it look too much like a com-

The remedy lies in the hands of the

Organization means a little sacrifice

WILLIAM E. BONNEY. Streator, Ill., General Delivery,

"The World Beautiful." By Lillan

"Heliocentric Astrology or Essentials My son, as I am with you much of the of Astronomy and Solar Mentality, time just now, because I wish to write with Tables of Ephemeris from 1830 to you these letters, I heard you when 1910." By Yarmo Vedra. For sale at

## A GLERIGAL VILIFIER EXGORIATED.

and It is Shown to Be Built on Quicksand.

Jefferson Park Presbyterlan Church, upon which it is based. and Spiritualistic Mediums.

ing of any article from his pen.

along demanding attention. If you will drawn from it.

cal mill through which this ministerial Professor Dupin, in his History of the villifier has passed, it is no marvel. honest progressive thought that any honorable to it."

They, like nabobs of old, rode upon elephants, camels, and other sacred catnighted heathen in his native land. the fragment referred to.

familiar the Rev. Frank is with "Chal- general accusation." dean and Arabian ascendencies."

though he, the Rev. Frank De-, censure!" could, if he saw fit, reveal the prefrom the marble lips.

lives and could never have enjoyed his | fidence in the sympathies of his hearers, | order that the new doctrine might be acteristic statement. He says: "Spirit-tiles. These officious lies, they said, ualism had gray hairs and tottered were devised for a good end." along, leaning on the staff of decrepi- Dr. Conyers Middleton, a distintude, before Moses was born."

between their humble station as the of these Fathers in God. howled within the "holy place."

ism is in symbol and figure a prime faccrated invective.

nation is so fierce that its swirling on- women. ward rush carries him beyond the

seeking after the lusts of the flesh." of some millions of intelligent men and | tell. women with such vile slanders, is one

solence is a veritable scion of the vafittest," because there are many rudimentary blemishes which designate him so it is in the church to-day. Cooley, flung down the gauntlet at his his times. trembling feet. Instead of meeting her | Tellimont declares in his Ecclesiastifraud, and that orthodoxy was a divine authors who wrote at his time." religion, he, like many a trickster of crimson the brow and cheek of any one the clergy. claiming to be the servant and co-

worker with Christ. knight of the robe, in his petulant out- to be used whenever it is required. beat the sterile bosom of the Papal the following question: "How far it system of morals of which he boasts, who require to be deceived." Harlots."

the way up the shining mountain of grace of our religion." orthodox church.

"system of morals" he represents.

It would have shown modesty, and The celebrafed Dr. Whitby, D. D. greatly-protected his reputation as a L.L. D., in his "Dissertations." when up the history of the family tree, whose fables and lying narrations." fourth centuries.

class, are not inferior in morals or in- A. D. 180. telligence to Christians or their min-

sands of her ministers.

founders. The perpetuation of any sys. Fathers'-Falsehood.

The Progressive Thinker No. 527 con- | tem which effects the course of human

tains a fragment of the sermon by Rev. thought, depends altogether upon the Frank DeWitt Talmage, pastor of the soundness of the constitutional laws Chicago. His subject was Spiritualists | Laws partike largely of the mental and moral calibre of the legislature,

The comments on the sermon by our therefore it is needful that the attenworthy brother, P. O. Kerr, was read tion of Rev. Frank DeWitt Talmage be with interest, which follows the read-'for a moment turned to the record of the "Fathers" who first organized the After careful perusal of that part of Divine(?) institution, and then wrote the sermon which drew comments from the by-laws and constitution, that is, Brother Kerr, thoughts came trooping the New Testament, and the creeds

kindly permit a little space in your jour- It is of vital importance to ascertain and higher in the spheres its pleasures well acquainted with some of these nal, whose golden rule is, "equal rights if those "Fathers" were honorable and to all men, and special privileges to consistent. We must inquire if they were persons upon whom an honest It is a matter of surplse how a public man can place reliance. If they speaker can express such vile, unmanly lacked those virtues, the corner-stone of

sentiments in the presence of intelligent | Christian evidence is undermined. The and fair-minded people, who compose Rev. Frank must remember that it is the audience in that popular and fash- upon, the authority of these Holy(?) Fathers we are called upon to believe Yet, when one thinks of the theologi- the scriptures to be genuine.

Canon, remarks: "They, the Fathers, Doubtless he has privileges which few esteemed dissimulation and falsehood D. D.s enjoy. First, he is the son of the as excellences and not as vices. To de-Rev. T. DeWitt, the laurel-crowned ceive the people they considered a posichampion among all the anointed para- tive virtue. Not only did they think sites, who can make more false state- such infamous practices necessary to ments relative to men and women of the success of religion, but actually

other clerical bombast who subsists The German historian and professor, upon the fruits of honest labor which Mosheim, in his Ecclesiastical History, part 2, chapter 3, makes use of language

"The interest of virtue and true religion suffered grievously by the montle, and "preached Christ" to the be- strous errors adopted in the fourth century. The first of these maxims was, Such feats alone, on the part of that it was an act of virtue to deceive clergy, are sufficient in the minds of and lie, when by that means the interorthodox people, to warrant this pulpit est of the church could be promoted. It popinjay to make the unmanly and must be frankly confessed that the unerly false statements as recorded in greatest men and the most eminent saints were more or less tainted with

With a loud blare of the Talmagian the infection of this corrupt principle. The wondering throng is halted amid respectable than these venerable Faththe mummied dead of old Egypt. How ers, obliges us to involve them in the

"They who made it their business to Doubtless the whole dilapidated and deceive," that is, to traduce the chardefunct outfit of dynasties and thrones acters of people who do not believe in would have been in flourishing con- the spurious gospel which the Rev. F. dition at the present time had they De. preaches, "with a view of prospeaks so glibly of the Sphinx, as deserving rather of commendation than

The French Protestant Cassaubon historic secrets of its pulseless heart- says: "It mightily affects me to see and repeat, if so pleased to do, all the how many there were in the earliest whisperings of fate, which has fallen times of the church who considered it a capital exploit to lend to heavenly truth With ministerial assurance, and con- the help of their own inventions, in the Rev. D. D. makes a bold and char- received by the wise among the Gen-

guished Professor at Cambridge, in his Here is a declaration so sweeping and able work entitled "A Free Enquiry comprehensive, and withal so purely into the Miraculous Powers of the Talmagian, that the pious occupants of Christian Church in the First Three the news must have realized that a Centuries," has given a most elaborate deep and wide mental chasm yawned and unanswerable expose of the "Tricks

bearers of financial burdens and the M. Daitle, a man whose learning and anointed cyclone which gyrated and impartiality has never been impeached, in his celebrated work on the "Use of His description of ancient Spiritual- the Fathers," plainly says: "We find them saying things which

tor in the Talmagian system of conse- they did not themselves believe." Just like the modern pulpiteers who cry His burning zeal for sectarian domi- aloud and spare not even the honor of

Again he says: "Do but observe this bounds of truth, far out into the dark manner of arguing, and what slippery and dangerous currents of unmitigated problems they used, \* \* and they falsehood, when he says: "As a class, made no scruples to forge whole books." the Spiritualists are bad husbands, im- Of course they were exempt from the pure wives, neglectful parents and charge of being "neglectful parents," and as to married wives they had none, By what right this anointed wolf in but how much they resemble mediumsheepskin assails the honor and virtue istic frauds the Rev. Frank could easily

M. Blondell, another learned French Protestant, in his epistle to Arnold, This head and front of bombastic in- 1701, states that "There was more aversion to lying, more simplicity in adherpory T. DeWitt Talmage, of fire insur- ing to the truth, and more fidelity ance fame, but not the "survival of the among profane than Christian authors." Surely history is repeating itself, for

as being on a lower animal plane than | Eusebius, one of the most noted of the even his Rev. Sire. His Christian valor fathers, from the orthodox view, is not was put to the test a few months ago, above reproach, if we are to place any when a clear-headed and earnest reliance upon the testimony of eminent worker in the field of truth, Mrs. Gladys scholars who have written of him and

in open public debate, as he ought to cal History, a work of sixteen volumes, have done, and thus convinced the that "Without Eusebius we should world that Spiritualism was a wicked scarce have any knowledge of the

What is the character of this man old, "takes sanctuary," and from the upon whom so much depends? Why it strongly fortified "holy place" behind is as good as those who lived before the altar railing, breathes forth the im- him, still he thought falsehood to be a pure and false sentiment which should great convenience, and a ready help to

In the twelfth book of his "Evangelical Preparation" he devotes a whole There is no doubt that the tilting chapter to proving that falsehood ought bursts of holy spleen, would rudely | And he heads the 31st chapter with

Mother, from whom came the orthodox may be proper to use falsehood as a church which he-represents. And the medicine and for the benefit of those and if under ordinary high pressure of Again, the venerable orthodox M. D. the Talmagian "holy ghost," would not further explains his system of practice,

blush to call her the "Mother of which is closely followed by the modern D. D.s: "I have related whatever might As a man of genius? and able stu- redound to the glory, and I have supdent, whom the midnight "ile" has lit pressed all that could tend to the disclassic lore, one who has been "anointed | Baronius, who was a sincere advocate

with the holy ghost" as a chosen am- of the Christian faith, calls Eusebius bassador from the court of heaven, and "The great falsifier of Ecclesiastical a parasite upon the Upas known as the History-a willy sycophant-a consummate hypocrite-a time-serving perse-Such a favored protege of the divine cutor, who had nothing in his known institution is doubtless familiar with life, or writings, to support the belief the history of the founders of the that he himself believed in the Christian system." 19 110:

man of truth, had he, before rendering writing of the primitive "Fathers," such a sweeping decision, wherein all Ireneus and Papille, says: "They have Spiritualists are included, carefully read scandalously deluded the world with decaying roots are deeply thrust into This is a part of the testimony from

the barren soil of "dubious report and one of the greatest of English divines. lying narratives" of the second and And mark well, it is in relation to the one man who presented to the church Spiritualists are not dependent upon the four gospels, in A. D. 180. Those the approval of orthodox people, or gospels were never seen before that their ministers, as to character, conduct | date-and not only so, but the authors or belief, and when weighed in the bal- whose names they bear, are not menance of common justice, we as a people, tioned by any so-called apostolic writer and our mediums as a representative (and there are many) previous to

The Rev. Frank DeWitt Talmage is

familiar with the vast body of historical While it is a matter of deep regret, evidence against the founders of the that frauds are found in the ranks of orthodox church and the framers of the mediumship, it is also true, and the New Testament. The evidence is so Rev. Frank DeWitt. Talmage is fully well authenticated, and emanating from aware of the fact, that the church, with the highest dignitaries in the same inall her beasting of purity, and zeal for stitution, that no man or woman of the cause of Christ, (?) would gladly, if intelligence and a sense of justice possible, draw a vail impervious to the should defend them for a moment. light of intelligence, over the faults, Many of them were vile, cruel tyrants, foibles and red-handed crimes of thou- devoid of virtue, manhood or common honesty. Yet he has the brazen effront-All systems of religion or of politics ery to assail the Spiritualists with the bear many of the characteristics of the same weapon used by the "Holy

This oily tongued egotist is sharp Bible on the one hand, and ministerial trickery and lying narrations on the other. Her faltering feet do not keep pace with the rapid march of the modern unfettered mind, her withered sinews can no longer wield the mace and seal of the "powers that be." She dare no longer flaunt the stained banner which bears the emblems of a burning hell. All her soul-revolting dogmas are hidden beneath the drapery of modern methods to win converts-still they are

She is old and out of date, a back number of an obsolete fiction, still she munches her unearned bread and blinks and grins in vengeful hope that the rejectors of her doctrines will meet the full penalty of God's wrath in the future. She often shows her decayed and broken teeth at those who pass by her sparsely attended "holy convocations." She is not a widow, hence she is not entitled to sympathy-she is not a marriagable maiden on account of her antiquated birth.

But both her and her ministers have been weighed in the balance of justice and common sense. She has been found wanting-"the earth," and is rejected. Dowagiac, Mich. C. F. COLE.

#### DEDUCTIONS. LOGICAL By the Author of "Philosophy

of Phenomena."

To the Editor:-Readers of The Progressive Thinker have had a surfeit of criticisms of the N. S. A's. fundamentals, hence we will not further inflict them except to say a few words relative to Infinite Intelligence. In view of Natural phenomena, Infi-

nite Intelligence embraces far too much for possible reconciliation. Infinite Intelligence includes infinite power, hence must be held responsible for all bad; as well as for all good.

There is no possible evasion of this These two infinites of all that is made man what he is: made him extremely sensitive to conditions over which he has no more control than a thistle-down has over the winds. Also, made his love to abide in flesh paramount to all

Now considering the many catastrophes through which the earth has passed, it is questionable whether man has not experienced more pain than pleasure.

A long life of ordinary comforthardly compensates for one hour of excruciating pain we have many, many times witnessed. Surely two Infinites could, and ought to have made life all pleasure without pain. Is it not blank nonsense to assert that man must first be made miserable ere he can be happy? When ignorance is bliss is it not folly to be wise!

Those two Infinites-if existing-have remorselessly evicted countless millions from their loved abode in flesh. In 1876, 250,000 people in Calcutta were evicted by a tornado. In 1878, 13,000,-000 Chinamen were evicted by famine. In 1891, 40,000 Japanese were evicted by an earthquake. Statistics show that such calamities are increasing in fre-

How easy for Infinite Intelligence to have made China land flow with milk and honey. If a cowboy, with his sense of right,

could see to spot, he, would shoot at sight for such cruel negligence, and thus become a hero for all time. In a late Progressive Thinker Rev. Weaver stated that he believed trees had intelligence, and cited as proof that their roots seek moisture. Such ideas have cursed humanity with the baneful idea of Infinite Intelligence. Trees planted in dry earth never seek in any direction. They only rot. The essential moisture must first permeate the dry soil and mingle with the rootlets, otherwise growth is impossible,

and decay inevitable Another silly postulate held by some who pose as scientists is, that all creatures are by Infinite Intelligence adapted to environments. Nothing could be more fallacious. The exact reverse is the truth. Environment molds all flora and fauna to its own behests. Evolution clearly teaches that change of species results from change of environ-

ment. Dr. Carl Semper demonstrated that by subjecting artemia to sait, brackish and fresh water alternately, they were so changed that some scientists mistook them for new species.

Geology teaches that this old earth

that a hundred times, possibly, she has | Occult Library, these books are fursuddenly shifted her polar centres 30 degrees more or less, and thereby caused floods that probably covered three-fourths of the earth's surface. and thereby destroyed nine-tenths of all land habitats. A sudden shifting of the poles so great a distance would immediately change three-fourths of the old tropies to arctic conditions. Two small tropical areas, however, on opposite sides of the earth, would hold over and remain tropical during the new polar period. On the other hand the old polar regions would not become tropical until the great polar ice cap had melted under the influence of a vertical sun. Two small areas of the old temperate zones would also hold over; from these holdover areas existing-species would spread and eventually reinhable the whole earth. Meantime the hairless dog of the old tropics, being taught in arctic cold would struggle for survival; and if successful in time would become covered with much-needed hair. Also the nude elephants of the old tropics would in like manner become coated with hair. On the contrary, hairy elephants of the old sub-arctic regions being unexpectedly subjected to tropical conditions, would become denuded of hair, thus demonstrating that environment dominates and modifies all vegetable and animate life absolutely. Owing to this sudden change of climatic conditions we find tropic and arctic products superimposed in all zones of the earth.

Returning to our subject we may fur-

ther say that gravity and heat are the antagonistic forces that impart and maintain molecular motion whilst the cosmic force known as magnetism controls their relative arrangement. Surely none will claim that these forces, singly or combined possess intelligence. Intelligence can only originate from cosmic life, by evolution through matter. Its first expression is motion by volition. Now in so much as we find in Nature

so much that is hideously repulsive and pernicious, is it not more logical to impute all such to blind, insensate cosmic forces, rather than to Infinite or molecular Intelligence? These concepts are not the expressions of a captious critic, but are logical

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# enough to realize the fact that the orthodox church (to use a figure) is approaching a period in her dissolute life when "gray hairs," yea, baldness is appearing, and she also is "tottering along leaning on the staff" of uncertainty as to the infallibility of her man-made Bible on the one hand, and ministorial Four Valuable Books Almost Given Away.



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at Alexandria, in Egypt, soon after the commencement of the Christian era; seem of the profession of the whole system is based on fraud, falsohood, fergery, fear and force; and that its rites, ceremonials, dogmas and superstitions are but survivals of se-called paganism. It shows vast research among the records of the past; its facts are mostly gleaned from Christian authority; and no perment in the control of the past; its facts are mostly gleaned from Christian authority; and no perment in the control of the past; its facts are mostly gleaned from Christian authority; and no perment in the control of the past; its facts are mostly gleaned from Christian authority; and no perment in the control of the past; its facts are mostly gleaned from Christian authority; and no perment in the control of the past; its facts are mostly gleaned from Christian authority; and no perment in the control of the past; its facts are mostly gleaned from Christian authority; and no perment in the control of the past; its facts are mostly gleaned from Christian authority; and no perment in the control of the past; its facts are mostly gleaned from Christian authority; and no perment in the control of the past; its facts are mostly gleaned from Christian authority; and no perment in the control of the past; its facts are mostly gleaned from Christian authority; and no perment in the control of the past; its facts are mostly gleaned from Christian authority; and no perment in the control of the past; its facts are mostly gleaned from Christian authority; and no perment in the control of the past; its facts are mostly gleaned from Christian authority; and no perment in the control of the past; its facts are mostly gleaned from Christian authority; and no perment in the control of the past in the c

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of Studies a notice of Prof. W. M. Lock- of ordinary physical science. Thoughts wood's very thoughtful brochure, "The are like the "ships of heaven, that go Spiritualism of Nature," with liberal ex- | without a sail."

of chemistry and its spiritual relations. physical nervous system.

nati, Ohio, on "Spirit, Matter and hend. Force," which is well worthy of study. | Thought is of spiritual quality, and | as I should say, more of an intuitive forces and qualities.

taste of the quality of his thought: | with the spiritual sensorium of man, | and the masses arrayed against him. All the different elements spring from and woo to higher life and thought.

almost innumerable channels of ac- now.

This substance we shall call Spirit. vitality, vivacity, energy and motion; beings of ethereal spheres. and as every atom in the universe is in Thought being finer than vocal speech of feeling which he seldom expressed, continuous motion and full of life, is radiated by the finer forces of spirit- because there are so few that would apately termed spirit.

verse is produced by spirit.

gross earth to the handsome form of unseen of the other.

Forms in the higher realms of life, in- | And so we may send our thought posed of spirit a grade finer than physi-space, to reach receptive mind and do sciousness of his inability to do more life in which a form acts, the finer the spiritual uplift of humanity. rule applies to forces.

at a certain rate.

spirit they vibrate more rapidly. Nature is the aggregation of all life visible or invisible; tangible or intangible. Life is motion individualized. All motion is spirit in activity. Therefore

Spiritualism is the doctrine of spirit; And as my heart's far outreach takes the religion of spirituality; the philosophy of life in all its forms and stages; the science of natural laws in all their manifestations.

Spiritualism is the aggregation of all struths, discovered or undiscovered. It is the mother of all true religions, sciences and philosophies.

To be a Spiritualist does not mean the mere blind belief in so-called higher psychic phenomena. It means to acquire knowledge concerning the laws that govern phenomena, knowing that all phenomena are spiritual phenomena.

Matter and force are simply two terms used to designate the two modes by which spirit expresses itself.

Matter and force are two branches of the same tree (spirit).

It will be seen that Dr. Larson is a thorough believer in the spiritualism of nature, and those interested in this special line of thought will take pleasure in reading his little pamphlet in con- In swift procession speeded on the nection with Prof. Lockwood's on the same subject, comparing and noting co- | Until the noontide,

THOUGHT AND HEALTH. The action of the varied thoughts, The verdant hills smiled, feelings, emotions and passions as re- As the fervid beams upon them fell. lated to the physical body and to health is a matter of very great importance, "Granger, more magnificent, is the day deserving the most serious considera-

Undoubtedly it is true that health and disease or sickness are very largely the Again did Truth reply: result of mental conditions and the na- | "Nor noontide is perfection." ture or quality of our thoughts. Evil thoughts are disease-inducing The hours sped on.

bealthful in their tendency. though pure in itself, is warped into morbidity and unhealthfulness, because | Of sunset. votees of the Romish church in particu- And to the Soul this message came: lar. Morbid thought in any direction is Day is ending. not good for soul nor body. Spiritual- The hopes of morn, the midday fullists are not all exempt from such unhealthy action of the mind.

Many persons have a habit of brooding over their real or imagined ailments. Night is ahead and making the same appear as bad as they can-in fact, much worse than "But night itself is gladsome, they really are, moping and complaining, making themselves and their friends miserable with the burden of their ills. They do this when, with a different spirit, they might cast off their burden without unloading it on others, and be well and cheerful merely by the O Soul! The morn of Life right use of their own mind and

thoughts. To sit down in a "give-up" attitude instead of mental resistance, tends to Mar the happiness of right thine own. bring imagined ailments into actual ex-

On the other hand, where actual ail ment exists, it is largely in our human power to think ourselves into health. Think health, instead of sickness; think health and cheer, not disease and morbid dolefulness; and the act and result of doing so will induce healthier | Enjoy the fullnes of the day." conditions and dissipate unhealthy states of the physical system. Thou "'Ah,' you say, 'Is night not just sands of persons may cure themselves on this principle, by using the power of And is the lesson not yet learned?

#### their own thought and will. THOUGHT TRANSMISSION.

The spiritual counterpart to the It serves as complementphysical brain is that which takes cog- And when the mortal garb is doffed, nizance of thought impact and under- the soul revels in glories undefined; stands and translates its meaning.

There is an atmosphere of thought surrounding and enveloping and pene- Illume. And new delights trating the spiritual consciousness of all Like fragrance from the flower humanity. When a human mind is en- Pervade. And music, sweeter than gaged in thought upon any special line | The matin song of birds, fill with joy. or subject, it is in a reservoir of thought New senses waken in the earth-freed related to that special subject, and according to the fineness of its sensitive- And wider grows the path of Progress. ness it receives and assimilates thought | Nor morn, nor noon, nor night, from other minds throughout the uni- But all in all make the Perfect Day." verse. The spiritual transit of thought is not hindered or deflected by space, as is thought conveyed by physical speech. which must be carried on coarser physical vibrations from tongue to ear, to be

servant listening mind.

Some time ago appeared in this series | tions, nor should it be treated in terms

cerpts therefrom to exemplify for the In the spirit world vocal speech is not enjoyed remarkable health and vigor, reader a taste of its quality and nature, necessary, mind speaks by direct The nature of Prof. Lockwood's mind | thought, and receives thought by spiritis to reason along independent lines, ual sensitiveness-not by physical vibasing his views upon science and sci- brations impinging upon a physical it to relax its hold on the material. entific principles, including his own re- brain and reaching conscious apprehen-

On the present occasion I wish to It is the spirit—the life—that cognizes a sojourn upon this earth, knowing full refer to another brochure, written and transmitted thought, else a dead man's | well that in the bright beyond his la-

Dr. Larson's cast of mind is not so finer than physical vibrations; and it is doubt, are quite familiar with his past strictly scientific in its movement, but, transmitted and received by spiritual history as a radical reformer ever ready

quality; he states his thoughts senten- The beautiful thoughts of the uni- especially when it was unpopular, it is hours of the fading twilight. The lamp tiously, without going into labored pro- verse come flocking around the beauti- not necessary for me to enter into any had long been burning low and many cesses of reasoning-somewhat after ful soul, awaiting receptive recognition, details regarding his past labors, only the style of Emerson's writings. Per- and laden with heavenly blessings for to say the leading purpose of his life haps in this way the thought is more assimilation into fullness of life and has ever been to enlarge the boundaries easily grasped, at least when it is stated beauty. These thoughts beautiful, ema- of knowledge and universal reform. clearly, than when the reader's mind nating from beautiful souls wherever He has not traveled the road that leads has to follow through a series of they may be, wing their way through to contemporary popularity and wealth, logical deductions from stated premises. the finer ethereal or spiritual atmos- but began life as a fearless revolution-The following excerpts will give a phere and come in touch or rapport ist, with all the power of the church, the one eternal, infinite, primary sub- Blessed the soul that consciously lis- seemed to be born for different pur-

tens and receives the inner impress of poses from other men," and always en-"All forms and forces; all expressions the thoughts pure and beautiful ema- joyed a feeling of interior brightness and manifestations; all phenomena in nating from spiritual sources in the and a sense of infinite possibilties, with the universe are produced by the one unseen world beautiful that lies all Infinite, eternal substance through its around us like an atmosphere, here and | might be if man lived the normal and

The coarser vibrations of sound are carried by the coarser elements of The word spirit implies life, activity, atmosphere, not distinguishable by finer impervious society is to all appeals for

therefore the substance composing all is conveyed from soul to soul by the preciate his sentiments. these manifestations is most appropri- potent finer forces unseen and not cognizable by the physical senses of elevation of all mankind out of ignor-Every form in the universe is com- man. This finer ether or spirit pervades posed of spirit. Every force in the uni- all space and all coarser material things, the world of spirit interpene-Everything we see with the physical trating all realms of existence—so that of divine love which would not only upeye is made of crude spirit, from the there are worlds within worlds, each lift man toward divine dignity and

Cleopatra. Each physical differing Thought penetrates from realm to of the entire animal kingdom and the from others, not in substance but in the realm, being essentially the same in all realms everywhere.

visible to the physical eye, are com- traversing the infinitudes of ethereal cal forms. The higher in the scale of its work of joyful help in the grand | than write the truth in language of inspirit composing that form. The same And so, by establishing our own moral

and spiritual plane in alignment, with our present system of legislation and Vibration is an inherent law of every the thought of beautiful spirit realms | land monopoly. He said that "in 1847 atom. Every atom in existence vibrates | we may enjoy communion of soul with beautiful souls in the bright Beyond thirty years later Henry George de-All atoms are composed of spirit- which our ideals vainly attempt to Nature's only substance. In crude spirit | picture. the atoms vibrate very slowly; in finer | Far as the boundless universe extends,

> Love's influence diffusive yields its Nor time nor space diminishes nor

Aught of its virtue's healing overflow. everything is spiritual as well as To every soul of man am I akin, That ever was, or ls, or e'er shall be; them in.

Dear love, I send my loving thought JAS. C. UNDERHILL. Hammond, Ind.

#### MORNING. NOON AND NIGHT

An awakened soul, viewing the sunrise, Thrilled with the beauteous splendor, The tinted rays that threw the blush upon the rose, That painted fleecy clouds in radiant

And o'er the world east the fresh glory of new-born day. In ecstasy broke into song, praising the Beauty, the glory, the majesty of early

Truth, with brow serene stood by, And in clear tones declared, "Morn is not perfection."

incidences and divergences of thought. Gorgeous, brilliant, splendid the world

The waters sparkled in delight; Again the song arose:

When at its zenith. Midday brings highest joy, sublimest rapture.

thoughts; pure, sweet thoughts are Low down the West the sun had passed. Soft shadows wrapped the hills, There is a species of thought that, And on the waters fell the softened or even listen to such a leader, hence

of false teachings and influences, result- | The rose its blushing petals dropped; ing from religious superstition, as is The air was filled with faint perfume, evidenced by religious recluses and de With song of birds in evening mass,

The joys, the sorrows of the day are

"Yes," whispered Truth, For o'er the earth the starlit sky Bends in blessing.

And 'tis not morn, nor noon, nor even Can claim a separate song, But all in all a perfect day hath made,

With swiftness passes on to noon And noon, still faster merges into night But let no vain regrets Thou nearest now Life's sunset; Sigh not again for morn or noon. The one found thee eager in the race Yet failure followed in thy wake: The other filled thee with flerce desire

And thy passions deeply burned Leaving too oft the ashes of dead hopes Now in the evening of thy life.

ahead? Is night, serene, yea, blissful night,

To be deplored? Night does not vanquish day:

Like starlit heavens, doth memory

soul. MYRA PEPPER.

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## JOS. RODES BUCHANAN.

Memory. Prof. Joseph Rodes Buchanan, M. D., was born at Frankfort, Ky., Dec. 11, 1814, hence at his passing out, December 26, 1899, had reached the ripe age of 85 years. He had for the past two years mentally and physically, but like a leaf that had reached its perfect maturity, it required but a slight tremor to cause

In order to make this sketch interestsearches and discoveries in the domain sion by a round-about circuit of the ing, we must give at least a fragmentary outline of his labors during so long published by Dr. C. D. Larson, Cincin- brain would hear, receive and appre- bors will be resumed with renewed vigor and diligence.

As the majority of our readers, no the intense consciousness of what

true life. The fact that humble nations had suffered and are still suffering, and how nobler sentiments, excited an intensity

As the entire aim of his life was the ance and suffering, his devotion to science was not merely for curiosity, but it was to gratify an infinite sentiment bliss, but would rejoice in the happiness beauty of all nature on which the eye could rest with pleasure. His impatience with the social barbarism of the world to-day was restrained by the contense earnesiness.

He was not at all in harmony with he introduced single taxation, and when voted himself to the cause, he was delighted that he had lived to see the subject so vigorously presented, although he had been forced to abandon it for the sake of adhering to the field of science. philosophy and education, which the

solitary; that no other active mind had | means, but a disparager of those who ever entered the same field, and on reviewing his contemporaries but one noble soul, Wm. Denton, had shown the brother man. same spirit of scientific investigation. This made him a comrade while on the hearts of those who can appreciate earth and a soul companion beyond.

thy, for it seemed strange to him that much loved. so few could accept these facts, could | It was his earnest request that there results of his labor to the world, as all seem so pre-occupied and so satisfied with the old line of thought into which early education had placed them. His mind was ever open to suggestion from nature or persons, no matter how humble their station in life, but the hope of reaching the mind of men by truth inevitably declined, giving him a somber sky for his declining years.

His pen was ever active, and he was a harmonious and impressive teacher, carrying his hearers along with him by the invincible force of lucid demonstrations. But the difficulty that confronted him everywhere was the entire want of Interest in the sciences and discoveries which had not attained a commercial value. He was not cultivating the theories in which society was interested, and had some knowledge, but he offered that of which they knew but little, and for which the masses was not prepared to receive. He was departing from what was generally considered the limits of human knowledge and the popular mind is never willing to follow,

they were hostile to the innovation. He has always been the true representative of progression, continually adding new discoveries to his already crowded storehouse of knowledge, which no one can so well appreciate as Lewis, of Allidon township, Mich., myself. Hence he became a solitary passed to the higher life, Dec. 29, aged power in his science and philosophy, 58 years and 10 months. She was a dewith absolute confidence in the power | voted Spiritualist all her life, thus makof the human mind to conquer all mys- ing her a faithful wife, a loving mother teries, and the passion for exploring the and a kind neighbor. Her husband and unknown occupied his entire life. His three children feel their loss deeply, yet constant thought, morning, noon and the knowledge of the invisible presence night, in society and solitude, was in of the loving wife and mother will be a the solution of unsolved problems, and constant consolution to them. Mrs. M. his greatest anxiety was that he had C. Lincoln, of Buffalo, N. Y., gave the not time nor means to carry on his in- funeral address from the text, 'Yea, vestigations properly. I have heard though I walk thro' the valley of the him say that, "from the year of 1835, shadow of death, I will fear no evil, for day passed without a positive step of | and thy staff, they comfort me." The progress," and in his last years his large concourse of people present gave mind was as intensely fixed upon unex- evidence of the esteem and good-will

ty years. As many of our readers know that he was for a number of years one of the most prominent figures connected with the Eclectic Medical Institute of Cincinnati, both as dean and professor, at the same time published the medical journal which was connected with the Institute. From 1850 to 1855 he published the "Journal of Man." also from 1887 to 1889. At this time he was forced to abandon it in order to prepare his books for publication. From 1888 "Primitive Christianity," and "Periodicity or the Science of Life," and we the grave. had hoped to publish the "Perfect Guide" in February, 1900, but now it must be postponed. There are many hundreds of pages written for "The New World of Science," but it will require time to properly compile it, hence I cannot promise when it will be com-

plete. Indeed another half-century would have been required to complete the undertakings in which his thoughts were engaged, and toward which he had made advances. The sciences upon which he had written had not been preparing more striking illustrations of ence. He was also preparing many il-Justrative drawings which he proposed to accompany illustrations of animal new interest to the subject, and promoted a love for our animal companions | church and cemetery.

ored by the most advanced thinkers of the age, not only in America, but wherever the English language is spoken (as and Ohio. our private correspondence will show). By the extensive scope of his labors Dr. Buchanan has become one of the most radical thinkers the world has ever known, the one great object of his life is well expressed in a boem which he

"Not for the present hour I live, Nor for the pleasure that the senses

which I quote:

wrote near fifty years ago, one verse of

Not for the fame that followeth a good Nor for the loud applause of men; But while I live my life may not be

The passing away of this heroic soul was as the sunset of a long summer day with a trail of golden light gathering to battle for what he geemed the truth, from the zenith to brighten the last times in former years each flickering ray would seem to be the last, but again the fast diminishing

If I but file one link from error's

thankful. To the dwellers in the land of eternal day, it must have been as the rising of a star in the East to add its eternal rays As he often expressed himself, "He to dispel the darkness when the earth and heaven are in closer sympathy.

would be replenished as by an unseen

hand of divine forces, for which he was

To the writer it is not a gloomy separation. The silent tears that course their way down our cheeks as we write, are those of tender sympathy and love for the love that united our lives knows not the limits of time nor space. United in life, in so-called death we are not separated. It was my good fortune to be able to understand so uncommon a life, which so few on earth fully realize, and our union was sanctioned by the spirit world, for they saw that he was in the years when the flame of life begins to grow dim, when friendship and tender love are needed and when his soul was burdened with the consciousness of a grand and mighty work which was linked with the hopes and destinies of mankind. Such hopes had agitated my own soul for many years, but had never met their realizations. For more than five years it was the duty of intelligent love to stand by his side, to strengthen the frail life, to watch daily and nightly with that love and care that none but a devoted daughter could give to a father, giving up society to attend to his business with the outside world. to enable him to give his entire time undisturbed to the fulfillment of what seemed to him sacred duties, while his mind was ever flowing with original thought, demanding more and more time for its record. Such a soul as his cannot be fully expressed.

Dr. Buchanan was a man of superior abilities in so many respects, grave in politics, liberal in religion, equitable in law, a lover of freedom, an enemy to conservative world had left to him monopoly, a friend to the oppressed, an alone and which he could not neglect." opponent to the tyrant, an admirer of He often wondered why he was so those who have acquired wealth by just have hoarded up gold by the oppression and usurpation of, the rights of his

Long will his memory linger within the noble soul that in life gave his all These two noble souls could truthfully for the aplifting and advancement of say as did Robinson Crusoe, "I am mon- | those who sought the knowledge that none to dispute," and thus there arose submitted his brain, and, skull, both of in his mind not a feeling of self-eleva- which are in preservation, for the demtion, but a feeling of pity and sympa- onstration of the science that he so

not travel the path he had found and | should be no public funeral, hence his pointed out so plainly. Nor did he find | remains were quietly taken to Cypress any encouragement in presenting the Lawn, at San Francisco, and cremated. "Truth crushed to earth shall rise

> The eternal years of God are hers; But Error, wounded, writhes in pain, And dies amid her worshipers." ELIZABETH S. N. BUCHANAN.

San Jose, Cal.

again;

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

PASSED TO SPIRIT-LIFE.

Passed to the higher life, on January 11 and 13. Ethel Mae and Orville K. Hursen, aged 8 and 4 summers. They were the beautiful children of Mildred K. and O. G. Hursen. That dread disease diphtheria, caused their little spirits to leave their bodies for that better | To the Editor:- I am still engaged in world, where suffering is unknown, the humanitarian work, soliciting sub-The parents are grief-stricken to lay scribers for The Progressive Thinker at their little ones away from sight, every opportunity. Am anxious the though they know the bright, active great free thought that radiates weekminds will unfold and blossom under ly from its columns may yet give much angel guidance. We will meet and light to this lovely little town now suf-

cleared away. MATTIE E. HURSEN.

Mrs. Alice D. Lewis, wife of Orrin J when he began his medical studies, no | thou art with me. Oh. Spirit, thy rod plored fields as when he was but twen- held for Mrs. Lewis and her family. MAY CECIL LINCOLN.

Passed to spirit life, a from Springfield, Mo., Dec. 30, 1899, Wm. A. field, Mo., from his home in Vermont, fifteen years ago. He was a locomotive the subject. Price, reduced to \$1, engineer, skillful, prompt and fearless. In manner he was genial, lively and cheerful; in character, upright and honest. He became a Spiritualist many years ago; was somewhat mediumistic. to 1898 he prepared and issued "Thera- and was outspoken and steadfast. The peutic Sarcognomy," two volumes of funeral discourse was given through the undersigned. Masonic services at

JAMES MADISON ALLEN.

Passed to spirit-life, on January 14,

1900, at Chicago, James Chadwick, of Chatsworth, Ill. He suddenly left his worn-out body by a supposed accident, at the Eve and Ear Infirmary. He was born in "the hills of Bennington county," Vermont, May 9, 1823, and was a resident of Illinois since 1853, and of Lexington county since 1863. It is exfully illustrated as he wished. He was not respect, love and admire "Uncle the 25th annual almanac issued by R. Chadwick." The funeral was held at the psychic department of cerebral sci- | Chatsworth, Jan. 17, in the Methodist | the most interesting and instructive ancharacters, which would have given a laddress by Geo. F. Perkins, of Chicago, movements of the heavenly bodies and COR.

## that would have refined and exalted human nature. NOTES BY THE WAY.

Lyman C. Howe In Michigan

I came to Grand Rapids on the 6th and have spoken two Sundays to very good audiences. The attendance on the second Sunday was considerably larger than the first, and the same increase continued will pack the hall by the time my engagement closes, which will be the 28th of the present month. I expect to attend the Mid-winter

meeting of the state association, February, 9, 10, and 11, and shall have the first Sunday of February free, and after the mid-winter meeting, if no further work is offered me in Michigan, I shall make my way eastward via Lake Shore Railway, stopping probably at Clyde, Ashtabula, Andover, and possibly Conneaut, Ohio. But if there is work for me in Michigan, I am prepared to stay until April or May. The Spiritualists of Grand Rapids are

quite alive, and apparently in better working order than before in many years. The camp-meeting last summer aroused the sleepers and started the fossils from their beds, and gave the cause a new impetus. Their united action now promises much, and they have an efficient board of directors, all working in apparent harmony and fraternal sympathy. Mr. Boozer, who writes his thoughts vigorously, and translates and transposes poetry for music, is a member of the board, and a very earnest and faithful devotee of Spiritualism. Mr. Charles M. Potter, the President, is the right man in the right place, giving an air of vigor and intelligence to all he touches. Mrs. Ferris is doing successful work

at the corner of Ransom and Lyon streets, and gives some fine tests from the platform. There is a manifest truthfulness in her work that impresses people-strangers and skeptics-in her favor, and some of her tests are clinch-An interesting meeting was held on Tuesday evening, the 16th, at Mr. and

Mrs. Lindsay's, to commemorate the spiritual birth of Mrs. Lindsay's favorite guide, Sweet Brier, and welcome the red men as valuable belpers in mediumship. Music, poetry, essays, speeches, anecdotes, and a feast of cakes, made the hours lively and pleasant. Last night (January 17) a progressive pedro party and dance at the hall added something to the religious qualities of the season, and a little to the ex-

A. E. Tisdale, I believe, is to follow

Last week I made a flying trip to Andover Ohio, to join the family and friends of B. D. Morley, and pay a last tribute to the memory of one of Andover's most prominent and honored citizens. Mr. Morley organized and carried on to permanent success the first bank ever inaugurated in the town. Respected by all classes, he was a universal favorite, and for forty years an uncompromising Spiritualist. He was a close friend of A. B. French in the early days of his wonderful career as an inspired orator, whose eloquence astonished all who heard him. Mr. Morley's life was a perpetualitermon on the Mount" and compelled respect from the most conservative Christians, however opposed to his spiritual ideas.

He was truly a representative Spiritualist, whose influence inspired kindness, liberality, and confidence in human nature, wherever he was known. arch of all I survey; my rights there are he alone could give; and in death he Rev. Mr. Jeffries, formerly pastor of the Methodist church at Andover, came many miles to attend the funeral-Thursday, January 11—and by request spoke briefly at the opening services, and, without a word of reflection upon his spiritual faith, paid a glowing tribute to the character of the good man just gone from mortal sight. Tenderly we laid his form to rest, amidst the

dreary darkness of a heavy storm. Spiritualism is the great healer and comforter in such times, bringing light that nothing else can. Mrs. Morley and one daughter remain to walk the valley without the visible compaionship of the loved husband and father, but they are cheered by the knowledge of his spiritual presence and continued affection. A large audience attended the funeral, and the Freemasons held the last services at the grave, in a cold, driving rain. Thus the pioneers pass away, and soon, not one of the firstydecade of Modern Spiritualism will be left on earth. LYMAN C. HOWE.

Leads All Spiritual Publications. know our own when the mists have fering from church domination and spiritual darkness. When I say The Progressive Thinker leads all spiritual publications, in its matter and management on the continent, since the angels brought the glad tidings of the good news that our dear loved can return and make the saddened heart once more rejoice. In saying this I do so from knowledge having labored on this divine line as best I could since the angels first showed me the way in 1846; and now if I must join any church or creed, it will that of Prof. Loveland's as last reported. Allow me in conclusion to offer this mark of commendation of Brother B. F. Sliter's address, of date of Jan. 13, 1900. I hope every reader will re-read and peruse with care especially the analysis of intelligence

and supreme Intelligence. A. ANTRIM DAVIS, M. D.

"Religion as Revealed by the Maferial and Spiritual Universe." - By. E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and crit-Wright, who was born at Charlemont, | ical; facts and data needed by every Mass., Jan. 17, 1826. He came to Spring- student and especially by every Spiritualist. One of the very best books on cloth; paper 50 cents. For sale at this

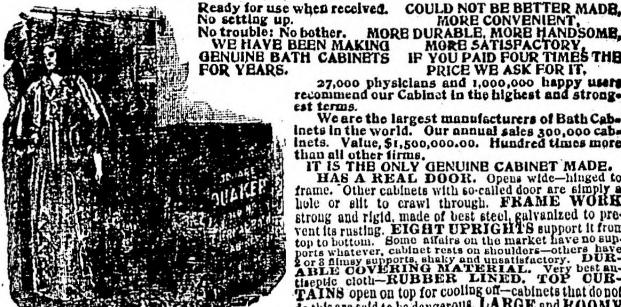
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teorology," almanac makers' and weather forcasters' guide and new sysceedingly difficult, if not impossible, to tem of science for 1900 is now for sale find a man; woman or child, that does at this office; price 25 cents. This is Mansill, Rock Island, Ill. It is one of church, which, in spite of the storm, | nual publications along the line of the was crowded with old as well as young planetary science now published, and is friends who attentively listened to an far more explicit in relation to the who conducted the services at the the effect produced upon our earth. You need this book.

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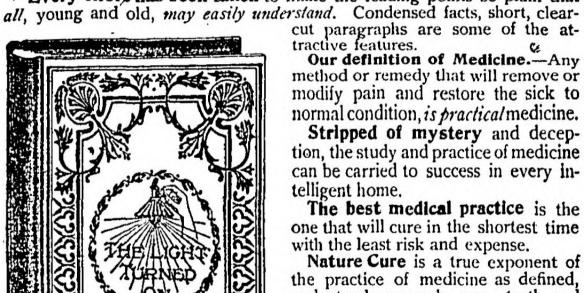
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named institutions of the city of Chi

each a similar bond was given.

quests, but as time rolled on, Mrs. Tal-

cott dispensed this charity herself, and

gave to the Foundlings' Home, the

Half-Orphan Asylum, the Home for the

Friendless, the Old Ladies' Home, the

Newsboys' Home, and others all that

she deemed should be donated to them.

When donations were given in this way

the institution benefited was stricken

from the list of beneficiaries in the

Mrs. Talcott illustrated in a sublime

manner the principle of laying up treas-

ures in heaven. She worked for the in-

terests of humanity generally; of those

to whom she loaned money for worthy

purpose, and received their notes, she

did not exact payment, but destroyed

all traces of the obligations. She was

in its highest sense and expression a

noble woman, making an impression on

Those who live to some extent for hu-

nanity, accomplish a work that endures

after death, and gives succeeding gen-

erations an opportunity to bless them.

Those who live exclusively for self,

leave not a vestige for the common

good, and the world is no better for

The only way to advance humanity

to a higher plane is for each one to con-

tribute something for the general good

of all. The one who rears an institu-

tion for the education of the children of

indigent parents, preparing them to bat-

tle successfully with life, contributes

Mrs. Talcott fully realized the bless-

ings that had been conferred upon her.

and she reciprocated to the fullest ex-

tent of her ability, regarding the whole

human family as essentially her heirs,

and contributing to its advancement.

She mourned because she had not more

to give for benevolent purposes, for

her soul was actuated by impulses of a

heaven—so much there to her credit.

clared God had taken the child."

who is responsible for that lunacy?

Back through all the ages these dam-

responsible, then what becomes of

Great Variety of Minds.

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what YOU do not like will prove a sav-

Cruelty of Saints.

Those who question this statement

such terrible results.

by many others. in lan

Freeman Clarke:---

rent and very marked.

sale at this office.

force."

mind!"

Religious Insanity.

garded as a benefactor of the race.

throughout all time.

their having existed.

present age that will endure

R. FRANCIS, Editor and Publisher. extered at Chicago Postoffice as second-class matter.

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#### Error Never Rests.

SATURDAY, JANUARY 27, 1900.

The revival methods of the late Dwight L. Moody are to be continued. A move has been set on foot to raise three millions of dollars to be expended in advancing the cause for which the "evangelist" labored, and the assurance is given that the money will be forthcoming. Of course it will, for the appeal is made to aspirants for fame, they who will embezzle any amount of money which chances to reach their hands, and give it to the church to gain its applause, and perhaps a generous vote on election day from its members.

Fame is a giddy goddess, and cares little how she gains applause so she gets it: the consequence is she gives generously to gain the favors of the church in return for her gifts.

In looking over a long list of moneyed men who are counted on to make up the \$3,000,000, we notice the name of the good John Wannamaker. The more such men give for revivals the closer churchmen will cling to them and recoup their expenditures, and something

Reverse the order of things. Make Spiritualism the popular faith, and the orthodox churches the subject of jest and ridicule, then the money would pour into the coffers of the new faith until its managers would have to set up nights to plan ways for its expenditure. It is only a matter of time when the now popular religion will take its place with the dead religions of an earlier age. Advancing intelligence sweeps the past away. On the wave of popular opinion to-day, floundering in the mire of adversity to-morrow. So rise and fall social and church institutions as well as

#### Judge Brewer on Creeds.

Associate Justice Brewer, of the United States Supreme Court, during a late address to the Mt. Pleasant Congregational Church, is reported to have

est and zenious he is apt to be. But something more than creed is essential to religion. It is not a question of intel- | creased vigor in the negative. lectual advancement so much as one of and lovely life, is like a barren fig treecovered with leaves, but fruitless."

The Judge was correct. Belief expressed in creeds are valueless in formwho are trusted with office, especially mere suggestion of the operator, bein the rural districts, are unbelievers, comes a powerful hypnotist himself frequently Spiritualists and Agnostics. | bending others to his will. Of course persons who make themselves obnoxious to churchmen by warring on are not of that number, but even these most moral men in a community, and gain credit which is refused to church-

#### The Same Everywhere.

The Samoan chief Mattetoa Tanus, in a recent letter to the London Times. in a protest against the usurpations of the United States, Great Britain and Germany, in regard to the division of the Samoan islands among themselves, has a few words in addition on an associate subject. He says:

"Missionaries who graced our country with their holy or unholy presence, introduced the same religious differences and hatreds against each other as pertained at the hour in civilized states. The missionaries live in palatial concrete houses, with all the luxuries their country affords and charge us for Bibles and prayer books, which, we understand, are sent as free offerings.' Chief Tanus further charges the missionaries with extracting all the money possible from them, in return for which they only receive a Bible, prayer book or "Pilgrim's Progress."

He instances the Wesleyan missionaries with collecting £27,000 at a single meeting at Tonga, adding: "The missionaries aroused a great spirit of emulition, telling the natives the largest givers would be most acceptable in the | be felt by anyone. The eyes of many sight of God, thus reversing the spirit people have long been closed in preju-of the widow's mite." He concludes dice to anything like investigation of with: "These be thy Gods, O Israel."

#### Dr. McGlynn Dead,

The death of Dr. Edward McGlynn rector of St. Mary's Church, New York, on the 8th inst, of Bright's disease of the kidneys, aged 62, removes a prominent character for the last dozen years from the activities of life. The Doctor had many sterling qualities, but was tied back by the Catholic Church, hence he labored in a groove from which there was no escape. The priest is a tool of the Pope, a slave to antiquated error. and has no right to express an honest opinion if it conflicts with the opinion of his superiors.

## JESUS, THE SAVIOR He Was a Powerful Mesmerist. Of a Prominent Ancient Writer.

Hypnotism In Aid of Christianity. Dr. J. D. Quackenbos, of Columbia College, N. Y., is reported to have said in an address before the Society of Psychical Study, that "hypnotism may be an aid to Christianity." He then in-

"Is it right to unbend to the disreputable and criminal through direct communication with their subjective selves -right to exploit a legitimate psychological means to effect their regenera-

The Doctor concludes "the religion of Jesus Christ does not deny this right." He claimed the warped mind can be strengthened and straightened by judicious suggestion.

There is no question but hypnotism may be used as a powerful agent in the interest of good morals, as also to their prejudice. And though the Professor may be ignorant of the fact, it has been used through all the centuries in the interest of Christianity, if we may place any trust in its pretended records.

What was Jesus doing, taking that record for authority, when "he went about all Galilee \* \* healing all manner of sickness among the people,' curing those who were possessed of devils, who were lunatic, and who had palsy, using spittle to cure the blind, even, to use the hyperbolic language of the Bible, "raising the dead," if he was not a powerful mesmerist? Though credited as the work of a God, modern hypnotists are daily duplicating those wonderful doings. Christian Scientists are performing the same miracles, though ignorant of the source of their power, just as was the case with Peter. who, "fastening his eyes" upon the cripple, after the manner of the skilled hypnotist, said: "Silver and gold have I cone, but such as I have I give thee: rise and walk!" And the narration says he did, and as we have seen similar transactions we believe it, but where, when, and by what Peter these Bible marvels were wrought we don't know.

One of the tests of those who believe, as given by "our Lord," Mark 16:18-"They shall lay hands on the sick, and they shall recover." This test makes "believers" of all the multitude of healers scattered all over the world.

Those possessing an abundance of vital power in all ages have been able to control the action of inferiors and direct their movements. Since the days of Mesmer those who have investigated the subject have found this power is a possession not gained by belief in any creed; neither is it a special gift of God; but it seems a natural inheritance belonging to the strong and vigorous who know how to impart it. It was mistaken by the early Christians as a favored gift from the Divine to them, so they knew it as the Holy Ghost, the third person in the Godhead, and as such was worshiped.

They who shall trouble themselves to become acquainted with this subtle force will find the clergy, through all the ages of Christianity, have been employing hypnotism, just as Prof. Quackenbos now proposes. And the proof is equally positive that Chiron, a prince of Thessaly, used the same force to fascinate his pupil Esculapius, to discover a remedy to cure the foot of Hercules, which had been wounded by a poisoned

Hypnotism presided at the Pentecostal scene, described in Acts 2, 1 to 9, when all were filled with the Holy Ghost, and spoke with other tongues. It inspires the preacher in the pulpit, the lawyer at the bar, the orator in the hustings, the lover with his adored, and the nurse at the sick bed, as the mother when caring for her child. Like the natural

"With power to draw to itself Whatever, it touches.'

becomes repellant, when friends are estranged, most forcible when husband and wife repulse each other, or when parent and child lose the power to "Creeds have their place and value, attract. Love in its absence becomes The clearer, stronger and the more pro- languor, then hatred. The dearest found one's convictions the more earn- | friendships are dissolved when the hypnotic forces are equalized by loss of power with the positive, or with in-

Revival meetings lose their efficacy moral growth. So religion that spends | when the hypnotic power of the "evan-Itself in creeds, and does not ripen into | gelist" declines. With this condition character and the richness of a pure | converts to the faith are few and far between. The loss of control is seen in the backslider. Youth is easily influenced by this ethereal sublimated agent; but as years advance the condition is changed and the late plastic ing character. The very best men, they subject molded into any form at the

There are large numbers of persons in every community who cannot be their faith, and exposing their frauds, brought under the control of the revivalist, and are equally proof against with business men are found to be the the arts of the mesmerist. They are those who cannot be "born again." The Holy Ghost, in church parlance, has withdrawn his enticements from such persons, and has given over the wretch

to be damned. Whether it is right to "unbend" and resort to the arts of the psychologist to gain converts to a faith, as Dr. Q. inquires, it seems idle to ask after the church has resorted to such methods for centuries. Because the art was ignorantly practiced by revivalists does not change the fact. The voice alone is frequently effective in producing somnolence, seen in any church where a magnetic speaker holds forth. The attention of the subject is concentrated on the speaker. He listens with rapt attention, then gently falls away into unconsciousness. It is not natural sleep. He is psychologized, and is a good subject for the hypnotist whether in the pulpit or out of it. And of such are the first converts when the preacher calls for recruits.

#### Spiritualistic Libraries.

What a grand advantage to the cause of Spiritualism would be the instituting of Spiritualistic libraries in every town where there are even a few Spiritualists. Five, ten and fifteen-cent collections at private circles will soon raise enough money for this purpose and not the phenomena. They want something they can enjoy at their own fireside, and to put something logical, something beautiful, with now and then a hint toward home circles, private investigations, etc., into their hands and get them interested, their own souls will do the rest. It is well enough to establish in connection therewith a free reading room, although many people-are too much afraid of an injury to their popularity, in the smaller places, where the dogmatic prejudices run high in all societies, to be seen in a Spiritualist people of the universe, Talmage inrendezvous. Such persons will often read on the sly and become interested. Slyly or boldly, we must have people

read more and think.

## UNRELIABILITY

THEREBY HE HEALED THE SICK. HIS VERY GRAVE MISTAKES.

Unreliability of Josephus. The Jewish historian, in his "Antiqities of the Jews." book 11, chap. 8, sec. 3, says. Alexander while at Tyre, sent

an epistle to the Jewish high priest: "To send him some auxiliaries, with provisions for his army; and what presents he formerly sent to Darius to now send them to him." To this demand the high priest replied: "He had given his oath to Darius not to bear arms against hlm, and he would not while Darius lived." This story is the revamping of a his-

torical event occurring two hundred years earlier. After Cambyses of Persia, B. C. 525, conquered Egypt, he proposed to subordinate Carthage, and add it to his empire. He could only reach that distant city by sea; so he applied to the Phenicians for a fleet of sail to carry his transports. They declined his request, giving as a reason: "We are bound to the Carthagenians by solemn oaths, and even apart from that consideration it would be a wicked act to make war on our own children."-See Rawlinson's Phenicia, in the Story of the Nations series, p. 101.

Carthage was colonized by Tyre. This identical language, in substance, Jose phus put into the mouth of a pretended Jewish high priest as a reason for the Jews not joining Alexander against Darius.

In this same book 11, chap. 8, sec. 5, Josephus represents Alexander after capturing Gaza, going to Jerusalem; that the populace, led by the high priest in purple and scarlet, his inferiors in fine linen, and the people in white, came out to meet him; that Alexander represented he had seen this event in a dream, and was told he should conquer Darius; that he went up to the temple and offered sacritice to God; that the book of Daniel was shown him wherein Daniel declared one of the Greeks should destroy the empire of the Persians. For all this and much more Alexander agreed the Jews should en-

According to the Higher Critics the book of Daniel was not written until near two hundred years later than Alexander's march into Asia. But note further: This entire account of Alexander visiting Jerusalem is what occurred some nine or ten months before at Sidon, twenty miles north of Tyre.— See Phenicia, p. 216 in Story of Nations

This whole story of Alexander going from Gaza to Jerusalem has no authority from the historian of Alexander's to the common good, and may be recampaigns. It is not corroborated by a single historian of those times. It rests entirely on Josephus, who certainly misrepresented in this regard. What are the facts?

After a seven months' slege at Tyre, ending on the 20th of August, B. C. 332. Alexander resumed his march along the seaconst towards Egypt. At Gaza, nearly 200 miles south of Tyre, he stopped to reduce that city, and was detained two months. This brought him to the last days of October. He had determined to spend the winter in Egypt. Jerusalem was about 70 miles in a northeasterly direction from Gaza, probably not less than 100 miles by mountain roads to reach the city. The cold and rainy season had set in, and his troops were not well protected

against inclement weather. With Egypt before Alexander, and Darius in the rear, is there any human probability that the invader would turn aside from his direct march, enter an unknown mountain fastness, to receive homage from an insignificant tribe, who had neither an army nor a fortress? The whole narration is unquestionably fabulous, whether written in the year 93, or 1300 years later, as many conscientiously believe.

#### A Shooting Match.

Under the imposing head of "Should old clergymen be shot," the Literary Digest shows it is a question of serious import with the churches to know what to do with superannuated preachers. It quotes Rev. John Watson, known to the literary world as Ian Maclaren, as inquiring:

"Would it not be better that each denomination should organize a retirement scheme upon a large scale with two conditions: First, that every minister be removed from active work at the age of sixty, with leave to assist others as he pleases. Second, to retire them on half salary." Details we omit.

The Progressive Thinker does not go in very heavy on the killing process, a remedy for social or church evils, but is it not a fact that the worn-out, dilapi- to punish the murderer, but who furdated, superannuated mossbacks retired inished him the liquor that made him from the ministry, with little or nothing to do, devote most of their leisure in watching the younger members of their profession, and are ever raising an alarm at the least departure from the established faith? They seem to serve as links to tie the younger preacher | Christianity? It will be soon outlawed. back and prevent all progress. In a as should be any institution producing small way they imitate the Pope, and declare not only the purpose of the church but the will of God on any and every question that arises, and they have a "Thus saith the Lord" to sustain

any statement they make. As the preachers are all sure of a front seat in kingdom come, and a big crown is awaiting their arrival in the heavenly mansions, it may be a shooting match would be in order for their disposal; but we do not recommend that policy, however wise it may seem.

It Is Dowie's Turn. John Alexander Dowie, of the prospective City of Zion, while engaged in prayer at the Michigan Avenue Tabernacle, on the evening of the 7th inst., by some inconsiderate expression offended his God, who instantly shut off his voice. The Doctor, determined not to be foiled, signaled to a deacon to finish the interrupted appeal to heaven for special mercies. The good Dowie is reported to have

said, when Moody's voice failed him: "The Almighty has silenced Mr. Moody in answer to my prayer." May not some other fellow have gained influence over the supernal powers, and induced a shutting off of Dowle's voice? We mistrust it.

The Infinite Intelligence of the N. S. A. has no revengeful propensities. hence plays no such tricks on his worshipers, and we are glad of it. If men overtax their powers, even in prayer, he has wisely adjusted matters so the penalty will follow as a matter of course the same as if a hand is thrust in the fire. Though the entire cluded, should pray till the doomsday of the orthodox, not a single vocal chord would be suspended in its action. That is our opinion in the premises.

#### TREASURES. VOICE OF SPIRITS. Laying Them Up In Heaven Spirits Dumb to One Speak to A PAYING FINANCIAL WORK. ANOTHER UNDERSTANDINGLY

The will of Mrs. Mary Talcott, an ar-It is one of the greatest, though simdent Spiritualist, is a significant illusplest, wonders of Mother Nature, says tration of laying up treasures in heaven. the St. Louis Globe Democrat, that of Her will provided for the followingall the myriads of human beings of common form and feature with whom cago: To the Home for Incurables, \$10,she has peopled her earth, no two of 000; to the Humane Society, \$6,000; to them ever looked quite alike. Flowers, the Manual Training School for Girls in trees, birds, beasts, are all run out on Illinois, the sum of \$5,000. To a the same pattern, but man-"fantastic medium, of No. 119 Lincoln avenue, man"-if only by the tweak of his nose, Mrs. Talcott gave two Chlcago City or the twist of an eyebrow, is made dis-Railway bonds of \$1,000 each; to the tinguishingly different from every other Ladies' Aid society and the Talcott soman on the face of the earth. All this. clety of the Second Universalist church of course, is well and kindly enough on the part of Mother Nature, save, perhaps, when she makes the differentiat-The estate was not larger on account of the fact that just before Mrs. Taling tweak too far from the classic patcott's death she destroyed a whole boxtern to give the hapless Cyrano a fair chance among his fellows. But, after ful of notes which represented loans of from \$100 to \$1,000 dispensed to deservall, the liberties she takes in this direction are not to be considered for a moing persons, who received the money as loans. This was one way Mrs. Talcott ment in comparison to that tinkering dispensed charity as she believed it with the human mind whereby she would be of more real value to the remakes it answer to the same fundacipient than by any other method. The mental springs of life and thought yet will admitted to probate is said to be shoot off into as many different forms the seventh since Mr. Talcott died. of character and action as there are The others contained more public bebodies to contain it, if the new psychol-

ogy will pardon us the expression.

How she manages this "infinite vari-

ety," upon what laws, if any, her operations are based, has been, of course, the problem of the metaphysicians. From theories of gray matter and brain convolutions, to conceptions of universal spirit and thresholds of the mind every form of material or psychic thought or philosophy has been ransacked to resolve the mystery. Laws of heredity, influence of environment, education, habits, food and drink have all served their turn in the treatment of it. But all alike fail to meet the necessities of a case which out of the selfsame cradle, nursery, school and environment can produce such diametrically opposite specimens of the genus homo. Most of all, they fail utterly to explain why minds of equal intelligence will see things differently, and ofttimes minds of no general intelligence whatever see furthest of all. There is, therefore, no proven path to deter one from any specof the mind to find the clew, if possible, power and sight.

Though science has attempted to raise a definite barrier against any consideration of the "supernatural" or supermundane influences in the case it seems impossible to get away from the indications that they have no slight concern in it, and that Horatio's famous and Socrates to Swedenborg and Bunbrought the grandest truths and reveladistinctions of the human mind.

It would be a curious and certainly as-

high order. Her example is worthy of following; it is Christ-like, God-like, Angel-like. It is an expression of true its have seemed to call almost as clearreligion, on which no mortal can imly as the angel at Cornelius' door and prove, and will be so much treasures in sent the special messenger down to Joppa to perform his work. And though medical and psychical science may resolve such great ones as Pythagoras and Plato, Socrates and Numa, How long will civilized man allow Bossuet and Pascal, Swedenborg and Christian violence to continue unabated George Fox, to say nothing of Moses and offer no resistance? It gains conand Paul, into "hallucinated madmen" or victims of the subconscious self, yet trol of the mind, hurls reason from its the work they did in the world would throne, and then engages in the most indicate some virtue in the voices, devilish crimes. A news dispatch from whatever they were, that called them. Hampton, Iowa, tells of one Dr. G. W. So, too, the differentiating place which Appleby, the leading physician of they held among their fellows would Bristow, Butler county. "In a fit of seem to support the theory that the main difference between the man who insanity," says the dispatch, "he killed achieves and the man who falls short of the ten-months' old child of Henry achievement may lie in the difference Wearly. He took the child in his arms, between the one who hears the spirit put his thumbs under its chin, and voice and follows it and the one who fingers on the top of the head and stands, like the dazed guards at Elsicrushed its face; then he seized the nore, beholding the majestic vision, but child by the foot and swung it around having no ears to receive its message. his head until he was secured, and the In any case, the spirit agent seems in it, child was taken from the maniac by and therefore Horatlo's brave resolve, "I'll cross it tho' it blast me," seems The narrative concludes with the more to the point than the concerted efstatement: "Religious excitement fort of the day to knock it quite out of caused the Doctor's insanity. He dethe ring with scientific clubs and brick bats. For truly, there seems no distin-Yes, it was the work of a lunatic! But guishing work or position where its

voice is not heard. nable scenes of violence have been go-In treating of Dickens, as the child of ing on, and the people have been conthe "industrial revolution," Brooks Adtent to say, "The offender had lost his ams says "he suffered," in "the agony of the discarded, the terrors of the Is it not time to go beyond that loss | helpless, the bitter fight for life" of the | cry for bread. wretched and crushed people of whom of mind, and inquire into its cause, and take methods to prevent these mental he was himself blood and bone, "what wrecks? The inebriate, insane from the | thousands suffer, but one alone has had | Infinite Intelligence withheld the rain, | will prove the redemption of the world. declares that the spirit of these miser | Thus it is that this God question will would soon reign. of violence. We are no longer content ables-their angel, the Bible would put force its way to the front continuously. it—took shape before him, haunted his Infinite wisdom will even be questioned midnight pillow, clamored beside him at | when so many are dying by inches in a drunken and insane? He, too, must the pastry cook's door, where he bought | most cruel manner. Infinite power will the stale sweetmest, and, dumb to oth-Apply the same principle to the reers, poured out their woes to him till he | for bread, and then close their eyes in ligiously insane, and hold that system had to rise up and speak for them. You responsible for insanity that is really may call it a figment of the brain, a creature of the subjective mind, or the angel of his destiny, as you will, but something calls to man in the still watches of the night or the deep passes of the soul, which, heeded, lifts his life to noblest issues, and, unhecded, all the way "is lost in shallows and in largest Spiritualist paper published tomiseries." And that is about the subtlest secret of his mental character and diversities which Mother Nature, after a great deal of miscellaneous reading all, has little hand in when she turns him out a "mewling infant," with no particular brain-mold or matter to disriety of matter. It is not to be suptinguish him from the best or worst ofposed that YOU will relish it all; but his species, or, indeed, from certain of the lower animals.

It may be, as the grand old Vedic ory dish probably to, some one else. writers tell us, that "the soul itself is its The fact that YOU pbject to having own witness, its own refuge," and that published in our columns anything that "the Supreme Spirit which is the same doesn't happen to interest YOU, shows as man's self resides perpetually in his a narrowness on your part. You should bosom," but it is only when that divinity within feels, as Plato taught, its stop and consider that what is distaste-"affinity with the divinity without" that ful to you is read with great pleasure the spirit of the angel awakens and calls with the loud cry that smote Bun- | For sale at this office. yan out of the noonday skies or the soft Wrote that gental scholar, Dr. James voice that whispered Omar out of the gardens and well-springs of Persia, if heeded it appears to be the thing which "The cruelty of savages is not equal to the cruelty of saints who think it can transform him from a common tenttheir duty to torment their fellow maker to a messenger of the gods, and from a public sinner and blasphemer of the town to the most wonderful pilgrim guide who ever led man along the have only to read the history of the highway to the Gelestial City. "Poets, Inquisition with its horrors; the perpainters, sculptors, whom genius has touched with his wing, have all persecutions of Catholics by Protestants: ceived before them the form of the the outrages practiced upon so-called witches by both; then contrast these ideal of their dreams," says De Boiswith the outrages perpetrated by Inmont. "These forms were visible, not dian tribes on their oppressors, and the only to the eyes of the mind, but to the statement of Dr. Clarke will be appahodily sight. We do not believe that there are any immortal creations with out this materialization of the ideal. Who Are These Spiritualists and The place and purpose, therefore, of the What Is Spiritualism?" A pamphlet of "heavenly vision," the ideal, which is 40 pages by Dr. J. M. Peebles, the well- the spiritual materialization in the life known author. Price 15 cents. For of humanity is not a thing denied by

science. IRENE A. SAFFORD.

### INTELLIGENCE, Though of Infinite Character, WILL NOT AID THE STARVING

An awful famine again exists in Indla. Rev. J. E. Abbott, editor of a anywhere from 100 to 500 famishing, maidenhood. Which is correct? emaciated men, women and children, for their daily dole of grain. Yet scenes in Central India were worse than with The cause of these famines is cli-

mal the fertile soli brings forth suffito tide them over a year of failure. succession of poor years culminated extremest poverty, with all possible nata": evenues expended. Since 1897 rainfall has been below the average, again failed, and now, with only two months of the famine passed, government is helping 2,500,000.

perhaps an acre they support them- Matthieu and Marianne with their chilselves and ask help of none. And those dren. Marianne is in bed, and a knockulative wanderings about this labyrinth | who have no land manage somehow to | ing against the wall is heard: provide for their simple needs. But The father in turn rapped loudly.

history of the human race, from Moses | new roads, railway embankments, irri- did joy that they shed light around. saving life.

mean the saving of millions of lives.

parents in their despair—the latter a duction of the species. not inconsiderable number. Rich men There is little need to point out that belp for humanity's sake.

sence of our Christian faith that we while the other means ultimate death. must open heart and purse when men

Thousands upon thousands will actu- composed of husband, wife and chilally starve to death during this famine. dren, blended together by pure love, be doubted when innocent children cry death. Infinite mercy even will be discredited in face of such dire calamities that now confront India. Is it any wonan Overruling power?

#### Carlyle Petersilea's Works.

Many readers are deeply interested in the letters contributed by Carlyle Petersilea, which have been appearing in our eral books published by Mr. Petersilea. ing in the spirit world.

hurn. This volume meets a public a generous patronage. want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free calls to man. Whether, therefore, it from all sectarianism. Price 50 cents. Prof. W. M. Lockwood. Price 15 cents.

### ZOLA VS. TOLSTOI. Great Minds Directly Opposed. THE SPIRITUALISTIC IDEA.

Hannah Lynch, a writer in the Contemporary Review for January, makes newspaper in Bombay says that thou- an interesting contrast between Zola's sands are already reduced to the ex- "Fecondite" and Tolstoi's "Kreutzer tremity of living on the fruit of the Sonata." The two famous authors as cactus plant. Cattle are dying by set forth in an editorial in the Chicago thousands. Even birds are alarmed. Tribune, both earnestly seeking human Dark as such a picture is, it cannot progress and happiness, have adopted seem so dark to people in America as it fundamentally opposite theories of mardoes to him. He passed through the riage. The French novelist preaches year 1897 in India and the very thought the duty and joy of replenishing the of the horrors of it makes his heart earth. The Russian regards marriage sink. As a missionary working south and maternity with cynical displeasure. and east of Bombay it was his privilege Zola anathematizes sterility, and reto turn more of less from accustomed gards maidenhood beyond the age of 17 labor and devote time and strength to as wrong and disgraceful. Tolstoi asthe saving of human life. Day after serts that the highest condition to day the missionaries had at their doors which woman can attain is that of

Both the "Kreutzer Sonata" and "Feliving skeletons most of them, waiting condite' were written to preach a sermon, and for that reason neither novel is a work of art. Zola's work is a strange mixture of sunshiny material philosophy and loathsome indecency. matic. The rainy season for the west-Tolstoi's half-forgotten tirade against ern part of India is June, July, August, not only the sensual but also the sensu-September and October. During these ous, even in music, is a somber and cynfive months takes place the sowing and ical attack on all that is not intellectual reaping of the first crop, and the sowing or spiritual. For Tolstol there is no of the second. When the rains are nor- body; for Zola there is no soul. Some of the most idyllic pictures of healthy cient for the millions, but not sufficient | domestic life and of lovous childhood are to be found in Zola's untranslatable "Fecondite." The joy and sweetness of motherhood are depicted with irresistthree years ago. During that famine ible freshness and charm. These are many lives were saved by government things not dreamed of in Tolstol's philaid, but many millions were reduced to osophy. He writes in the "Kreutzer So-

Consider what lying goes on about children. "Children are a blessing from God-children are a joy." Now all this and the people have, therefore, not re- is a lie. Children are a torment, and covered their usual condition; it is on nothing more. Under the most favortop of such a history that the rain has able circumstances-that is, when in thriving health-children are a torment; but when they fall ill life is positively not worth living; it is simply hell on

These people are a busy and indus. | Contrast with this the picture Zola trious race. On their little farms of draws of a Sunday morning frolic of

to its intricate shades and diversities of | when the rains do not come, millions | This, on the other side of the wall, was are helpless and foodless. The scenes the signal for an explosion of victory, which follow, even if relief be afforded shricks of triumphant joy. And the by government, are often most terrible father had barely time to open the door when in the passage was heard a patter The government of England, through and a rush. There was all the flock. its representative government in India, and it was a magnificent invasion. The has taken in hand the great problem of four were in their long nightdresses. saving life with an efficiency that de- which fell to their little naked feet, and cry, "These spirits dumb to us will serves the praise and gratitude of the they trotted and they laughed. Their speak to him." lies subtly at the root of | world. A famine code exists, brought | soft brown hair flying, their faces so the whole matter. Throughout all the up to date. Ready prepared plans for rosy, their eyes shining with such cangation works exists, so that no time is The rest of the scene, as they creep yan, it has been those who talked with lost in opening relief employment bu- into bed with their radiant mother, with spirits dumb to others who have reaus. This previous preparation is the enraptured father as a solicitous what has made it possible for relief to spectator, is exquisitely drawn. As tions to mankind and shown the loftlest | be afforded to two and a half millions | Hannah Lynch says, the portions of

inside of six weeks from the beginning Zola's novel in which Matthieu and of the famine. It is a wonderful illus- Marianne and their trooping family tonishing study in life and literature to I tration of what a perfect organization appear would form a pure and charmnote the distinguished cases where spir. | can do when turned to the problem of |ing idyl if separated from the vile and unspeakable scenes of impure city life . In connection with these relief em- which the author has seen fit to use as ployment agencies, which are widely a background for his ideal picture. In distributed, there are maintained kitch- his eyes the repression of the natural ens for the free distribution of food for instincts of the sex is the unforgivable those who may become too feeble to sin. In Tolstoi's eyes the giving way to work, and for the small children whose these instincts is the sin beyond forwork is of no value. These relief camps giveness. "What is particularly revoltling," he says, "is that whereas in the-However much government does, ory love is described as an ideal state, there is an unlimited field for private a sublime sentiment, in practice it is a benevolence. Government can do little thing which cannot be mentioned or more than save from starvation. Pri- called to mind without a feeling of disvate aid can help to relieve the terrible gust. His picture of fatherhood and distress which grows out of the famine. | motherhood is as bitter and somber as It can care for the infirm, too weak to Zola's is radiant and fervent. Mind and reach the relief camps. It can sell grain | soul are everything, and the physical is at a cheap rate, buy the products of the nothing. With Zola mind and soul are weavers and look after children, both eliminated, and man and woman are reorphans made by the death of parents duced to the mere state of happy aniby the famine and those abandoned by mals, whose highest duty is the repro-

> of India, native and European, are both novelists are extremists, and both raising famine funds, but the field of are wrong. The race would cease to exsuffering is so immense, involving so list if it followed Tolstoi's haughty and many millions, that other nations must unnatural theories. On the other hand, Zola's frank and impassioned material-In the famine three years ago farm- ism would reduce virtue to the elementers of western states and people else- al stages recognized among dumb aniwhere poured money and grain into In- mals. His own obscene and nauseous dia, saving many lives. It is not India's delineations of the dark side of his subfault that the need for helping her peo- ject proclaim him an unsafe guide, ple comes again. America's generosity while human nature daily demonstrates must again be put to the test. While the fatal error of Tolstoi's ideas. Of the her pockets are full, will she see a two theories of life Zola's is the more great nation in want? It is the very es- desirable, because it at least means life,

> > But the Spiritualist idea, the family,

#### Dr. J. R. Buchanan's Works. To the Editor:-Kindly allow me to

call the attention of your readers to the fact that Mrs. E. S. Buchanan, of San Jose, Cal., has the published works of her husband, Dr. J. R. Buchanan for sale, and that those who send to her der that skepticism exists in regard to for them will not only receive full value for their money, but will also assist in making the life of this faithful and devoted woman more comfortable, as she has to depend on the sale of these works for her livelihood. The labor of Dr. Buchanan has a world-wide reputation. His discoveries and works are among the foremost of the nineteenth columns for some weeks past. On an century. No liberal-minded person can other page will be found an "ad" of sev- afford to be without copies of his publications, and I trust that no one will dealing interestingly with life and be neglect to patronize Mrs. Buchanan in her efforts to dispose of these valuable works. The lady has also given deep study to the science of periodicity, and "Cosmian Hymn Book." A collection is ready to give personal readings on of original and selected hymns, for lib. this important subject. I trust that eral and ethical societies, for schools Spiritualists will not allow this gifted and the home; compiled by L. K. Wash- and worthy woman to suffer for lack of

MARY T. LONGLEY.

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

### LETTER FROM A PROMINENT PHYSICIAN.

To the Editor:—I never got such good value in my life as that contained in your No, 6 premi-um offer. Ghost Land and Art Magic alone are worth more than double the money I sent you. sincerely hope your premium offer will be the means of extending the circulation of The Progressive Thinker into thousands of homes. The nutriment you offer is not altogether "milk for babies," but it contains "meat for strong men,"

### WASCO'S VISION AT NIGHT

TERROR - LATER DISCLOSURES

That considerable number of persons who "believe in dreams," and the fewer number who believe in the occult science of telepathy, may find in this story an incident which they may cite as confirmatory of their belief; and they may have the further assurance that the story is trustworthy, and vouched for by three men of good repute, one of them a minister of the gospel. For those who do not believe in either dreams or telepathy the story contains an odd coincident. William Wasco, who is to die on the gallows the day after to-morrow, is the central figure in it.

Wasco at present occupies a cell in murderers' row in the Allegheny County Jail. Jealousy made a murderer of him. On May 6, 1899, he shot and killed Annie Sestak, whom he was engaged to marry. He doubted her affection for him, and having convinced himself that she loved another he killed her. He tried to kill himself also, but his life was saved to be taken by the law in expiation of his crime. The murder occurred at the home of the young woman, No. 862 Second avenue, Pitts-

Wasco had only one relative in America, Joseph Wasco, a brother, who was employed at the blast furnaces of the Edgar Thompson steel works at Braddock. This brother spent all his money day in the Orphans' Court in the disand gave much of his time trying to pute over the validity of the will of save the condemned man from hanging. Alexander McIlroy, who died in May, An old mother, the only other surviving | 1897, leaving the residue of his estate member of the family, lives in Hun- for the benefit of Spiritualism. gary, where she was supported in com-

Sunday morning, December 17 last, while the application of William Wasco | was of unsound mind, and that undue for a commutation of the death sen-influence was brought to bear upon tence was pending before the Board of him by certain persons calling them-Pardons, Joseph Wasco was at work | selves | Spiritualists. | She | submitted on the top of Furnace H, at Braddock: | that divers persons, to her unknown He was hit by the cage, or elevator, professing to be Spiritualists, practiced which was sent up by the workmen be- deceits upon her father, inducing him law, and was fatally hurt. He was dead to believe that through Spiritualists and when his body was found some time! Spiritualism he was brought into direct later by a man who was sent to the top communication with his deceased son. to see what was wrong with him. KNEW HIS BROTHER WAS DEAD.

It was testified at the Coroner's inquest that the accident happened about 3:20 a. m. At that hour to the minute William Wasco awoke in his cell with a yell of terror that alarmed Samuel Miller, the guard on the death watch. Miller ran to his cell and asked what "My brother!

moaned. That was all that could be gotten from him for a time. He gave way to a fit of sobbing which was so acute that it awoke men in the same range. Miller did his best to restore him to tranquillity, and when he was at last able to speak he cried: "My brother is dead."

Miller assured him that he was only dreaming, but he insisted that what he said was true. He described the accicommitted suicide, though his death was found by the Coroner's jury to his brother leaning over the shaft up and down which the cage of the furnace ran. He saw the cage coming up quickly, and his brother made no attempt to pull his head back out of the way. He said his brother had killed himself on account of the disgrace to the family the other parties in interest to show that he had caused by his crime and impending doom.

the strange incident on Sunday. Warden Soffel had a talk with Wasco, who repeated the story to him. The warden said it was merely indigestion, and tried to laugh away the fears of Wasco, but of Spiritualists of Philadelphia, by its he continued to place faith in his dream. He called it a vision.

The warden gave no further attention to it until Monday morning, when the newspapers were delivered at the jail. Then he saw that Joseph Wasco had mitted to probate on June 2, 1897. been killed, but according to the printed reports, not as his brother had dreamed. One of the newspapers said he was induced to make the contested writing asphyxiated by the gas that generates by reason of undue influence, exercised in blast furnaces; others said he had by any member belonging to the assocommitted suicide. But when the Coro- clation, and it was asserted that the ner's inquest was held it was developed | will was the decedent's own voluntary that Wasco was not killed by gas. He act. It was stated that neither the assowas stooping over the elevator shaft | ciation nor any of its members knew calling to the workmen below to send that Mr. McIlroy had made a will in up the cage. It came when he wasn't favor of the association until ten years expecting it, and struck him on the after its execution. head. All the evidence was that his death was accidental, and that was the diligent inquiry was made among the verdict found. The oddity of this was of the killing were all wrong, the dream story of Wasco was absolutely correct that any member unduly influenced with the exception of the suicide part him. Numerous witnesses were ex-

NEWS KEPT FROM PRISONER. The newspapers containing the account of the fatality were not given to Wasco. Warden Soffel and Rev. Pleban Gasparik, spiritual adviser of the prisoner, entered into a conspiracy to keep

him sad, and he would have gone to the well fulfills the promise of its title, he entered his doorway. She was quite brother had crossed the great divide bekeep the news from him. He was not | For sale at this office. allowed to have papers containing any "Historical, Logical and Philosophical reference to the death of his brother, Objections to the Dogmas of Reincarthough he often asked for the missing nation and Re-Embodiment." By Prof. ones, and even when a Slavish paper W. M. Lockwood. A keen and mastercame to him the story of the accident by treatise. Paper, 25 cents. For sale mind for the moment unburdened as it was first torn from it as if by accident. at this office. These things only confirmed him in his belief that his vision was true, and the Earth, the Rising and Sinking of where he had seen her hundreds of

he said so at different times. So the Continents, the Introduction of Man, day he was told that the Board of Par- and His Destiny Revealed in God's Own dons had refused to commute his sen- | Way and Time." A work of deep intertence he was also informed of his est, given through the mediumship of warning finger which brought him to a brother's death by Mr. Soffel.

clear and so real that I knew it was not sale at this office. a dream. I heard him call me, I saw

that Wasco accurately described the circumstances of his brother's death within five or ten minutes after he was killed, and that he repeated the story

have known anything about it. There are remarkably strong ties of

HE SAW HIS BROTHER KILLED Newman, who also killed a woman, ON THE TOP OF A FURNACE IN | Iney are widely separated in race, one BRADDOCK, AND CRIED OUT IN a Slav and the other an American negro; and they are as widely apart in religion and other things, but they are SHOWED THAT HIS FRIGHT bound to each other by ties arising HAD A SOLID BASIS OF FACT- out of their crimes, Each killed a HIS FRIENDSHIP FOR NEWMAN, woman under similar circumstances, and they are to die one week apart. Wasco appears genuinely sorry that they may not die together. Newman must drag out a week's lonely existence after Wasco is gone, and it will be a week of terror to him, since he will see

> and know that he must soon follow. Since a week or so ago, when they began to realize that they had no hope of life beyond the day set by the Governor for their hanging, they have both relapsed into silence, and seem to be thinking always of the end. They talk now only to each other, and to their spiritual advisers. Newman would like to die with Wasco, so that his troubles would be at an end. He has more fear of the day after to-morrow than Wasco. It will be a trying day to him. Wasco's troubles will be at an end, but Newman' most dreaded days will be to come.-Pittsburg Dispatch.

his companion led away to the gallows,

## He Left His Money to Spiritualists.

Judge Ashman heard testimony to- do so.

Martha Buchanan, the only child of fort by the two sons. It was to spare the testator, filed a petition over a year her from the disgrace of having her boy ago objecting to the admission to prodie on the scaffold that Joseph Wasco bate by the Register of Wills and a worked so hard to save his brother. He number of codicils to it made by her

The daughter alleged that her father to whom he was devotedly attached.

In the will Mr. Mcliroy directed the payment of his debts and funeral expenses, and made various provisions for the benefit of his daughter and Mrs. Helen B. Laubach. Some of the arrangements were changed in various

codicils which he added to his will. The testator gave the residue of his estate to the trustee sof the First Association of Spiritualists of Philadelphia, to turn it into money and purchase therewith a lot and to erect a building thereon, or to buy a lot having a building already upon it, to be used as a public hall for the meetings of Spiritualists of Philadelphia, the hall to be canny wings, obscuring the reason with known as the "McIlroy Hall for the all sorts of dark shadows and queer Advancement of Spiritualism.

In case the trustees should fall to carry out the request within three years after coming into possession of the resi- easily opened, if a discreet and sympadue, it was provided that the fund thetic hand touched the spring. uent in detail, with accuracy, as was should be used for the establishment of afterward learned, but with this excep- a home for white Protestant orphan lilar in construction in this respect, and tion: He declared that his brother had | children, to be called "The McIlroy In- | the more untrammeled condition of the stitute." The decedent made various newspaper correspondent's life, sundry provisions, and ordered that if | compared with the politician's, gave have been accidental. He said he saw any legatee or devisee should attempt him the privilege of an indulgence in to obtain more than he left to them, they should forfeit all of the same.

Thomas Redding and T. Edwin Red- | confident. ding, executors or administrators, and cause why the daughter's appeal should not be sustained, and why a jury trial Miller told Warden Peter K. Soffel of should not be granted in the Common Pleas to pass upon the matter in con-

Subsequently an answer to the petition was filed by the First Association secretary, F. H. Morrill. In this answer it was admitted that the association is the residuary legatee and devisee of the will of Mr. McIlroy, dated July 20, 1890, and several codicils, which were ad-

It was, however, denied on behalf of the association that Mr. McIlrov was

It was submitted by Mr. Morrill that members of the association, and it was that, while the first newspaper reports not disclosed that any of them induced Mr. McIlroy to make the writing, or amined to-day relative to conversations had by them with Mr. McIlrov years ago in reference to his belief in Spiritualism, and to hearing from his son in the spirit world.—Philadelphia Item.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Infrom him the knowledge of his brother's cluding Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A It was at first thought better to keep very instructive and valuable work. It from him news that would only make should have a wide circulation, as it awful loss did not come to oppose him as gallows in ignorance of the fact that his For sale at this office. Price 75 cents. "Buddhism and Its Christian Critics." fore him had it not been finally thought By Dr. Paul Carus. An excellent study | through the open sliding doors to the more kind to tell him the truth. He of Buddhism; compact yet comprehenwas worried by the means adopted to sive. Paper, 50 cents. Cloth, \$1.25.

"The Mysteries of the Formation of Mrs. M. T. Longley, by an advanced standstill with, for the first time, a realknew it," he said; "I saw it all so band of ancient spirits. Price \$1. For ization of all that had befallen and of

"Religious and Theological Works of saw, or thought he saw, before him. him die, and I saw him lying there Thomas Paine." Contains his celebrated He said to himself as he stood there alone on top of the furnace after he was | "Age of Reason," and a number of let- | that it must be that he only thought he dead. It wasn't a dream, it was a ters and discourses on religious and the saw it. The solid foundation of hard ological subjects. Cloth binding, 430 sense on which his practical mind was Whatever it was, there is no doubt pages. Price \$1. For sale at this office, reared told him that it must be that he "The Watseka Wonder." To the stu- only thought he saw what was before dent of psychic phenomena, this pam- him. He closed his eyes and rubbed phlet is intensely interesting. It gives them hard to brush the hallucination detailed accounts of two cases of away. But when he opened them again of it before any person in the jail could "double consciousness," namely Mary there was the bright vision still smiling Lurancy Vennum of Watseka, Ill., and at him, but with both her hands now Mary Reynolds of Venango county, Pa. | busy weaving a curious filmy lace friendship between Wasco and Mr. For sale at this office. Price 15 cents. which rolled slowly to her feet in a sort

## IN THE GCCULT.

President Garfield Figured.

WAS ABOUT TO VISIT A HAUNTED HOUSE WHEN SHOT-E. V. SMAL-LEY HAD INTERESTED HIM-SELF IN A GHOST IN ASTORIA AND THE PRESIDENT HAD AR-RANGED FOR A SECRET TRIP THERE ON HIS WAY HOME FROM WILLIAMS COLLEGE.

Apropos of the statement made by the Rev. Dr. Hillis, of Plymouth Church, concerning a mysterious visit of Abraham Lincoln to Henry Ward Beecher in Brooklyn just before the issuance of the Emancipation Proclamation, there is another bit of history in something the same line. That also involved a clandestine visit of a President of the United States to a house on the other side of the East River. The visit, as a matter of fact, did not take place, for a tragic event that startled the whole world prevented it. But it was all fully planned, and would have been carried out to the letter but for the tragedy in question. There was, however, a difference in the nature of the two mysterious Presidential visits which was perhaps characteristic of the men. Lincoln's errand was to seek advice on a step of grave national importance, the other President's errand was to see a ghost.

The late Eugene Virgil Smalley, editor of the Northwestern Magazine, who died in St. Paul about two weeks ago, was a party to the queer Presidential trip in question, and it grew out of a curious series of coincidences incident to Mr. Smalley's close personal relations with the President and to certain characteristics common to them both. The story is one of the many interesting reminiscences of public men, of which Mr. Smalley could have made a most entertaining book had he chosen to

During the time Mr. Smalley was the Washington correspondent of a New York newspaper he bore a strong personal resemblance to James A. Garfield. Garfield was not President then, but he was none the less one of the great men in Washington at the time, a man who always attracted attention on the streets and in public places.

The resemblance between Smalley and the Congressman from Ohio was so great that the one was often mistaken for the other, with many amusing episodes of a natural consequence. It was more a resemblance in generalities than them. He expressed a strong desire to in Lake Michigan, and the lakes are in detail. Their features were unlike, but they were of much the same size and build, their beards were alike in color and form, and the general contour of their heads was very similar.

But the resemblance was not merely physical. They had many habits of mind and sympathies in common, a circumstance, among others, which made them warm friends. There was in Garfield's rather poetic temperament a strong vein of mysticism, a fondness for the occult which needed little cultivation to have led Guiteau's victim into paths which other men of great talent and strong imagination have followed until led by them into strange faiths and delusions. Theophile Gautier says there is in every man's mind a certain dark chamber where bats of superstition lurk, only needing the right kind of prod to set them fluttering their un-

In the case of Garfield this dark chamber was large, and the door was

Mr. Smalley's mind was precisely simmystic experiment which was denied to Gen. Garfield. Yet the two had many On this petition the court granted a quiet conferences on the subject, and citation directed to George G. Pierie, each found in the other a sympathetic

> At about the time of Gen. Garfield's inauguration there was much stir among New York Spiritualists over certain strange occurrences said to be taking place in a house in Astoria. The owner of this, a bard-headed business man who had amassed a large fortune in the distinctly material occupation of making pig iron, had had the misfortune the winter before to lose a very beautiful daughter whom he idolized. She died in Florida after a lingering illness. The shock utterly shattered her father's nerves. He brooded upon his loss until it became the fixed idea of his life. He tried to absorb himself in business, and, after a time, did succeed in freeing his mind from his sorrow while actually in his downtown business office. But the moment he entered beautiful home, quite a princel place of the old-fashioned sort, with wide grounds, and a fine lawn in the rear, sweeping down to the East River—the old grief came back to him with all its crushing weight.

At least it did until a strange event occurred which he at first told only in confidence to a few intimate friends. and which, with other equally strange events that followed, seemed to make quite another man of him and to almost

reconcile him to his loss. The extraordinary story he told his friends was this: He had gone to his home one afternoon earlier than usual. It was in February, a sunny day and still light and clear when he reached the gate of his grounds. He had been unusually absorbed that day on an important business matter and his mind was still intent upon it when he entered his grounds. For almost the first time, he believed, since his daughter's death, the thought of her and of his out of his mind when he walked into the large front parlor and started to go rear parlor, the windows of which overlooked the lawn reaching down to the

And by one of those windows in her favorite nook sat his daughter! So real, so true to life in every detail of feature and pose was the vision, that with his was from the sense of his loss, he for an instant felt no surprise at seeing her times before. He advanced a step toward her, whereat she looked laughingly and brightly at him, but held up a the overwhelming character of what he

### of fleecy spray which dimmed and

Again he started forward and again the warning finger went up and the lace weaving stopped. And he noticed that as the busy hands ceased their work the little cascade of lace melted away faster and with it the vision itself grew dimmer. When he stopped the hands flew back to the ghostly lace and the vision shone out stronger and clearer until the very living presence of the beautiful girl who was dead was be-

melted out of sight.

Now when a solid manufacturer of plg iron begins telling stories like this been called the harmonial philosophy. to his friends in the trade, it is quite easy to guess what those friends will say, or, at all events, think. They thought it in this case and said it, but said it only in pity for a grief that had bred such hallucinations. But the strange narrative reached other and more sympathetic ears and came at last to Mr. Smalley, who was greatly interested in it. To all the quacks and sham "mediums" throughout the country it came as a trumpet to a war horse. They rallied in battalions and phalanxes. The combination was perfecta man of great wealth with his mind wide open for "manifestations." And, of course, the manifestations came. Every night there were seances in the Astoria house. Mr. Smalley was present at nearly all of them for several weeks. There was that in the story of the beautiful spectre with her mysterious lace weaving which appealed strongly to his imagination. He was a writer of much clearness and grace. Mr. Smalley, with very conspicuously the gift of throwing about a story that he told an atmosphere of disinterested reserve which was very convincing.

He wrote column after column in his New York paper concerning the events at the Astoria house—each story very striking in its minute simplicity of detail and quite like a chapter out of "Spirite" in the delicate beauty of the manifestations. The writer said he saw with eyes that were distinctly skeptical. It was reported that Mr. Smalley became convinced then and there of thetruth of much that Spiritualists assert and that the faith there born clung to him for years.

But, however that may be, it will be guessed readily that he did not fail to talk with Gen. Garfield on the subject. Gen. Garfield had then become President Garfield, but the great responsibilities of his office had in no way diminished his interest in the topic he and his around this lake and spring, mourning friend, Mr. Smalley, had so often discussed. The President had been greatly out of a quagmire on the side of the impressed by Mr, Smalley's printed stories of the strange doings in the Astoria house and was still more moved by Mr. Smalley's verbal accounts of see something of them with his own eyes, but how could it be done? It would never do for the President of the United States to go openly to a spiritual seance. All the ghost rappers and table wabblers in the country would be making capital of it, to say nothing of political opponents. Obviously it could never be done. ""

But Mr. Smalley did not agree with this view of the President. He thought it could be done, and he undertook to some time in the near future), After arrange to do it. It had now got well on to June. The President was going in a few weeks to the Williams College | brain began to mend, and I was invited commencement.

"Go there," said Mr. Smalley, "and on your way back to Washington stop over a night in New York. I will arrange all the rest. You will get away to Astoria in the evening, stay there an hour and then get back to your hotel. And nobody will be the wiser, for there will be absolute discretion on the part of everybody who is in the secret at the Astoria

So it was all arranged that this should be done. A particular medium of much fame was engaged for the evening, and the iron manufacturer made all plans to receive his distinguished guest. The President himself was looking forward to the adventure with much eagerness. He started for Williams College, got as far as the railroad station in Washington, Guiteau's shot rang out, and all the world knows the rest.

As for the haunted house in Astoria, the ghost still came and went there. It degenerated from the beautiful vision first seen by the unhappy father down through all the hackneyed gamut of rappings and materializations of Napoleon, Shakespeare and the rest, with, of course, the murdered President a star figure in the ghostly group. The ironmonger lived with unshaken faith through it all for many years, and died consoled with the belief that he had long been in constant communion with the beloved dead he was now going to join forever.-New York Sun.

#### ADVANCEMENT OF SCIENCE.

Even Bright's Disease Is No Longer Regarded as Hopeless.

If you are suffering from kidney, factor in absorbing the local societies. bladder or urlc acid trouble, and have | My next stopping place was Vicksdespaired of getting help, you should burg, one of the oldest centers for Spirtry Swamp-Root, the great kidney rem- itualism in the State. I called on my edy. Every reader of The Progressive old friend, Robert Baker; was glad to Thinker may obtain a sample bottle find him yet upon this side of the river. free by mail, so you may test it for still able to attend to business, and vourself and fully realize the truth of | manifesting so much interest in the what your friends and fellow citizens | cause of Spiritualism. Their local sosay as regards its marvelous efficacy | clety is alive, and they hold meetings and worth.

Dr. Kilmer's Swamp-Root has been tried and tested by thousands who lectures here; found many old friends stand high in this community. It is not of the cause, but not as enthusiastic as recommended for everything, but if you | they were ten years ago. The Vickshave kidney, bladder or uric acid burg camp-meeting was formerly controuble it will be found just the remedy | ducted by a flourishing society, but the you need. It brings back the rosy flush of health and strength; it is a purifier and rebuilder, and is a boon to the managed by Miss Jeannette Fraser. weak and ailing.

To be confronted suddenly with the knowledge that Bright's disease had hold of one was, at one time, equivalent | she owns the grounds, the buildings, to hearing a death warrant read; but today, thanks to the discoveries of science and the researches of Dr. Kilmer, no case is entirely hopeless. Even those in advanced stages have been rescued and life prolonged by Swamp-Root.

This great remedy is purely vegetable and contains nothing that could harm the most delicate child. It is pleasant to take and the regular fifty-cent and one-dollar sizes are sold by all druggists. Send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., and a sample bottle and a book telling all about Swamp-Root and its wonderful cures will be sent to you free.

### WHEN CLOUDS HANG LOW.

When clouds hang deep, Dense, thick and fog-like o'er the sun, We do not weep. But say that when the day is done,

The clouds will vanish and the sad earth borrow Fresh splendor from the sunshine of to morrow. When clouds hang deep,

Dense, thick and fog-like o'er thy soul. Thou shalt not weep, But say that soon the sullen clouds will roll

Forth and away, and thy sad heart its SOTTOW : Forget in the bright sunshine of to-

## MICHIGAN.

An Ohioan's Experience In the State.

To new investigators of Modern Spir itualism there seems to be very little concern as to the present status, and destiny of the cause. But to an Spiritualist the subject presents signs of much confusion and discord among the teachers and advocates of what has

For three years past. I have been confined to our local work at Maple Dell Mantua, Ohio, assisting in school and camp work. My time has been so fully occupied that I have had no time to visit other camps or societies, and but limited time to devote to reading Spiritualistic papers. I had therefore almost come to the conclusion that our cause had gained a permanent victory, and peace, harmony, and a fraternal feeling was to be realized even in my own day; but after delivering sixty-one lectures and lessons from our platform, between the last day of May and the third day of last September, I became so exhausted that my friends, as well as myself, thought best for me to have a change, that I might if possible, regain my physical strength. Well, on the 5th of September I bid

good-bye to Maple Dell and our many friends, and in company with Mr. Lovett, a special friend of ours, we started for northern Michigan. This state has the reputation of being the banner state of Spiritualism We think it has gained this title justly, for it is amply supplied with speakers and mediums. Our first stopping place was Beulah, a small town situated near the eastern shore of Crystal Lake, which is a beautiful body of water ten miles in length, and from one to two miles wide. The water in this lake is clear and cold and there is an abundance of fine fish. Crystal Lake is bounded on the south by a range of broken hills, and valleys. Upon one of those hills, about forty years ago, some Oberlin students located a second Oberlin College, but I was informed that they had never gradnated any students. On the north of the lake is a range of miniature mountains. and about midway is a place called "Glen Rhoda Springs," so named by an elderly minister who had lost an only daughter. He spent nearly one season mountain about 200 feet above the water in the lake. The most remarkable thing about this like is that the water is 20 feet higher than the water only one half mile apart. It is very perceptible that the water has receded at least ten feet in the last fifty years or

While resting and breathing the invigorating atmosphere of this region; living largely upon fresh fish, which our generous hostess knew so-well how to prepare, and in the meantime prospecting for a suitable location for a spiritual camp-meeting (which may materialize spending a week at this healthful resort, the worn-out tissues of body and to give a lecture on phrenology, which I did with very good results, for at the close of the lecture a fine-looking gentleman and lady came forward, and taking me by the hand, said: "We know you-we have read about you in The Progressive Thinker. You are an old Spiritualist from Maple Dell, Ohio."

That brought a smlle to my friend

Lovett's face, as we wished to remain incognito. After staying at "Beulah Land" eleven days, we started for Alma near the central part of the state; there we visited the sanitarium, college, and other places of interest. Finding no View, in Montcalm county, near where my young wife and I settled forty-three years ago. What was then a vast wilderness, is now good farms and commodious homes for a younger generation. We found a few Spiritualists scattered about in that locality, but none of them very enthusiastic. So after visiting among my friends for a week or so; went to Grand Rapids, expecting to find Spiritualism up-to-date, but to my surprise there was not an active society in the city. I called on several promiinent Spiritualists, among whom was Mr. Boozer, a fine gentleman whose face I shall never forget. He said in sorrowful tones: "We have no society here now; we have had, but they have gone down. Ten of us met last Sunday and are trying to organize a new society." He said they had no speaker, and

invited me to stay over Sunday and speak for them, but I felt that I must move on to Kalamazoo, that once prosperous Mecca of Spiritualism, and I was sorry to learn that there, too, the | vate the mind; to be familiar with the local societies were things of the past. | mighty thoughts that genius has ex-Probably the many camp-meetings that | pressed, the noble deeds of all the this office, Price, postpaid, \$1.25. are held in the state are a prominent | world; to cultivate courage and cheer-

occasionally and have a social once in two weeks. We delivered a course of society has disbanded, and for the last few years the camp work has been This woman deserves more than a passing notice. For ten years this faithful woman has managed the yearly camps; and the whole outfit: hires her own speakers and mediums, and sees that they are paid for their services. She has great faith in her impressions in refeasibility of forming a society to carry on the work. She said peace reigned in that camp, as she had no one to contend with.

I spoke at Bankson's Lake, for the literature, most given by spirits Spiritualists of that place. They have through and by means of full form visformed a new camp association, have lible materializations, at seances of a already engaged their speakers for the certain Psychic Research Society, season of 1900; their meeting is to commence early, so as not to interfere with the medium being William W. Aber. the camp-meeting at Vicksburg.

My next move was to Marcellus, where I met Farmer Riley. I had two sittings with him and received excellug seances.

We left Marcellus on October 17, on a business trip to Chicago. While there we attended the N. S. A. convention. I was pleased to be there; it was a grand place to study human nature: from Matter Through Organic Prothere seemed to be some radical differences of opinion, yet there was a general good feeling throughout the entire | For sale at this office, convention. At the close we returned to Vicksburg, and finished the course of | An interesting pamphlet by Wm. H.

lectures I had commenced. From that place we proceeded to Bat- office.

tle Creek, where I visited that grand old pilgrim, Dr. J. M. Peebles, who is doing a great work for suffering humanity. He is just as zealous in the cause of Spiritualism as he was forty years ago. We found the First Spirit ual Church of Battle Creek, a fine society, well officered, and very nicely conducted. We delivered two lectures there, and we also had the pleasure of attending a seance in company with about twenty as fine people as I ever met. The medium was William Nye Means. So far as my experience goes,

I believe him to be honest, and the manifestations were fine. My next stopping-place was Lansing. I was met at the train by Mr. Clark and Mr. Ovlatt. The latter gentleman kindly invited me to his home and made me welcome during my stay. We found a flourishing society at this place, lectured two evenings, and on Monday we left for Jackson, stopped off a few hours, and had an interview with Virginia Rowe, the physician and medium Here I investigated the medical laws of Michigan, found them fully as stringent

as those of our own state. It would seem to be folly at the present time fo try to evade the law, for many of the old school M. Ds. know that our system of treating disease is far superior to drugs and poisons; and for that reason they are obliged to profinancial interests.

Our next move was to Toledo, where we were entertained at the home of Mr. and Mrs. Curran. They have furnished a fine hall in one apartment of their house, and Mrs. Curran is the principal speaker for that society. I lectured one evening while there, and then started for home, arriving at Mantua on Wednesday, November 8.

This trip was one of success everywhere I went; the people were courteous and friendly, and I met many old friends of the cause whom I had not seen for years. Some old and once flourishing spiritual societies have gone down, others have come into existence, and this is the way of all things.

I wish through your columns to thank all the friends who met me with such whole-hearted kindness on my entire trip. The pressure of camp work which found awaiting me at Maple Dell connected with the new school building. makes it impossible for me to corre spond with them severally, as I should be pleased to do. D. M. KING. Mantua Station, Ohio.

Is Spiritualism a Religion?

The above is the caption over an article in a recent issue of The Progressive Thinker, from the gifted pen of Dr. H. V. Sweringen, of Fort Wayne, Ind., and to it I answer a most emphatic "No." I always read anything from the pen of the Doctor with great interest and generally agree with him, but in this instance, as he seems to answer the above question in the affirmative, I am compelled to dissent. In considering the question, all that is

necessary is to first define religion and

then Spiritualism, and to compare the two and see if there is any similarity. Religion, as everybody knows, is derived from the Latin "religio," and means "to bind back" or "bind again" and clearly signifies a bondage—the reverse of freedom. True the dictionaries give it a more enlarged meaning, but the above is its true meaning and the others are unwarranted. All religionists establish for themselves a creed, which like a post, is something to tie to and chain themselves to it. Anything, such, for instance as a new discover in science, that conflicts with this creed is at once discarded. Many creeds, in fact most of them, are hundreds, and some are thousands of years old; how, Spiritualists, we moved on to Lake then, is a religionist, chained fust to his creedal post, to advance? or to accept a new truth? The fact is, generally speaking, they do not. If they do, it is in spite of their "bondage." They take the ground that all truth was revealed at a certain time in the dim past, hence there is no need of looking further.

The Doctor then quotes Robert G. Ingersoll's definition of religion, which is very beautiful if it were only true, as given below:

If this answer had been given as an answer to the question "What is not Religion?" it would have been exactly the thing.

"What is religion? To love justice; to long for the right; to love mercy; to pity the suffering; to assist the weak; to forget wrongs; to remember benefits; to love the truth; to be sincere; to utter honest words; to love liberty; to wage relentless war against slavery in all its forms; to love wife, and child and friend; to make a happy home; to love the beautiful in art, in nature; to cultifulness; to make others happy; to fill life with the splendor of generous acts: the warmth of loving words: to discard error; to destroy prejudice; to receive new truths with gladness; to cultivate hope; to see the calm beyond the storm; the dawn beyond the night; to do the best that can be done and then to be resigned. This is the religion of reason, the creed of science. This satissies the brain of the wisest and the heart of the best."

There is a vast difference between Spiritualism and religion. The one is freedom, the other bondage. The former is a science, used in the sense of truth, the other is a system of myths. The religionist is a bondman, the other a freeman. This being true, why should the freeman seek to call his beliefs a religion? Can anyone tell? The sooner we disabuse ourselves of the idea that Spiritualism is a religion or that Spiritualists are religionists the better. Nor can I see any object in it unless we seek to chain ourselves to a creedal past, as the N.S. A. has tried to chain us. None of us care to be gard to helping in the work, but is ex- | chained at present, thus cutting off all ceedingly careful and doubtful as to the advancement and aping the churches. Ely, Minn. GEO. WESTCOTT.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic known as the Aber Intellectual Circle. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price \$2. "Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a lent satisfaction. We obtained a writ- trenchant and instructive writer, and ten contract from him to be at Maple lecturer, and these three addresses on

Dell Camp from the 5th to the 21st of the occasion of and pertinent to the August, 1900, for the purpose of hold- Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office. "Origin of Life, or Where Man Comes From." "The Evolution of the Spirit

cesses, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. "Thomas Paine: Was He Junius?"

Burr. Price 15 cents. For sale at this

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stronger grounds for hope. All you really need is the wish to be healed. I have just published a little book in regard to this blessed truth called "A Message of Health and Healing." If you write to me I will gladly send you a COPY FREE. It gives many interesting facts and convincing testimonials. Enclose 2.cent stamp for postage. S. A. JEFFERSON, C. S. B., Room 1774 Masonic Temple, Chicago, Ill.

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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 the tag of your wrapper.

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your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page. CONTENTS-I. Prelude: II. The Supreme Fact of he Universe; III. The Supreme Fact of Human Life; IV. Fullness of Life-Bodily Health and Vigor; V. The Secret, Power and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Realization of Perfect Peace; VIII. Coming into fullness of power; X. Plenty of All Things-The Law of Prosperity and Saylors; XI. The Basic Principle of All Religions—The Universal Religion: XII. Entering Now into the Realization of the Highest Riches. For sale as

What All the World's a-Seeking. RALPH WALDO TRINE.

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

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

A Study of

Elizabeth Barrett Browning. By Lilian Whiting, Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc, With portrait. 16mo. Cloth, gilt. Price \$1.25. The

writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles LIVING WITH VISIONS. "Summer Snow of Apple lossoms;" Music-Flow of Pindar; Friends in the

LOVES OF THE POETS. The Prefigured Friends Guidi; Florentine Days; Walter Savage Landor.

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Clasped Hands; Kate Field's Records; Mrs.
Browning's Death.

LILIES OF FLORENCE. Poetic Rank; Spiritual

ation of Genius. For Sale at this office. "The Watseka Wonder." To the student of psychic phenomena this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely, Mary Lurancy Vennum, of Watseka, Ill., and Mary Reynolds, of Venango county, Pa. Price is cents. For rale at this office.

Laws; Modern Scientific Thought; The Consider

An address delivered before the Chicago Vegetarian Society. By J. Howard Moore. Price 25 cents. For sale at this office. Why She Became a Spiritualist. Twelve Lectures by Abby A. Judson. This book should be read by every Spiritualist. Price \$1.00; postage 10 cents. For sale at this office.

### 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 numerous account of a rolleksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "putteen," and an Irish recipe for "conwounding" the same. "What's that?" says the Pope. "Put in the sperits first," says his Riv'rence; "and then in the sperits first," says his Riv'rence; "and then put in the sugar; and remember, every dhrop of wather you put in afther that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father Tom was saying. "Glory be to God!" says he, amacking his lips. "I never knewn what dhrink was afore," says he. "It bates the Lachymalchrystal out ov the face," says he—"it's Necthar itself, it is, so it is!" says he, wiping his epistolical mouth wid the curl of his coat. Paper, 25cts.; cloth, 50 cents. For cale

## .. GENERAL SURVEY ..

#### THE SPIRITUALISTIC FIELD-ITS WORKERS. DOINGS, ETC., THE WORLD OVER.

name to be mentioned in The Progress- local societies and getting them charive Thinker, as a worthy laborer in the | tered, we expect to hold 25 mass meetden need be required to prove the rot- carry from three to five speakers and tenness and unworthiness of this class mountebanks are among the most ! clever of swindlers.

perior, Minn.: "G. W. Kates and wife | go of the movement this time. I shall | the society feels highly congratulated by | at our residence Friday evening which | gave two evenings to us in West Superior. On the evening of the 10th they per soon and will be pleased at all so far. We expect to have some more ings are at Handel Hall every Sunday gave parlor lectures and tests, and on the evening of the 11th we had one of the largest halls in the city full. Mr. rally be of interest to your readers and can afford to have lectures is to have D. C.: "Beginning with December 1, I could induce everybody to subscribe and Mrs. Kates are able missionaries. They stirred the people up so they commence to think and talk about Spiritualism in a different way from for-

Charles Carter writes from Ohio: "I have heard Dr. Lawrence tell a similar story to 'Most Remarkable,' in The Progressive Thinker of January 13. He saw a spirit ship full of spirits sailing through the skies singing, 'We are out on the ocean sailing, bound for Canaan's happy shore.' Several others living along the road heard it also. This happened near Chilicothe, Ohio. We read of phantom ships and locomotives often. The angels sang at the birth of Jesus, 'Peace on earth, good will to men,' and God spoke out of the cloud, showing it to be possible."

W. Fitz Hugh Smith writes: "The Sunflower Social Club of the South Side, 77 Thirty-first street, will give a grand dance and entertainment at their hall Thursday evening, January 25. There will be a programme of song and story from 8 to 9, and the balance of the afternoon will be given up to dancing. Every other dance will be called ladies' choice, and that will insure there being no wall flowers amongst the men. Fine music is promised and a good time sure to be enjoyed. If you don't dance, come and look on. Tickets 25 cents." J. O. Spring writes: "I wish to say

that although I take a number of papers, I like The Progressive Thinker | Hilligoss, of Anderson, Ind., with whom | ages; and either support the church or best of any, and hereby enclose \$1.60 for a year's subscription and the books, increasing, our congregation growing, I am open for engagements in the south Occult Life of Jesus and The Next and the outlook is bright for the future for the winter months. Address 810 World Interviewed. I spent a week with Dr. Wm. Nye Means at Battle Creek. Mich. I had proof of his fine psychic powers by being permitted to attend a seance of his psychic class, where a number of independent messages were obtained."

Dr. L. H. Freedman, the Australian healer, is now at Peoria, Ill. He is stopping at the National Hotel.

N. H. B. writes from Battle Creek,

Mich.: "The cause of Spiritualism here has been greatly augmented by the removal to this city of William Nye conscientious man, and a superior psydisseminate the truth, he has formed a own medium powers, and The Progressclass here that meets once a week for live Thinker and Banner of Light ever so meager as to scarcely defray ex- say, give us a creed. Well do I rememwas indeed a perfect success. The exericses on that occasion were opened by one of the lady students in a very beautifully inspired introductory and invocation. The demonstrations of the truth of immortality, and the return of loved ones gone before, given at that scance, were sufficient in my opinion to thoroughly satisfy and remove the doubts of the most skeptical. Materiallzed lights were distinctly seen by all present. There were several beautiful written communications that were recognized as coming from the invisible hosts. Through the mediumship of Dr. Means, many perfect pictures of the denizens of the over world" have been received under the most strict test conditions. He has a strong and earnest coterie of guides, who, acting through his pure and undefiled organism, are producing wonderful results. May the Doctor continue in the good cause in which he is such a zealous and conscientious worker, until all humanity unanimously unite in an affirmative answer to the all absorbing inquiry, 'If a think the Spiritualists are too careless man die shall he live again?"

W. H. Bach writes from Lily Dale, N. Y .: "Will you kindly mention in your | next issue that owing to a serious breakdown in the Sunflower office, the hope that wherever there is a Spiritual- obtained the closest attention from all ver, Colo. January 15th paper will not be issued. ist circle that its members will gather present. A number of readings were H. Brady, Thorpe, Iowa, writes of a A new press has been ordered which ! will be in position in time to issue the three or four. Don't send them where February 1st paper."

dress him at Petoskey, Mich.

Julia Steelman Mitchell, speaker and platform test medium, will be in Iowa for January. She has February and March as open dates. For engagements | gas one Thursday morning lately, and address her at all times to her home, Hartzell avenue, N. Evanston, Ill.

Rev. Charles L. Ainsworth is conducting meetings at the spiritual Temple, Anderson, Ind., and is meeting with great success.

J. W. Dinsdale, M. D., writes "I en-

close \$1 for a year's subscription. Some | Belmont avenue, and found him unconmonths a friend and myself took The Progressive Thinker between us. I cannot live very well without it." Hamilton DeGraw writes from

Shakers, N. Y.: "I have been interested and instructed in the perusal of "The | vived him. Two months ago - Nilson Occult Life of Jesus.' The liberality that is manifested in furnishing such a work as a premium to your excellent fournal should be appreciated by a hearty support of the cruths that are ad- Rapids, Mich.: "Mr and Mrs. John Lin- Connett lecturing to that society. to, on account of poor health I decided vocated in its columns. For myself I do not doubt the reliability of the com- | Mich., are faithful at their post of duty | gagements within twenty miles of Kanmunications given through the medium. and that it will have a circulation commensurate in value to worth of the pering voices from the other side give and fellow-worker."

Prof. Oliver, said to be a powerful magnetic healer, has lately arrived in by the Englewood Spiritual Union, on this city from Philadelphia, and has es. December 19, was such a decided suc- by her audience. The Brockway Fam- interest they have shown. The lyceum tablished an office at 1334 Michigan av- cess that it has decided to give a series | ily are doing their usual excellent work | gave an entertainment Christmas Eve

C. B. Gould, state secretary, writes from Cleveland. Ohio: "You are doubtless aware of the fact that I have been in complete retirement from all public work for about seven years, but in taking the secretaryship of our state soclety, I have buckled on the armor again and we think we see our way clear to make of the state society that power for good which it ought to be. the popular demand. Mrs. May Steven- Texas. The Fort Worth Morning Reg- dren's lyceum; Sunday, 2:45, conference Price \$1. For sale at this office.

Jules Wallace, it is said, has left and we are planning for ourselves such Cleveland, Ohio, for more congenial a campaign as we think no state organ- feel that with this combination, Mrs. climes. On one occasion he came to ization ever carried on in the past. We Stevenson with the philosophy, and Mr. phase, that of trance work; he is also this office, and was under the influence propose to literally sweep the state. of liquor, and we refused to permit his Outside of the matter of organizing Spiritualism, that this society will soon he goes makes friends by the score and cause of Spiritualism. Of course, this lings at as many different points. These offended him and he vowed vengeance will probably begin with the first day of against the paper and its editor. The February. In the largest cities we will Ypsilanti held its first public entertain- longer. From Canton he goes to Akron Townsend, Wash., from the Treasury moment that these mischief makers find | make them three-day meetings, runtheir names barred from our columns, | ning Friday, Saturday and Sunday, | day, January 12. The lecture was on | to Cleveland, where mail will reach him | sioner of internal revenue a bequest of then they commence vilifying us in a | while in the majority of places will run most scandalous manner. We would two days only. We are organizing say to our readers that no better evi- companies or sets of workers and will

one eise."

J. E. Purcell writes from Vancouver, B. C.: "I thank you for your premium books. I am delighted with them, and missionary work.

writes: "The beginning of the new year

was fittingly observed by the members and congregation of the Second Spiritualist association at Thompson street church, on New Year's eve, with President Kuntz in the chair. An inspirational lecture by Mrs. E. M. Cahoon, draperies. The Holtkamp Family orwas followed with many spirit meswelcomed in a recitation by Miss Esther | with the usual quota of pretenders, and | night hour, while the band burst forth | great many people do not identify themwith melody, the audience singing the selves with the public movement, feel-'Star Spangled Banner.' Refreshments | ing that between a well established unfollowed and congratulations were ex- clean church and an unestablished spirchanged with a hope for advancement | itual organization with a dirty front under the new administration. In September we had with us Dr. and Mrs.

subscriber to your paper since nearly the first copies were sent out, I feel rior, Wis.: "Mr. and Mrs. kates, state tion of the circuit court to-day. Elijah Life of Jesus, which I consider a pres- chemical, metaphysical, biological and great gratitude for the lessons learned lecturers, of Minnesota, were with us from reading its pages. I have been in two nights. The Agen Hall was well times since 1845. I have been a church | present to admire the bright speakers. | relatives have brought suit, asking that member, and now I am pained to know | Readings given by Mrs. Kates were | the deed be annulled on the grounds that a creed must be the aim of some of marvelous, and many were interested our teachers. It was hard to overcome and long to investigate this grand truth. and outgrow the creedal influence and Those who heard the grand lectures by chic. As an evidence of the Doctor's movements and teachings of spiritual to be here again some time next earnestness, enthusiasm and desire to thought, learning much through my month. development, for which his charges are | since its publication. I cannot feel to | for the four most valuable books which penses. The class held on January 9, ber the persecutions of the early believ- valuable paper as The Progressive

of this society."

Emma R. Abbott writes from Alliance, Ohio.: "One year ago we organized with good results a lyceum with the aid of Hudson Tuttle's Lyceum | kee, Wis., in paying the expenses of her Guide, closing our year's work with an | suit in the defense of her mediumship, entertainment by the children on New and the cause of Spiritualism in the Year's evening, each number being well | city of Milwaukee as well as elsewhere, rendered and well received. Each-child | we, the undersigned, enclose you one received a treat. Mr. and Mrs. E. W. dollar each, and request you to see that selves, believing that we have entered Lockwood surprised and interested a Sprague left us the first of December, to she gets this money to help her in her fill an engagement at Philadelphia, Pa., grand fight for the rights of mediums but returned the first of the year, and and the cause of Spiritualism, as it will mythical Jesus is disgusting enough, lowing thought, and reproducing it beare doing a good work. Mrs. Sprague | be felt everywhere. C. F. Allen, Cobrought with her some beautiful books losse, N. Y., \$1; Wm. F. Everts, Colosse, for the Lyceum. She is an earnest N. Y., \$1. If we can pick up a ilttle worker. We had no meeting during more we will do so. There are very the month of December, so I invited the many men who can and would drop in children to my home, kept them to a dollar or less if they were talked with gether and prepared them for the eu- a little. Brave men and women, let us tertainment. The lyceum will be con- help Mrs. Moulton in her hour of tinued until camping season, when we will take a vacation, as we do not hold services during the summer months. am very much interested in lyceums. about their children. They allow them to attend Sunday-schools where they are taught that Spiritualists are bad people. It is time for us to work, and I | scientific order that Mrs. Weatnerford | after February 1, at Hotel Oxford, Dentheir children in, even if they have but they learn false teachings. I organized Dr. William J. Hill is open to engage- with two scholars, and to-day we have ments anywhere wanted, on the spirit- a nice lyceum. I write this, hoping to

ual platform of truth, and scientifically encourage others in the work, for there dispose of errors, declare man's high is a great need of good workers to eradestate and inheritance in an ever-open- | icate the false teachings of orthodoxy ing future and eternal destiny. Ad- and teach our children to know and re-

spect themselves." keepers at 863 Sheffield avenue, had a R. Haskell; directors, T. E. Jordan, his name brings fresh to my memory narrow escape from asphyxiation by had it not been for a dream of his sister-in-law, Mrs. A. Nilson, who lives in | vited to the dining-room to partake of a | marauders. The people of Lawrence, an adjoining apartment, he probably delicious spread prepared by the host- Kansas, a little town wholly unprowould have died. She dreamed that she was being overcome by gas, and when she awoke, detected the odor. She traced it to Nilson's room, at 1381 scious, with the gas escaping from a half-open gas-jet on which he had hung his hat when he returned from a skating party the night before. She raised a window, and the cold air soon re-

to save his life. sey, 63 Fourth street, Grand Rapids, Through the week I am open to any enbest of results are often given. Whis- | Eighth street, Kansas City, Mo." book, is the earnest wish of your friend | us kindly greetings. B. F. Sliter and others give us fine lectures."

had a similar experience, and his

brother John found him barely in time

The entertainment and dance given Hall, 6155 wentworth avenue. The

next one will take place January 31. J. H. Philbrook writes: "The Englewood Spiritual Union which for some Forbes Hall, 420 W. 63d street, has never before been in such a prosperous ference meeting at 2:30 seems to meet R. H. Kneeshaw has lately returned to lings are as follows: Sunday, 1:45 chil- scarcely read it without spiritual profit.

dies' Aid have started a Thursday afternoon meeting at the hall which is growing in popularity. Some of the best mediums in the city are in attendance; some give tests others speak. Max Hoffman has been engaged to give tests and readings for this society. We Hoffman with the phenomenal side of now second to none in the city.'

B. F. Savery writes from Ypsilanti. Mich.: "The First Spiritual Society of | ments cannot remain over a week | ruling received January 19 at Por ment at the Savery Club Hall, on Fri- for a week or ten days and from there 'Spiritualism and Spiritualists,' by Mrs. M: C. Lincoln, of Buffalo, N. Y. She is a fine speaker, and the audience was well pleased. The large audience, mediums with us for each meeting? which was composed of members of all than their abuse of us. Watch them. The majority of these meetings I will the church societies here, were com-Some of these traveling tricksters and lattend myself to look especially after | pelled to change their distorted views | the interest of the state society, and in on Spiritualism, and found that there a good many cases our president will was more to it than just the phenomena E. F. Belsvig writes from West Su- also attend. We are bound to make a of table rocking and rappings. Our lit- We have no week-day meeting except. have a preliminary notice for your pa- | the success that we have experienced is a regular fixture. Our Sunday meettimes to furnish you with such news lectures in the future. The society is items covering the work as would natu- very small and about the only way we which, perhaps, the secretary would be | those who pass through here stop over | spiritualism, to borrow a phrase from | for it." in a better position to furnish than any one night to give us a lecture. There is a good field here and at Ann Arbor, for missionary work, but it must be above the ordinary seances, as the people and was succeeded by the blind medihave been so often humbugged by um, A. E. Tisdale, who is with us for the fourth Sunday in February he will as for The Progressive Thinker, it is frauds, that they are timid of such do- January. Mr. Grumbine is unique, begin a four-Sunday engagement with looked for anxiously at the end of each | ings, but by good lectures they would | scholarly, and withat a natural orator. | the Southern Cassadaga camp-meeting, week. There is a good chance here for be interested and in that way be Mr. Tisdale is a natural orator. The at Lake Helen, Florida. Mr. Edgerly's brought about to think and know that Mrs. E. M. Cahoon, Philadelphia, the philosophy of Spiritualism is true."

from Houston. Texas: "Last Sunday ering is largely to be attributed, occuthrough the courtesy of Mrs. Colton, pies the last half-hour." our rostrum was elaboratelyy decorated with palms and flowers. The hall also was beautified with vine and bunting yard, that they prefer the mold of the centuries and the dirt and debris of the we were well pleased. Our finances are nothing; and (cowards all) stay home. McKinney avenue. Will also answer M. D. Bates writes: "Having been a calls for funeral services."

Fred Haman writes from West Supe-

Gilbert J. White writes from Marysville, Cal.: "Please receive my thanks you sent me as premiums with such a ers. Those of to-day know nothing Thinker. I cannot understand how you spiritual writers. I believe if all the about the mental struggles of the past." | can do it. I esteem them as a mere

assist Mrs. Tyler-Moulton of Milwau-

trouble." The Houston Daily Post in a long article says: "The largest crowd that ever assembled in Bryan Hall, when stand- tury. But when we could say, 'Now 100 | wards renamed Graph O. Phone. The ing-room only was at a premium, gath- years have passed" (emphatic), 101 ered to hear Mrs. Carrie F. Weatherford. Both lectures were very entertaining and of such an elevating and also given which were announced to be

correct." ess, to which all did ample justice.

is extremely hard to get our announce- of Kansas." ments in the papers, the Times being the only one that will publish announce-

Correspondent writes from Texas: Houston, Tex., for January. Her first the attractions. The children show service. January 7. was well attended | bright and studious minds, and encourand many indications of appreciation age their teachers and leaders with the of informals once a month in Ericson's | in Houston. Their public meetings are well attended, and the tests dumbfound the most skeptical, yet are so clean and spiritual that they attract the honest thinker and devoutly religious. time has been holding its meetings in Their rooms are crowded from morning till night, and healing balm for body and soul is given by these earnest labor- ing with fancy, marching and dancing, condition. The Sunday afternoon con- ers in the vineyard of humanity. Mr. and all participating. Our regular meet-

speaker's chair for some time, is not | Mrs. Jennie Hagan Jackson's inspiraonly a magnetic speaker, but is a deep | tional lectures, denoting the favorable student of the spiritual philosophy. Impression and good work she is accom-Mrs. Stevenson's readings from the plishing. Headquarte of the Texas | dren's entertainment and dancing." sound of the voice are another phase of | State National Association of Spiritualthis wonderful woman's work. The La- ists are in Dallas and Fort Worth, President Hinckly residing at Dallas, and Secretary A. A. Kunkle, at Fort Worth."

E. R. Kidd writes from Canton, Ohio "Permit me to say a word in behalf of a worthy and rising young medium, Mr. William Way, of Wheeling, W. Va. He | tion, make him one of our ablest and an excellent young man and wherever be second to none in the country, as it is not only friends but converts as well. He is now in Canton, and doing much good work, but owing to other engage-

at 475 Clifton street." meeting, at Schiller Hill, North Wells | purpose. street, which is not nor has not been running for several months, not withstanding the meeting notices say so. evening."

Dr. V. Fell writes from Washington. our orthodox friends, has experienced quite a 'revival' here. J. C. F. Grumbine spoke for us through December, Dr. Louis Schlesinger, to whose pres-Mrs. Carrie F. Weatherford writes ence and startling tests the great gath-Geo. W. Kircher writes from Louis-

ville, Ky .: "We have closed a very sucfield Pettibone. We have with us for Briggs Park, Mich. The entire month chestra, which has so nobly stood by the next two months, Mrs. L. N. Clasages by Mrs. Leopold, all of which the society, discoursed overture and man, who has been with us before, and were recognized. After intermission voluntary. The addresses are all so far we are pleased to have her with us there followed an entertainment con- presented from subjects selected by the again. Our society elected the follow- the meetings of the society with which sisting of patriotic songs and historical | nudience, as are also the poem and song | ing board to conduct the business of | Mr. Edgerly, was engaged for April, he tableaux which were rendered in a improvisations. My tests and messages our church for 1900: Val Speed presivery pleasing and creditable manner. are exciting a great deal of interest. A | dent; L. D. Owen, vice-president; G. W. | posal. He will be pleased to hear from Mrs. Cutler and Mrs. Leopold again few courageous, strong souls have here | Kircher, recording secretary; F. G. | societies who may desire to employ took the rostrum, giving tests and mes- kept faithful and helped man the ship | Lentch, financial secretary; C. Kircher, | speakers and Test mediums for April. sages until 11:45. The new year was of progress. This city has been cursed treasurer; A. Sinking, J. Frank, W. Mc- Address 524 Lookout street. Chatta-Cahoon, the bells rang out the midi of course the natural result is that a trustees; Wm. Mann, A. Kunkle, Mrs. C. Kircher, Mrs. E. Hazard, stewards. All reports for 1899 show the most sucthings along in good shape.

> in witchcraft, Spiritualism, signs and | mercies of Uncle Sam's mail." omens proof of insanity? This is a Gough, a prominent farmer, seventy- ent. eight years old, deeded his farm to a nesses, opinions differing."

declaration of principles as believed or | Mass subscribed to by the N. S. A., it would not be out of place to give to the world the fundamental principles of the best C. F. Allen writes: "To start a fund to a text book in spiritual and lyceum meetings, the result would be very ben-

> B. R. Anderson writes: "Ignorance of church people does not wound me, but to find my own family, the Spiritualists. and especially the spirits (?) themupon the 20th century is unbearable. A belief against all evidence in the character's existence; but this 20th century faith is too simple. Ought not every one to see that when 1809 years of the popular mind: the 19th century had flown that we required one more year to make it 1900? backward, in the year 99, when that year had passed, we entered upon the 100th year, but 100 years had not yet passed; we were simply in the first cen-

upon the second century.' Dr. C. E. Watkins can be addressed

wholesale butchery: "While you may not approve of the act of holding up to The First Spiritualist Society held public view the past misdeeds of a feltheir adjourned annual meeting with low-mortal, I feel impelled to state one Mr. and Mrs. John M. Carpenter, 61 additional fact in regard to what Oscar Payson street, Fitchburg, Mass. The G. Richards has to say in the columns following officers were elected: Presi- of The Progressive Thinker, of January dent, Dr. C. L. Fox; vice-president, 20: 'Quantrell was a cold-blooded cut-Mrs. M. A. Cate; corresponding and re- throat and murderer, the worst that cording clerk, Mrs. M. A. Jordan; finan- ever lived.' Having been a soldier dur. invisible elements, and these elements August Nilson of Nilson Bros., saloon- cial secretary, P. C. Burr, treasurer, J. ing the late rebellion, the reference to are of spiritual origin. also. Hence George T. Lamont, Mrs. Minnie B. Pat- one of the worst wholesale butcheries of terson and Mrs. Helen Chandler. At the rebellion. Quantrell, a demon himthe conclusion of business all were in- self, was the leader of a large band of spiritual modes of motion; since matter tected, was during the war made an ob-J. M. White writes from Kansas City, ject of attack by the Quantrell band. Mo.: "On Sunday night, January 14, They rode into the village with none to Spiritual services were held at 1016 oppose them, and in cold blood mur- supreme principles of nature. Princi-Grand avenue. For a few Sundays no | dered at least one half the male popula- | ples only, are supreme. Principles of services had been held owing to the ab- tion and sacked the village. Like deeds | nature are not made, or created; hence sence of Mrs. L. N. Claman, the regular of pillage and murder were their con- are older than all of the man-conceived pastor. It is the intention now to hold stant employment during the entire gods recorded on the canvas of time. meetings there every Sunday night. It | time of the hostilities along the border | The spiritual principles and elements of

Mrs. C. D. Pruden writes from St. Paul, Minn.: "I take pleasure in writing | to swing in space. While stars and ments of Spiritual services. Services of the favorable outlook for Spiritual. suns and planets are born, and have are also held at corner of Seventh and ism in Minneapolis this winter. In their era of existence, and time of de-Arzelia C. Clay writes from Grand | Main streets every Sunday night, Prof. | stead of going away as Lifully expected to remain here and take up action again. The weather thus far has been in the ranks of Spiritualism and the sas City. My address is 811 East simply perfect. Our meetings have grown in size constantly and our membership points to a very successful sea-"Mrs. Carrie Fuller Weatherford is in son of labor, the lyceum being one of with a fine programme of vocal and instrumental music, dialogues and recitations. The society provided a Christmas tree filled with useful presents and many good things to eat. Last evening. January 11, being the regular social, they gave another fine programme, clos-

lowed by tests; first, third and fourth Thursdays of each month, test meeting; second Thursday of each month, chil-

Dr. Dean Clarke is now open to engagements for the winter and spring, also for summer camp-meetings. He is ready to officiate at funerals, for which he has special aptitude as teacher and comforter. Thirty-five years of study and experience as a speaker and writer, to which is added a high inspirahave constant employment. Let managers of societies see to it that his talent is put to active use. Address him at 7 Winthrop street, Roxbury, Mass.

Mass money, thanks to Infinite Intelligence, can be taxed. According to the department, made by the commismoney to a priest for the purpose of Geo. F. Perkins writes from No. 3558 saying masses for the repose of the soul Cottage Grove avenue: "Please correct is liable to legacy tax. The case came the impression of the many friends re- before the commissioner from illinois. garding our former Thursday evening | where a bequest had been made for that

T. W. Litchfield writes: "I want some of my friends to read the address given by the guides of Jennie B. Hagan Jackson. I think it is just grand. There is also lots of other good reading in the same number, as well as in all of the numbers of The Progressive Thinker. It seems to me that every number I receive is better than the last one. I wish On the third Sunday in February Os-

car A. Edgerly will conclude a four months' engagement with the Spiritualist Society of Chattanooga, Tenn. On much celebrated medium and healer, engagements as made for later in the season are as follows: May, with the society of Grand Rapids, Mich. First two Sundays of June still open. From 18th of June until the 8th of July is engaged with the camp-meeting at Ponshewaing, Mich; from July 18th to the the subjective phenomena of his own cessful month with Mr. and Mrs. Hat- 25th is engaged with camp-meeting at of August is engaged with the camps at Vicksburg, Michigan and Chesterfield, at present has that month at his dis-

L. W. Dexter, of California, writes: | ly excluded. "Yesterday at our morning meeting I read about the heavenly music that was of nature is illogical. In the earlier cessful year our society has seen, both | heard by so many at Sempronius, N. Y., | stages of the mental development of the financially and in membership, and as | being-careful to give the name of the | race the intuitive longing to identify we look into 1900 we see even a more paper clearly. After the meeting an old the God principle peopled all the mounsuccessful year. We have our own man wanted to know if that paper tains, woods and springs with active the monufacturer, for \$1.00. Address: home and had to hustle, so now we are | could be bought in town. I told him | spiritual entities, but the growth of in harness and are going to move No. but you can get it every week for the monotheistic idea soon drove man a year for only a dollar. He seemed sur- back upon the subjective side of life The Indianapolis Press contains the prised at its cheapness, and gave me fif- and the prophet and the seer held confollowing from Muncle, Ind.: "Is belief ty cents, which I entrust to the tender verse with his highest conception of all-

Rebecca Doan writes: "I am happy to question that is occupying the atten- acknowledge the receipt of the Occult

Since closing his three months' en- of what is known commonly as "matcommunion with the angel world at filled; fully three hundred people were stranger, Madison Moody, and other gagement in Brooklyn, N. Y., with the ter" as the crystallization of past vital last Sunday of 1899, Mr. J. Frank Bax- experience, re-presented in terms of ter has been lecturing successfully in sense and so reduced to the common that Gough is insane. The relatives al- New England, notably in Norwood and forms time and space as to be the proplege that defendant believes in witches, Brockton, Mass. On Sunday, January erty of all sense-endowed living beings, is guided by dreams, and claims to com- 28, he lectures in Portland, Me. As in in proportion to the stage of the develbring myself into the liberty of con- Mrs. C. L. Stewart, of Stevens Point, municate with spirits of the dead. The April, the five Sundays, he will serve science for which my soul craves. I during her one week's stay before deed to a stranger was made at the in- Cleveland, Ohio-and possibly in May, Means. He is an honest, honorable, am now near my 76th year, and have Christmas, have been looking for more stance of a spirit. Several physicians of as well—the Spiritualists of Ohio and kept up a close acquaintance with the truth ever since. She has promised us the city have testified as expert wit- vicinity may be glad to know it now, so as, if desired, he can be secured for Mrs. M. E. Cyphert writes: "I have week evenings or later Sundays. Adthought that instead of setting forth a dress him at 8 Franklin street, Chelsea,

Mrs. Anna L. Gillespie is at Oakland. Cal., and as usual is doing a good work. She writes: "I will be back to your country in time to fill camp dates. I am writings were culled over and the best | engaged at Cassadaga, Grand Rapids. published in a book form, to be used as and Chesterfield. Last Sunday in August still open; also the second Sunday in July."

### Lockwood in Philadelphia.

At the close of his lecture at Philadelphia, Sunday evening, Jan. 14, Prof. very large audience by making a graphophone record containing the folbut one can not disprove that mythical | fore his auditors. It is such demonstrations as this, that unseats the tottering theological systems of thought, held by

Ladies and Gentlemen:-Prof. Lock-

wood has thought best not to introduce not that 1900 had passed. Looking me to you in the usual formal manner, and so I will introduce myself. Mr. Edison named me at the time of my birth. "Phonograph;" but as that name seemed a little sonorous, I was aftername as it now stands, means to unite would enter. Then only did we enter or inscribe by the force of sound, considered as an energy. Prof. Lockwood's mental volition and vocal organs of speech furnish the vocal thought and energy, and my paraffine body is the seduction of a loving woman, and the J. R. Buchanan, B. B. Hill, Rabbi I. M. scroll that is impressed by a molecular casting of her out with her child in her Wise, Col. Ingersoll-and what the spirchange that is taking place upon its surface by the action of the recorder. This phenomenon demonstrates that thought as an expression of the soul of man, has affinity for matter, for the reason that the soul is a spiritual entity, and thought being an evolution of the soul, is a spiritual energy. My visible body is composed of a great variety of you will see that the affinity existing between a spiritual energy of any kind, and matter, is a natural co-relation of of all kinds, is the result of spiritual and ethereal substances in combination. These facts prove that the spiritual world beyond the grave is naturally corelated to the mortal plane by the same which my body is composed, existed before the earth as a planet commenced cay, they are only the manifestation of the changing phenomena of spiritual infinitude. Man's soul is an evolution of these eternal principles of infinitude. hence is everlasting. Stop and think!

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### SUBJECTIVE THEISM.

A Commentary on the Letter of an Atheist.

The able and temperate presentation of "The Agnosti's Side of the Question." in The Progressive Thinker of the 6th inst., calls for respectful consideration on the part of all Theists who think they have anything new to say is an excellent medium in his particular | most eloquent orators, and he ought to | upon the old and ever-present question of the existence of a benevolent unitary power in nature, call it by what name Mr. Severance presents the stock ar-

guments of the agnostic in his own taking style, and it would really appear to the unwary as if he made out a nowerful case against the existence of God. He entirely ignores Spirit, but he makes free use of force. Further he entirely ignores the existence of those abnormal exhibitions of so-called force, which are fast driving the most orthodox scientists to the framing of new concepts to cover the new manifestations. This is not fair or just; for we are at present engaged in an epoch-making study which can only find its terminus in the indefinitely great enlargement of that power of action which each man consciously feels to be his particular property. The Universal mind with its correlative knowledge and power, perhaps not as yet reduced to benevolent purposive systematization, is the hypothesis that is at the end of the pen of many able writers, who are satisfied that man-like forces and faculties alone can account for what both their senses and their intellect acknowledge to be matter of fact.

To exclude God from our scheme of existence can only be logical when we have examined our nature in its entirety. Mr. Severance does not believe in God, because he sees no evidence of what would be either neglect or malevolence if he (Mr. S.) were running the universe. That is to say, he is judging God on the evidence of objective phenomena. But the very force of this argument rests on the fact that in mental activity he is conscious of the fact that he himself would not let a if he could prevent it. Now, if God be of such a nature that he is to be known Indiana. Owing to the suspension of of such a nature that he is to be known and judged from the data of our subjective life, all arguments from the external aspect of the scheme of exist ence fall to the ground. This is doubly true from the fact that in the external the vital is replaced by the mechanical; been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have and therefore the spiritual, which is the given my heart the greatest comfort in the severest

The search for God among the forces pervading power in visions of the night. The most advanced thought in all de-

partments of science, mathematical, psychological, tends to the acceptance opment of each.

From the fact that matter, mere inorganic matter, as such, is the subject of physical and mechanical raber than of vital properties and changes, he must be content to acknowledge that something is lost or a least inscrutably hidden in his fact of crystallization or externalization, unless we are prepared to maintain that a steam engine takes rank with a man or a chemical reaction with a thought. It is on this ground that the Theist can take logical issue with the agnostic and claim that the question of the existence or the nonexistence of God must be settled by a critical examination of the phenomena of the subjective life.

What is my highest ideal; what I had done in the past or what I hope to do in the future? The race is as yet in its infancy and therefore the strength of this new argument for the existence of God, even more, of a personal God, can be but faintly conceived. But when the subjective light and life brighten to such an extent as permit themselves to be refracted and molded into corresponding external terms, all arguments from the enormity of the disorder of the forces of nature against the existence of God will fall to the ground. And here I will say, that the strongest argument against the existence of God, at the hands of an honest self-styled Atheist like Mr. Severance, would appear to me to rest not in the unchecked destruction wrought by the inanimate forces of nature, but in man's inhumanity to man. The touching of a trigger. that would overwhelm 25,000 persons. does not exceed in moral turpitude the

arms to beg. steal or-worse. Man's ignorance of his own powers and functions is the cause of all his errors where they do not depend on defects of organization. These evils tend indubitably to correct themselves; mere | sale at this office. ignorance will naturally strive to correct itself for the benefits to be derived thereby. Willful evil works its own destruction and the race is the gainer. When the co-operation of all for the benefit of each becomes the law of our active life on this earth, the arguments against the existence of God will vanish as the mist of the morning before the rising sun; for He will be intuitively present to the heart and mind of every living soul. God will not be the subject of a creed, but the realization of a state, and the work of the blessed Jesus will have come to its fruition when each and all of the children of men will say with the conviction of actual knowledge-"I and my Father are one."

JOHN E. PURDON, A. B., M. D. Turlock, Cali.

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The aeons roll; I caught the Light of

And felt the glad vibrations of the

The amber sea

The purpling peak, the bursting bud,

Thrilled every sense; when lo, a search-

As deep as Hell, to that World Hideous

Bent to his task again as bent to oar

And saw young babes lie gasping out

In homes where grewsome Want held

And beauteous girls I saw, selling

For bread to thrice-damned monsters

"Christ Jesus!" woulck: I gasped,

In anguish dumbatill like another

I heard mine own call loud across the

To inundate the old worlds-yours and

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gences, to come into closer connection

"Courage, my brother, yet!

-Caroline Rice Shaw.

Then heard I there

There grim and gaunt he stood;

cures will be sent to you free.

· love of love.

the bloom

ing wail

thought.

My brother dwelt.

had fled:

weakly up,

wolf's cry .

their lives

fearful sway,

guised as mem

Christi" then stood

themselves

Of light betweending

shown

apace

stand

king.

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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 expected. HUDSON TUTTLE.

"Medico," London, Eng.: Q. I would like the opinion of the Question and Answer department on the following I found in "The Medical and Surgical Reporter" and endorsed by the editor:

Bome of the particles of brain tissue which in the mind of Julius Caesar originated and worked out the details of military campaigns, which resulted in making Rome the master of the world, may, after centuries of wandering and of inferior calibre—poor pasture, as it planted in good and well manured brain soil, they may have grown vigorously, labored with more of their ancient energy and enabled Napoleon through their energy to make France mistress of Europe?

We answer, yes it is visionary; too entirely visionary. Here is an author prating of science, who casts the methods of science beneath his feet and indulges in wildest conjecture; for he has not one fact in the realm of causation to support his hypothesis.

Why should some of the "particles of brain tissue," in the brain of Caesar be so widely different from all others in the world that the nations awaited nearly two thousand years for them to be again reincarnated in a conqueror? From whose brain did they come to Caesar's? At death are not all the tissues of the brain resolved back to elemental atoms and are not the atoms alike? Are not the ultimate atoms of You have reasoned long and well phosphorus, oxygen, hydrogen, etc., ex- In your brainy citadel;actly alike each other? What then becomes of the fancy that "tissue particles" remain intact twenty centuries, to again appear to vex mankind with Let the world know where you stand,

blood and carnage? The writer's theory appears to be that these tissue particles placed in the brain act like salt and pepper as seasoning and completely change the form of its activity. He would have us believe that there are tissue particles endowed with reason, ambition, grasping selfishness, which wait patiently somewhere to be "planted in good and wellmanured brain soil," and then they yield the terrible harvest of crime and ruin. To this fancy the wild theory of Peincarnation is tame.

Who was this Napoleon who through the agency of these particles conquered Europe? What was the need of him if the particles were all powerful? Was it Napoleon or the "particles" that conquered Europe?

There stands the personality of Napoleon making all brain-particles subservient. Whatever departure we take, reason from whatever data, at last comes the personality-the I-overthrowing the theories which would set

it aside. "Science" can be degraded no lower than by this philosophy of the compost heap, which makes man's infinite aspirations, his longings for eternal life, his sublime devotion to principle, his devotion to the right, his love and friendship, his intellectual and moral incentives, the product of "tissue particles,"

In future years when a grand spiritual philosophy of Nature, of the material world and man's spiritual destiny has been evolved, how weak and childish will the theories and most or the "facts" of the science of to-day appear?

growing in a "well-manured brain."

"X. Y. X.:" Q. Do spirits have "granite houses," with flower gardens? It is said in a poetical quotation in The Progressive Thinker, ending, "And gather 'neath the sacred myrtle to praise our God and king." What is

meant by our God and king? A. Spirits may desire a thing to be, and think so intensely about it, that although entirely subjective, and existent only in their mind it becomes as real as though objective. This state is similar though not identical with that in the minds of the insane, when they fancy

they have vast riches, ride in a coach and four, have splendid equipages, etc. It is real to them, and is real to the spirits. When they speak of their pet animals as with them, and the granite buildings, they intend to be truthful. yet often speak according to their desires, and not possession. It may be have lived on earth under the influence of theology do not outgrow in a brief time their superstitious ideas. They in-

taken as quite true, that spirits who quire of other spirits for Jesus, and where the throne of God is that they may go and behold it and the hosts of surrounding angels.

be cremated, what steps have to be many years been supplied to the thoutaken to accomplish the same, and the sands of invalids visiting this great in-

a belief in an Infinite Intelligence, a boundless knowledge, and if so does having been placed for distribution in bounciess knowledge carry with it a the hands of leading grocers throughboundless power? (3) Why do Spiritualists jangle over a

proposition that cannot be comprehended by a finite mind, as belief in a thing does not make it true? Once the | value of meat. It requires no cooking, world was believed to be flat as a pan- | and is ready for immediate use with the cake, that did not make it true.

A. (1) At present crematories are so few, that bodies have to be transported. to so great distances, and this is almost prohibitive except to the wealthy. A certificate from a physician, as to the deat and the allment of the deceased by express companies before transpor- sample.

tation. In crowded cities cremation for sanitary reasons is best, but in the wide country and its scattered towns, the method of burish which has been sancbe long preserved. It may not be the best, yet it is not sanitarily objectionable, and sensibility is not as rudely slocked by the "narrow house," as by the flaming furnace which resolves to formless ashes all that is visible of the loved one in a short hour. To the spirit, it is of no consequence how the

worn body is disposed of. (2) Back of the laws of creation is force impelling matter along the grooves they prescribe. The results appear to the human intellect as similar to those it would itself achieve. It sees in this cosmic power and intelligence something akin to itself. It does not comprehend; it cannot, for as finite it cians and scientists. cannot comprehend the infinite.

(3) I do not think Spiritualists "jangle over a belief or disbelief, in this Infinite Intelligence. The contention is whether by a vote those who do not believe shall be made to subscribe before the world to this doctrine.

Theologians have "jaugled" for some thousands of years about the character and nature of God, and are no nearer the solution of the problem than in the beginning. They cannot solve it, for it on the quaking bogs of ignorance. They have not a single fact on which to rest; all is assertion and conjecture. Of this Infinite Mind, we all must say

'we believe," for no one can know. We hold that any statement which has to be prefaced with "we believe" should have no place in a statement of principles of Spiritualists. A religionist might appropriately say

"I believe the earth is flat," and take

the Bible as in evidence. The scientist

would laugh were he asked to "believe" the world is round before he could become a member of a scientific society. "Believe" he would exclaim; "it does not make any difference whether I do believe or not, it has been demonstrated." We have always understood | no demonstration, and no scientific benthe Mission of Spiritualism to be the efit is derived from such experiments. Even Bright's Disease Is No Lonsubstitution of knowledge for belief, "It is too visionary to imagine that and when any organization by resolution and vote places us before the world | the horrors of the Inquisition, only in as believing, it it time, high time to

A. By cultivating it for the pleasure were-finally have been eaten and as and instruction afforded by communion similated into the mind of Napoleon with the spirit world. Hold it above trived table writhe and groun in agony. Bonaparte, and meeting there with price, and not as a means of livelihood. conditions and surroundings like to A most sacred and sublime thing it is that really it is meaninglessly weak, those of their ancient Roman home, to hold communion with the dead. Indirectly mediums are the most efficient missionaries in propagating Spiritualism, but when they make this their object with a fee for the office, they sacrifice their own development.

your mediumship. Then accept what is given you, however humble, and be not absorbed with the idea that you have a

#### SPEAK OUT.

"Thoughts unexpressed are only half possessed."

You have the thought, and thought,

You've opinions of your own;

Outgrown creeds, the devil, hell, Now speak out!

Love and wisdom hand in hand, Lead the soul to highlands grand:-O, speak out!

Many earnest ones would know How to shackling sins outgrow; Tell them kindly what you know! Dare speak out.

Do not pause to veer, and please! Cowardice is heart disease. Would you feel a royal ease? Then speak out!

Feel at heart life's sacred worth, Let it in your life shine forth. East and west, and south and north. O, speak out!

Work to cleanse and educate; Soften, sweeten, elevate; Work before it is too late. Soul, speak out!

Do not fear the dark-browed throng; Lead the lagging ones along; Order "Forward"-loud and strong. O. speak out!

EMMA ROOD TUTTLE. Berlin Heights, Ohlo.

#### TO-DAY'S POSSIBILITIES.

I may not, when the sun goes down, Have added to my store Of worldly good or gained renown Through gallantry or lore.

I may not, while I strive to-day, Move onward to the goal-The gleaming goal so far away-On which I've set my soul.

But I can show a kindness to Some one who stands without, And I can praise some toiler who

Is toiling on in doubt.

And when the sun goes down I still May be a better man-No matter what the fates may will-Than when the day began. -S. E. Kiser.

### Mind and Muscle.

Bodily energy, whether mental or muscular, is the natural outcome of the food we eat. The engine which pulls the train requires the finest coal. The fuel must be free from clinkers which will obstruct the grates, and must furnish the largest number of heat units per ton, for the efficiency of the engine depends most of all upon the character

So with the human engine: Food is fuel. It is the source of all bodily heat and energy. Poor food results in a poor weak body, a miserable, weak, irritable, and despondent brain, shaken nerves, disordered stomach, and an unsuccessful life. To live well one must eat well. The best foods are the natural cereal products manufactured by the Battle Creek, Mich., Sanitarium Health Food

J. H. Lancaster: Q. If one wants to | Co. These choice foods, which have for stitution and its score of branch estab-(2) Is a guarantee found in nature of lishments in a dozen different countries, are now available to the public. out the country.

One of the most popular foods made. by this company is Granola, with a rich nutty flavor and three times the food addition of fruit juice or milk.

Granola is sold in pound packages by leading grocers. A postal card from a reader of The Progressive Thinker bearing the name of the grocer who does not sell Granola, sent to the Sanitarium Health Food Co. is required by all crematories, and also | Battle Creek, Mich., will bring a free

## VIVISECTION AND THE DOCTORS.

tioned for nunumbered generations will An Inhuman Practice Denounced and Its Perpetrators And Who is to Blame for Righteously Excoriated, by Hudson Tuttle.

> animals, and has been advocated by a saves the fraternity from unqualified fell on this line: "An Exposure in Ausclass of physicians, as essential to the condemnation. The authorities who tralia." This Australia fraud is a Mrs. gaining of a knowledge of the animal give the helpless inmates of hospitals Surenne, "medium?" functions. On the other hand eminent to the keeping of such men are guilty The question, how physicians and surgeons have taken the of a flagrant breach of trust. Better opposite view and unreservedly de-place sheep under the protection of as a belief in the trinity of the Godclared that the results of vivisection are | wolves. not only worthless, but misleading., People who in the hour of sickness Among these are Lawson Talt, Charles | call such doctors into their homes, are Bell Taylor, Phillip G. Peabody, and a liable to become subjects of any host of others equally noted as physi- experiment the latter having awaited

it because of its useless cruelty, and work should the patient not recover. the effect it has on the medical students | It is this class of doctors, with hands who receive instruction in this man- red with the blood of torture, who are ner. They have been met with the most urgent for restrictive laws giving constant reiteration that such dissection them privileges refused to all other citwas absolutely necessary for the fur- izens. They would make it felony for therance of science, and that it was not a medium to prescribe a remedy even cruel because anaesthetics were em- if a miraculous cure was effected thereployed which prevented pain during the by, while they administer the most operations. The most dreadfully cruel poisonous drugs, and the antitoxins, experiments heretofore have been made which are all of them virulent blood is not a problem but a will-o'-the-wisp by French and Italian "professors," and poisons, and when their patients die, It has been claimed that no American blandly report "heart failure." That is had the unfeeling cruelty, even for the the truth, for people mostly die from sake of science, to follow their exam- heart failure. ple. The publication of the experiments of Dr. Crile show that this con- to the dire necessity of calling in a clusion is not correct, for he has out- doctor, first to inquire of him if he ad-Heroded Herod, and will cause the vocates or indulges in vivisection, and most heartless of the Mantagazzas, has faith in the blood-corrupting anti-Brown-Sequards and Claude Bernards toxins? Better send for an open-handto turn green with envy.

The title of the book is "An Experi- less experimentation, but a bare knife, mental Research Into Surgical Shock," whom you can guard against and ward and the Lippincotts publish it without off, than a doctor who answers in the apology. His pretended aim is to dem- affirmative. onstrate that pain by blows, irritants and burning, causes shock which is detectable by rise of temperature, etc. This is well-known to be the fact; needs It is an excuse for the most demonic cruelty ever practiced, not excepting one case the victims were human beings, in the other equally sensitive, despaired of getting help, you should helpless animals. It is an excuse for Hortense M. Phillips: Q. How can his love of pain, just as Jesse Pomeroy edy. Every reader of The Progressive edy. Every reader of The Progressive turing children he had overcome. It free by mail, so you may test it for was his lust for blood, and to see the animals bound to the ingeniously con-

That this language is not too strong, the following brief mention of a few of his experiments, in which one hundred and forty-eight dogs were subjected to torture, will clearly show, so far as anesthetics were used to palliate the suffering it must be borne in mind that the First of all: Make yourself worthy of | giving of these would vitiate the result sought which was to find out how great the shock would be, and this could not be done if the animal was insensible, for then the shock would be reduced to minimum. Surgeons administer anesthetics to avoid the shock of the pain of the operation. What were these experiments?

The dogs were taken, and anesthetics given so they could be bound on the rack over the dissecting table. Then the "experiments" proceeded. Some of these were crushing the feet with forceps; tearing out the nerves of the forelegs; cutting the spermatic cord; cutting the sciatic nerve; cutting the legs off at the hip-point; opening the abdomen, and pouring boiling water into the cavity (he says he did this once and forgot the anesthetic!); sawing, scraping and mutilating the bones in various places. A greater part of this "research" was carried on in the physiclogical laboratory of the Cleveland College of Physicians and Surgeons, and Dr. W. E. Lower gave "valuable assist- I stood upon a morning height and saw

The favorite pastime of these unfeeling flends was opening the dogs abdomen and pouring through a funnel, boiling water into the cavity; applying a A century new swept grandly into large gas flame to the knee-joint; tearing out the kidneys; exposing the in- Golden with light of promise, while the testines and "whipping" them for two and a quarter hours, burning paws with | Yet lingered in the glory of its going. gas flame, and these operations repeat- My heart was filled with love, with ed over and over, for no other purpose than the pleasure given by seeing the Of life, of all that is. animal struggle and hearing its muffled cry. The reader may well turn away in horror and refuse to read, and I confess I shrink from writing, but when the doctors who have charge of the health | Shook me with ecstasy. Sweet life and of the people, and clamor for a law giving them exclusive control, endorse such abominable practices, is it not well that the truth be told, that the peo- Fell on mine ear! and turning swift as ple clearly understand the morality of the class of men who make such de- I looked from my World Beautiful, mand?

Dr. Crile is not ashamed of his cruelty. He is proud of it. It has made him notorious with the medical schools of this country and Europe. He has become a leader and for this same book Wan-eved Despair alone companioned received the "Cartwright Prize" for brethren, who palliate with the excuse of anesthetics they well know were The vacant eyes from which the soul given, if at all, in a manner utterly useless. What is a thousandfold more de- And even as I gazed he fell as falls plerable is that in most medical schools, The stricken brute; then, struggling these "experiments" are repeated before classes of students, who are thereby made insensible to pain, or trained | The galley slave of old. to delight in it, and are turned loose on the public, devoid of feeling and as ready to practice experiments on their In that dark world of his the lean human patients as on the helpless animals in the laboratory.

The man who will torture animals in such a manner, and herald his shame in a book, with brazen laudation of his operations, and never an apology for his fiendish cruelty, would do precisely the same thing to human beings if he had the power. One pauses to ask: Is he a man or a demon? He, is, to the disgrace of humanity, a man, an operating surgeon of a hospital in Cleve-

In 1896 when the American Humane Association held its annual convention in that city, this Dr. Crile posed as a member! To his cruelty he added deceit and treachery. He came to fore- In this new century's dawn I see forestall anything that might be said or done favorable to the enactment of the That day when God the Nations shall bill of Senator Gallinger, to have the work of the college laboratories open to I see his forces rushing on in wrath. public inspection—of all things the vivi- Across the broad and glimmering sectionists did not want. They demanded the right granted to no other Torrents of Truth come sweeping on citizens of doing just what they pleased behind barred doors!

Read the horrible tortures he inflicted, and then give a reason why he should That from the cleansing may arise and be there in a congress of noble men and women who had gathered to speak for A nobler world where Justice shall be the creatures of the field and wood, who having no voice could not speak O weary brother, rise and face the for themselves, and hence must mutely bear whatever treatment dominant Rise, brother rise! our God is living man chose to give them! It would be as appropriate to send Satan as a delegate to a Young Men's Christian Association. His scheme miscarried and the attempt of his henchmen to read a paper vindicating vivisection, at the last | icated to all earnest souls who desire, | new fields. Cloth, \$2. For sale at this moment, so that it could not be dis- by harmonizing their physical and their office. cussed and yet have to go on the record, | psychical bodies with universal nature was sternly sat down on, after the read- and their souls with the higher intelli-

ing was well under way. He is a man, and regarded by the with the purer realms of the spirit medical profession as "eminent," and it world. It is written in the sweet spirithas no condemnation for him. Of nal tone that characterizes all of Miss. course there are doctors who are not Judson's literary works. Price, cloth, caught in the current of these "re- \$1; paper, 75 cents. For sale at this searches," and have no faith in such office.

THE FRAUDS.

In looking over The Progressive Vivisection is the dissection of living methods. They are the salt which Thinker of December 23, 1899, my eyes

The question, how shall we rid the ranks of fraud is almost as perplexing

It is a serious charge, that of fraud, to bring against one who claims to be the mouthpiece of arisen loved ones, and when an accusation of this kind is the opportunity to make. The doctor's brought against a medium, the accusers The Humane advocates have opposed certificate covers up his own murderous | should be some of their victims, and not get innocent parties tangled in the meshes of fraud, and deceit, such as are used by regular charlatans.

It is indeed very puzzling to the genu-

ine Spiritualist to read in one week's issue of some reliable Spiritualist newspaper a wholesale exposure of some supposed-to-be-genuine medium, who up to the date of exposure was accepted as a genuine medium, and, in some cases a true Spiritualist, and after the lapse of a few weeks, or months perhaps, we see these same mediums advertised in the columns of the same paper that denounced them as frauds, not worthy the confidence of the people. Would it not be well if one is driven This I repeat, is puzzling in the extreme. I believe once a fraud, always a fraud; and if when a medium is unjustly held up to the gaze of a cruel, critical world, and left without a kind word, or ed assassin, who comes not with recka helping hand to tide him or her over the shock of an unjust exposure, his or her (if they be true, genuine mediums) usefulness is at an end; true sensitives suffer much from the suspicion, how-

ever innocent they may. It is my sincere opinion that all frauds should be punished. The severest punishment should be meted out to any and to all who attempt to play on the credulity of those who seek an interview with their so-called dead. But the greatest care should be exercised by the would-be exposer. No jumping at conclusions should be received as sufficient evidence to convict and make appear guilty.

A helping hand, a kindly act, an ap preciation of the virtue that lies in the make-up of the genuine medium often a great incentive to finer spiritual developments in that medium. But too often the plain, honest medium is set aside, often on account of his unpretentious appearance, and dress, regardless of his fine spiritual attainments. We believe-nay, more, it is a part of our religion that everyone should dress the best that he can afford, and have his coat cut after the very latest style. trouble it will be found just the remedy | Style, coupled with the exercise of spiritual gifts and a clear conscience makes a man or woman free to associate with the denizens of this, and the other world. There is something in a nice. clean, well-fitting garment, especially when it adorns a man or a woman who relies on his or her own clean-cut life, that commands the respect of the

Who is to blame for the frauds? Ten to one it is the test hunter, and many of those test hunters claim to be true This great remedy is purely vegetable test hunters, we will have frauds. So long as there is such a demand for the marvelous, just so long will there be people who will try to supply this de-My experience in my travels through

many of our states is, that the test hunter spends more time and money hunting tests than he does in turning the leaves of good books written on the philosophy of the phenomena, that he seems so interested in. Whenever an individual calls on me for a private sitting, and at the same time says, "I want a test," I often feel that were my guides other than they are, my sitter would not get the thing sought for.

Many times in giving platform readngs, persons have come to me after the meeting and have said, "that was a fine test you gave me," and I felt that if another word than test had been used, I would have felt more comfortable. The following are a few words that I do not like: "Test," "Fraud," and "I Can't." MRS. MAGGIE STEWART.

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What is the business of our lives? Is it bank accounts, laudations, influential positions? Were we brought forth marble, do mighty works with our the master for his graciousness.

were but poorly housed and fed; but thank the master for his purblind eyes? | Hall, corner of 53rd and Ashland avethey were truly great, and of their There is another guest whose look is greatness they left tokens to their sons' saddening. In his hand he takes the

Ceast is regally generous. Whatsoever that cannot be slaked. Desire of that classes a guest he may have, if he be which lures him farther and farther take it. All guests from the Master's presence. Fruit

choose. Each finds he can take but one gift.

One guest sees that the people are as sheep without a shepherd, knowing not their own minds. That they need a leader who will help them choose substantial things of eternal value. This one rises over the people, and by show-ing them his own treasure aids their choice and he is satisfied and says "The Master is good."

There are those who see earth's beauties set to swaying music and majestic words. These souls are too full of sweet sound to jar it with speech; they canvas, or set its music, listening the What is the business of our lives? Is the bank accounts, laudations, influential positions? Were we brought forth immortal souls—to rear palaces of with the gift of sight and hearing love

hands, conquer the nations of the There is the one who takes for his earth? To carry the fruits of earth gift the power of large enterprise. And from port to port and get gain? Or had it comes to pass the noise of his works the Eternal other aims in calling up shuts out the music of the spheres; and man?

Long ages the spirit moved in darkness, setting the earth in order for
man's habitude. The first to come through dollar spectacles. Does he

mens—are and the sword.

Man has been bidden a guest at the And this is what his gift brings him:

handuet of ages. The master of the Appetite that forever hungers. Thirst

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Mrs. Betsey Jones, of Minot, N. D., who suffered from rheumatism, complicated with bowel trouble and diarrhoes, writes:—"I have cone my work two weeks alone and continue to gain every day. I shall bless you the rest of my life for curing me of rheumatism. That is worth more than a thrusand dollars."

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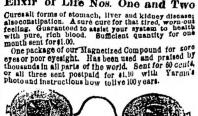
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