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

CHICAGO, ILLINOIS, SATURDAY, FEB. 24, 1900.

# ON THE WING.

For the past ten weeks we have been in Illinois doing a work in the interests of our grand philosophy and phenomena. The month of December was spent in Bloomington. Mrs. Bonney and myself both occupied the rostrum our kindest appreciation to the faithful few who have kept up regular meetings in that city for a number of years. Among the most prominent workers we might mention were Major Packard, the venerable president and speaker for the society, Mrs. Lottie Hammond, who has since been elected president, Col. James Freeman, a former president, and his wife, at whose pleasant home we were very kindly entertained during part of our visit there. We occupied the rostrum of the society for five Sundays. Our audiences were very attentive and much cregit is due to the faithful few who have so earnestly and patiently worked to keep up a regular Sunday meeting, open to the public.

I gave four lectures and Mrs. Bonney followed me with psychometric readings and tests. The last Sunday Mrs. Bonney gave a lecture:

Among other faithful souls we must not forget to mention are Mrs. Rachel Braugher and Mrs. Folsom. We spent a very pleasant evening at their home on New Year's eve, and extended our visit until the new year had com-menced its career. Every city and town would be better off if they, like Bloomington, had a few earnest workers to keep the light of spiritual truth burning

in a public place.

Our next visit was to Streator, where we held a number of meetings and circles, but worked at a disadvantage on account of a lack of organization. Our meetings there were fairly well attended and we hope some good may result

We next visited Ottawa and had some very successful circles, but on account of the severe cold weather we did not do very well with our public meeting. We expect to visit Ottawa again soon.

Mr. Frank Frost and wife very kindly entertained us at their pleasant home. We found them whole-souled

Here also we found an excellent trance medium, an old resident, Mrs. Martin, who lives in South Ottawa. Mr. and Mrs. Martin are old Spiritualists and have done a great deal of work

for the cause in this vicinity.

We next visited Wedron, a small town, where Mr. H. Lewis seems to be the only outspoken Spiritualist. We held two large meetings in the schoolhouse. In this place we were somewhat annoyed by some boys and men who acted very badly. These probably all took their first lessons in behavior at the orthodox Sunday-school and have not grown out of that course yet. belong to the orthodox idea of behavior and not to Spiritual teachings. Mr. Lewis is an earnest student of all occult matters, and is a good medium himself. Some of his mail readings have given unbounded satisfaction. He wasting his time in doing laborious work when the world needs such good mental workers to assist in spreading the truth. But he has a small family and sees no way open to secure add quate remuneration for his spiritual work if he depends upon that entirely. man like Mr. Lewis, where his mental and spiritual powers could be fully brought out and utilized for the benefit of mankind.

Our next stop was at Sheridan, where we visited Mrs. George Pooler's beautiful home; also Mr. Nathan Beardsley's and Mr. Mason's. In this beautiful little city we found a great deal of inter-We held several large circles and four public meetings. It is hoped that a camp-meeting may be held in this vicinity again during the next season. this section of the country where nature has furnished every surrounding necessary for an ideal camp location. W. E. BONNEY.

### Campbell Brothers in Buffalo.

A remarkable seance was held on Thursday evening, Feb. 1, at the Buffalo Spiritual Temple, Buffalo, N. Y., by those celebrated psychics, the Campbell Brothers, who have the Campbell Brothers, who have just returned from successful professional trip through Europe.

The seance at the temple was one long to be remembered by those who attended, and I should say the attend-ance comprised some of the finest peo-ple of Buffalo and vicinity, who turned out in large numbers. Most of them were investigators, and this is the class of people the Campbell Brothers cater to. They were loud in their praises of

what they beheld. At a few minutes past 8 o'clock, Mr. Chas. Campbell, the younger brother, made some very good remarks in reference to the phenomena that might be expected, then came the putting up of the cabinet which was most interesting to the spectators. A battery was then formed and the manifestations began. but they had hardly commenced when a lady, one of the battery outside of the cabinet, becoming nervous at the touches and other demonstrations that touches and place around her, begged to be excused. This was granted and er lady took her place. After the vriter and paper had been placed in the cabinet, the work started in earnest, the messages coming thick and fast, signed by those in spirit for some loved one in the audience. It was gratifying to note that most of the mes-

After the type-writer was removed from the cabinet, more paper was passed over, also pencils, slates and porcelains, then the greater work com-menced; a very large number of meswritten, paintings came on the slates, also exquisite paintings were

sages that came, came to strangers

were there mostly for the first

### VERY WEIRD.

### Wandering in the State of Spirit Visitation After Death. Notes from an Octogenarian.

A MAN WHO DIED FAR FROM OF HIS BED.

The following remarkable story was forwarded to the Commercial Tribune by W. T. Stead, editor of the Review of Reviews, who contributes the interesting article, "The Wonders of Telepathy," printed on page 28. He says it came to him from a correspondent in India, in whose honesty he has faith but he gives it no further endorsement AN APPARITION.

### "An engine driver on our line died

suddenly the other day through a sudden stoppage of the heart's action, presumably heart disease, and, as the doctor stated, brought on through excessive use of alcohol. The driver died at Bulsar, a distance of 124½ miles from the Bombay, Baroda & Central India Railway's terminus, and from Parel, where he resided, 118½ miles. As a general rule drivers adopt a system of having a double set of bedding and pillows, etc, so that at the end of their run they retire to the running room and get their, meals or rest until they have to return with another engine or train to Bombay. The driver, therefore, like the remainder, had a bed here (at Parel) and one at Bulsar, so that everything would be clean and comfortable on his arrival. On the morning of his sudden demise he arrived at the running room at Bulsar, and, ordering something to be prepared for a meal, went to lie down. He suddenly felt very unwell, and on getting up fell into the arms of another man present, and immediately expired.

"The dead man's brother, who works in the running shed at Parel, received a telegram informing him of his brother's death, and as it was near recess house where both brothers lodged. The brother's intention being to go by the mall train that night, and as the dead brother's bedding was already rolled up he asked his landlady to undo it and place several necessary articles in it while he went to obtain leave from his foreman. When the landlady unrolled the bedding, in which were two pillows, one on top of the other, she discovered, to her dismay, upon the pillow-slip of the underneath one, a distinct likeness or impression of the dead man's face; not in profile, but full face. The Dhobi had that morning brought the clean clothes from the wash, and the pillowslips had been put on quite clean, pending the return of the dead man, who, of course, did not return in the flesh, but may have returned in the spirit. The like (of the impression) to the dead man, although in some parts rather vague, or, I might say, faded, was still so clearly the features of the man as tures belong-to those who knew him in life.

his engines, but do not know him intimately, as he belongs to quite another brauch of the railway system; but when I saw the pillow-case, I immediately recognized the features as those belonging to the dead man, and the peculiar patch of hair he had brushed back from his forehead, which used to be very conspicuous when his hat was off. The impression was an oily-black or browny-yellow kind of splotch, such as might have been produced by a mar dirty and oily by the very nature of his particular work, after a long 'run,' lying face downwards just as he got off his engine. But why should it have been on the pillow case miles away from th man, and on that which the man laid his head on (of course, after washing himself and in every way preparing for six hours of rest from his oily duties) and where he was present not having anything upon it? The thing, as far as I am concerned, is genuine enough even to the landlady's fright, who made every one living near aware that some-thing unusual was in the wind, and, of course, people rushed in to find our what the woman was shouting for, and declaring that she would not go in that house again whilst that 'uncanny thing' was there. My daughter asked the brother two days after to allow her to bring the pillow-slip for my gratification, and that is how I came to see it I rubbed ti, smelled it, examined it with large magnifying glass and thoroughly satisfied myself that there was no hoax as far as I was concerned, and having decided to send this case to you (as it might be useful to you), here i is."-Commercial Tribune, Cincinnati Ohio.

### various other manifestations closed one of the most successful seances held in

Buffalo. The Campbell Brothers are going remain in Buffalo until May 1, but will give Rochester people the benefit of their presence occasionally, as they contemplate holding some seances there. They received many congratula tions at the close of the seances, from investigators who had received mes sages from those they had never heard from since passing over, and whom they had grieved as dead.

The address of the Campbell Brother while in Buffalo, will be 357 Hudson street, where they have fitted up a flat They are always pleased to friends and make new ones, and it is to e hoped that they will give another of their wonderful seances at the Temple. as they are fully appreciated by the thinking people of Buffalo.

The acknowledgement of weakness which we make in imploring to be relieved from hunger and temptation is wisely put in our prayer .-

Thackery. Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other amn .-

### TRUE RELIGION.

To the Editor:—The society of Spiritualists in Vicksburg, Mich., so far as I am able to learn is in a flourishing and healthy condition, though wife and HOME—HIS FACIAL IMPRESS FOUND IN COLOR ON THE FRESH, CLEAN PILLOW-CASE itualists in Vicksburg, Mich., so far as I am able to learn is in a flourishing and healthy condition, though wife and self are approaching so close to octogenarians and live some four miles from town, we seldom get out to its meetings to enjoy the rich feasts. They occasionally employ a transient speaker. Then they have Mrs. Lucy Williams, of Schoolcraft, a public lecturer, to talk

for them. They also have R. Baker, C. E. Dent, C. Robinson, B. Smalley and several others of Vicksburg, all competent to conduct a conference quite entertainingly.

Now, I am not a preacher nor the son

of a preacher; neither a lawyer nor a lecturer, but I am a reader of The Progressive Thinker, that best of all papers, which should be prima facle evidence that a person is well mentally fed, and living in close proximity to the best and highest thought of the present age. I have read much recently on the

subject of organization, articles displaying bright talent on both sides of the question. I wish to make a remark or two in reference to one other thing that seems as yet quite unsettled in the minds of our best writers, and that is to find an acceptable definition to the word "Religion." We cannot well accept Webster's definition, it is too indefinite, and such a complication of words cannot easily be grasped in the one idea. Now why not take the Bible definition of religion? A truth found in the Bible is just as precious as though it were found in the United States History, Webster's Dictionary or any other reliable book. I have seen it quoted several times recently in the columns of The Progressive Thinker. You will find it written in the Book of James, last verse of the first chapter: Pure and undefiled religion before God the Father is this: To visit the fatherless and widows in their afflictions and keep himself unspotted from the world." This visiting evidently does not mean to go with your wife and several children two or three times each month, make a long prayer for the widow and devour at dinner and supper what little substance the poor widnance of herself and little ones; but visit her with words of cheer, a ton of coal, a barrel of flour, some potatoes, and money enough to clothe herself and fatherless and keep them comfortable amid the storms and blasts of a long and tedious winter. This is Bible religion, and it perfectly coincides with the definition given by Brother Francis through the columns of The Progressive Thinker years ago, when he stated that to be good and do good is the re-ligion of Spiritualism. Glorious religion! It lifts the soul above selfishness, and enables a man to live above licenall those contaminating spots contem-

My dear friends, why not accept this definition of religion and jump onto it as the fundamental plank of our modern creed. Why, yes, of course, Spiritualism is a religion, the purest and best the world has ever known.

WM. WILLIAMS.

Vicksburg, Mich.

plated in the text.

### THE IDEALIST.

Though mocked and scoffed by worldly He dared to live and speak his thought: For Truth and Right, with tongue and

He ever wrought. He spoke and lived to help his kind,

And heeded not the tempter's power, Though brazen Fraud and Force com-To rule the hour.

When priest and prince their homage paid To superstition, swayed its rod.

He lived and saw played. He knew of God.

For him the cloud, the chilling breeze, Was light of mind, was warmth of The plan of God by contrasts these The good to prove.

He walked with Jesus on the hill, He talked with Plato in the bower; Was helping here his fellows still Through every hour.

Above the murky airs of earth He saw a light through all things shine,

All moving on from birth to birth To be divine; and in that light, from low to high, He saw the One God all control.

Heard orphic strains from earth to sky Sublimely roll. The dream that lights with joy and

The cherub at the mother's breast Was his for aye-his thoughts above, His soul at rest.

For him the tides of conscious life Were ever flowing, swelling high, The scenes of death and worldly strife Had all passed by.

O, shine his light, forever shine, To 'lume the ways of doubt and care To kindle here the thoughts divine That upward bear;

To bring to mortal view the fields Where Hope displays her fruitage rare, Where Life its recompenses yields,

The angels are. H. N. MAGUIRE.

Only experience can show how sall the savor is of others' bread, and how sad a path it is to climb and descend

another's stairs. Dante. It is not until we have passed through how much dross there is in our com-

### CHRISTIAN SCIENCE.

# Nonsense.

I have noticed in many different publications recently an advertisement crediting Christian Science with a million or more cures. The advertiser holds himself out as a healer, and says "All you really need is the wish to be healed." Just as if every suffering individual in the world did not "wish to be healed!" It seems to me this is the rankest sort of nonsense; but, then, I may be a poor judge.

Some months ago an "official lecturer" came this way and held forth to an audience crowding our opera house. In the course of his remarks he "settled" nearly every question that has been troubling the religious and investigative minds of the last decade. He dealt effectually with Spiritualism, among the others, and said that every loyal student of Mrs. Eddy's "Science and dent of Mrs. Eddy's "Science and Health" knows that Spiritualism is false and knows why he knows it! Our daily morning paper printed a full report of his lecture, and the following Sunday morning a review of it from my pen which caused the local "scientists" to spot me forthwith. But the lecture failed to convert the town, and more persons have been sick since then, and others passed away. The fact is, I think the lecture reacted and resulted injuriously to the cause it was intended to support.

A few years ago a woman went to work for a prominent Christian Scientist of this town. While with her she became aware of a pain in her breast of which she spoke. The usual and professedly efficacious "treatment" was administered, and the subject aided in every way she knew how to render it effective, but all to no purpose. She could not entirely ignore the pain. At the expiration of a year, as nearly as I can recall, she came to my home as a housekeeper and soon afterward re lated to my wife her experience with had gradually increased, and the pain kept pace with it. She was somewhat concerned, and asked for advice. She was recommended to write Dr. C. E. Watkins for a diagnosis, which she did at once, and in due time received a statement that the affection was cancer of the breast and could be cured with the woman was incapacity ted for work; and her husband, being the of those ignorant individuals who imagine Spiritnalism and Saten synonymous terms would not consent to let Dr. Watkins try his skill on her, but insisted she must have the attention of a local surgeon. The latter affirmed Dr. Watkins diagnosis, but said resort to the knife must be had at once in order to save the patient. She was taken to a Portland hospital, a "successful operation" per-formed, and within a few days the pasense used at the beginning of the trouble, instead of an application of "Christian Science" nonsense might have saved the subject from excruciat-

ing agony and prolonged her mortal The average student of Mrs. Eddy's cult seems to have forgotten the value of human sympathy and affection in times of sorrow and suffering. She is utterly indifferent to her neighbor's weal or woe-unless the neighbor will become interested in "Mother" Eddy's wonderful book. She is wrapped up in self and in "science." She finds in "Science and Health" all of the world's wisdom condensed by a master mind, hence needs no other literature. All questions of the day are "settled" by an appeal to its teachings. If the angel of death enters your home and lures one of its inmates to a happier realm. she does not come to extend her sympathy for your bereavement and loss. If one lies ill and the slender thread of mortal life is almost severed in twain she does not come with helpful courage and reassuring faith to inspire renewed hope in your fainting heart; but calmly and unfeelingly ignores the fact that any one is ill. She is neighborly and sociable as long as there is hope that you may become one of the faithful; but once you utter an ultimatum unfa vorable to her hope she vanishes from your society and is seen no more within your home. I speak of those in Salem with whom I have been thrown in contact and whose conduct has come within the sphere of my observation. She politely and persistently ignores the subject in which you are interested, and, if you are a Spiritualist, looks down upon you as a victim of "mortal error" and passes by upon the other

side. Christian science, falsely so-called, does not commend itself to me by the teachings of Mrs. Eddy, the conduct of her followers, or the practical applica-tion of the "science" in the treatment

of bodily affections.

It does teach some commendable things, but the broader teachings of Spiritualism include all of them and much more of a character to satisfy the mind, broaden the mental herizon fold the spiritual nature and harmonize

the individual.
WALTER P. WILLIAMS. Salem, Ore.

"Poems of Progress," By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price \$1.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecture; and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents.

# SPIRIT AND MATTER.

### Common Sense vs. Christian Some Suggestions for Con- In the Investigation of Spir- Effectual Method of Treating sideration.

To the Editor:—Through your prob-lem-solvent Thinker I wish to suggest to your many able contributors the propriety of a more careful choice of words and form of speech expressive of modern thought as taught by Modern Spiritualism. One important mission of Spiritual-

ism is to eliminate false ideas from cur-rent thought and institute a new literature consonant with advanced knowledge: It is respectfully submitted that no Spiritualist should ever speak of a spirit world or spirit body, not even figuratively, Paul to the contrary notwithstanding. Neither exists in all boundless space, Such expressions when used by Spiritualists are ridiculous.
All know that worlds are constituted

of visible matter, and that spirit is in-visible and wholly devoid of matter. Nor ought Spiritualists ever use the old, silly, orthodox expression of man's soul —man's spirit. Spiritualism teaches that man is a soul; is a spirit—conse-quently doesn't possess a soul or spirit in the sense that he possesses a liver. All considered the best definition of soul or spirit is life, and the best defi-nition of life is cosmic energy in which mind is involved and expressed through matter, whereby individuality is evolved whether the resultant is man or a different animate. Furthermore, when man, or any animate is evicted from their abode in flesh they are not wholly decarnated, they continue for a time as individuals to abide in an ethereal materiel body through which man is enabled to make known his existence in his nerial home that envelopes the earth whereon he originated and evolved his personality.

Thence when we hold converse with

our friends of the aerial sphere of earth we ought not to consider them as spirits, living in a spirit-world, that has no existence; to do so impresses us with the jack-o'-lantern idea and thus dims our sense of their reality; of their real presence and destroys the greater part

of our joy in meeting them. Yes, my friends, we will all abide in the aerial sphere of the dear old planet whereon we originated and evolved our personality, whereon our many joys and sorrows have mingled, until the planet itself shall have vanished, whereupon we, too, shall be relegated back to primal elements and conditions by which cosmic life again become subject to incarnation without the scintillation of knowledge or remembrance of a previous incarnation.

No tears, my dears. GEO. M. RAMSEY. Washington, Pa.

THE CENTENNIAL OF WASHING-

A century! The ethers of the hills, The vales of spirit land to him Have brought their wisdom, and the

The clearer vision, reads far up, far far down

In that which builds for greatness. Time has told to him its lessons Fraught with knowledge, knowledge for the betterment

Of that to which he gave his strength, The glery of his manhood And the grandeur of a purpose, out of

Hail to him, now! Before him let us gather in our might, And place ourselves at his command, An army for the bearing forth again The Banner of the Free. Let us Who Stand, one foot upon the sea. And one upon the land, Transmitters of more noble ways

To give to man the Truth of Being In the uplift born of higher knowledge And of purer state; the truth that man Stands foremost in the ranks Of all expressioned life: his place In Cosmos all secure, he ought to know

The power within is all there is to lift. to higher planes through nable deeds,

And that no strife, no tangle terrible Of War's hot ways can build for future good. No; not in wide domain is power, not conquered soil, ... Nor blood-stained streams, nor coffers

full of coin Can bring to man and woman That which builds them up in good. He speaks: the noble man

Who once sought liberty through blood Now finds the way grown clearer. And from his star-gemmed home call out amain

"The Truth shall make you free." The message rife in Bethlehem's airs He calls again. Behold the day must come When all this fearful enginery of war,

These wide battalions and these cradles of the deep That rock Destruction, Want, Dismay, Shall sing themselves their requiem, Pass into silence; or the doom

Of nation after nation is the same. 'Who lifts the sword shall perish by the sword." Pause, then! The deep vibrations

"Lift up Humanity! This, loved Amer-Shall save your banner; this shall give

the place I sought for you! And here on this proud height I stand to-day, with hand against no hand.

With malice unto none, I sound the clarion cry, 'Life up Humanity! and bear yourself, In deed as well as word, a vanguard in the march Of nations unto Truth in Brotherhood

of Man." MRS. M. A. CONGDON. Washington, D. C.

"The World Beautiful." By Lilian

Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in it-

# SCIENTIFIC METHODS

## itualism.

### Why is it that whenever any writers of even liberal tendencies happen to mention anything pertaining to Spiritualism, they constantly preface their remarks with the apology that they do not endorse the constant frauds and trickedy of mediums, even when they admit some form of spirit communion? It certainly shows there has been too much credulity in our ranks. To show this is true. I give two examples, one scientific, the other not. I will be very

brief: First a stranger and his wife came and gave materializations; all went well until some who were not satisfied made an investigation from behind the cabinet and found the performer hand-ling his masks, etc. Then followed the usual mortification and public disgrace -all for not investigating first by scientific methods before giving the phenomena out to the public.

Next came a trumpet medium who was endorsed by Spiritualists of standing, yet he required his patrons to place a skeptic on each side of him, with their hands in his and their feet also on his; then we were not ashamed of the results, for he honestly said: "I promise you nothing."

Some seances are failures; others are successes. Is not this postulate the key

o all the phenomena?

Myself and wife have been private mediums for nearly half a century, and the cumulative experience of all this time is simply, "Beware of the trickery, humbugs and blunders of all human beings, either in or out of the flesh."

If those flippant critics were present-

ed with a million dollars and invested it in any business-I care not what-and they gave out as their method of business, "Credit to all, as all are good, honest people, and we despise collaterals and endorsement of others," etc., how long would they be solvent? Why did Brother Hyslop's scientific method attract such universal attention? Simply because he added dignity and standing to the investigation. Had this greatest of all truths been investigated by proper methods the past fifty years by all its believers, how different would be all its believers, how unrecent the history of Spiritualism to-day.

stupid part of the time, but to be stupid all the time is only to repeat the past stupidity of all the religions of the world. If the reader doubts this, let him read Draper's History of the Intelhim read Draper's fistory of the inter-lectual Development of Europe. It is the grandest work ever published to show up the awful blunders and intel-lectual stupidity of the past. H. VOORHEES. Traverse City, Mich.

# THE HOME CIRCLE.

### Its Benefits Practically Exemplified.

To the Editor:-I am an enthusiastic believer in spirit return, having be-come interested in the philosophy about eight years ago. I have never attended a seance outside of my own home; yet in our home circles have had many pleasing and interesting manifestations. have developed both trance and inspirational phases of mediumship, and get automatic writing as well. I enclose a poem that I got automatically, and hope you may find room for it in your paper.

My husband and myself are the only Spiritualists within five miles of this place, but we never hide our colors because they are not popular with people who are too prejudiced to investigate

the truth for themselves. POSSIBILITIES.

White as the snowdrift, and pure as the

Is the spirit, my child, that God gave to you; Oh, keep that gift spotless, unsullied

a glorious light.

Then goodness and truth from the fount will flow forth, And the spirit will groww until priceless Upward and onward, by progress set

free. Till a savior of mankind in truth you may be.

Those who have fallen, your hand may lift up; To those who are thirsty you may offer the cup That is filled at the fountain of knowl-

· edge and truth;

You may comfort the aged, and encourage the youth. You may show by your living the glory of God:

For your footsteps may follow the path His own trod; You may share with mankind in His infinite love,
And, descending, 'twill rest on your

head like a dove. Even death you can conquer, for it is but the door: To pass through from darkness to light

evermore: Dead unto tears, and to sorrow and pain, To the joys of eternity living again, HELEN M. SWAN.

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## MEDIGAL ADVICE.

# Pneumonia.

I noticed in No. 533 of The Progressive Thinker, an account of the death of P. D. Armour, Jr., from the effects of pneumonia. In addition to the very truthful article by Dr. M. E. Conger, I wish to add a few thoughts for the benefit of humanity. Dr. Conger's remarks are all right so far as they go; but they, fall short of the real object in view. namely to help in times of need and at short notice. From the fact that we don't all have grandmothers and mothers handy with their herbs and teas at all times of extreme need, we want to

know what we can do.

Let us see what we have to deal with, and then reason from cause to effect.
Acute pneumonta is inflammation of the
lung or lungs, caused by cold from sudden changes of the weather, or of circumstances. Lacing the body is a fruitful cause. But whatever the cause, there is a reduction of temperature in the body.

The patient has a chill, is cold; tissue of the lung is contracted from the fact that cold contracts tissues, while heat and moisture relax them. And as a certain amount of heat is necessary to the sustaining of life and health in ordinary conditions of the system, a greater amount is necessary in extraordinary or abnormal conditions.

In pneumonia we have a reaction from the condition of cold, i. e., chill, to that of fever, or an elevation of temperature by an effort of nature. The vital force is trying to gain the ascendancy. So if we are wise, instead of antagoniz-ing nature's efforts, we will assist her in her struggles to regain the normal condition. While vegetable agents are superb in teas, they are no good in pneumonia if taken in a dry form, which shows that it is as much, or more, the hot water, than the herb that gives relief. Why? Heat and moisture are indicated to counteract the cold, contracted condition of the tissues.

Therefore hot teas, or hot water are indicated and must be used as hot as can be borne. While very few have herbs lying around loose, all can have plenty of hot water; and if to that they can add red pepper, ginger, pennyroyal, catnip or any of the aromatic herbs, so

much the better. Wheh any of the family complain of a chilly sensation along the spine and pains in the chest, lose no time in getting that person warm. First, place the feet in a pail of hot water; have the room warm; give to drink plenty of hot water, with any of the above herbs, if you have them, and in addition give an enema of from two to four quarts of warm water to the bowels-children less; wrap up warm in bed, and continue the tea or hot water every few minutes until they perspire freely. In addition take a hot stove lid, wrap in flannel, saturate with vinegar and apply to the affected lung externally change for a hot one when cool; and keep the heat to the part as long as there is any pain. Keep bags of hot

water to the feet. If you have an extreme case you may have to use a vapor bath; or hot water bath might do if the room is kept warm; but in either case pour the hot tea or water down them. Heat and moisture in this case is synonymous with stimulation and relaxation, which is indicated from start to finish. Don't paralyze the patient's nerves with nar-

I am heartily sick of hearing so many reports of death from pneumonia.

There is absolutely no need of any ordinarily healthy person dying from an acute attack of pneumonia, if taken in time. The above treatment or any other that acts on the same principle equalizes the circulation and invites the cates and soothes the lungs and enables

tient will hardly realize that he was Inflammation in any part of the chest and bright,
That your soul's "shine" may glow with

sproperly treated only by relaxing the general system and diverting the action of the available vital force to the surface and lower extremities and holding it there. L. HAWKINS, M. D. Newton, Ill.

the parts to return to their normal con-

dition in so short a time that the pa-

### Soul Communion.

In a kindly notice in your issue of Feb. 17. of remarks made by me on Soul Communion at 46 South Ada street, before the West Side Spiritual Society, and of succeeding remarks by Rev. Dr. Hewitt, I fear readers might e led to think soul communion, as understood by me, is impracticable transcendentalism. In the infancy of the movement it is important such misapprehension should not obtain. communion as an organized [but in no sense creedallexpression of the spiritthe common mind with spiritual laws exponnded by the independent illumati of all the ages, and to open channels of inspiration for further influxes of light, demanded by the moral and intellectual progress of the race. It is pre-eminently practical; instead of ignoring the material interests of man, it comes to deal with them, or him as subject to their immediate environment, directly, as the husbandman's hope of a satisfactory harvest is chiefly based on the preparation and culture of the soil. It is advanced Spiritualism. H. N. MAGUIRE.

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LETTER NUMBER TEN.

My dear son, I have long desired to write to you of spir-

itual correspondences, and now find my opportunity. minds of men and women of earth, I find that much unthey may be in bliss or happiness.

be the height of supreme selfishness.

here a grand truth is struck; but what do they desire to believe, or rather they know it because they are thus inknow about? and the answer should be: The eternal, un- spired. changeable laws of the Universal Whole. Now it is this Universal Whole that I wish to talk about. If the souls of men and women roam through space or ether, and there is nothing there but ether no forms of any kind but themselves—how would it be possible for them to learn anything? It is true that they might be able to impart to each other the wisdom already obtained on earth, but that would soon become exhausted, and then what? Why, of course, a dead level; eternal progression would be impossible and the highest spirits could not get a step beyond this level.

tact, believe that we, as spiritual beings, retain the same of aptitudes and predispositions, the results of ancestral form that we bore on earth. Herein they are right. Our experience running back through centuries. There are forms are the same, and we possess every organ that we inborn tendencies to evil as well as to good. As a child manifested through the earthly body. In fact, when the has intellectual aptitudes for music or mechanics or art, so spiritual life is withdrawn from the earthly body, it is it has a hereditary tendency to habits and practices that before also. I remembered that while dead and the life of every organ is still intact within the are moral or immoral, which may be brought into activity spiritual form.

Now if these organs exist, they certainly exist because there is need of them; otherwise they could not retain their power or form and nothingness would be the result. Now if a spiritual being is possessed of feet, those feet are for the purpose of walking, and if there were nothing but ether to walk upon, a spirit would not be able to walk at and beautiful than the spiritual. Can any person of mature mind on earth come to such a conclusion as this? No! All must naturally and truthfully conclude that the had taught them would be followed by punishment. spiritual earth must be exceedingly more beautiful than the material earth, and in order that it may be useful and beautiful, forms must certainly exist upon it. The beautiful and useful are eternal verities that do not and cannot perish; consequently we have in spirit life every form that ever existed upon the earths. A form once developed can never perish, for that which developed the form is the spirit of that form and cannot die. So when I speak to you, my son, of spiritual spheres wherein are oceans, seas, rivers, lakes, mountains, plains, valleys, trees, shrubbery, flowers, vegetable and animal life, be not dismayed, for I simply tell you the truth; they are spiritual verities and correspondencies. When I tell you of cities, towns and villages, I tell you the truth, for spiritual be- life. ings construct these things to suit their convenience and pleasure. The higher and more exalted the spirit, the more beautiful its surroundings which it has constructed about it. Every faculty of the mind and body which those of earth possess they still retain when freed from the body, for all these things were of the spirit and not the encased within it; and the sole reason why it is encased within it is, that the tender, ignorant, innocent spirit may have protection and sufficient covering until it is developed enough to get along without it; in other words-be strong enough, and developed enough, to be fitted for the work.

higher, grander, more spiritual life in store for it. Now if every faculty of the mind exists, it is certainly for the purpose of use. If a spirit did not make use of each and every faculty that it possessed, those faculties would soon become dormant and perish. Nothing can perish, consequently each faculty is made to serve some grand purpose; each faculty must grow, and grow on forever; and, what transcendent heights each faculty may attain! A spiritual being has eyes and can see, but if there were nothing but other or space to look at, what should be subjected to an examination by a competent

need of sight?

Granted; but I fear the eye would become wearied and nomena" should not be based upon an assumption which long for change, for even at that, a dead level would soon is in direct contravention of one of the leading canons in be reached and the eye would deteriorate and lose all our method of ratiocination, viz., that where we pass the power of seeing any other form than a representation of line of demarkation, forming the boundary between the itself. No, dear friends, such is not the case. The spir- | empirical and metaphysical realms, then one man's opinitual eye is capable of seeing every form that ever existed | ion is as good as that of another. Mr. Hudson may think or ever will exist within the universal whole, and countless | he has the most satisfactory reasons for believing that the millions of forms that have never been seen on earth, be- | mind of man is dual in its character, and that one part

Now, if a spiritual being retains all the faculties that it possessed while in the material form or casing, as certainly all must admit who believe in continued existence, felt, measured, weighed or touched it? In short, has he is it not clear that all such faculties are for use, otherwise any evidence whatever on the empirical side of the line, to those faculties would grow dim and gradually fade away establish the proposition that the mind of man is an enentirely and a spirit would fall below what it was as a tity, a thing divided into parts? None whatever. There man. We are sure no one would like to think thus, and is no evidence to support this proposition in the realm of such is not the truth. Nay; but spiritual beings retain all the empirical. Mr. Hudson's arguments are all drawn the faculties they had while in the body and other facul- from the metaphysical regions, the domain of the unties which on earth were nearly dormant or undeveloped, knowable, and while they may afford satisfaction to one, are added thereto, and each faculty is capable of endless | they are of no value to another. And hence, his so-called development; but before a soul can become rounded into | "working hypothesis" is only a conjecture among possibil- a while at least. all that is beautiful, each and every faculty must be ities. One glance into Riley's cabinet is sufficient to equally developed; those which have not been brought overthrow this "working hypothesis." The physical into play on earth must be cultivated in the spiritual body and the fluidic body of Riley present a clear case of realms until the soul is equally developed in all directions. duality. They are, however, both objective—decidedly is a good one, and it is well to cultivate In order that any faculty may be developed it must be put so. While the physical body is quiescent, the fluidic body | brotherly love, But I venture to affirm to use, and in order that it may be put to use, there must is most alert, and there is no ground for the slightest susbe something for it to use, otherwise all would be nil. A picien that it has a subjective mind on board. An ounce spirit has the faculty of constructiveness, and there must | of fact is worth more than a ton of theory. be existing material which he can use to construct with. A spirit has the faculty of destructiveness, and if there were nothing which needed to be destroyed this faculty would also be nil. A spirit has the faculty to compute numbers, and the great eternal law of mathematics exists.

It sounds strange to many, no doubt, that spirits have houses, temples, halls of learning and so forth, and it also seems preposterous to many that they have musical instruments, chairs, tables and other furniture, but such is the case, however, and when we say that we have land and water, boats, ships and so forth, those whom we inspire to teach the truth about these things are laughed to scorn and called demented, luny, crazy Spiritualists, and so on. Now the most of the people who do this are those who are called orthodox, but these same orthodox believe in a male | plain." personality seated on a throne, wearing a golden crown, wielding a scepter of gold, surrounded by a host of spirits or angels who are clothed in white apparel, wearing crowns of gold upon their heads and carrying golden harps in their hands, continually shouting praises to that God or king; but when a spirit writes through a medium describing a hall of learning apparently of marble, containing chairs; a rostrum, windows, musical instruments and so forth, these same orthodox consider the medium a lunatic.

Who told these same people about the heaven with pearly gates, streets paved with gold, white robes, crowns | the hottest furnace, and the brightest thunderbolt from and golden harps, also that the spirits or angels had the the darkest cloud.—Colton.

power of shouting and singing? If one asks them they will reply: "Why, inspired men, of course-men inspired of God." How did God inspire them? Did he come in person and talk through them? What is inspiration? Brief Reflections On Many Now we put it to this world of orthodoxy: What is inspira-Does God talk directly through these inspired ones, or does he send his angels or messengers? The word angel simply means a messenger. If you answer, he sends his angels or messengers, then we shall ask you: Well, how do these messengers or angels inspire men? or how did they inspire them? for you do not admit that As I come in contact with many emanations from the there is inspiration at the present time. We would like you to explain the modus operandi. If you say God incertainty prevails among them as to our mode of existence spired them directly, then what was his mode of doing it? here in the celestial life. Some seem to think that noth- Did he enter the inspired one in person? If you reply in ing exists here except the higher spiritual portion of men the affirmative, then we say that you believe something and women; all else is null and void, and these go floating far more preposterous than any Spiritualist ever dreamed aimlessly about through space, their sole purpose being of believing, and if the Spiritualist was not more generous that of progression—and why progression? Simply that than yourself, he might, with very good reason apply the term lunatic to you; but we will hope the Spiritualist has Well, to say the least, such a motive on their part would better sense and a more highly developed soul. On the none, therefore where they would do other hand if you admit that these men of old were in- good. Now, I seem to hear the reply: "But they desire wisdom | spired by God's messengers or angels, then we meet on that they may impart it to others below them." Yes, common ground, for this is precisely what Spiritualists do

(To be continued.)

# RIGHT AND WRONG.

Observations on the Development of Moral Sense in Children.

Children in their earlier years are of course ignorant of the distinctions between right and wrong. But the mind The most of those of earth, with whom I come in con- at birth is no tabula rasa. The child inherits, in the form or be restrained by education, example and surroundings.

Observers have particularly noticed that in children the moral sense is usually undeveloped, and for some years, in amongst much that was worthy, a lot cases, is very weak and even apparently absent. From this fact some philosophers have rashly inferred that conscience is wholly a "creature of education."

The writer knows men of the highest character, tenderall. If there are spiritual feet, there is a corresponding | hearted, with intense aversion to cruelty, who, when they spiritual earth to walk upon, and this spiritual earth is as | were boys, took delight in stoning cats, sticking pins dense to the spiritual feet, correspondingly, as the mate- through flies, injuring property in order to punish its rial earth is to material feet. If any on earth can gainsay owners for some fancied wrong, etc.; their own explanathis logical truth, let them say their say and follow out | tion now is that they had not sufficient imagination to entheir logic to its ultimate conclusion. If there is a spirit- able them to realize the extent of the suffering which they nal earth—as there certainly is—it is not a barren waste, inflicted and not sufficient amount of sympathy to make bish has gone already and I am pleased for if it were the material earth would be far more useful the infliction of such suffering revolting to them. Their to perceive the valiant efforts being moral sense was not wounded by an act of petty theft, and they sought only to escape detection, which experience

Evidently the moral sense in those persons was latent and in a philosophical spirit consider Mrs. E. E. Hammon reads for her audiand they were guided only by pleasure and impulse. In future years the moral nature grew as the intellect grew, until the conscience became regnant, when acts which had it serves to throw doubt on the judgbeen committed without the slightest compunction were ment of both ghosts and men and their looked back upon with sorrowful regret. Many children are not lacking in tenderness of heart, and very early have the moral nature far more active than it was in the individuals referred to above, in whom it was developed slowly is beyond comprehension. In reading from the sound waves of the voice. and late in childhood; but careful observation will show that in most children the moral sense, like some of the instincts, is latent and requires time to bring it into active exercise and to make it an important factor in practical hero's mouth are what he should have

In childhood, when many of the lower characteristics are prominent and before the higher traits have appeared, arrested growth is extremely unfortunate for the individual. Only as the child grows does the intellectual and moral nature become ascendant. This truth has a very important bearing on the education of youth. It suggests body, the spirit simply making use of the material while the importance of restraining the lower impulses, and waiting until a later age for that positive, stimulating, educative work which has for its object expansion of the mind and the cultivation of the heart. These facts must sooner or later be given consideration in all educational B. F. UNDERWOOD.

# The Mind of Man.

I was pleased to see in The Progressive Thinker of the 10th inst., a review by Mr. Underwood of the doctrine of Mr. Hudson in regard to the alleged "subjective" and "objective" mind of man. Mr. Underwood belongs to a class of writers on Spiritualistic subjects who ought to write more. It is time the pretentious theories of Mr. Hudson critic, and I am glad Mr. Underwood has taken the matter You may say, "Well, they could look at each other." in hand. An exposition of "The Law of Psychic Phethereof is "objective," while the other is "subjective." What evidence, however, has Mr. Hudson that the mindof man is an entity? Has he ever seen it? Has he ever S. Na BEQUON. Chicago, Ill.

# Danger in the Church.

Not long since the bishop of L-was a guest at a dinner party in Birmingham, when a lady noted for her witty remarks, who was a guest said: .

"Do you know that there are times when it is dangerous to enter a church?"

dignity, straightening himself in his chair. "That there are times when it is positively dangerous

to enter a church," was the lady's reply. "That cannot be, madam," said the bishop, "pray ex- we have little room for sense.

"Why," said the lady, "it is when there is a canon at the reading desk, a big gun in the pulpit, when the bishop

perity with equal greatness of soul; for the mind that can ounce of tincture or its equivalent in all not be dejected by the former is not likely to be transported with the latter.—Fielding. Times of general confusion and calamity have ever been

productive of the greatest minds. The purest ore is from

ture a faw words amidst a babel of I have never found any help from Spiropinions. I have been working in an itualists. independent and isolated manner for many years against the general cur-

Subjects.

This has been mainly because of a life | important matters. largely on the frontier, away from the many similarly engaged in the more set-tled and populous parts of the world, the greater part of the time on the Pacific supposed cause.

I have written exclusively for the secular press. I did so to avoid sending "coals to Newcastle" and to drop radical thoughts where there were few or

I have had a long acquaintance with Spiritualism, but few opportunities of a practical character.

I remember hearing Dr. Peebles found it a most effective weapon. speak at Tubbs Hotel, Oakland, California nearly 30 years ago.

no death, I was unable to make much ligion of the drunkard. further progress. I attended some lectures and seances and some alleged "exghosts worked as well for the exposers as the others. The upshot of it all was the opinion that a hole that would let through a saint would let through a sinner also, and that both had a decided advantage over mortals, therefore resolved to postpone our sociability until The answer was that mankind has I got on an equal footing with them and | never been made more moral by legal by knowledge of the games and tricks they played "over there."

I heard then as now much about the "loved ones gone before" but I know that many arrant scoundrels had gone it is delightful to think of love and flowers and harmony, etc., that there were thorns and hatred and discord. I also read in the Spiritualist press of the merest drivel from the other

rule suffered from poor health and poverty, the good and the bad alike, never highly advantage and educated representative of Spiritualism. Spiritualism needs erty, the good and the bad alike, never- highly educated and highly moral theless the one jewel of great price that | speakers and mediums, and neither there is no death, and the others, no ehurches nor deities. which I hoped would disappear as gressive Thinker. knowledge of the whole subject increased. And so it is-much of the rubmade to finish the job. But what one may regard as rubbish another may not

the points of difference. To me the crusade against vaccina-

We should aim to present only the main

points around which all may muster

Concerning the existence of a Deity, the "Occult Life of Jesus of Nazareth" I could not help thinking that the medium was a contributor as well as Paul and Judas. The speeches put into the said, I think, not what he did say. And after all the supposed God of nature presented for Spiritualistic and rational belief is not a whit more moral or less cruel than the little deity of the Jews-I mean from the human standpoint. In fact this god of nature has no morals at

But it should be constantly borne in mind that morals refer exclusively to humanity. What is good for man is good, and what is bad is bad.

This is only a relic of the old belie that everything-the whole universe was made for man. Nature and course Nature's God is simply indifferent as to what we call right and wrong; and as to butchering people this is done by wholesale and without delaying the This great God so full of love that h

is always ready to burst can see mill ions starve to death and this whole earth seething with woe with the utmost equanimity and unconcern. In my opinion neither prayers

curses affect him in the least. Some friendly ghost may give us a lift in a pinch, but not the chap we are consid-

A word as to the Christ question. I was greatly interested in it in days of yore. I have adopted the sun worship theory. It fits all the facts. There is the history of the man Jesus to which is super added as in many previous cases, the great old sun myth.

.The subject is too wide for further consideration at present. My advice is to quietly read up on this subject. Otherwise it is a good subject to let energy has been spent on account not only of this particular Jew but of the whole race of Jews.

This reminds me of an incident worth description. Here as everywhere a long discussion was held in a local paper on the subject of Anglo-Israel. Just as the editor had shut down on the thing I begged to interpolate that in my opinion when the ten tribes were lost it was a very, very great pity the other two had not been with them! I really think that Jesus has been far too well advertised already. Let him alone, for

There is a great epidemic of humanitarianism. Its shibboleth is the brotherhood of man and the highest good is self-sacrifice for others. The sentiment that this world never ran or will ever run on brotherly love. It will run partly on it." But the alleged great god of love has put up this world largely on the tooth and claw principle and the survival of the strongest. Besides doing good to others quite frequently makes chemies. I appeal to common

experience to prove it. It is wholesome always to mix a little egoism with our altruism. A greaf-obstable to Spiritualism is the

false conceptions run into us of ghosts in general. The change called death is supposed to make us either angels or "What is that, madam?" inquired the bishop with great | devils, just as though a butterfly knew much more than or is widely different from a caterpillar. It is only a change of the mode of living. The fact is that we are all so stuffed with nonsense that | and Spiritual Universe." By. E. D.

think the Spiritualists as a body are philosophic, historic, analytical and critand the organist trying to drown the choir."-Exchange. Ing all that time I have used nothing the subject. Price, reduced to \$1, but drugs in the treatment of disease | cloth; paper 50 cents. For sale at this strictly medical treatment I mean, and He that can heroically endure adversity will bear pros- have not used much more than an

There is no more forcible and positive proof of the existence of spirit in evtice of medicine. You may for instance put a drop of any tincture or infusion wash the bottle out with your life ends office.

and the qualities of that drop will still It is with some misgivings that I ven- medical ignorance and wrong-doing

Now those who have the benefit of advice from the "other side" should be rent of thought in medicine and the- as wise as least as those who have not, and yet I have not found it so in some

Considerations such as these have tended to cast a doubt on the reality, not of the phenomena but as to their

I may say that if I were now engaged in the practice of medicine I would use

other influences, notably hypnotism in the treatment of disease. This brings me to mention the subjects of my independent opposition to

current errors. I have assailed Christianity on the liquor question. I have thrown the bottle at the Christian head and have It is perhaps not generally known even to radical thinkers that the non-

After becoming convinced of the ex- Christian world is sober and that istence of the central fact that there is Christianity is, the world over, the re-

The other weapon I have thrown at the Christian head is proper generation, posures" and so far as I could see the or one good birth as against the socalled "second birth."

And here I must find fault again with the answer given in your paper by Mr. Tuttle in regard to this matter. The question was as to the advisabil-

enactments, or to that effect. Now the improvement of morals has

never been the direct aim of legal enactments. The aim has been to prevent the vicious from injuring others. And I affirm that it is just as bad an act to inflict consumption or scrofula or syphilis or idiocy or the criminal instinct on the coming man as on the man who has come, and that the right way to "regenerate" mankind is to generate right. I would say that although Vancouver is badly church-ridden, there is a good

This is my first contribution to a Spirwell as "saints," these shone brightly itualistic journal. I add my testimony from amongst the heap of rubbish as to the excellent qualities of The Pro-

E. STEVENSON, M. D.

# Vancouver. B. C.

Reading from the Voice. To the Editor:-I desire, with your kind permission, to tell the readers of your valuable paper about the new way ence. You must first know she lectured for the Church of the Good Spirit in Totion is most foolish and unfortunate as | Deka last year, and after each lecture gave psychometrical readings from articles handed her by the audience, with fine success. She lectures for the same organization the coming it may be expedient for Spiritists to an- | year, but in place of the psychometric nounce one, but as a matter of fact it | readings from articles, she now reads which is something entirely new here our subscribers. and is considered truly wonderful by those who witness this phase of mediumship for the first time. For the benefit of those who have not seen any thing of the kind, I would like to say when reading from the sound waves of the voice Mrs. Hammon, after requesting some stranger to call her name turns her back to the audience unti some one has spoken, then facing the audience she gives the person who spoke a reading, frequently telling personalities so correctly that parties in the audience, not knowing who asked for the reading, recognize the party from the reading given by the medium. She often tells them many things that have occurred, as well as things which are to take place, together with descriptions of spirit friends and friends still in the body but unknown to the medium. All she asks in return is that those receiving the reading frankly ac-

knowledge whether what she has told them is correct or not. Many are they who testify, saying, "all she has told me is true as far as I am able to tell; of course the future remains to be seen, but the rest is correct." It is truly wonderful with what accu

racy Mrs. Hammond is able to read from the sound waves of the voice. EMMA CHALLAND.

# BEFORE THE DAWN.

stood by the grave where my love And wept in deep anguish, for strong

was my love. By the "Word of the Lord" I knew For her was no home in the mansions | nished at less by far than their actual Our Only Clubbing Rates—Ten or

For she had denied him, the God of the the vast amount of labor bestowed on

For her was no mercy, no hope of for-And crushed by my sorrow, I wept o'er out in putting them in type, and electro- bate). The 13 cents will only pay postmy dead.

above me, With its radiant crowns and robes of

pure white: In barbaric splendor it rose up before With its streets of pure gold and Its

mansions of light. Oh, what unto me are the harps and the jewels? The glad shouts of triumph and music

If she, my beloved, is cast into dark only shall hear her sad cry of de spair.

will worship no longer this dread God

Jehovah. When he in his glory triumphant shall And she shall awaken and hasten to

judgment, I'll turn from his presence, with her find a home: For heaven can never be heaven without her,

And hell shall prove heaven if love

dwelleth there; For where there is love there is hope, there is gladness, So with my beloved her dread doom ASTRA. I'll share.

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# remain in the vial as proved by clinical test. And it is on this line that I have been curing disease all these years—by the spirit of the drug or drugs. This I think is the true spiritual treatment, so far, mind you, as mere drug medication is concerned. But in my battle with medical ignorance and managed by the spirit of the drug or drugs. The I are the spiritual treatment, so far, mind you, as mere drug medication is concerned. But in my battle with medical ignorance and managed by the spiritual treatment and the spiritual tre

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## AGNOSTICISM AND MATERIALISM SUBVERTED.

Transformation and Conservation of Energy Manifested Curious Facts In Relation to in the Operations of Nature.

Like Brother Severance, our yener-jabove, what right has he to predicate able Brother Loveland carefully avoids infinite space upon finite appearances? my arguments and quotations, while laboring to prove that I am upholding a ulte space, is precisely my method of personal God. I said:

proving infinite intelligence.

morphic personality to the Infinite; as cumscribed part of the cosmos? It all such deities are creations of the huseless to, when it not only keeps a planman mind.

The fetish called science is almost as all leaders of scientific thought affirm the postulate of Pope: that the investigation of nature only

ligious beliefs and sentiments, seem unaware that whatever of mystery is taken from the old interpretation is aspects scientific progress is a gradual transfiguration of nature. Where ordinary perception saw perfect sim-plicity, it reveals great complexity; time when there was no organic life, it discloses intense activity; and when is concerned, and that is our sole field ve remember that the activities constituting consciousness, being rigorously bounded, cannot bring in among themwhich therefore seem unconscious, of fire, where were your germs of orthough production of either by the ganic life? Even Gladstone had to adother seems to imply that they are of mit some sort of a nebular beginning to the same essential nature—this necessity that we are under to think of the external energy, gives rather a Spiritualistic than a materialistic aspect to the universe; further thought, lowever, ages, a gradual change of energy, from a conception given in phenomenal man-But one truth must ever grow clearerthe truth that there is an inscrutable Existence everywhere manifested to which man can neither find nor conceive either beginning or end."

as anthropomorphic as are those of the advocate of a personal God. It was my fruitless search for support among socalled materialist writers that led me to recast my thought on the subject. When I consulted Huxley, the father of agnosticism, he vehemently warned me line, the point of divergence between off from my quest, in the following significant language:

But the man of science, who, forgetting the limits of philosophical inquiry, slides from these formula and symbols into what is commonly understood as materialism, seems to me to ematician who should mistake the xs and ys with which he works his probstroy the beauty of a life."

dered at me this:

thrust into the perfectly legitimate conception of law, the materialistic posi-tion that there is nothing in the world but matter, force and necessity is as utterly devoid of justification as the most baseless of theological dogmas."

of denying the statement that a stone ceuse forever. True, but what pre-would necessarily fall to the ground, vents it being absolute? We find the He said that so far as our knowledge same fact in organic evolution: tally unwarranted.

subject he said:

'I would myself say that purely imaginary objects are the only realities, in regard to which the corresponding physical objects are as shadows in a cave. And it is only by means of them that we are able to deny the existence of a corresponding physical object; and if there is no conception of straightness, then it is meaningless to deny the conception of a perfectly straight line."

I received no consolation from Fiske. Leconte and their compeers, and when Prof. Butler, of Columbia college, asserted the following, it staggered me: in its various manifestations is a new and startling proof of the fundamental philosophical principle of selfaction, sound. Each form of its man- with myself. ifestation is transmutatable into others. The self-active cycle is complete."

In my despair I finally sought comfort at the hands of Max Nordau, who was believed to be the prince of pessi-mistic materialists. Judge of my sur-prise at getting the following set-back in the very first chapter of his Para- conceived the idea realized in the picdoxes: "Nothing proves to us that ture, which idea was the cause of each there is not in nature some vast mind step from the bare canvas to the comor consciousness, whose extent our cir- pleted picture. It is retroactive and cumscribed consciousness is unable to can only exist where there is intelligrasp. \* \* \* One thing is certain, gence. The picture was the final term, grasp. \* \* \* One thing is certain, gence. The picture was the man term, we see that matter, when consolidated the last in the series of acts; yet it was the form of a human brain, and the cause of every other step or term in force, when acting as nerve-power produce a consciousness." After shewing dence of just such cause. Each atom that the elements and forces composing the brain exist in enormous quantities outside the brain, he says: "Who, then, is so bold as to assert that these elements and these forces are unable to produce a consciousness except in the form of a nervous system, except in the form of a human brain." And he compares people who make the ad hominem argument against an immanent Intelli gence in nature, to a fly criticising the colossal statue of Bavaria, at Munich. And he says that if the fly were compelled to pass its life inside the statue it could write a book full of bitter epigrams upon the conception of the universe, and dilate most eloquently upon the lack of sense and purpose in the

Brother Loveland says I commit the unpardonable logical sin by deducing from the finite postulates of science the conclusion of an infinite deity. Well, I have company in my misery, for he commits a similar sin called "multiplying causes," when he attributes the plying causes," when he attributes origin of personal gods to both dreams origin of personal gods to both dreams and Spiritualism. But wait: "But the and Spiritualism. But wait: as finite can ascend to the infinite just as readily as the infinite can descend to the finite. From the very necessity of the case they must ever be at an infinite distance from each other." As well assert that because a drop of water is not

rect and logical in denying anthropoly gy that fills "Infinite" space act in a ciret in its orbit but assists a mechanic in This disposes of the greater part of breaking his neck when falling from a

Prof. Loveland's address, so far as I house! "All effects or phenomena being finite," must be produced by finite causation."

"All are but parts of one stupendous Herbert Spencer says: "Those who think that science is dissipating re-

Will Prof. Loveland kindly bridge the chasm between brain function and thought? Bain cannot do it. He says "In order to make the design argument valid it must be proved that life had a

e there seemed absolute inertness, and no life germs." So far as this globe of inquiry, that is precisely what selence has proved. The La Place cosmogony is the accepted theory, and if selves the activities beyond the bounds, the cosmos was once a seething vortex the world. Kindly answer the follow-

Why should there be, through countless ages, a gradual change of energy, from obliging us to recognize the truth that a white-hot cosmic vapor in the immensity of space to the joyous intensity ifestations of this ultimate energy can in no wise show us what it is. \* \* \* in a maiden's heart, or the matchless eloquence of an Ingersoll? Science car not, the materialist dare not ignore the teleological "end in view." To do so, is to break the chain of logical sequence In all human affairs, the thought or All of Prof. Loveland's arguments are idea precedes the action. Man's will is but the law of his mentality, and is therefore but the instrument of his mind as an administrative power.

Natural law is either a blind necessity or it, too ,is the instrument of adminis trative power. Here is the dividing the theist and atheist. If so-called law is but a blind necessity, then the ever upward struggle by the survival of the fittest, is a greater mystery than all theories of special creation. For, after all, special creation is like the rule of cancellation, only a short cut to evoluplace himself on a level with the math- tion. Both theories are nil unless they recognize mind as cause.

By what concurrence of matter, enerlems for real entities—with this further gy and law, acting from blind, unintelli-disadvantage as compared with the gent necessity could cosmic evolution mathematician, that the blunders of the produce a planetary system, and then, latter are of no practical consequence, just at the proper place, introduce while the errors of systematic material chemical evolution? And when chemism may paralyze the energies and de- ical evolution had produced monadic life, and carried it through ages of geo-And when I still persisted, he thun-legical changes up to the gray matter in a human brain, how did blind neces. "But if it is certain that we can have sity again shift the pulleys introducing no knowledge of the nature of either the third great department of mental matter or spirit, and that the notion of and moral evolution? I know and acnecessity is something illegitimately cept your theory of the method, but machines do not operate themselves. nor is their output ever greater than the quantity or quality of the raw ma-

terial. Prof. Loveland, in describing cosmic causation, says that were the planetary Prof. Huxley even went to the length equilibrium absolute, all motion would

goes, unsupported stones will fall to the | It will not do to assert that there is as | mysterious arrangement there is also ground, but when you attempted to much downward as there is of upward something rather prosaic in the feast, change the "will" for "must" it was to-tendency in evolution. When the scales On the table we also find the inevitable lly unwarranted.

When I interrogated Caley, the great-level, and the fact that man is here est mathematician of the world on this negatives that theory. And the upward progress which produced man is not only now here, but it was in the cosmic nebulae also, as the cause of his present

> Here also, were the equilibrium absolute, all progress would cease, and in both cases, it proves that cosmic energy is intelligent.

There is much learned talk concern ing the laws of nature, and that also has become a sort of shibboleth. Law is rule, and rule is method or mode. Nature acts, and we say she acts by law. but the law is only the mode of acting and has no existence apart from the act. The word "Nature" comes from "The physicist also, is coming to see act. The word "Nature" comes from that his principles of the conservation a root which means to bring forth. So when Prof. Loveland says that nature is "as absolutely causative as it is phenomenal," he need only add that intelliactivity. Energy manifests itself as gence must be involved before it can be motion, heat, light, electricity, chemical evolved, to be at perfect agreement

> Final cause, in metaphysics does not mean First cause nor Last cause, and all who use the word in that sense either wilfully or ignorantly misrepresent. Final cause is used in contradis-tinction to efficient cause. The artist, Millet, painted the Angelus because he of matter is a finished product, and yet is raw material for other products. In every seed or grain is potentially the final product, just as the ideal Angelus was in Millet's soul.

A careful investigation of the human will, will prove that it is only an indi-vidualization of something that exists to an unlimited degree outside of man.

I am no believer in personal gods, but I am just as averse to the untenable heories of materialistic atheism. find that the truth generally lies between extremes and to me, Spiritualism is the golden mean between the extremes on this question. The finite pre-supposes the Infinite, just as a less presupposes a greater, which includes the less. And unless the universe is eternal and is permented by intelligent en-

ergy, man's presence here is a greater miracle than the wildest fancy of an miracle than the wildest fancy of an Ambrose or a Tertullian. Scientific men who were inclined to atheism have exhausted that mine, and are seeking for a higher philosophy that shall be consistent with the real of spiritual man, rather than the changing lump of clay which constitutes his earthly hab-C. W. STEWART. Marshalltown, Iowa.

"From Soul to Soul," By Emma Rood sert that because a drop of water is not Tuttle. Lovers of poetry will find gems the ocean, they can never approach of thought in poetic diction in this. handsome volume, wherewith to sweet-What is the infinite but the unlimited hours of leisure and enjoyment. ed? and if Prof. L. is correct as quoted Price \$1. For sale at this office.

### CANNIBALISM.

Among other things we must not for-

This Practice.

get the human immolations and cannibalism established for the delight and benefit of the gods. The ancients we are told had a great opinion of their Proving infinite intelligence.

The mistake of the athelst is a pardonable one, and is really a protest against the assumptions of the Ignorant past concerning the personality of Deity. All skeptics are evidently cortain partonality of the universe." Can his "infinite" energing the principles of their being," and when they fell out, "buried them with care." Certain philosophers have even expressed their opinion that they are given us to restrain the tongue, so as to prevent it from speaking "withteeth, as being "the principles of their out due consideration," which is rather curious when such very severe things are said of "too much jaw." Pherecrates was born toothless-and so continued to the end of his life. Pyrrhus, king of Epirus, Plutarch tells us, had the usual complement of teeth in his lower jaw, but the upper one continued The fetish called science is almost as great an obstacle in the way of investigation as was the orthodox Jehovah, and from the way it is invoked one would think it some Olympian Jove, who made his rounds in retinue of splendor at stated intervals. Science is simply what is known of nature, and physical and mental, and you establish the continued bone throughout the gum. The cannibals who, to the delight of the gods, eat their victims, take the utmost care of their teeth; they polish them, some bly in order to be able to do better work when they tear up the dead and living. The strangest part of it is, that they always undertake this awful performance with as much regard to the benefit of the gods as to themselves, but at the moment of execution, more for the satisfaction to their own greedy stom achs. Three scientific black gentlemen of Sierra Leone, one of them a Sundaychool teacher, were hanged recently by the British authorities for cannibalism They belonged to a "numan leopard society," the members of which hid in the brush in the neighborhood of villages, clad in leopard skins, and killed the villagers who came in their way; these the society subsequently ate. In their defense, they explained that the murders were committed in order to obtain certain parts of the body, the hand, the leg and heart, with which to make medicine called "Ju-Ju." These fel lows supposed themselves to be under special protection of his excellency, king over all demons and devils, in fact, Satan himself. In their hour of danger he did not come to their rescue. In the future they are apt to worship a better god than his black majesty.

An eccentric sect has lately sprung up in Vancouver, B. C., the members of which are literally devil worshipers. They argue on the basis that, as God s the author of all good, the devil alone must be responsible for all evil; hence they pray to his satanic majesty to keep from harm their mind, body and estate. The sect, though organized, is small, and is regarded by orthodox believers as a company of partially de-mented cranks, whose ridiculous teachings are not likely to spread beyond the narrow confines of the city. Too much religious study has also caused this insane devil worship.

During the 8th century A. D., a sect rose in Illyria who worshiped the Devil, regarding him as the highest and best of the angels and paid him special honors on the first day of the year. The Southern States have several of this class among the ignorant, superstitious and eccentric negroes. There is said to be in New Orleans and other southern cities, secret organizations of devil worshipers. This is perhaps the reason why they so often come into conflict with the laws.

Bad company spoils good manners. according to the old saying. When men live a half-barbarous existence their actions will be in accordance tries, even the worst elements among them, have a great respect for Devil. These half-crazed seets of the dark sons of Africa, watch with the utmost care and suspicion that nobody not initiated in the mysteries is admitted to their secret gatherings. On a little platform is placed a plain wooden chair adorned with a number of carvings representing fantastical de-mons and devils. In front of the platform is a table painted black, with two burning wax candles and a piece of of animals. Besides this there is to the red cloth in the centre upon which rests a veritable skull. In addition to this fruit, the watermelon, and the negro's greatest delight, roast chicken. This lunch table has been set in honor of, and for the exclusive use of the expected guest-the king of the darkest lands—the evil kingdom. There is singing, praying, speaking, yelling, dancing and drinking at these Something must be done in order to attract the attention of the celebrated visitor. When they have all become lead drunk, and through constant bodily exertions of various kinds reach the proper ecstasy, or perhaps rather alco-bolic trance, they have all sorts of devils and evil spirits.

A fleshy and melancholic negro with the illustrious name, as well religious as martial, Jacob MacMahon, was a member of such a devil club in New Orleans. It is claimed that he has resigned since then. At one of these religious animated meetings he fell into a condition of catalepsy. Whether it was bad whisky or religious excitement that produced this condition is a question that cannot be answered. During this cataleptic state MacMahon claimed that his spirit danced with his Satanic Majesty, that is in the shape of a large black dog. This strange occur-rence not only caused fear, but also a profuse perspiration which was alto-gether disastrous to Jacob's nature, both mentally and physically. The other members of the club saw nothing but believed Jacob's statement. Fright ened nearly to death, he left the club. Some clever ones, however, came to the conclusion that his meeting with the Devil, as well as the dance, originated

in his own exalted Jrain.

These imaginary visions are certainly but self- suggestions. Before the cere monies they are confident that they will see such things. It is all illusion. The figures which they see are produced in their own brain through their expect ancy and from the picture which their own fantasy forms in the normal state (if it can be called normal). These pic tures are exactly reproduced and trans ferred from the brain to the optic nerve in the eve. What they see is thus with out reality; only the image of a previous self-made form, a result of hyster ics, auto-somnambulism, or perhaps al-cohol trance in this case especially, us the condition is produced by excessive use of alcohol. It is no more strange that they see devils than it is that the victim of ordinary delirium believes he sees snakes and awful reptiles. Super-stition, lack of enlightenment and King

Alcohol cause much evil. There are colored people who look differently at things, who give no credit whatever to stories of demons and witch-dances. They are not all so foolshe There are colored preachers who more courage than the rest. From time to time they treat of other subjects from the pulpit besides watermelons, chickens, possum and sweet potatoes; they mention the name of the Devil without fear or tremor; they act diplo-

and no little wit. At one time some of his hearers complained that he had been rather too personal and severe in one of his sermons. "When I am preaching," responded the elder with a shrewd glance from his sharp eyes at the remonstrants, "When I am preaching I try to shoot right at the Devil every time; but if any one gets between me and the devil, why, of course, brethren, he will be liable to get hurt!"

Man worships either angels or demons, either good or evil; at one time he is claimed to be possessed of the Holy Ghost, and then again he is controlled by the Evil One. Demonic possession is very old, yet at the present time we oc-casionally hear of such cases. The foundation of it all is religious insanity and superstition. An extraordinary case, illustrative of the superstition and credulity which render some people an easy prey to designing individuals has just occupied the attention of the Amiens police court, France. At that town lives a venerable maid, who, by some fooligh fancy, took it into her head that she was possessed of the Evil One who every night made his unwel-come appearance at her abode and sent her furniture spinning in all directions. She implored the gendarmie and the police to rid her of the diabolical presence. At last a good-natured commissary sent an agent of the law, (who, of course, saw and heard nothing) to pass a night at her abode. It is probable that his mutesty did not like the police; he forgot to make his appearance. The possessed lady, however, claimed that the devil had his own way as soon as the police left her apartments. She saw him come through the wall and disappear again through the keyhole when he upset everything in the house.

To the Devil very much has been attributed, far darker deeds than these. Why, then, not leave the gentleman of toil, hoofs and horns, the honor of having a little private amusement in overturning tables and chairs for a lone-some elderly lady? Perhaps it was in order to give her something to do, rearranging her house. We never know the motives of the Devil; he is said to be a very cunning feelow.

Superstition is still very strong in some parts of Germany. A balloon, sent up by the army battoon battation near Dantzic, and in which two aeronauts of that corps were studying atmospher ic conditions at an altitude of 6000 feet, happened to pass the district of Tuchel inhabited by people of the aboriginal Slav race. They supposed the air cara thing never seen before—to he the Szank (or Devil), and followed it for miles, expecting it to alight. Fortu-nately for the aeronauts they passed the region sately and the bullets fired at their conveyance old not reach it. Otherwise they would have fared badly The most insignificant objects will, by the uncivilized and superstitious indi viduals, be regarded as gods or devils Several of the roaming tribes in North Africa have, because they are naturally bloodthirsty, and on account of their lack of civilization, still the cannibal blood coursing through their veins. This wild disposition with no understanding of natural laws, surrounded everywhere by danger and death, continually elinging with devotion to this life, gives them an almost supernatural fear for the uncertain, the unknown

other life. The simplest objects will, by the uncivilized and superstitious 'person, be regarded as gods or devils. Several of the wandering tribes of North Africa have on account of their low animal state, the instincts of beasts of prey; they are bloodthirsty," and without sense of good or evil; they are half-clyilized, and in most cases barbarous. To kill without purpose does not affect them; it is an every day occurrence To devour those killed is also very nat ural to them. Several of these wild a pleasure for them to feast on human canhibal another very important object man-caters believe that they thereby inherit all the good qualities of the killed, and that his spirit, together with those of the individuals he has massacred during his lifetime, will all take abode in his system, his body and unite with his own spirit to make it stronger, and thus through the aid of the greatest possible number of persons be, in this manner, may devour, be will gain a more sublime bliss, a higher honor, a position as a great chief in the other life, where he intends to enjoy himself to the utmost with human sac rifices and war dances. Truly this is a paradise a little from that of the Europeans; it is the paradise of the wild man-eater of Africa.

In addition to this custom of eating human flesh, another equally horrible one exists. When a chief of any of the Congo tribes dies, all his wives are buried with him, alive. A hole is dug in the ground about as large as an or-dinary room, and in the middle of it the body of the chief is placed. One of the wives jumps down into the hole and seats herself, cross-legged, at the head of the corpse, another wife reclines at his feet, and others sit around on the sides; if there is any space lift, some of his slaves are brought in and make the outer fringe of the circle. Neither the wives nor the slaves manifest the slightest concern and accept their fate as a matter of course. Thus we see plainly what it means to be brought up to believe what the parents, the fore fathers believed. In some places in India it is yet the custom to burn the widow and slaves upon a man's death. Why are such cruelties practiced? Because they believe it to be the road to Paradise. What a mass of errors and misunderstandings! The Christian religion is moral philosophy, but its doctrines are often misunder-stood. Thus religion teaches that sickness is divine punishment which praye can alleviate. Science takes the other extreme, and drugs a man to death, try-ing to cure him. Men very often de-ceive themselves, yet more frequently they are deceived by false prophets.

According to a incommunication re ceived from Dr. Wenvon, an English physician who is practising in Fatshan, an interior Chinese, city, medical sci-ence there is about as far, advanced as it was in Rome 2,000, years ago. The socalled doctors cannot tle gan artery, open an abscess or reduce a dislocated limb. Every Chinaman has something, real or imaginary, the matter with him, real or imaginary, the matter with him, and there was a great curjosity to see the methods of the, foreigner. Therefore when Dr. Wenyon arrived there was no lack of patients. He established a sort of hospital, making it as commodious as circumstances would permit, and so great was his success that native doctors opened a rival es enjoy the honorable reputation of not tablishment, which they called "The being scared of the Devil—of having Hall of Ten Thousand Virtues." It was a splendid building, but somehow that did not assist the cures. Two afflicted friends came to Fatsham, and they decided one to go to Dr. Wenyon's hospital and the other to the rival place. In three weeks Dr. Wenyon's patient



by saying that they had buried him in a

splendid colib.
"In fact," says Dr. Wenyon, "It was a question of coming to our hospital for a cure or going to "The Hall of Ten Thousand Virtues' for a coffin," One day there came a stately gentleman, a learned man belonging to the upper classes, having a painful disorder needing surgical treatment. He hired a private room, and I operated on him, and in a fortnight he was well. He had not told me who he was, but before he went away he said: "You might like to know who I am, and I want to tell you, because I am so grateful for being cured of this terrible disease. I am the head doctor of 'The Hall of Ten Thousand Virtues.'"

There are many foolish people that can be made to believe everything. When Brigham Young was directing the theocratic government of Utah, the Mormon missionaries in England converted a one-legged man. This man conceived the idea that the prophet in Salt Lake City might effect a miraculous restoration of the leg which he had lost in an accident, so a month later he presented himself, weary and travel-stained but full of cheerful hope, before the head of the Mormon church and expressed his desires. The prophet said ne would willingly get him a new leg, but begged him first to consider the matter fully. This life, he told him, is but a vale of tears, and as nothing compared to eternity; that he was making the choice of going through life with one leg and having two after the resurrec-tion, or baving two legs through life, and three after. The man found the prospect of being a human tripod through all eternity so uncongenial that he accepted with resignation his pres ent lot in life, and excused the prophe from performing the miracle. Of all the mysteries of the universe, the human mind is the greatest. CARL SEXTUS.

Cripple Creek, Colo.

### IMPORTANT QUERY.

Is there No Way Out of This?

WHY MUST OUR PROFESSION WHILE IN LIFE, OF COMMUNION WITH THE SPIRIT WORLD BE BROUGHT INTO RIDICULE AT THE TIME OF DEATH?

In the last few weeks we have laid away two of our oldest pioneers in Spiritualism, Brother Henry Butts, aged 93, and Wm. H. Woods, aged six ty-three. Each dated back to the Rochester rappings as to his birth into this beautiful truth. The former was so radical on the subject that not an opportunity was lost by him in arguing with any orthodox pastor who would give him a hearing. In his younger vears he was a powerful medium, both physical and trance, yet when death claimed his spirit it required a Method-ist preacher to pay tribute over his

dead body.
On last Sabbath all that was mortal of one of the truest and staunchest advocates of Spiritualism, Mr. Wm. H. Woods, was laid to rest. By and doxy, he was "laid to rest" after an illness of two months, during which time he never failed to speak of his unwavering failth and the comfort of spirit communion; also spoke of the absurdity of Brother Butts having to be put away by a Methodist, saying to the matter. by a Methodist, saying to the writer in the presence of some of his family, "They shall not take advantage of me taken its flight we are told his last re quest was that Rev. Turner of the M. E. Church, should preach his funeral sermon, and the writer only make a very short prayer, great stress being placed on the shortness of the same; in fact, so much so, that word was sent me twice that nothing but a prayer was to be said, as the Rev. Turner was to deliver the sermon. As our deceased brother was one of our most respected citizens, and known all over the city as a Spiritualist, such as the persecution of all the churches in Christendom could not have changed, imagine the effect on that large concourse of people who had assembled, to hear that, instead of the brother having died as he lived. the pastor saying that by the request of the deceased he had been solicited to preach his funeral discourse, while those who had afforced him the only spiritual comfort in life were to say naught as to his life, but offer a very short prayer—to whom, I wonder?—as he ever advocated the religion of Thomas Paine. In fact, he sat for three years in a developing circle Thomas Paine's spirit was supwhere posed to be the controlling one. Think of the effect on our cause by such scenes! Have we an ism that only affords comfort while in life? Can it

be that a half century can be with all the disappointments that come to us through our earnest investigations in Spiritualism, that we are yet founded on this rock, yet find it dashed into the great sea of doubt at the time of dissolution? As I was made a Spiritualist through Mr. Woods, and since my advent into public work, he has been on of my most earnest followers, it causes my spirit to cry out, "Oh! can it be that your brave heart failed you at the last moment of your mortal existence?" Nay, I believe it not yet, Spiritualists, something must be done in justice to the living as well as the dead. Why not all make a written statement, place it in the hands of some person of authority as to the disposal of the body, and whether anyone shall say any words over the same. Then will our spirit find rest in the knowledge that 40 years, more or less, of our time has not been spent in living one thing and dying another. May we all look to this, for the eyes of the world are upon us.

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SATURDAY, FEBRUARY 24, 1900.

The Home Circle.

A practical demonstration of the utility of the home circle is afforded by the letter published in this paper, of Mrs. Helen M. Swan, of Roseburgh, Mich. It is one instance among many in which most satisfying results have been obtained under similar conditions and by the same method-the circle at home, wherein the spirit influences develop and use home mediumship.

Taken all in all, this home-made mediumship, together with its home tests and manifestations of spirit presence and power, is the most satisfactory of all. It is lifted out of the cloudy regions of doubt that envelope so much of the "business" mediumship of the times.

The medium mother can have no inducement to deceive her family by palming off false tests. There is no gain in practicing fraud upon the members of her loved household. There is no money in it to exercise an influence of bribery to commit the moral crime of wilful deception upon those of her own home.

The result of the home circle in this instance has been excellent. There are thousands of other homes which might obtain equally good and satisfactory results, and be made happy in like practical knowledge of spirit continuity and return. It needs only a modicum of patient trial of the means, to open the door of welcome to the messengers from the unseen. They will come bringing messages of love and hope and cheer to help us onward and unward in the path of life. They will make life's journey sweeter through the mortal vale, and make the future bright with the cheerful sunshine of hope and

Patient effort will result in a satisfaction that will abundantly repay for all that may be done to reach success. You may know and realize in the home circle, that the "dear departed" are with you and can prove their identity and their abiding friendship and

# Taxing Churches.

The Chicago Journal of the 29th ult., graced its editorial columns with the following. To the Rev. Smith for his graceful words, and the Journal for giving them a wider reading, thanks:

It is refreshing to learn of one clergyman in this city that takes an enlight-O. Smith of the Union Christian church | Christ all are made alive. declared in his sermon yesterday that "the churches, like other corporations, redemption seems to hinge on the should pay for the privilege of owning | hooked-nose and bow-legged Paul, who property, and for their protection by the | admitted. Romans 3:7, that he lied for state." He declared that the idea that | the glory of God: who was reported. when anything is started in the name of religion it is "to be deadheaded or passed half-fare over all the highways" was all wrong.

That is an enlightened view. Of all things in this world, religion ought not religion it ought to have enough vitality and force about it to be self-supporting. as far as its relation to the rest of sopay to keep their organization going. saw the old Whig party disintegrated. matter with their devotion to the cause. Dr. Smith says: "If church property is exempt while all other is taxed, then the unbeliever indirectly supports the which he had opposed through his church, and it is fundamental in Amer- whole life; he had been a violent partiica that no man shall be taxed to support another man's religion." That is with which he could affiliate. It was a justice from the pulpit.

The communicants ought to pay and they ought to pay up. They should do | day must soon confront. "Infinite Inat least as well as club members, by telligence," hasten thy work. paying the taxes on church property, and they should do better by keeping the church out of debt. When Ruskin was appealed to for help to raise a church debt he refused and asked the applicants why they couldn't pray behind a hedge or in a coalhole rather than degrade the service of God by put-

ting a mortgage on his house. When the churches pay their debts and their honest taxes religion will take on a new vitality.

The Illinois State Spiritualists' Association.

We would say in answer to severa inquiries that the present officers of the Illinois State Spiritualists Association are Dr. George B. Warne, president; Col. James Freeman, vice-president: are inclined to accept the endorsement Ella May Johnson, secretary: Ervin A. Rice, treasurer: Hiram Eddy, Orrin Merritt and M. W. Packard, trustees. The parties against whom the association filed its bill for an injunction to restrain the unlawful use of its name, among others are Dr. D. Stearns White, David Gilmour. Charles Howell, H. N. Jackman.

# IT IS CERTAIN

That Paul Was the Real Romancer. CHANGE, BUT NO BEGINNING.

"For as in Adam all die, even so in Christ shall all be made alive."-I Cor. 15: 22.

The whole theory of the Christian religion is built on the proposition that Adam, the first man, was a special creation of God, immediately following his construction of the material universe, That is a happy illustration. There six thousand years ago; that the creature violated the command of his Creator, thereby incurred his infinite displeasure, and, as a consequence, was

expelled from the Garden of Eden; that because of Adam's fall all his posterity to the most remote generation became subject to divine wrath and eternal woe: that the only possible way to escape this threatened torture was through the intervention of the Son of God, belief in whom exempted the offender from all guilt to which he was

an inheritor because of Adam's offense. We have followed along the lines of orthodox creeds in making the above statements, in no way misrepresenting or exaggerating them.

The Progressive Thinker has endeavored to impress on its readers that there was no special creation; that for all we know to the contrary time is eternal; that there has been change, but no beginning; and, as a corollary, there can be no ending; that instead of man's occupancy of this earth for 6000 years, the probability is his humble beginning commenced many millions of years ago, and by the slow process of evolution, a process by no means finished, he has slowly ascended the scale of being until he has reached his present emineuce.

If this latter theory is correct, and evil did not come into the world as churchmen allege; if there was no fall prejudicing the whole race for all time, by which every child born to the latest posterity incurred Adam's guilt, then there was no need of another to assume that guilt, a scapegoat for all the world, ness and authority of the Bible itself; church herself." and make a sacrifice of himself, enduring the ignominy, suffering and death, to save humanity from the punishment Adam and all his descendants incurred, because the distant ancestor was beguiled by a serpent and ate a forbidden apple. If there was no need of man's redemption by the atonement of another, there is not the pretended appearance of a Messiah, a Christ, an Anointed person, a pretended Son of God, equal in power and giory with the Father, yea that Father himself, a fiction of priestcraft, to gain control of the people for an evil purpose in their own in-

The preachers have taught from their pulpits, have incorporated in their creeds, and churchmen have believed this idea of the fall of man by the sin of Adam, and restoration through the sufferings of Jesus, was a Bible teaching. They will be surprised to read the following, extracted from Rev. Dr. Hillis' Music Hall discourse, from which we made a brief quotation last week:

"Everything in Christianity hinges upon Adam's fall as the head of the race. In Newton's "Principles" the theory that the sun is the center appears in every chapter and upon every page and colors every sentence. Not otherwise, we would expect if the central idea in Christianity is Adam's fall this thought would reappear in every chapter and page and color every verse of the Bible. But Moses never heard of Adam's federal headship. Joshua and Caleb knew not even his name. The centuries come and go, the empires rise and fall, and Samuel, the judge, and David, the poet, and Isaiah do not dignify Adam with even passing reference to his name. None of the great prophets or the minor prophets ever heard of Adam. At length when long centuries have swept by the canon of the Old Testament is closed. Yet no poet or prophet has uttered one word about Adam's fall and headship. Christ's radiant figure enters the scene. This divine teacher and Savior lives. teaches, suffers and dies without ever having dreamed that Adam's fall was the occasion of His mission. His twelve disciples lived and suffered and died, but not one of them ever mentioned the name of Adam. At last Paul uses an illustration from the old talmud of the Jews. It was a matter of pride of the Hebrews that Adam and Abraham were the fathers of the noble Jewish race, and for purposes of illustration in his great argument Paul says that conceding that Adam represents his people, ened view of the financial obligations of | that the Pharisees must also concede to the church to community. Rev. J. H. him that as in Adam all died so in

So this whole story of man's fall and verse 8, to have counseled to "do evil that good may come," and who, I Cor.

4:10, conceded he was a "fool for Christ's sake." If it shall be demonstrated by and by, as many contend, and as seems more to be dependent on special privileges for than probable, that Paul is a comparaits existence. If it is worth anything as | tively modern production, foisted on the world by cloistered monks, to advance the interests of their craft, but little if any before the beginning of the Reforciety is concerned. Its adherents ought | mation, will not some of the preachers to pay for it just as members of clubs | inquire, as did Daniel Webster when he If they can't do that something is the | which he had ministered so largely towards making the great power it was-

"Where shall I go?" He could not attach himself to the Democratic party san: but there was no longer a party terrible dilemma, just such a one, religiously, as the mossback clergy of to-

# An Honest Admission.

Rev. Minot J. Savage, in his published discourse of January 19, with a text from Hebrews, says:

means of knowing." Rev. Savage in taking this position is sustained by the best authorities of the church. Luther suggested that It was from the pen of Apollo. Some of the old church scholars credited it to Silas, others to Luke, and still others to Clement. Tertullian thought it an Alexandrian production. A note at the ing generation is away from the close of the book says: "Written to the church." To this the "Christian at Hebrews from Italy by Timothy."

We don't know who Timothy was, "Well said, frankly said, and truly that he was an Italian Monk, one of those worthy gentlemen who hobnobbed with priests, and wrote the Word of God to order, the purpose, to head off the Protestant reformation which was then under full sway.

intellect.-Col W. T. Higginson, hale its stygian vapors.

# AFTER A LONG TIME ABSURD TENETS OF The Theological Movement ENTERS AN AVALANCHE STAGE

The Springfield, Mass., Republican, discoursing on the "mental ferment" going on in the evangelical churches,

"After a long period of slow and al most imperceptible accumulation of momentum, the theological movement seems entering the avalanche stage."

has been no period since the great reformation under Luther and his compeers, when the whole religious element has been so universally convulsed as at the present moment. Observant partles have noticed for a score of years that a gradual change was going on with the leaders of public opinion. First one clergyman, then another has taken issue with the old creeds. Some guletly retired from the ministry, attracting as little attention as possible, others have struggled on, laboring quietly to get out of the old rut and take their personal friends with them. Henry Ward Beecher for many years before his death, ceased to be orthodox. He led his parishioners to nearly the same height with himself, while some passed far beyond. Revs Swing and Thomas, of our own city, did the same thing. But these were only skirmishers along the line. A general engagement is now | sion: imminent. The snow-ball at the summit of the mountain was a triffing affair to begin with, but it increased in size, and gained momentum as it descended, and became almost a mountain itself before it reached the vale, using the

Republican's simile.

terian heretic, of the Union Theological Seminary, was cited to appear before the New York Presbytery to answer on the 12th inst., charges preferred against him. These charges include numerous heresies, among which are specified the denial of the fundamental doctrine of the assertion that Jesus Christ during his earthly life was liable to err, and did err; that he rejects the fundamental doctrine of the Lord's supper, denying that Jesus directed his disciples to eat and drink in remembrance of him; that he denies justification by faith; that he has violated his ordination vow, by publishing many other views conflicting with sundry provisions of the creed. Dr. McGiffert is but one of a multitude entertaining views in common with him. In fact, in popular parlance, 'the woods are filled" with just such heretics, ready at a favorable moment to burst the gyves that bind them. Probably there is not an orthodox church in America wherein this terrible revolt against oppressive creeds is not in embryo. The Presbyteries, Synods, Conferences, Associations and Conclaves would be decimated if each preacher composing them would give expression to his own honest convictions on the great vital questions on

Rev. Dr. McGiffert, the new Presby-

which the church creed is based. Let no one suppose this revolt is limited to the Protestant churches. The organization and machinery of Catholicism are such as to suppress what is transpiring in its inner circles. If a churchman bolts the creed, and publishes his reasons therefor, his publication is at once entered on the "Index Prohibitorious," which no good Catholic dare read, and the officials manage very successfully to keep in subjection those whose intelligence rises above church myths; but in spite of all such restraining influences there is an occasional one whose social and political standing place him beyond the reach of papal authority. Of such is Professor Mivart, a distinguished English scientist, whose birth and early education made him a Papist, but whose mature good sense compelled him to denounce the old pagan creed. He published a work some years ago, in which he insisted hell could not be a place of torment. He has recently explained in the "Fortnightly Review his present position, wherein he said:

"I still regard the representations as to hell, which have been commonly promulgated in sermons and meditations. as so horrible and revolting, that Deity capable of instituting such place of torment would be a bad God, and therefore, in the words of the late Dr. W. G. Ward, a God 'we should be under the indefeasible obligation of disobeying, defying and abhorring." Of the Bible Dr. Mivart wrote:

"Multitudes of its statements are scientifically false. Of the two accounts There are devout Catholics of both sexes, well known and highly esteemed -weekly communicants, leading lives devoted to charity and religion-who believe Joseph to have been the real and

natural father of Jesus." The Doctor says he knows priests who share his views, "who would prefer to worship God under one of his attributes symbolized by representations more resembling Athene or Apollo. \* \* There are persons who go to the Brompton Oratory to there worship the Madonna as the only available repre-

sentative of Venus.' Progress is abroad in the land and churchmen are powerless to stay its

He Botched the Job. "The Sundays of late have not been of a character to meet the wishes of the fair weather Christian. It has been so long since we have had a pleasant Sunday, one cannot recall it.-Conneautville (Pa.) Courier.

same law as that governing week days. Second, that if God is responsible for him satisfactory. 3 the weather he has no respect for his weather as our contemporary suggests.

# Smells Rank to Heaven.

"fewer men are in the churches than formerly, and the drift among the com-Work," another church organ, says:

plicable to churches as ships. The brothers of the church leave to-day, the sisters follow to-morrow, and the latter take their children with them. The church, to survive, must amend

It is an old maxim that "Rats always

The Old, Muster Catholic Church OPENLY DEFIED BY MIVART.

The Tribune recently commented upon articles written by Professor St. George Mivart, the famous Roman Catholic scientist, and printed in the Nineteenth Century and Fortnightly Review, in which he attacked certain church dogmas as irreconcilable with science. For this he was bitterly assailed by The Tablet, the English Roman Catholic organ. In the course of its comments The Tribune [which gives the following] intimated that the church would soon lay its hand heavily upon the scientist and demand retraction of his utterances and submission to its dogmas. The time has come sooner

than was anticipated. The London Times prints a long correspondence between Cardinal Vaughan and Professor Mivart. In his opening letter the Cardinal sends him a formula, or confession of faith, which he asks him to sign, and also requires him to express his reprobation of the articles he had written and his sorrow for having published them, and, "failing submission on your part, the law of the church will take its course." In his reply Professor Mivart takes exception to the following article from the profes-

"In accordance with the Holy Councils of Trent and of the Vatican, I receive all the books of the Old and New Testament with all their parts as set forth in the fourth session of the Council of Trent and contained in the aucient Latin edition of the Vulgate, as sacred and canonical, and I firmly believe and profess that the said Scriptures are sacred and canonical-not because, having been carefully composed by mere human industry, they were afterward approved by the church's authority, nor merely because they contain revelation with no admixture of error, but because, having been written by the inspiration of the Holy Ghost, they have God as their author, and inspiration extending to the truthful- have been delivered as such to the

With regard to this article the professor asks the Cardinal whether his acceptance and profession of it would be equivalent to an assertion that there are no "errors or altogether false statements or fabulous narratives" in the Old and New Testaments, and whether he would be expected to give his assent to such irrational stories as the creation of the world in any six periods of time, the serpent and the tree, the tower of Babel, Noah's ark, the plagues of Egypf, Joshua and the sun, lonah and the whale, Lot's wife, and Balaam's ass, which he puts forth as a few examples of things he does not believe. In his reply Cardinal Vaughan says: "If you are going to give the aspresent no difficulties beyond the power of your finite intelligence to see through and solve by direct answer, you must put aside at once all the mysteries of faith, and you must frankly own yourself to be a rationalist, pure and simple." In stead, however, of answering the professor's question categorical'y fathers, and intimates he should converse with some noted ecclesiastics. In his final letter the professor acknowledges he has done so, and has come to the decision "that a vast and impossible" and hardly worth the intellectual and abyss yawns between Catholic dogma and science, and no man with ordinary knowledge can henceforth join the communion of the Roman Catholic church if he correctly understands what its principles and its teachings really are, unless they are radically changed." And then he adds these defiant words: "For who could profess to believe the

narrative about the tower of Babel, or that all species of animals came up to Adam to be named by him? Moreover, among the writings esteemed "canonical" by the Catholic church are the Maccabees, and also the story which relates how, when Daniel was thrown a second time into the lions' den, an anhis bowl of pottage, to give it to Daniel

for his dinner. "To ask a reasonable man to believe such puerile tales would be to insult him. Plainly the Councils of Florence, Trent and the Vatican have fallen successively into greater and greater errors, and thus all rational trust in either | not their right place not in a public hall | have not been touched, the results

Popes or Councils is at an end." a circular sent by the Cardinal to the so many disturbing influences would be clergy of the Archdiocese of Westmin- likely to frustrate even the most honest disembodied spirits or of phantoms of ster inhibiting the professor from ap- and earnest efforts of the ablest me- any kind-these and many other odd proaching the sacraments and forbid- diums and most powerful controls? A and actually inexplicable phenomena ding the priests to administer them to great problem for the nearest future to merit our curiosity and our scientific atthodoxy to the satisfaction of the Ordi- arrange our work and conduct our pubnary"; also declaring that if there are | lic services so as to most effectively | and study is natural, and that it is our any other persons holding his heresles favor our own spiritual advancement, duty to examine all the facts calmly, they have ceased to be Catholics and "if our organization as a body, and at the they were to approach the sacraments | same time reach and be helpful to our they would do so sacrilegiously, at the fellow men? Would not a hearty co- out racking our brains or giving weight peril of their souls and in defiance of operation in the indicated direction to mystical theories. In fine, we the law of the church." Thus virtually ends the connection of the distinguished scientist with the communion of Rome, for he refuses contemptuously even to recant his heresies, the law of the church will further take its course and hurl him into the outer darkness of science, which to the professor, however, is a world of light. This outcome was to have been expected, for absolute submission to its dogmas, which the church demands, is incompatible with private scientific judgment.

# It Won't Stay Settled.

struck England. A correspondent in arms of Jesus and be on the safe side!" the February number of the London This state of facts suggests to a Literary Guide inquires: "Did Jesus thinking mind, first, that Sunday is like | Christ ever live?" He makes suggesany other day, subject to precisely the | tions showing the evidence proving

In several of the American states, worshipers, else he would give them there is a statutory provision making it the Bible: the turning of rivers into good weather for church service, or a misdemeanor, funishable with fine third. God did not make Sunday a holy and imprisonment, to deny that God, day, as Christians allege. Fourth, if he | Jesus Christ or the Holy Ghost are not "The author of this book we have no | did make Sunday a holy day he botched | real persons united in a single Godhead. | of fire: the rivers checked in their flow the job when he subjected it to such | Having the power the legislative authority determined to settle that question. We think a somewhat similar provision is still in force in England, but somehow the question won't stay set-"The "Christian Intelligencer" is sure | tled. Parliament might declare by statute that there is an eternal, sulphurous hell, but that would not make it er. Mother Goose and other nursery true even if death was the penalty for | tales of a like character, then the flery such disbelief.

# Not One in a Hundred.

Kate Brownlee Sherwood. late head of the Woman's Relief Corps, is redesert a sinking ship." That is as ap- ported to have said the other day:

relatives will make a bad showing at | ful character. Live worthy lives, wrong the last day. During the holidays I visited twenty-two families of them, living in Ohio and Indiana. In twenty-Geer, Edward A. and Mabel Aber shrink from the conclusions of the pure heaven, and is offensive to all who in- hundred persons, there is not one church member,"

# NO ISM FOUNDED

On Scientific Research CAN BE CALLED A RELIGION. A

Looking over the columns of The Progressive Thinker, I find that the creed question in some form or other is still haunting among the nooks of many minds. Some maintain that Spiritualism is a réligion and should accept a creed, while some say it is not. Now one thing undoubtedly seems plain enough: No "ism" founded on investigation or scientific research can be a religion. For whatever may be the original meaning of the word "religio," it is certainly a safe statement that religion is based on revelation, and that its tenets are not proved, but believed in. Christianity is a religion, and so are Mosaism and Mohammedism. Buddhism, on the contrary, is something very different, being an elaborate system of Pantheistic Philosophy, and thus no more a religion than for instance Spinoza's or Hegel's specula-In order to find the place of Spiritual-

ism in the history of human thought it

will be necessary to take a general re-

view of the past. Philosophy is as old

as human mind, and so is its division in two distinct branches, materialism and idealism, which from time immemorial have been running alongside each other like two parallel lines, that never meet Religion has been trying to construct a bridge between the two, or to bend or direct them so they would eventually toin. But she always failed because she could not accept the methods of science. She would neither prove nor disprove. She would simply state her dogmas and claim their infullibility on account of the divine authority, of which she was in sole possession. But she could never force Aristotle to yield to Plato, nor could she unite Kant and Spencer. Just as unsuccessful were the attempts made by philosophers themselves to bring about a peace satisfactory to both parties. And so the old battle between the two antagonistic ever, when suddenly the solution came from a rather unexpected source. Psychology and metaphysics had to a remarkable extent been influenced by the methods adopted by the natural sciences. With the dawn of the new era of scientific renaissance was also born a new philosophy, not as the old one drawing on imagination, but feeding on facts and experiments. This new philosophy, which has succeeded to mould in one cast the two antagonistic and seemingly irreconcilable branches of therefore, is the origin and mother of the modern monistic philosophy, which sent of faith only to such doctrines as Is neither materialism nor idealism, but Spiritualism pure and simple. Had Spiritualism been a religion she would never have influenced philosophy more than other sects have done. But by adopting the methods of philosophy and science she was able to meet them on their own grounds, where she was destined to add a new proof to the many he refers him to certain writings of the old ones in favor of the survival of the Does it not seem as if a prolonged and

mental exertion it requires? Would it not perhaps be wiser and more profitable if all Spiritualists, including creedists and non-creedists, religionists and philosophers, joined hands in one energetic and strenuous effort to leave the standpoint of negative dissension and advance a few steps towards a definite practical goal? The new philosophy of Spiritualism has gained a decisive victory. She now occupies a vantage ground and she now must build on this ground. The reality of a spirit world and of a continued individual existence book of Tobit and the second book of after the dissolution of the body is should such proofs, tests and phenoma missionary nature as a means of consoon obliterate minor differences and help to gather our scattered forces for the great task before us: The organization and building up of a new spiritual home for the whole human brother-HOMO SAPIENS. hood?

continued discussion on creeds, relig-

ions and philosophies is rather barren.

# The Safe Side.

Many is the time we have all heard the logic from the pulpit that to be on the "safe side" we should believe in all the dogmas of the church: for if it should chance we are wrong and they are right an eternity of wretchedness That Jesus question seems to have will be the penalty, "Oh, fly to the

How a person is to believe that which | tion. his senses and judgment condemn as false they did not teach; but lack of belief in a burning hell would anger God. there was such a character is not to for which he would doom the offender to an eternity of torture. So, too, we must believe in all the monstrosities of blood; foxes tied tails to, a fire brand between and sent adrift; special favorthat pet warriors could pass over on dry land; that springs of water should burst forth at the command of a prophet: and worlds appear at the nod of a God. Reject any, or all of these, and by a boundless ocean. thousands of other fables equally silly, fit companions for Jack the Glant Killgulf and the companionship with dev-

The Progressive Thinker would teach that the "safe side" is always with the a demon god will torture a creature of his creation, or exhibit wrath for form-"If orthodoxy is true, I am afraid my | ing too exalted an opinion of his mercino one in word or thought, be faithful to self and friends, reject whatever is at-all times and everywhere.

# "THE UNKNOWN." By M. Camille Flammarion. MOST REMARKABLE WORK

For years an indefatigable student of psychic phenomena, M. Camille Flammarion, the distinguished French as tronomer, has fust issued a most inter esting book on the subject, entitled "The Unknown," from which the following extracts are taken. In it he gives us many striking instances of the strange and seemingly inexplicable manner in which these phenomena manifest themselves, and thus his book will prove of great fascination not only for those who like stories in which the so-called supernatural plays the leading part, but also for those who have been studying the subject from a scientific standpoint, and who, like M. Flammarion, have been trying to find a solution of this most difficult problem. complete translation of "The Unknown" will shortly be published by Harper

To believe that everything has been discovered is a profound error-The error of considering that the worl is bounded by the horizon.

-Lemierre. Many men are afflicted with a genuine intellectual myopia, and as Lemierre's phrase well expresses it, they consider that the world is bounded by their horizon. New facts. new ideas annoy and trouble them. They desire to see no change in the accustomed march of events. The history of the progress of human knowledge is for them a dead letter.

The daring of investigators, of invent- no doubt," says Dr. Briggs, "that a ors, of revolutionists is in their eyes criminal. They fancy that humanity has always been what it is to-day, and they are unmindful of the age of stone, of the discovery of iron, of the inven- and untrue." The churches are readtion of houses, carriages and railroads, of the conquests of the human mind and of the discoveries of science. In such persons one may discover some traces of their descent from fishes, and | dissatisfied ones will take some little even from mollusks. However, com- time to find new church homes and adfortably seated in their large arm just themselves to new conditions. The chairs, these excellent bourgeoisie re- effort to throw off the bondage of absolutely incapable of accepting anything which they do not understand, and they never dream that they really ligion is the fundamental one of the understand nothing. They do not know | Christian life and the Christian instituthat the foundation for the explanation | tion. From this point of view there is of all the phenomena of nature rests on | n vast difference in "religion" in such the unknown, and they content them- great centers as Rome, St. Petersburg, selves with mere verbal guibbles. Why Berlin, London, Edinburgh and New does a stone fall? "Because the earth | York. In Rome religion consists of an attracts it." A reply as lucid as that extraordinary number of churches, suffices for them. They fancy, then, chapels, altars and priests. In Berlin, that they understand everything. A where there are few churches, religion classical phraseology charms them, as | manifests itself in the personal piety of human thought, the materialistic and it did in the days of Mollere. "Orsa- the family and social life, while in Lonthe idealistic, is Spiritualism, and she, bundus, negueis, neguer, potarinum don regular attendance upon public

> words of Sganarelle. In all the centuries, during all the ion in Rome by the test of religious instages of civilization, we may find men of this type-simple, calm and not devoid of vanity-who frankly deny that there is anything new to be discovered is no evidence that it has declined. Muland who pretend to pass judgment on titudes of people can no longer be inthe unfathomable organization of the universe. They are like two ants discoursing in a garden about the history

of France or the distance of the sun. We know nothing absolutely. All our | The daily and weekly press now have judgments or opinions are relative, and, therefore, they are imperfect and in-

complete. Scientific wisdom, then, consists in church. It is becoming more evident being reserved in our negations. We every day, in the opinion of Dr. Briggs, have a right to be modest. "Doubt is a proof of modesty," we say with Arego, and it has rarely hampered the progress of science. The same cannot be

said of incredulity." There are still many unexplained facts which belong to the domain of the unknown. The phenomena which we are about to discuss belong to this class. Telepathy, or sensation at a distance: the apparitions or manifestations of dythought, the vision in a dream, in proved beyond any doubt. Why, then, state of somnambulism without the aid forth its supreme ethical influence upon of the eyes of landscapes, of cities, of the lives of men. ena still constitute the principal or monuments, the prescience or premonigel seized Habbacue, in Judea, by the | main part of Spiritualistic work, and | tion of an approaching event, the prehair of his head and carried him, with | also of Spiritualistic meetings or serv- | vision of the future, the warnings, the ices? Is not their main value more of presentiments, certain extraordinary

magnetic cases, the unconscious mesvincing or converting outsiders and sages dictated by blows struck on taskeptics? Instead of occupying nine- bles, certain unexplained sounds, certenths of the time allotted to Spiritual- | tain baunted houses, the upward moistic service, would it not be better if I tion of objects contrary to the laws of they were allowed only one-tenth? Is gravity, the removal of objects which but rather in the more limited, exclu-, which resemble the materialization of The answer to this defiance comes in sive and eclectic home circle, where not forces—a thing which seems absurd the manifestations, apparent or real, of sured that whatever we may observe scientifically, without taking into account any mysterious element and withshould study these facts just as we study astronomy, physics or physiology. Everything exists in nature, the unknown as well as the known, and the supernatural does not exist. Eclipses, comets. stars were regarded as supernatural, as tokens of divine wrath, before the laws governing them were understood. We often style something that is marvelous, extraordinary and unexplained, supernatural, "Unknown," and nothing else, is the term

which we should use. Critics who may fancy that in this work I am returning to the age of superstition will be making a great mistake. On the contrary, I here show the importance of analysis and examina-

Those who say, "What! Believe in such impossible things as these? Never! We will believe in nothing but the laws of nature, and these laws we already know"-such persons, I say, are like the simple-minded geographers of old, who wrote on their maps at the Pillars of Hercules (Straits of Gibraltar). "Hic deficit orbis" (Here the world ends), never dreaming that in this unknown ites flying away to heaven in charlots and untraveled Western region there was twice as much land as was known

to them. Our entire human knowledge may be symbolically represented by a small island, a very tiny island, surrounded

We have still much, much to learn. It is not unusual to find persons who calmly refuse to attach the slightest weight to the subjects which we are now studying, and yet who readily accept the most monstrous absurditles, as, for example, the story of the universal deluge told in the Bible, in which it is Truth, with Error never, and that only | written that when the reservoirs were opened water poured from the sky in a cataract for forty days and forty nights, rising throughout the world to a height of fifteen cubits above the peaks of the highest mountains, and bearing for a hundred and fifty days the inconsistent with natural law, but ark in which Noah had placed one male The purer the heart, the less will it its rotten creed. It smells rank to one families, aggregating nearly one cling with hooks of steel to its glorious and one female of every kind of animal the "Thousand and One Nights" which this office. Price, \$1.50.

# IS IT DECLINING? The Musty Christian Religion. EVIDENCE PRO AND CON.

Is the Christian religion declining? This is a question that is now provoking wide discussion in the secular as well as the sectarian press. It is obvious that a rational answer to this question must be based upon a correct conception as to what constitutes the 'Christian religion." The Chicago Herald takes the following view: If the Christian religion means merely worship in an institutional church, with frequent services and eloquent

pulpit orators, those who contend that the Christian religion is declining have some ground to stand upon. But even under this conception of religion the recent church statistics collated by The Independent for the year 1899, which show marked gains by most denominations, would indicate that religion is steadily advancing. That this question is agitating the

public mind at this time is due to the many changes that are taking place in the forms of religion, types of doctrine and methods of action in the numerous religious organizations. Are these changes symptoms of decay in the Christian religion, or are they evidences of renewed vitality and enlargement by growth? The latter position is ably, maintained by Dr. Charles A. Briggs in Appleton's Popular Science Monthly for

Whether a person believes that the Christian religion is declining or not depends upon his peculiar notions regarding the essentials of Christianity. Those who maintain that dogma is of supreme importance naturally think that the Christian religion declines when dogma is discredited in the Christian community. "There can be large number of men absent themselves from church attendance because they dislike the popular orthodoxy, which seems to them antiquated, unscientific tusting themselves in their relation to Christian doctrine, and the Christian community is likewise readjusting itself. While this process is going on the opinion of Dr. Briggs, not a decline.

The chief factor in the Christian requip sa milus" (That is the very reason | worship is regarded as essential to the why your daughter is dumb) were the maintenance of the Christian religion. We cannot judge of the status of religstitutions at Berlin.

> The Christian religion is going through a state of transition. But this duced to attend church to be instructed by a brilliant pulpit orator. The sermon has declined relatively in importance, "and rightly so," says Dr. Briggs. a greater influence in public instruction. There is now a world-wide tendency to improve and enlarge the worship of the that the church is organized for common prayer and for public worship and "not merely to furnish a pulpit for a minister." A. careful study of the church impresses Dr. Briggs with the belief that the church is merely putting off antiquated dogmas and customs to adapt itself to the work it is called upon to do in the modern world. Those who assent to this optimistic view of the religious outlook will descern no evidences of decline in the Christian religion, but rather a preparation to put

is in any way as improbable as this story of the ark, and yet religious credullty is so blind that it accepts this story without question, just as it accepts the miracle of Joshua command-

ing the sun to stand still. Moreover, how many pranks credulity has played even in the case of those subjects which we intend to discusssuch as the stories of apparition, of manifestations, of premonitory dreams, of presentiments, of hypnotic and Spiritualistic experiences! I knew an excellent officer who never for a moment questioned the identity of the names given to him by his table, and who regularly discoursed with Newton and Spinoza every Sunday after dinner. I knew another, who discussed philosophical questions with Jean Valjean without ever giving a moment's thought to the purely romantic origin of the imaginary being. A noble and very intelligent lady of uncertain age, who was formerly very intimate with Lord Byron, used to evoke him every Saturday evening in order to consult him about her financial investments. A doctor of medicine of the faculty of Paris selected as his friends from the other world Dante and Beatrice, and they came regularly to chat with him, but "never together," he said, "since they are not allowed to meet each other." A lady who had a firm belief in Spiritualism spent much of her time in arranging posthumous marriages in the other world. A rash medium, who had had twelve children, of whom seven had died, never let a month pass without asking the latter how their health was and how they were spending their time, and never did he fall to note down their replies. Another used to summon "The Soul of the World," and all his thoughts were governed by the replies which the "Soul" gave to his questions.

# Mr. E. C. Getsinger.

Mr. Getsinger, a few years ago was for a short time a resident of this city, and he then interested and charmed many with his lectures on scientific subjects. Since then he has traveled in the Old World, visiting the great pyramids and various parts of Egypt and other sections. He returned to this city. a few days ago, with much valuable information learned during his travels, which he claims will to a great extent illuminate the world with a higher concept of the real truth In reference to man's destiny here and hereafter. Last Monday he and Mrs. Getsinger went to Detroit. Mich.

"Orlgin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents.

For sale at this office. "Heliocentric Astrology or Essentials. of Astronomy and Solar Mentality. with Tables of Ephemeris from 1830 to teachings, and you are on the safe side on the globe. There is not a story in 1910." By Yarmo Vedra. For sale at

# WONDERFUL RESULTS IN PHOTOGRAPHY.

The Photograph of a Living Woman is Taken by Means of Thought.

WHO HAS SUCCESSFULLY RE-PRODUCED ON A NEGATIVE NOT THOUGHTS OF THE PERSON HAD BEEN CENTERED.

A machine to photograph your thoughts.

Julius Emner is the inventor. He! lives at 1107 Fifth street, Northwest, months after their picture is taken. and recently acquired much notoriety by inventing a "thought machine," which is also one of the most remarkable productions of the age. This machine, which made records of thoughts, that could be reproduced in the brains of others, is now in the hands of a company of gentlemen of this city, and Mr. Emner is working on perfecting its deto develop into a useful science.

Mr. Emner has succeeded in taking correspondence in Philadelphia Times. pictures, not only of the people whose bodies were absent and who were present in thought only, but of the thoughts of the sitter, thus proving that the mind can create images which are tangible to the sensitized plate. Believing that thoughts might be photographed as well as recorded on a cylinder, Mr. Emner continued to experiment till many successes proved the truth of his

One of the most remarkable pictures secured was one of Mahomet, which was taken by requesting a lady sitter to side the photo of the woman, a clear somewhat from the usual pictures, but a faithful reproduction in every detail of the mind portrait as formed by the

their minds.

Securing a picture of a living person, who is at least a mile away and in full possession of their faculties, is certainly an unusual phenomena, but this was done on the 21st of last November, the picture being the possession of the lady, and all parties persons well known in this city, their address being herein given, and they will vouch on their affidavits for the truth of these state-

The person who took the picture was Mr. Emnner, the lady who sat was Mrs. William Glenn, of 632 Seventh street Northeast, whose husband is employed in the Government Printing Office in this city, and whose family are among the most esteemed people in the northeast section of this city.

In the afternoon of November 21 last Mrs. Glenn went to Mr. Emnner to have a photograph taken, as she was aware that he had succeeded in securing some remarkable developments in that line. To make herself certain as to the genuineness of any success, she procured new plates, used her own plate holder, Mr. Emnner merely snapping the shutter in her presence. The holder was then taken by her into the dark room, never leaving her hands for a moment, and there she herself developed the plate. The plate was not for an instant out of her sight.

When the plate was held up to the light what was Mrs. Glenn's surprise to see plainly imaged over her own head a perfect picture of a lady friend who lived near town.

The lady whose portrait was thus strangely shown upon a plate is a Mrs. Frederick who was at that moment (so information afterwards obtained proved) ringing the bell of Mrs. Glenn's home on Seventh street. Disappointed home on Seventh street. Disappointed at not finding Mrs. Glenn home, the thought flashed through her mind that Mrs. Glenn was at Mr. Emnner's, and as Mrs. Glenn, who is an amateur photographer, had promised Mrs. Frederick to take her picture the latter felt very COURT COULD SEE NOTHING much provoked that she should be deprived of obtaining one that afternoon,

feeling, as she afterwards expressed it, that she must have it taken that day No one was more surprised than Mrs. head, her face and dress being perfect- wife. ly reproduced in every detail.

tioned upon the subject he said he be- that her relations with John Mullin, purely scientific grounds. "I have ex- Further, there was nothing improper in perimented in this thing for eight Mullin and Mrs. Wait being together in rocking-chair up to the fire-place, filled chaos, and laid hold with all the stop all discussion of the adopted printained photographs which prove that eling medium and agent making it nec- rest of the night in that fashion. How my rocking-chair. The storm had up- discuss any vital thing proposed or ity the molecules of the brain which thought transference is a fact which essary. cannot be denied. I have used subjects both male and female, and placing for his conduct with his housekeeper, them sometimes in hypnotic conditions, which, the court said, should have been have had appear upon the plate pic- such as to avoid the very appearance of tures of the living who were far away evil. The court said the future of the or mere pictures which had been con- children would be a matter for further jured up by the brain.

English men of science are at work on taking in charge the little girl. the problem, I have my own theory, In the trial of the suit yesterday the of me, I thought. I tried to reason it great work of a master mind, and one reminds you of omissions. which is that the conductor of tele-subject of Spiritualism continually out how it all could be, but I could not whom Spiritualists should delight to pathic force is the luminous ether | bobbed up, despite the court's attempts | which exists throughout all known to exclude it. The complainant told of space, and I agree with Mr. Henry Evans | mysterious "control voices" and of of this city, that mind or thoughts set | hearing a little girl talking in his house. up an atomic disturbance in the brain The defendant was brimful of the suband these are carried through space to ject. On the day her little boy was a receiving medium by an especial affin- taken by her husband she heard volces. | death. ity unknown and unexplainable.

"Unlike the heat or sound waves. which radiate equally in all directions, but grow weaker in intensity as they mortality. I know and my husband are further from the point of generation, the telepathic rays appear to go hear voices and so does he. I get undirect to one object like the bullet from a gun. How far this science may be developed I cannot yet state, but it is not improbable that in time it may be possible by thought transferrence to take suggestion, excluded the two children a picture of a person at a distance as from the court. easily as we now hear his voice over a 'phone. The waves of thought are kissed John Mullin, who is made a cojust as real as the waves of sound or respondent in the case. She said that light, only we are as yet in the infancy she may have done it while in a trance. of this science and know not its possi- In that case, she testified, it would be

every-day events." In a paper by W. T. Stead, the eminent psychologist of London, the following statement has recently appeared

in England: "Personally I have been office.

ASTONISHING DISCOVERY | only two (apparitions of the living), but OF A WASHINGTON INVENTOR in both of these cases there is no doubt of the fact that the body to which it belonged was at that moment a mile distant in one case and six miles in the ONLY THE PERSON BEFORE other. I have also twice succeeded in THE CAMERA, BUT AN INVISI- obtaining photos of the double, the sec-BLE SUBJECT UPON WHOM THE ond self appearing standing a little behind the real person." This statement is made by Mr. Stead in an article published in America last Sunday. The Glenn photo was taken in November, three months ago. Strange to say in This seems utterly ridiculous when the Glenn picture there also appears a

regarded offhand, but it is an actual double of Mrs. Glenn standing a little fact that an invention in Washington | back of her, yet neither Mrs. Glenn nor has developed this phenomena in pho- Mr. Emnner are in communication with Mr. Stead, who lives in London and whose paper appears more than two Mr. Emnner intends to continue his experiments in photography by testing pictures in every condition to which he

rence, as well as a perfect means of communicating with absent living persons by means of photography. Dr. Theodore Hansman, of this city, tails to secure perfection in its mechan- also shows a photograph of himself ism. While experimenting on the line which he claims was taken when he of photography he stumbled upon was in Buffalo, the portrait appearing their importance weighed and underthought photography, which he hopes on a plate to which his daughter was sitting in Washington.-Washington

can place subjects and hopes to dis-

cover the laws of thought-transfer-

# HERO WORSHIP.

Prophecies That Have Slipped a Cog.

gods that we adore."

by him on May 11, 1890. He said:

pictures of the objects on which the publican party will be hurled from persons being photographed had fixed power. A Democratic administration but I have had both. will come in and that, too, will fail to give satisfaction. It will be succeeded by what may be called the labor party. "The coming summer will be marked by destructive cyclones, especially in the West, and the neighborhood of Kansas City will suffer.

> "Victoria may not survive 1890; but it is possible her vitality will carry her into 1891. Her physicians will not be able to understand her condition or to overcome it. The tendency will be to an apopiectic shock and comatose condition, in which she will pass away. \* \* \* Wales will have a short reign. \* \* He will realize the propriety of an abdication. Ten years after his mother's death, will probably end his life. \* \* \* Long before that time arrives (the "grand climax of demolished thrones and convulsions of nature amid torrents

of blood.") "Pope Leo and Czar Alexander will have disappeared. July will be a dangerous month to the health of the Pope. He will not last two years, probably not one. Neither will Alexander be in existence two years from now-a death by violence seems to be his destiny.

official career and personal existence of the two who stand at the head of this administration of the Republican party. The president will be the last of the two to take his departure."

"Less than three years will end the

I copy the above predictions from a magazine containing a twenty-page article from the Doctor's pen, containing many more startling predictions. The predictions here reproduced seem to

have "slipped a cog." H. LEWIS. Wedron, Ill.

# DECREE GRANTED. Jacob Wait's Petition Denied

by the Court.

WRONG IN MRS. WAIT'S RELA-TIONS WITH HER BUSINESS Judge Waite this morning denied the

Frederick when she saw the portrait of application of Jacob E. Wait for a diherself appearing over Mrs. Glenn's vorce from his Spiritualist-medium

When Mr. Emnner himself was ques- the plaintiff had not warned Mrs. Wait lieved the fact could be explained upon her agent, were distasteful to him. months," he remarked, "and have ob- the same towns, their relations as tray-

consideration. The 12-year-old boy "While some of the most" eminent went away with his father, the mother

"My husband is still a Spiritualist," she said, "that I firmly avow. My profession is a truth. I demonstrate imknows that I can prove immortality. I conscious at times and am under the complete control of a little girl spirit."

During some of the testimony of Mrs. Wait, the court, on Mr. Henderson's

Mrs. Wait is charged with having bilities, which may in a few years be her control and not herself who would be responsible for the act.-Detroit News, February 7.

"Thomas .Paine: Was He Junius?" in print-a statement which shows that An interesting pamphlet by Wm. H.

# Man Has a Remarkable Welrd Dream of Attending His Own Obsequies.

"hoped it is all well with him."

The four coffin bearers then came for-

ward and after screwing down the lid

good and fast carried the coffin out and

railway station to ship the body to my

former town. By this time there was

driver forced his horses to a speed that

suggested that he had another similar

the spirits and see if they be of God"

should be obeyed to the letter if they

THEN THE AWAKENING.

My ghostly guide intimated at this

juncture that he had business else-

where and must leave me, but before

hill, there is a cottage. In it dwells the

"Principles of Light and Color."

of occult forces will find instruction of

"Voltaire's Romances." Translated

UNDERTAKERS - HEARD THE

ME HITLINDOV INC VI

One often faces situations in the told how I had visited the town on a realm of dreams which would make the former occasion and how I ridiculed an by them in waking life. We call the dream and the trance states the unreal and the humdrum of the activities of ing in the channels of gain and pleasure the real, but who is able to locate the line which separates the real from the unreal? Or who shall say that what is called the unreal is not, in fact, the real? At all events, nearly everyone has had experiences in the dream state which left impressions upon the mind that always afterward stood out much influence in shaping conduct and dead. belief as the most emphatic events! when the eyes were wide open.

More than one system of religion has been founded upon visions and dreams, In fact, it may be said that the only evdence other than speculative philosophy that man has of the soul's individuality and personality after death-of immortality-is the experience of dreamers and seers. There are many who hold to the belief that one's real life, while in the body, is when the body is asleep, that then the soul is free to roam in the world of spirits; that very often events yet in the future are there seen and stood, and that their approach may sometimes be provided for in the dreamer's waking hours. The Hindoos pretty generally entertain this belief, only that they go further and -claim senses is illusion, real existence obtaining only when the ego has freed itself tion I tried to explain to myself how it from the body.

But be that as it may the fact re- the body had no significance when out mains that mankind believes "there is of it. From the moment I discovered a natural body and there is a spiritual my body on the bed to the journey to delegates were ready to vote for a set "The demons of our sires become the body," and I know that I am so constitute station events followed events so of declarations in order to have some That many Spiritualists become hero strictly mundane sphere expression, performance show company that was or guide worshipers, has been proved by and know whereof I speak. I had an rushing things to catch the train for observation. When a leading spiritual experience in dreamland once upon a the next town. What puzzled me statement was adopted. fix her mind upon Mahomet, as she had writer, lecturer or medium passes over, time which impressed me so deeply that much was how the undertaker knew formed a mental picture of him. The we at once forget all failures of proph- to this day the circumstance is as vivid was dead and put in his appearance lady did so and when the plate was de-veloped it was found to have on it, be-logic or demonstration. In this connec-storm-bound night when my spirit sep-breath had left my body. The only extion I would call attention of readers to arated itself from my body, leaving the planation I could give was that Time's likeness of the great prophet, differing the following statements or prophecies physical man stretched out upon the clock and Eternity's clock are not adof the late Joseph R. Buchanan, made | bed as dead as a door nail while my justed to one and the same basis of "ghost" took things in a comfortable computation and that my body was not, "The next presidential election will way in a rocking-chair hard by. It is in fact, being hurried out of the way at This is only one of many instances in which Mr. Emmer has secured perfect to give us warning. \* \* The Reattending one's own funeral, and the Upon arriving at the station the pleasure of returning to tell all about it, agent ordered "that box" shoved into the baggage-room until the train came, The event occurred in 1884. I was which was two hours late. This gave

the staff correspondent of a metropoli- me a little time to investigate some of tan newspaper "doing politics" in a the advantages and disadvantages of western state. "A week or ten days be- my new surroundings; still I had no nofore the presidential election of that tion of quitting guard futy over my year my managing editor wired me to body until it arrived at the home town. go with all speed to a little city in the I engaged some bystanders, old-timers northern part of the state, and not only in the ghost world, in conversation. report a mass-meeting of the opposing was informed by one who seemed to party, which was announced for the know all about it that the only differnext day, but to "pour in hot shot," so ence between a ghost and a human beas to turn the tide, if possible, which ing is that a ghost could have the run of seemed to have set in against our side. both worlds, while a human being could I reached the town between sundown not enter the ghost world except and dark, and, very much to my dis- through the door of the dream, of the gust, I found enough politicians, clubs trance or of death. He was anxious to and the like already on the ground to have me know that in all respects the make cots in the halls of the hotels in | ghost world was a counterpart of the active demand. Upon being informed earth world, only that incentive to that it was a cot or nothing, I concluded strive for truer manhood and womanto skirmish around for quarters in a hood was stronger there. private house. It was important that I Having a little time at my disposal should have seclusion to fix up my before the belated train would arrive, I "cony" covering the items picked up accepted my ghost friend's offer to about the hotels that night; besides, I show me about, and I am bound to say thought it wise not to be overconspicu- that I soon became so interested in the ous for prudential reasons. In fact, out no longer "undiscovered country" that of regard for my personal safety I felt I forgot all about my funeral. My constrained to keep my identity as ghostly pilot made me acquainted with much in the background as possible, for the conditions of existence on the variabout two months previous to this time ous levels of moral and intellectual unto "write up" a few of the leaders of of high and low degree, and dwelt at threatened to do all sorts of uncomfort- as understood "over there." It would but of this I am convinced: The scrip-

their hands. A STORM ACCOMPANIMENT.

I did not find much difficulty in sewas a little after 11 o'clock when I filed | would escape influences that are subtle curing lodgings in a private house. It my "stuff," and twenty minutes later as they are dangerous. found me in my room, reaching it just in time to escape one of the severest storms I ever witnessed. The wind rushed by like an army of howling funow changing to sleet, now to snow, valley. The hills beyond were radiant now to hail, now back again to rain, in the glorious robes of springtime, in. In fact, only goblins and the like "At the other end of this winding path," would venture out in such a war of the said he, "at the base of yonder shining

Just as the clock on the mantel fin- one in all the worlds of God whom you ished striking the midnight hour I slid love best. The years of waiting are self to get into bed again, so I drew a might rescue her from the wrath of earth, but in the spirit spheres. To sired attainment. my pipe and concluded to put in the strength of mighty love—on the back of ciples would mean to make it odious to of the human mind, is to put into activi long I sat there before looking at the rooted a tree and sent it whirling adopted by our annual convention. The judge also scored the plaintiff | bed I do not know, but I do know that against the house. I stirred the fire un- | As lovers of freedom of thought, we ergy to obtain. when I did look I was nearly thrown til the room was blazelit. Then I sat should encourage agitation. Nothing We do not need a God to pray to-but enough for any purpose. I looked again. and sure enough there it was. and I looking at it from a chair ten feet diswas apparently dead upon the bed and thought and patient research into Naalso smoking a pipe in another part of ture's finer forces are here gathered | self. the room. It did not occur to me that and made amenable to the well-being of I had really died, and was then and humanity. Medical men especially, and there solving the problem of life and scientists, general renders and students

THE FUNERAL PROCEEDS.

But I did not have much time for taining beautiful illustrative plates. the most matter-of-fact and business- will be delighted with it. like way slipped my body, the one upon ence. It nettled me a little to see how | brilliant Frenchman, an invincible en- | either amend or approve. "of course" everything was going on, emy of the Catholic church, are worthy and so I rushed to the parlor just in of wide reading. Wit, philosophy and two chairs. I certainly was greatly a master mind. Price \$1.50. For sale founded thereon. amazed at the whole business, but be at this office. fore I could pull myself together, so to | "Religious and Theological Works of gyman, came in and without wasting "Age of Reason," and a number of let- gence. That would most likely not this office. Price, cloth, \$1. any time the preacher began to read ters and discourses on religious and theand truly shaken off the mortal coll.

it was when he undertook to "make a sale at this office.

No Stagnant Harmony Desirable.

THOUGHT HE SAW HIS BODY few remarks" about "the stranger now says "We believe in Infinite Intelli- youd our conception; hence the word LAID IN THE COFFIN BY THE lying in death befgore us" that I gence," is receiving much comment infinite" may imply the inconceivable. found out that being dead did not de- pro and con. And that is right! Why And so with time-we speak of it as stroy all feeling of resentment when oc- should anyone desire to shut off argu- without beginning or ending; and yet CLERGYMAN PREACH AND SAW | casion required. He spoke of me in | ment upon this all-important matter? | time is a system of human computation, THE CASKET LEAVE-THEN HE most aggravating terms. He informed Someone in the convention desired to therefore had a beginning! It is com-MOUNTED THE HEARSE AND the little congregation that I came to limit the discussion to two-minute monly said that in eternity there is no WENT AWAY WITH THE DRIVER. the town the night before and that I speeches; and since, several writers and time-hence time is not infinite. We was a newspaper correspondent. He persons have said their say and then re- might analyze matter as an infinite these facts is simply indisputable and the quested the discussion to be stopped force expressed, and would find its infor fear of inharmony. If as Spiritual- destructibility to be true, but the forms blood run cold if one were confronted honorable citizen who was a candidate lists we cannot debate all that relates to of matter are in constant change. Thus for a high political office, and then he our welfare as a people and all that is matter expressed is not the force itself volunteered the information that as far proclaimed by our philosophy without and is not infinite. The force of matas he could ascertain I was in no sense | getting angry and inharmonious, then | ter is infinite! Thus what is called an the body and mind when jointly striv- or way prepared to meet death, but he | we are indeed a bigoted and intolerant axiom may lack in the essential logic.

> hearse and took a seat by the side of very hastily discussed. Some delegates sessor—hence is God in personality. the driver, with the observation to him | had appeared before the committee and | expenses. He paid not the slightest at- was a surprise. Being unprepared. tention to me, but I attributed that to with a portion of one session to conhis native impoliteness. It was a sider, how could we intelligently actpleasant drive to the station and I en- | even if intelligence is infinite? Thus we hastily adopted a declaration

loyed the ride very much, only that the -and no matter how wise the same to get at it. While en route to the sta- | ment

tuted, for I have "been there," to use a closely that it seemed like a continuous better legal basis than the past unstated Thus we revert back to personality, position of our organized body-and so was I; and I am now glad that some ble genius and power; but we fail to see reader. Write to day without fail. Don't wait. Perhaps, there is more wisdom in the

declarations than at first impression ap- finite properties. pealed to our dull-acting finite intellects; and I freely confess that they number one. "We affirm the existence grow upon me with some convictions of of a force, called God," expresses our must be improved if possible. How expression of "infinite intelligence." can we improve them by failing to We desire to make a declaration of think and discuss?

Spiritualists we recognize that the body press the unknowable: and no legal politic of our fraternity are the arbiters | barrier exists against your conception of our public cause, and in no sense of God-but only that "you believe in

gested thing that is said to be inconceivable. We suppose space to be eternally continuous, because we cannot The declaration of principles that it as infinite is to give it potencies be-

We need a long time to consider a dec- in matter, there is no logical conclusion laration to the world that expresses the that intelligence controls it-but, to the principles of Spiritualism upon which contrary, rather that intelligence is deshoved it into the waiting hearse, and the majority may stand and be properly veloped by these. There must be gray away the procession went toward the defended. We had been considering matter, called brain, before conscious certain declarations for a year and a intelligence is evolved; but forms of inhalf-but when in convention these telligence may exist in unconscious ennot the shadow of a doubt that I was were entirely wiped out and a radically tities, which are struggling to build clear and distinct in the memory quite dead and, what was more, I enjoyed different set proposed, we had hardly conscious embodiments. This does not as real and which exerted quite as the change. In short, I was glad to be time for breathenough to think whether preclude that a conscious mind is back the previous propositions belonged to of and controlling its molecular evolu-While preparations for the funeral the committee or the convention. The tion. An infinite intelligence must have were going on and all the way to the previous convention had the declara- a conscious mind. We do not say there station my sense of the ridiculous tions under consideration, but for want is an infinite intelligence—but to say seemed to grow keener, until the whole of time referred them to the next con- there is infinite intelligence presupperformance became decidedly amus- vention. Surely, the acts of one con- poses a supreme control, hence an infiing. Thus when I discovered that no vention binds its successor, because it nite personality who is the creator and carriages would accompany the "re- is the same association. But these rad- governor. Intelligence cannot be infimains" to the station I mounted the ical propositions were introduced and nite unless an infinite mind is the pos-Because "the combined wisdom of all

that I did not know of anyone who had doubtless made suggestions and became the ages can suggest no improvement a better right to attend the funeral than acquainted with their deliberations; upon the laws, methods and processes myself, seeing that I was furnishing but, to a large number at least, if not of nature," shows that humanity can the entertainment and also paying the the majority of delegates the report have no conception of infinite intelligence. It is not logical to relegate what we cannot conceive, to an infinite intelligence that we also cannot conceive. The explanation needs explaining. It is common to say that God created, bemay be, we were unable to fully grasp be adapted with perfectness. The childthat whatever appeals to the physical job waiting for him and was in a hurry | the purport of our decision and state- mind seeks an infinite mind as the au-We were fully consoled by the idea design. If all is the result of design was that what I called hours when in | that they could easily be changed in an- then there is a great designer-but if other year after mature reflection, if matter is the evolution of force to crefound unsuited to the majority. Many ate from, then law may perhaps be the great creator and controller. Who made law? is at once asked.

which is our highest concept of possithat form and force are retroactive, hence have been eternal-hence are in-Thus my suggestion for declaration

# conceive of its ending; but to postulate Because force and law are expressed

wherever you may dwell, and whatever be your bodily ailment, or whether one or many physicians have failed to give you relief, it you report the case to me and so desire. you shall be cured. This is no vain or idle promise. My past success fully justifies it. You can be cured whether you believe in Christian Science or not. You can be cured whether in this city or thousands of miles away from me. In our Christian Science Healing distance is of no account; disbelief is not any hindrance; disappointments of the past only make stronger grounds for hope. All you really need is the wish to be healed. I have just published a little book in regard

cause each part and function seems to thor and controller of what seems to be

propriety and wisdom. But, yet, they idea more clearly than does the evasive God-and we see God as natural law or We recognize that many minds see eternal force. Then, why not say so? more truth than can any one mind. As The noun, God, stands as a word to exwould we submit to a dictatorial body God." We thus affirm God distinctly and place ourselves upon a positive le-It is important, then, to get the opin- gal basis, in this age of humanity that ion of all who will desire to express the considers a person without God as insame. We need a year, at least, to competent and defiled. We do not need think upon, and to formulate a declara- a God to whom we shall pray-altion worthy of our cause There is no though many invocations given upon inharmony in the discussion. As think- spiritual platforms seem to lack someers we want thoughts from objectors. thing to address and something to ex-We have always talked of a free plat- press; and only a Supreme Being could form-but it seems that some Spiritual- understand them and a jumbling in ists want only such teachings as har- verbiage that makes the petitioner rimonize with their preconceived opin-diculous. To supplicate infinite intelions. People often say to me, "You told ligence for an inbreathing of such pome what I had always thought," in- tencies, will also be incongruous when tending a compliment; but he who says uttered by a limited finite intelligence.

# CALLS THEM MASTERLY PRODUCTIONS.

To the Editor:—Will inform you that the two premium books, "The Occult Life of Jesus" and The Next World Interviewed," reached me in about two months previous to this time ous levels of moral and intellectual unI made a flying visit to this same town foldment; introduced me to very many good condition. Must say they certainly are in Tune with the infinite the opposition party, and they had some length upon the philosophy of life masterly productions and add another "cubit to threatened to do all sorts of uncomfort- as understood "over there." It would able things to me should I ever fall into take a week to tell all I heard and saw, my stature." So far as The Progressive Thinkbut of this I am convinced: The scripture injunction to human beings to "try er is concerned it is the best and most logical paper I ever read. Its sublime truths radiate from centre to circumference. It is my paper all the time, and it is fun for me to get preachers interested in it, it opens their eyes and they begin to rushed by like an army of howling fu- where and must leave me, but before ries. The rain came down in torrents, going he would lead me to a beautiful see and think. Thanks for your beautiful and valuable premium books. I will do all I can for and all conspiring to make it a most de- while the little valley itself seemed lightful night for ghosts to roam about weighted down with fruits and flowers. the dissemination of your progressive literature. CHAS. B. GRUBER. Baltimore, Md.

in our effort to revise. The convention | sion go on! In that rests our best hope great value and interest. A large, fourpound book, strongly bound, and con- has so much work to do, that due con- for a happy outcome. The present decsideration cannot then be given to this laration is commendable for brevity, speculation, for four men came abrupt. For sale at this office. Price, postpaid, matter; and it is strictly the property of and in much is worthy to stand upon ly into the room bearing a coffin, and in \$5. It is a wonderful work and you all Spiritualists; and not only the dele- and in no sense necessary to quarrel gates personally. The delegates should about. be properly instructed by their societhe bed, into the casket and carried it from the French. With numerous il- ties; and each local body should care-

into bed, but I slid out again faster over. See, she comes to meet you." I "You made me think," has indeed We may pray for infinite intelligence, than I slid in. What made me in such sprang forward in the strength of praised. We do not want a stagnant but without hope for its blessing. haste was, I thought I was dying of boundless joy. I held out my arms to harmony-of such is the orthodox Prayers to a personal God are said to The judge commented on the fact that heart failure, a thing I could easily im- her as I ran. I felt her touch, then heaven; but we want a happy and ex- be the only proper prayers, because only agine, for I was thought to have some- came a crash as if the universe had hilarating difference of opinion—a zest an infinite God can upset his law to thing more or less serious the matter been ground to powder. I thrust my for added knowledge. Of the latter is grant a petition other than by compellwith that organ. I could not bring my- arms out in the darkness, if haply I the progressive plan-not only on ing the petitioner to labor for the de-

To pray God-power, as an aspiration will increase the will-power and en-

into convulsions at seeing my body ly- down and wondered, as I have a thou- stirs us to action more than meeting an | we do need a God-force that we can reing under the covers with hands and sand times since, if it was all a dream adversary. With the healthfulness of alize is inherent in matter and which head sticking out, and apparently dead and only a dream.-Chicaga Chronicle. open and free criticism we shall move by aspiration and energy we can incarforward with more careful action. Let nate in ourselves. The unity of God in all who are bigoted and intolerant, get nature and humanity is a spiritual idea angry. No one does you more good than announced by the Unitarians. In and tant and puffing away at my pipe. Two E. D. Babbitt, M. D., LL. D. A truly he who points out your errors or kindly through man God is revealed and that man at his best is the incarnation of All discussion should be kindly and God," is not only Unitarianism, but is get beyond the surprising thing that I honor. The result of years of deep argumentative. Abuse never convinces: Spiritualism. Let us then be as liberal and he who so indulges, belittles him- in religion as are our Unitarian friends, and boldly tell the truth to the world. We need this year to calmly consider! I desire to see a practical declaration these declarations that stand for our of principles that expresses the highest

condensed sentiment; and thus; next wisdom of the Spiritualists, which will year we may avoid any serious mistake stand the test of time. Let the discus-G. W. KATES.

"After Her Death. The Story of a downstairs, utterly ignoring my pres- lustrations. These lighter works of the fully consider the declarations and Summer." By Lilian Whiting. No mind that loves spiritual thought can The first and second items are of the fall to be fed and delighted with this greatest importance; and the remaining | book. Beautiful spiritual thought, comtime to see the coffin snugly placed on romance are combined, with the skill of ones being constructive, must be bining advanced ideas on the finer and ethereal phases of Spiritualism, lead-We have seen a necessity to declare a ling the mind onward into the purer atview of God, and we conpromise by a mosphere of exalted spiritual truth. A speak, a lot of people, including a cler- Thomas Paine." Contains his celebrated statement regarding infinite intelli- book for the higher life. For sale at

stand legally as embracing a belief in "The Watseka Wonder." To the stuthe burial service. Then for the first ological subjects. Cloth bluding, 430 God-and the declaration is made that dent of psychic phenomena, this pamtime I began to realize that I had really pages. Price \$1. For sale at this office. Spiritualism may have a legal religious phlet is intensely interesting. It gives "Who Are These Spiritualists and claim, more than to utter a creed or to detailed accounts of two cases of The burial service sounded prosy What Is Spiritualism?" A pamphlet of express our opinion with exact clear- "double consciousness," namely Mary enough, the more so because the 40 pages by Dr. J. M. Peebles, the well- ness. God is held to be more than in- Lurancy Vennum of Watseka, Ill., and a similar phenomenon has been known Burr. Price 15 cents. For sale at this preacher talked through his nose. But known author. Price 15 cents. For lelligence-but of course to be infinite. Mary Reynolds of Venango county. Pa. I am still unconvinced that we can pos. For sale at this office. Price 15 cents,

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# .. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER

scribers from Harlan, Ind. And thus man to personal responsibility for the good work continues.

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At Steinway Hall, 17 Van Buren street, lecture and tests were given by Edgar W. Emerson, of Boston, Mass., on Wednesday evening, Feb 14. There was a large attendance.

Brother Lowther writes from Leon-Idas, Mich.: "Joseph King, of Pipestone, was with us Feb. 5, 6, and 7, and gave worlds. us some splendid seances. He goes from here to Union City, Mich."

G. W. Kates and wife will speak in St. Paul, Minn., February 18; Aitkin, 22 and 23 and Bemidji, 25 and 26. Address them at No. 1 Highland avenue, Minneapolis, Minn.

May Flanders writes: "The book, Occult Life of Jesus, has been received. Accept my grateful thanks. The paper comes a welcome messenger."

meeting at Unity Church, Geo. W. Kates said that Spiritualism was spreading in Minnesota, although many | the ladies of the society, and under the of its followers were timid about acknowledging their belief." The Jacksonville (Fla.) Citizen says

"George Colby, who owns the grounds where the Cassadaga Camp is located, the company of Spiritualists who are building up this winter resort, has just through the Northwestern states, Mextrance state."

ters and had an independent writing from them. It was good. I am well satisfied. I went Sunday morning at 11 o'clock and heard Mrs. Richmond's lecture. It was one of the grandest I ever heard."

The following law illustrates the status of Spiritualism in Atlanta, Ga.: "Sec. 1872. It shall be unlawful for any person in the city of Atlanta to practice the calling or profession of fortune teller or astrologer. Any person violating this ordinance shall, on conviction thereof for each offense, be fined in a sum not exceeding \$100 and costs, or imprisoned not exceeding thirty days, either or both, in the discretion of the recorder's court. Sec. 1873. All Spiritualist and Liberal ministers are exempt from taxation for preaching or demonstrating psychic researches, in public or private, in the city of Atlanta; provided, they are authorized by churches or societies chartered by the state of Georgia or the United States; provided, further, that this ordinance shall not be construed so as to authorize any person to carry on the business of telling fortunes in the city of Atlanta under the guise of seauces or other-

Mattle E. Hayden has a two weeks' engagement in Muncie, Ind. The first of March she goes to Clear Lake Grove. She and Mr. Hayden are open for camp

wise.'

The Rev. William M. Forkell, pastor of the First Methodist Church of Green Bay, Wis., has tendered his resignation to the church board and announced his withdrawal from the Methodist church. He gave as his reason his inability to accept any longer some of the dogmas of the church, particularly that of the atonement. He will carry on evangelical work independently of the Method-

May F. Ayres, secretary, writes from Lansing, Mich.: "The National and State mass-meeting which just convened in Lansing, in every way was successful, with a large attendance throughout the state. The prominent speakers from out the state present, Harrison D. Barrett; B. F. Austin, Toronto, Canada; Lyman C. Howe, Fredonia, N. Y.; Mrs. M. C. Lincoln, formerly of Buffalo, with our Michigan speakers and mediums, made a most enjoyable meeting. Charles E. Dent and Miss Mattie Woodbury were commissioned as missionaries, and are now ready to receive calls throughout the state to organize, reinstate, or assist any local society desiring their services.

Angele Sevet, a young girl 15 years old. residing in Commune Tremblay, arrondissement of the Loire, sees the Virgin Mary every evening at 6:30 o'clock. The virgin appears at the foot of an acacia tree in the form of a woman in white. She wears a blue sash hanging loose and appears with outstretched arms; She promised to meet the girl every evening until Feb. 10, to give her directions in spiritual matters. Large crowds of people visit the place every evening to participate in the young girl's devotions. Angele is a servant in the family of Roger Mayer in the Commune Tremblay. Thus it is that Spiritualism has no patent right on spirit return. The immortals return to whoever they wish to communicate with.

Dr. W. O. Knowles can be engaged for funerals at a reasonable distance from Grand Rapids, for railroad fare and very little extra expense. He can be engaged to lecture and give tests. Address him at 247 Coade avenue, Grand Rapids, Mich.

The Daily Telegram, of Ypsilanti. Mich., has the following: "Every available seat in Cleary College hall was taken last evening and an overflow hall, the attraction being the address on 'Spiritualism' delivered by Mrs. Marion Carpenter, of Detroit. The large audidience was a most respectful one, and listened to the remarkable statements made by the lecturer without either expression or looks of incredulity. Mrs. Carpenter is an excellent speaker and has a wide range of knowledge on her subject. In connection with the invocation, which was delivered by Mrs. Carpenter, an exceedingly curious incident arose. The prayer was a very beautiful one, in many respects unlike the petitions of the Christian churches, and the audience was guilty of the singular offense of applauding. The applause was of a spontaneous outburst from all parts of the hall and was continued for several moments. The speaker and the members of the Spiritualistic society were at a loss whether to take the hand clapping as an insult or a tribute of praise, but the latter thought prevailed. From the address, which was an expounding of the principles of Spiritualism with concrete illustrations and with the relating of incidents bearing on the

Minnie Baltorne sends a club of sub-, as shown in the outer world. It holds wrong doing, but does not believe in a 8. H. Flowers writes from California: personal devil. A practical result of Spiritualism will be that telephone and matter how great a distance intervenes, by telepathy. The law of vibration explains why persons are naturally ateternally damned. God's love is like a mother's love. Knowledge is the lever which lifts the mass of superstition from the world. Christ is a principle, not an individuality. Spiritualism is not a matter of mere faith, but admits of tangible proof. The so-called dead may return, there being no separation between the spiritual and physical

> Joseph Smith writes: "Your package was duly received, and I can find no words in the English language to fully express my gratitude to you for this crumb of eternal life which has fallen from your intellectual table of practical common sense. There is more truth in Ingersoil's lecture on the 'Origin of the Gods' than can be found in the holy (so-called) word of God."

The News, of Chattanooga, Tenn., The St. Paul Globe says: "At the late | says: "The First Spiritualists' Society | The ceremony consisted of an address have been holding a succession of blweekly socials, under the auspices of immediate direction of Mrs. Oscar A. Edgerley, the talented wife of the present pastor of the society. As Mr. Edgerley's four months' engagement ends next Sunday, the last of the ladies' soand who was foremost in organizing class will be held at the hall on Market her by ordination. This will give us a street to-morrow night. Mrs. Edgerley has been very successful in her efforts returned from a twenty-months' trip on every previous occasion of these charming entertainments, but promises ico and Costa Rica, lecturing in the to make that of to-morrow night superior to any of its predecessors. For that A. G. Hull writes from Iowa: "While purpose some of the best musical and in Chicago, I went to see the Bangs Sis- literary talent of the city has volun- Chicago, have been with us for the teered their services, and a program of unusual excellence and interest is assured. After the exercises Prof. Hal Browning will gave palm readings, and other pastimes will be indulged in, and later refreshments will be served. As these entertainments have been given for the benefit of the society, it is hoped that to-morrow night all the members and their friends and all others interested will be out in full force to help the ladies in their worthy undertaking." L. Taylor writes from Mt. Vernon.

N. Y .: "I enclose a cutting taken from the New York Sun of the 12th inst., and will ask what you think of a community of 24,000 people located just one-half mile from the line of Greater New York, being dictated to by a number of ministers. While I don't think very much of the party mentioned as a medium, it would have been just the same had one perfectly genuine been the medium. Another thing struck me as being very singular. The aforesaid ministers objected to Hume holding his meeting on the grounds that it savored of an entertalument, and while the disgusted audience were returning to their homes the Salvation Army with full band were playing a 'Hot time in the old town to-night.' Consistency thou art

Mrs. P. writes: "I would like to have a few ladies and gentlemen to sit once a week in a home circle for materialization. Free! For information, call at 3613 Cottage Grove avenue, Flat B."

C. Walter Lynn, of Oakland, Cal. writes: "What an immense and good paper is 533. Like many others, I wonder how you do it."

The Cleveland Leader says: "The people of Rocky River Hamlet are deeply interested these days in the mysteries of Spiritualism. In the Maccabee Hall last night, Miss Anna E. Hinman, a trance medium and a lecturer on Spiritualism for the last thirty years entertained a curious and more or less astonished audience. Miss Hinman, the medium mentioned above, has been at the Thompson home since Christmas. She has held various readings, which attracted so much attention that two weeks ago last Friday night the home of the Thompsons was filled with people. The room was not adequate, consequently the lecture and reading last night in the Maccabee Hall was given for the accommodation of those interested."

E. R. Kidd writes from Canton, Ohio:

"Permit me, please, space in a column

of your paper in which to announce Address the secretary for particulars." | that the Lake Brady camp for 1900 will Word comes from Paris, France, that | open in due season and for a period of not less than eight weeks. This matter having but recently been positively settled, the dates for its opening and closing have not as yet been decided upon, but will be within the near future, after which those dates will be duly made known to the Spiritualists at large through the columns of the Spir itualist press. The executive board for this year consists of the following gentlemen: George L. Pierce, Alliance, Ohio, president; George N. Abbott, Al-Hance, Ohlo, secretary; J. J. Britton, Streetsboro, Ohio, general superintendent; D. A. Herrick, 85 Kentucky street, Cleveland, Ohio, chairman. All letters pertaining to the engagement of speakers and test mediums should be addressed to Mr. Herrick, who will have charge of the getting up of this season's programme. Through the combined efforts of these men of ability and integrity, together with the assistance of scores of others the camp at Lake Brady this year bids fair to eclipse all former camps beld at that rare spot with its lovely grounds."

A dispatch in the Chicago Chronicle from Victoria, B. C., says: "Word has been received by the department of Ingathering occupied the stairs and outer dian affairs and by the police authori- for a grand and good cause," ties of fresh trouble among the Indians of Upper Liard. Seven members of a Scotch-Indian family named McTavish are said to have been murdered. There was an epidemic of scurvy last fall and the story was started among the Indians that the McTavishes had caused it by witchcraft. A counsel was held, the MacTavishes condemned and a night attack planned for their destruct hundred years an unthinkable amount tion. Setting fire to the McTavish home, the savages shot their victims as | nine millions of human beings were put they attempted to escape the flames, to death. No one now believes in only one of the family of eight succeeding in reaching the shelter of the forest and ultimately the Gasca Trading Company's store at Laketown. Constable Stewart with two men started out at once under the guidance of the sole survivor of the hapless family to arrest the murderers, and the trio have not yet returned. Commissioner Porter of Telegraph Creek has sent an effective posse to take energetic action

Charles Brockway writes from Houston, Texas: "After a very successful stay of two months in this city, I will subject, the following is taken: 'Spirit- | be with our friends at Fort Worth, unlists disbelieve in a personal God, but | Texas, March 1, at which point I expect teach the existence of a universal God, to remain some time. Mrs. Weather one says they want to learn more about thinks must mourn.—Mathew Prior.

in the case."

The Minneapolis Tribune says: "Ignatius Donnelly spoke at First Unitarlan church on the evening of the closing service in the mid-winter meetings. He said he is convinced that the fundatrue. This is the result of investigation. He narrated several experiences which had proven to him that spirits have an abode in the earthly sphere. He spoke of interesting experiences with the planchette, which moves about and conveys writing. Mr. Donnelly has one in his home, and he often consults it. Mr. Donnelly does not believe that all spirits are good, but that many of them are mischievously in-G. W. Rodgers, president writes: "The

gheny, Pa., meets every Sunday at 2:45 and 7:45 p. m., corner of South Diamond and Sandusky streets. Dr. H. C. Andrews, the noted inspirational speaker and platform test medium, of Jonesboro, Ind., is serving us with remarkable results, drawing good audichildren presented for baptism. The services were conducted in true Spiritualistic style, demonstrating the purity and innocence by white carnations. of a very inspiring nature, followed by the speaker taking the children one at a time in his arms and blessing them. Next in order was the ordaining of Martena Prichard. The address of ordination was masterly, being given entirely by inspiration. Next Sunday the name of M. Craven will be added to our numvery valuable platform test medium. Dr. Andrews will be continued in our service during February and March. Next Sunday will be our regular election of officers for the ensuing year." Miss Rowe, secretary, writes from Sheridan, Ill.: "Mr. and Mrs. Bonney of ings, which were highly appreciated. Spiritualism is in its infancy in our lit tle city. Mr. and Mrs. Bonney have stirred our people up in a way that is very encouraging. Mrs. Bonney gave a lecture on 'What good does it do us to investigate Spiritualism?' which was one of the best lectures ever given in the hall on Spiritualism, and put the minds of our people on a different line of thought. Mrs. Bonney's test readings are of a first class order and gave entire satisfaction. Mr. Bonney is a very fine talker. Their circle work is of the finest."

A. D. Jacoby writes from Elkhart Ind.: "The Spiritual success attained here the past five weeks has been phenomenal. Prof. King held four materializing seances in my parlors, and many of the forms were quickly recognized by those who were strictly skeptical. The seances were crowded, many who were investigators wished him to re-

main, but prior engagements forbade. Prof. Gray's hall, Sunday evening, was tested to its full seating capacity. there being near two hundred. His lecture was indeed grand, in no way abusive, but purely spiritual and instructive, and the strains of eloquence seldom equaled by some of our best and noted speakers. The explanation of the law that governs spirit return was so plain that it caused the most skeptical to wonder. The tests from the platform purely spiritual and easily recogognized, but in no instance covered by a mist. He is advertised for one more Sunday. We hope to retain him longer as his work is making lasting impressions.'

W. W. Hawkins writes from Lima. Ohio: "Since the attachment of this society to the N. S. A., it has achieved better success than hitherto, especially in the quality of the work done, which we all feel is much more essential to the fulfillment of spiritual requirements. The classes being taught by Mrs. Hilligoss, of Anderson, Ind., are delighted with their progress, and each member is ardent in their desire conwith which her earnest endeavor for are sermons in staones,' then, indeed, do her rostrum utterances prove that she is a fully developed human instrument for the voicing of sentiments which, guided by the beneficent influupon productive soil. May she long houses." continue to sway with her nenign influences until her army is legion!"

Mrs. H. F. Cook, secretary, writes: through their united efforts made it a grand success socially as well as finanerection of a fine Spiritual church in the near future, of which they may well be proud. Mr. J. Rosenthal, jeweler 3138 Cottage Grove avenue, donated the following prizes: Six gold medals and elegant mantel clock, to be given to the most artistic as well as comic dress, the best waltzers, and to the most popular lady of the society. Luncheon was served during the evening by the ladies. The Rev. Geo. V. Cordingley with his unlimited budget of fun was well represented with the merry-makers. They were delighted, had an elegant time, and went home rejoicing. The Ladies Auxiliary is having a phenomenal success with their socials and entertainments thus far, hoping they may con-

tinue so in the future; it is a noble work Mrs. Rockhill writes from Alliance. Ohio: "E. W. Sprague, on February 11. preached two powerful sermons. In the morning he spoke from the theme. 'Soap-bubble Theories and Foundation Principles.' In the evening he spoke of 'Witchcraft,' saying that the Bible command, 'Thou shalt not suffer a witch to live, had caused during three of human misery, agony and death, as witches; no intelligent people believe there are or ever were any witches, and yet the infallible Bible still contains that command. Some of the charges against witches were: For causing storms at sea; for causing children to vomit crooked pins; for making cows give bloody milk; for making people sick, etc."

A. L. Drumm writes from Leavenworth, Kans.: "I have bought out the Electro-Thermal Institute, and started a school of magnetic heating in the same place. It is furnished first-class. I have been working hard for several days to make the school more in the conformity of magnetic healing. Every

ford is here for the month of February, I this wonderful power, and ask me the and I understand she is doing her usual best way to commence. I always tell Who Is in Distress. came under my observation lately. A to commence to investigate Spiritualism gentleman called and told me that I is to take a first-class spiritualist paper when I reluctantly solicit aid through

the old creed."

Mrs. C. H. Mullins writes: "Wednesday. Feb. 21, will be the first anniverclined. Neither are they always well sary of the Freedom Society. The meeting will be held at my home, 746 Adams street. Ladies are invited to come early and bring lunch, which will Second Church of Spiritualists of Allebe served from 12 until 1:30. Dr. T. A. Bland will speak for the society, at East Lodge Hall, People's Institute. Sunday, Feb. 25, at 3 p. m."

Mattie E. Hull has a few open dates for camp-meeting engagements either for lectures, or on behalf of lyceum ences. Sunday, the 11th, we had four | work. Address 72 York street, Buffalo,

Geo. Friend writes from Toledo, Ohio: "I am a member of an organization here which came into existence in December last, and known as the Independent Association of Spiritualists. Our association is doing well, and we have increased in number so that we have quite a nice little congregation. and we have encouragement, but not from all sides; the members are active, so also are the honest investigators."

Mrs. Clscelia Marshall writes from informed you of their safe arrival ere | ayenue, Alameda, Cal. this, but after commencing the Occult Life of Jesus I became so absorbed in the contents that I neglected everything until it was finished, and to say that I was surprised is a very mild term indeed, and yet we see just such misconstructions put upon the man or woman who devotes his or her life and talents to the bettering of their fellowmen even in our day, though perhaps not so far-reaching in results as in the noble works and teachings of our persecuted Jesus."

Peter Miller writes: "The Spiritualists of Dunkirk, Indiana, had a call from John W. Journigan, a trumpet medium from Richmond, Ind., on the 9th of this month. He stayed with us three days. His seances are very convincing. Independent voices talk and that makes his seances very interesting. He has trumpet speaking in full gas light and the words can be heard

Mrs. Sarah W. Littler writes from Aberdeen, 'Wash.: "Enclosed please find postoffice order for \$1.35 for one year's subscription to The Progressive Thinker, and premium book 'Next World Interviewed. This is the result of a little missionary effort by loaning my Progressive Thinker; and when I tell you that this little town of the great northwest, with a population of only 3,500 contains ten churches and fourteen saloons, I need say no more about the slowness of growth of things Spiritual. It is impossible to express how much the weekly visits of your priceless paper means to me after my many years association with progressive people. The spreading of this valuable literature by the Divine Plan cannot be too highly recommended, and is entirely in keeping with the general course and methods pursued by The Progressive Thinker.'

M. B. Hull writes: "It seems to me there is a good field for a good pioneer medium in Northern Wisconsin.' T. W. Woodrow writes: "I am open

panied by Mrs. W. to points in this and | cinity. adjoining territory to hold series of meetings, and if we prove satisfactory coterle of determined workers in the tinually to achieve that self-culture, to those we serve, will be glad to arrange for regular meetings once a quarthe past four months is so successfully | ter at least. My wife is now working equipping them. Granted that, 'there in the sphere of medicine and healing. I preach and she practices. Address sented.

me at Kansas City, Kans." Pearl G. Leigh writes from Hecla, S. D.: "Mrs. Virginia Barrett is serving our society for the present mouth, and ences who direct them, never fail to fall is lecturing and giving tests to crowded

W. FitzHugh Smith writes: "Col. R. G. Ingersoll said, 'Happiness is the only good. The time is now. The place is "The mask ball given by the Ladies' here. The way is to make others hap-Auxiliary of the Church of the Spirit | py.' That's the motto adopted by the Communion, held at Kenwood Hall, Sunflower Club, 77 Thirty-first street. Wednesday evening, Feb. 7, was well It wants all its friends to join them 'in attended by maskers, grand and comic; mask, Thursday, Feb. 22, 9 p. m., at all in all it was quite a swell affair. the grand masquerade in their own Credit is due to the Ladies' Auxiliary hall. If happiness for that one evening with Dr. Houghton and Mr. Coates, who be not the result, it will not be the fault of the society. We offer you-the opportunity. Better embrace it and cially, the proceeds to be used for the come. Tickets 25 cents, whether you participate in the fun, or are only a

looker-on." Mrs. Mary C. Von Kanzler opened an engagement with the First Spiritualists' Society of Syracuse, N. Y., for an indefinite period. She has already created an interest, judging, that the attendance, on the second Sunday was double that of the first Sunday. She will give much of her time to interesting all she can reach, with such conversations as shall lead them to feel the importance of improving the present

Mrs. C. Bishop writes from Austin, Tex.: "The Occult Life of Jesus was duly received, and I must say that I am delighted with it."

Correspondent writes: "A most enjoyable evening was held at Oakland. Cal., Feb. 12, the occasion being an old-fashioned house warming given Mr. and Mrs. J. Shaw Gillespie (nee Anna L. Robinson), formerly of Pittsburg, Pa., but now residents of Oakland. About fifty were present, and the programme consisting of music by Messrs. J. Lillie. Gillespie, Manchester and Fleck, short speeches, etc., was carried out in a delightful manner. Mrs. Gillespie, after her introduction to the friends by that bright little woman, Mrs. Augusta Armstrong, of Buffalo, N. Y., gave a short address which demonstrated her ability as a speaker, and won all hearts. The whole affair was one which make the shadow paths of life golden with happiness and never are forgotten, and we feel that California is much the gainer in having this gifted lady with us. Refreshments were served, and at a late hour we departed for our several homes, feeling that it had been a most charming evening, well spent."

True happiness consists not in the multitude of friends, but in the worth and choice.—Ben Johnson. Who breathes must suffer, and who

To the Editor:-The time has arrived

must inform Mrs. Carrie Fuller Weath- and books. They then ask me what the columns of your paper, as I have erford that she must not hold any more paper and books I would advise them to not a dollar in the world, and far from meetings on Sunday nights, as all spir- take. I tell them The Progressive being strong, besides having weak eyes; its worship the Great Infinite from 12 | Thinker and the Premium Books, and I | yet I do my house-work, and have kept Saturday night until 12 Sunday night. I give them my papers as fast as they | up my meetings until to-day when I left This is an example of the many people come. I want everybody to know the the hall with a heavy heart, finding the we have to deal with in this section of one great truth, 'There is no death!' I expense more than the income on an have traveled in sixteen states, and it average, and after 35 years of earnest makes no difference where I am, the effort in our cause, lecturing, writing feeling for humanity is the same. If and healing, I find that railroad, stage anyone has more Spiritual literature and hotel fares, together with caring than they can make use of, if they for impecunious ones has exhausted the want to do all the good they can in the | thousands that have been tendered me mental principles of Spiritualism are cause, if they will send it to my ad- for my services; but I am not sorry, for dress, I will give it to those who are I have the assurance that many will seeking after the truth. There is no meet me on the evergreen mountains of spiritual society in Leavenworth, to my life, and say, "You brought me into the knowledge. I want to start one here. light." This was said through a very There are several Spiritualists here, tall materialized spirit seven years ago. and it is a very orthodox city, but they in tones so musical and clear, as well as believe in magnetism, and I find it a in the choicest language; in elecutionvery good wedge with which to split ary style unsurpassed by anything that I had ever heard before. He assured me that thousands would greet me in spirit, whom I never knew; they knew me, however, as they had heard my lectures. Mrs. Hunt, the medium, was incapable of bringing the holy, uplifting, soul-inspiring influence that pervaded the room, and left its comforting influence, which is as enduring as time.

I feel that I am rich in spirit and I crave not the baubles of earth, nor gilded trappings, and as for clothing, it costs me so little: but food and shelter seem indispensable, and yet cereals take the place of meat, and hot water and milk the place of tea and coffee, so my expenses are nominal.

I can but feel that there are those of our faith who would esteem it a privilege to lend a helping hand. I have a poem of 118 verses, entitled "Kitty Blank, the Rescuer of the Fallen, which if published, would be read with avidity by the masses at 10 cents a copy. Who will send \$5 in advance for L 100 copies? If the friends of humanity would subscribe in advance, I would have it published immediately, and thus all concerned would be mutually Ohio: "The paper and books, The Oc- blessed, as my motto has always been cult Life of Jesus, and The Next | not to want to take anything that I World Interviewed, reached me in due could not give an equivalent for. time, and in good order. I should have | Friends, address me at 1218 Railroad

MRS. F. A. LOGAN.

# Items from Texas.

garding work in the South-land, and to especially mention three sterling work-

John W. Ring, now holding the fort at Galveston, Texas, has been visiting Houston occasionally and lecturing for his friends as opportunities have occurred. Mr. Ring is a sterling worker. of rare inspirational receptivities. His addresses remind me very forcibly of Lyman C. Howe, being rich in forcible and eloquent presentations of our philosophy and explanations of the laws of life. From no medium have I ever heard finer oratory. Eastern societies and Central State associations should write to him and try to obtain his services for future dates. At present Mr. Ring is held close to his home in his ministering care of loved ones who need | THE SECRETS OF THE CONVENT OF him: but I as one of his friends hope some day that he will give our older societies the privilege of hearing him. A young man, but 23 years of age, he is a living and marvelous example of what the angel world can accomplish through media who trust the higher forces.

Another very worthy worker has for some months been with the Galveston and Houston investigators, namely Charles Brockway. The Brockway family is a very interesting one, and as honorable workers stand far above carping criticism; we need more such. I have heard of many very wonderful demonstrations of Charles Brockway's independent writing, which has seemed to make convincement doubly sure with many investigators,

Our own society I feel is progressing: the audiences are good and the interest lucreasing.

I feel that this article would be in complete did I fall to mention Mr. Kneeshaw, at present serving the Ausfor engagements upon the progressive tin Spiritualist Association. He also is platform within reasonable distance of | an eloquent, logical and forcible speak- | All Books Sent Postpaid. Address Kansas City, Kans. I will go, accom- er, and has many friends in this vi-

It does me worlds of good to meet a Lone Star State. Personally I am very fond of the southwest and its band of earnest workers who are sacrificing much to keep Spiritualism well repre-

I expect to commence work in a different locality next month, or perhaps return home; my mother's feeble health is always a matter which needs constant watchfulness, and it seems a long time when I am away from home two months or more. I shall endeavor to return south next season and meet the friends here who will always have a welcome corner in my memory.

# CARRIE F. WEATHERFORD.

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Sufferers from Disorders of the Kidneys and Bladder, Bright's Disease, Rheumatism, Gravel, Pain in the Back, Dropsy, etc., will upon Request be Mailed

A LARGE TRIAL CASE FREE. Rev. A. C Darling, Minister of the Gospel, under date of May 20th, writes from his home at North Con-

stantia, Oswego county, New York:

I have been troubled with Kidney and kindred diseases for sixteen years, and tried all'I could get without relief. Two and a half years ago I was taken with a severe attack of La Grippe, which turned to pneumonia. At that time my Liver, Kidneys, Heart and Urinary Organs all combined in what to me seemed their last attack. My confidence in man and



nedicine had gone. My hope had vanished and all that was left me was a dreary life and certain death. At last I heard of Alkavis, and as a last resort I commenced taking it. At that time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time, to my astonishment, I could sleep all night as soundly as a baby, which had not done in sixteen years before. What I know it has done for me I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly rec ommend Alkavis to all. Sincerely yours,
(Rev.) A. C. DARLING.

N. H., at eighty-five years of age, also testifies to the powers of Alkavis in curing severe Kidney and Bladder Disorders, Dropsy and Rheumatism, Hundreds of others give similar testimony. Many ladies also join in testifying to the wonderful curative powers of Alkayis in Kidney and allied diseases, and other troublesome afflictions peculiar to womanhood, which cannot with propriety be described here. That you may judge of the value of this Great Discovery for yourself we will send you one Large Case

The venerable Mr. Jeseph W. Whitten, of Wolfboro

by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific Cure and cannot fall. Address The Church Kidney Cure Company, No.458 Fourth Avenue. New York City.

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

not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially let-ters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

F. V., New Orleans: The quality of the food has a direct influence on the suppleness and strength of the muscles. For their development food rich in the combinations of nitrogen-Protoidsare essential. The strength and agility of movement of the muscles depends even more on the nervous force which impels them, than on their size and density of structure. A food, therefore, which would feed the muscles only, would fail in giving strength and power. The nerves must be fed as well, for accomplish more under the control of an intense nervous temperament than a superior physical, under opposite con-

After being well and appropriately nourished, agility of movement, power of command, and strength are to be gained by constant training.

After the ingredients of German cologne are mixed, the bottle containing them should be set away for from one to three months, the longer the better, to thoroughly blend.

being fulfilled to the letter-for instance | ly masticated. the destruction of Jerusalem. Some opponents to Christianity make the claim that the prophecy was not written till after its fulfillment, which the church stoutly denies. How can I decide this

question so it will stay decided? A. The so-called prophecies, which are quoted as evidences of the truth of Christianity, are in no sense prophecies, that is predictions of future events. Were the references made to them in the New Testament considered with impartially, and by critics not already committed, this claim of prophetic evidence would not be entertained for a moment. The book of Matthew abounds in allusions to the Old Testament prophets, evidently written in to strengthen the story of Christ's charac-

It may be safely said that there is not a single line or word of the so-called prophecies that alludes to Christ, or to any event so remotely in the future of the time those prophets lived. So far as fulfillment is concerned, there are no prophecies to fulfill. The whole scheme of prophetic evidence is the product of | glass. priestly cunning, and has been repeated until it passes unquestioned.

Thomas Paine in his "Examination of the Prophecies," showed the baselessness of these claims of the prophetic utterances of the Old Testament. His argument has never been met, and because it could not be, the churches have | to be so large as to be impracticable. sought by envenomed slander to blacken his name and thereby destroy his influence. Yet Christ is made to express his belief that even Moses referred to him when he said, "for had ye believed Moses, ye would have believed me, for he wrote of me."-John v: 46.

Where is any thing written by Moses of Christ, to be found? The writer or writers of the Acts favored this misconception, for it is there said: "For Moses truly said unto the father, a prophet shall the Lord your God raise up to you," etc. The passage is from Deuter- sent to Mr. Babbitt in the article men- stay longer than a couple of months in onomy ,and the prophet to be raised up | tioned, for I have received things oft- | a place they get the most peaceable sowas Joshua, to succeed Moses who was | times, and then later on read the same | ciety into contention and go away leavinclined to fears and nearing his end.

Space will not allow a complete review of all the pretended prophecies of Christ, and the one alluded to in the question, the fall of Jerusalem, must suffice. Perhaps the 21st chapter of St. Luke, and its repetitions by the other evangelists, has affected the style and processes of thought more disastrously than any other passage of equal length ever written. It has formed a model for the flood of pessimistic lament, and lugubrious exhortations poured out by wildered enthusiasts and distempered religionists through all the centuries since its publication. The optimist may prophesy of joy and sunshine, he is unheeded in the tumult of these criers of evil, of war, pestilence, famine and

parallels by the other evangelists, and then decide if you can, on what Jesus is talking about? Is it the end of the world, or the destruction of Jerusalem? If correctly reported, he is sadly confused, and has sadly confused his readers ever since. Any man of ordinary intelligence might have foreseen that the Romans then in command of the city, would not for long bear with the insolence and turbulence of the Jews. If the riotous crowd once provoked the ire of Rome, the fate of a score of conquered cities were object lessons of the consequences. What was Jerusalem to J Carthage, and had not Scipio driven the gleaming plow-share over the smouldering ruins of that imperial city? As to the events preceding the fall of the Temple, Jesus went astray as a

Read the chapter carefully and its

prophet. There were to be "great earthquakes, famines and pestilence and fearful sights and great signs shall there be from heaven." "And there shall be signs in the sun and in the moon and in the stars, and upon earth distress of nations, with perplexity; the sea and the waves roaring." None of these horrible prognostications came before the Jews were crushed beneath the heels of the legions of Rome. Was it the end of the world he was speaking of? It would seem so, for "then shall

Luke 21:27. How woefully mistaken was he as to the time, both of the fall of the city and the end of the world, for he said after indulging in terrible expressions of

they see the Son of Man coming in a

cloud with power and great glory."-

vengeance: "Verity I say unto you, this generation shall not pass away till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass

The city two generations after, was destroyed by Titus the Roman General, and the city erected on the ruins given a new name. Not one of his followers probably lived to see the catastrophe. The end of the world has not yet been reached, and even the most ardent Adventist has ceased "setting the time" for that event.

her husband, who had died the year before, enter the room, clothed exactly as | ers, writers, organizers or lyceum work- | the weaker ones are the proper ones to while on earth, except his vest, which was red, a color he never wore, and wishes to know the meaning?

when in earth life she would have thought it an illusion of her imagination. The departure was just sufficient to prove that an independent intelligence had impressed its presence on her of the society over which Moses and expectant mind.

"K." Fresno, Cal.: Q. (1) Are building loan associations safe invest-(2) Is there anything that can be taken to reduce the appetite without in-

A. (1) Building associations rightly NOTICE-No attention will be given | conducted are safe to investors and of anonymous letters. Full name and ad- assistance to those who avail themdress must be given, or the letters will selves of the advantages they afford, They may be devices for swindling. The tendency of such associations is to boom the town where located and by the inducements they hold forth, overbuild and thus depreciate the property they hold as security, to the detriment of their own safety, and to the ruin of life. In the great camp-meeting held those who are indebted.

> Such an association in a "booming" town, or one not having a surely prosperous future, cannot be "safe" either city the location and commerce of growth, in the hands of honest, capable officers, it may be among the most safe. (2) The appetite when normal is a

sure guide as to the quantity and quality of food required. It may, and often does become a craving which food does not satisfy. This may be caused by not having the right kind of food, or don't need to manufacture a word. I the unbounded confidence of a multifrom an inflamed and irritated state of trust that those societies each of which tude of the best people of the place, er. The nerves must be fed as well, for the stomach, or from organic disease. and I myself, having known him for an inferior physical development can in any case a cure cannot be expected itual Church" or uses the word Spirit the last four years, can truthfully say itualists out of town, I had the remains considers the probabilities of a future Spiritualistic Reaction—The World's temporary relief or palliation. The diet | the word to Spiritualist when they con- | truthful clairvoyant I have ever met, should be made up of simple articles, as | sider the matter. fruits, vegetables, and grain in various forms, the harder and crustier the better, so as to compel long and slow mastication, all condiments and stimulants of service will continue another year. I not stand faking, citing numerous exstrictly avoided, even salt reduced to the smallest limit; ten and coffee or chocolate may be drank, but the weaker the better; eggs, butter, a little fish or flesh. No effort should be made to tempt the appetite, which the plain food will satisfy when the normal demand is spiritual growth. In very truth this M. B. Randall: Q. The church, to supplied. It requires much more food prove inspiration of the Scriptures, lays | to satisfy hunger, when rapidly eaten, great stress on the predictions of Christ | than when taken slowly, and thorough-

> O. C. Graves: Q. (1) What is supposed to be the condition of interstellar space as to light, heat, etc? (2) How explain the production of solar heat and light on the earth's sur-

> A. (1) Interstellar space is supposed to be pervaded by cosmic ether, the medium through which light, heat, magnetism, electricity and other forces. known and unknown, are transmitted by vibrations. As it transmits these vibrations perfectly, its temperature is absolute zero, or lower than anything conceivable to us. It is absolute darkness. To an eye in space, the stars would be points of light, giving no rays

> (2) When these vibrations beat on an obstruction as the earth, they are arrested, and then manifest the phenomena we call heat, light, magnetism, etc.

W. D. B.: The new style of pictures you refer to are taken directly on the

"Eclectro": Copper wire is used in long distance telephones, and where large volumes of electricity are to be transmitted, because its conductivity so much exceeds that of iron. An iron wire to carry an equal current would have

A Letter to Carlyle Petersilea. Carlyle Petersilea-Kind Friend:-I have just finished perusing your message in a late Progressive Thinker, written by your spirit father, and I

been given me from higher sources. thoughts in someone else's writings, ing more or less division and strife. The explanation given of this circum- With such, short settlements are the stance is very lucid in your article.

vember an hour or more a day. It is man the settlement should be for not received very easily from higher less than a year, to accomplish the best sources by the ideas being photo- results. graphed on the brain. All my other is entirely different. It seems as if I and he gave proof of spirit return every was writing it myself, especially as Sunday and every Wednesday evening many incidents in my own life, my at the close of each service. He is a childhood home and experience, are in- | clairvoyant and clairaudient medium story of Marion Goldboro. I then said | course, either in word or deed, but is to myself that I would change the always modest in appearance, gentle in is entirely different. I am going to his never taking pay for a private sehave my story published in a cloth- ance unless satisfaction is given. He is atoned by helping others, and obtained, ciety. forgiveness from the wronged one. It | Last night Mr. Hull and myself were py home and fireside, and I hope will een years of age, who since last Octo-After writing and feeling very tired, for as a physical medium. We sat with the

me and I rise refreshed. ability for years, and hope some day to | whistled a tune. A banjo came apparmeet you and hear you play from the fently of its own accord, out of a corner I have read in the Journal of your be four or five feet high had been hung, ty there and many other spiritual organizations. I felt impressed to write the instrument on my knees. There sale at this office. Price, 25 cents. my kindest thoughts for the good you dium, and the same thing was done to Objections to the Dogmas of Reincarare doing for humanity.

Very sincerely. MRS. LIDA B. BROWNE.

# BUFFALO, N. Y.

Etc., Etc.

my headquarters till the opening of the this city if the other societies would Training School at Lily Dale on May | merge their strength into this? He was 14. I am receiving many letters of in- obliged to say yes, Who does not see quiry in regard to the school and its | that Spiritualism would be the stronger, work. The school is an attempt to if there were fewer societies and they Eliza J. Snodgrass saw the spirit of meet the needs of many who desire to were larger and better able to employ be active in the cause either as speak- | the best talent? To make the change ers, to do local or general work, and disband and unite with that one which who will not do as good service as they is strongest and best fitted to be perare capable of doing or as they might | manent. There are enough Spiritualists Had he appeared dressed exactly as do if they were specially trained. Let in Buffato to make Spiritualism all who are interested in having our power if they were united in one body. workers better equipped for service | Why cannot it be done? write me for circulars.

"First Spiritual Church" is the name Mattle Hull are settled. I am sorry it is called "Spiritual" instead of Spiritualist Church. When universalism came into existence over a hundred years ago, many of its societies adopted the name "The Universal Society" because they were careless and loose in the use of language. When better scholarship was developed in that church the definite and proper word "Universalist" took the place of the inappropriate word "Universal."

The word "spiritual" belongs to any society established to cultivate man's spiritual nature, or in other words to develop the qualities of kindness, love, patlence, unselfishness and all the other virtues and graces of higher human the placards nailed on the trees, "Spirapplicable to the most of them as to us, netic healer. It is not the synonym for Spiritualist | Upon Prof. Morrison's arrival in and should never be used in that sense. Butte, he early called upon Prof. Car-There is no word in the language mean- rier, a clairvoyant who has long been ing the same as Spiritualist and we established in this city and who has ual as its name in any way, will change he is the best and most honorable and

never saw a more united and harmoni- amples, one being that of Dr. Veno. ous body of people. If there ever existed contention it has utterly vanished. There exists among all the members a deep-seated interest in the prosperity of the Society and a desire for personal Spiritualist society is also a spiritual society. It is a noble work to make every Spiritualist spiritual, and I menwhich is being done in this church.

interest manifested in the various departments. The membership of the church is increased by additions on every first Sunday of each month, which is set apart for that purpose. Last Sunday seven were received which is about the average number. Those who come in receive the right hand of fellowship in a public way by Mr. Hull accompanied by a few personal words pointing out the work they will be expected to do. This is followed by words of welcome from the president of the church, and then follow handshaking

Mrs. Hull started a lyceum with half a dozen little tots which has grown to a membership of about fifty deeply interested children with a class of adults People's Institute" holds weekly meetings and its growth and interest and work keep pace with the church. Mrs. Hull proposed the organization of a "Helping Hand Society" and upwards | him since. of twenty-five of the most active wo-

men of the society have joined it. I wish to call attention to one peculiar thing. It is that some of the most popular mediums of the city are among church. It is one of the anomalies of Spiritualism that so many of its mediums take no interest in any organized society but instead of that, stay at home and even hold seances at the very hour when public service is held. Such lack of public spirit for the sake of truth is

enough to ruin any ordinary cause. It may be said the prosperity of this society is owing to its having a settled cannot refrain from letting you know speaker. But it is nearer truth to say how much I appreciate the series. The | it is because it has the right kind of a thoughts in it are sublime and coincide | settled speaker. Some of our speakers, perfectly with information that has like some ministers in every sect, are so angular and cross-grained or otherwise I can fully appreciate the message inharmoniously made up that if they best. Their harsh words do more harm I am now copying off for the printer | than their speaking or tests do good. manuscript for a psychic novel which But with that speaker who is a well I have been at work on since last No- rounded and well balanced man or wo-

During the month of January F. Corwritings have been automatic, but this | den White was employed by the society terwoven with the psychic thoughts and a good one. I know of no one his given, but I know I am assisted in the superior. The fact ought to be known writings. After I had written the chap- that he is a gentleman and never vioters in which Denver and Pike's Peak | lates the rules of good society, either on figured, I read in the Banner your the public platform or in social interscenes in my story, but a higher force | manners, courteous in address, patient said not to do so. I was fearful that | when his tests are not responded to some one would say that I copied from | promptly, forgiving if unjustly accused, your story, though the subject matter | and not avaricious, which is shown by bound book. It is called "Words That | now in New Orleans, but has been en-Burn," and shows the effect in spirit | gaged to return to this society for the life of angry words which burnt into | month of April, which shows the estithe soul like coals of fire till the party | mation in which he i sheld by the so-

upholds many reforms, extols the hap- invited to visit the home of a girl fiftgive higher ideals to all who read it ber has been showing unusual powers I am not strong at all, I will sit down | medium in a circle around a small table at the piano and play softly old famil- in a room lighted with a large kerosene iar airs with my eyes shut and can feel lamp. The table was lifted again and the touch of spirit hands. They rest | again directly up a foot and more from the floor. Raps came loud and thick I have heard of you and your musical and kept time with Mr. Hull when he in about five minutes the knots were at this office.

untied. All the manifestations were in the light and before our eyes. There are other Spiritualist societies

in this city, but one of the officers of The First Spiritual Church, one of them said in conversation in my hearing, that the First Spiritual Church was in reality the only strong, permanent and representative body in the I am tarrying for the present in this city. I said to him if that is true would city on the lake where I shall make it it not be a greater good to the cause in

TO THE PARTY OF TH

A. J. WEAVER. Buffalo, N. Y.

The Mischievous Element in Spiritualism.

To the Editor:-Since reading the article in The Progressive Thinker of February 10, concerning a public test seance given by Prof. Morrison, I feel it my duty to write you an explanation. or rather, correct the wrong and misleading impression that article would engender in honest minds and to protect Spiritualism from just such characters as this Morrison has shown himself. I sincerely hope the party who sent you the Butte Miner did it from by the Christians near my home at Old | honest motives; however that was the Orchard, Me., can be seen every season first evening, and when I tell of later occurrences you will readily see that it itual Meeting Every Wednesday Even- is very probable that person's sentifor creditor or debtor. In a town or ing at the Tabernacle." "Spiritual Meet- ments may have changed; though no ing To-Morrow Morning," etc. It is doubt at this first of his multifarious which assumes permanence and steady useless for us to try to monopolize the lectures, the majority of the people who word "Spiritual." Christians have a were in attendance considered him a right to it and believe in it, and it is as fair speaker and somewhat of a mag-

> although I have been consulting clair-This is the second year that the Hulls | voyants for the last twenty-five years. have been settled over this church and | Prof. Carrier warned Mr. Morrison to who languished for months in the Butte jail as his reward for that kind of business. His reply to this was that no one had ever caught him yet, and he was too shrewd to be caught. He avowedly came to Butte, as he so stated, to teach the people a lesson of a new order especially in Spiritualism; but as a reward for his vileness, his beastly chartion this as the most important thing acter and braggart bulldezing, he pretty soon found out the Butte public could The next most important thing is the | teach him a thing or two, for in less than a fortnight after this first seance he found himself behind the bars of the city jail.

> > Notwithstanding this kindly intentioned advice above quoted, no sooner had Prof Morrison left Prof. Carrier's office than he began to slander his (Carrier's) good name and say all manner of evil, thereby showing with what sort of spirits he was in close communion.

I myself called upon Mr. Morrison before the evening of his first seance and lecture and asked the privilege of being allowed to ask a question or two which he should answer from the platform. He flew at me in the manner most becoming a brute of the bulldog type, saying if I asked a question a pimp would ask the next one, which would indicate numbering about twenty. "The Young | that he expected that class of people among his audience. When I found such manper and language in him. quietly withdrew and did not go to his | Persons handed in 10 cents each, and seance nor have had anything to say to.

The day previous to the time of my request, I had an interview with him in which I advanced some Spiritualistic views, whereupon he upbraided me or my views by accusing me of being a the most zealous members of this reader of "that vile sheet, The Progressive Thinker," that it was polluted with the veriest rot, etc. Do you wonder at my writing this, or with what feelings I am stirred when reading about him and his seance in Butte, in your paper? Right is right, and wrong is never right.

> I will forward you the papers containing notice of his arrest, but desire them returned as I may need them for future | Of happiness, and in the shadowy reference. A. C. McQUARRIE. Butte, Mont.

If you need proof to the above statements, myself, Prof. Carrier and Mr. Tracy can furnish it. C. J. BELLOWS.

WM. TRACY. PROF. J. B. CARRIER.

Judge Sullivan also visited rather severe punishment upon the two Morrisons, De Hill and Lionel, who created a disturbance in the Barrett and Jackey block, a few days ago, by using the They becken us, we hasten on, and most obscene language before a number of little girls. The Morrisons pleaded guilty, but as in the case of Shannahan, the facts had come to the attention of the court, and each was assessed \$25 .-The Anaconda Standard, Jan. 20, 1900.

HIS MOTHER'S BOY.

I remember, I remember, when he was a little tad; remember his fair features and the yellow curls he had: remember how his mother used to - smile when people said: "What a pretty child,", and fondly Fades-and we sit and dream.

He was petted by the women and admired by the men-He was worshiped by his mother, and she called him "Willie" then.

stooped to pat him on the head.

O, the years have brought the changes | Through joy and grief, as through the that they never cease to bring; He is big and strong and hairy, who A wayworn traveler plods, seeking a was "such a cunning thing;"

voice is coarse and loud; He is rough and tough and noisy and We drag our weary feet along and the leader of his "crowd;" He is mighty in the-caucus, there are Almost to reach the beacon, but the blotches on his name;

But his dear old doting; mother calls him "Willie" just the same. fi! o-S. E. Kiser.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of great composers. Since returning East of the room, across which a curtain the ablest lecturers on the spiritual ros- at this office; price 25 cents. This is trum. In this little volume he presents | the 25th annual almanac issued by R. ing in San Francisco. That was my and began to climb up into my lap. I in succinct form the substance of his | Mansill, Rock Island, Ill. It is one of home for over eight years, and I pub- took hold of it, placed it upon my knees | lectures on the Molecular Hypothesis | the most interesting and instructive anlished a little paper there called "Prog- and before my eyes, with no hands of Nature; and presents his views as | nual publications along the line of the ress." Perhaps you have seen it. I upon it but my own, its strings were demonstrating a scientific basis of Spir- planetary science now published, and is was a member of the Ladies' Aid Socie- twanged and a tune was played. I itualism. The book is commended to far more explicit in relation to the could distinctly feel the vibrations of all who love to study and think. For movements of the heavenly bodies and you, and trust you will receive it with were five in the circle beside the me- "Historical, Logicaliand Philosophical You need this book.

each. The medium's feet were tied nation and Re-Embodiment." By Prof. By Dr. Paul Carus. An excellent study with a pocket handkerchief in three W. M. Lockwood. A keen and mastertight knots to the leg of the chair but by treatise. Paper, 25 cents. For sale

# TWO QUESTIONS

Embracing Matters of Interest to Spiritualists.

To the Editor:-When I made an appeal through The Progressive Thinker in the summer of 1891, in behalf of Margaret Fox Kane, you replied that it was generally conceded that each locality should provide for its own indigent mediums, but in the case of the Fox sisters, they belong to the world to provide for, therefore you would publish my appeal, which was attended with pleasing results. I received 300 letters. and from thirty states, ranging from 10 cents to \$10 and in two years amounting to \$600, supporting her until her departure and her remains placed by the side of her sister, Mrs. Catherine Fox Jencken, in the receiving vault of Greenwood Cemetery.

Now, I have two questions to ask Spiritualists of the U.S. and the World: Ferdinand Fox Jencken, son of Catharine Fox Jencken, the only surviving member or descendant of the Fox sisters, has not been able to provide for his family of four. I have much charity for him, knowing what the environments were in his boyhood. Mr. Milton Rathburn assisted in getting a position on Manhattan Elevated Railway. At first they are not employed full time, therefore he cannot get enough to support his family. For the last year have collected from Spiritualists, mediums, etc., enough to pay his rent, Now Spiritulists here say he, too, belongs to Spiritualists and Liberals everywhere; make an appeal through the Spiritual press, as you did for his aunt, Margaret. Fox Kane. Shall he be helped until he can be employed full

One more question, regarding the disposition of the physical remains of Margaret Fox Kane and Catharine Fox Jencken. At present they are deposited in Lot No. 355, Section 3, Contemplation Path, Oypress Hill Cemetery, in a plot belonging to the late Joseph La Fumee. No tombstone or indication of any kind to show who they are.

Mrs. Jencken died July 2, 1892. At the funeral on the 4th, Mrs. Kane said to me: "I shall follow her in less than placed in the receiving vault of Greenwood Cemetery. March 8, 1893, Mrs. fall short of demonstration. The vol- mortality-Probabilities Which Fall Kane died and her remains were placed by the side of her sister, thinking Spiritualists would take some action in rethere is every prospect that their term | look out, that the Butte public would | gard to their final disposal. The charges of this company are \$6 every three months each. Spiritualists do not think it wise to expend an extravagant amount over the remains of the socalled dead, when there are many living mediums needing assistance. Prof. Wilson Macdonald, Mrs. M. A.

Gridley, Joseph La Fumee and others organized the Fox Memorial Association, April 23, 1893, for the purpose of erecting an appropriate building or temple of indestructible material in which there shall be a crypt wherein might be placed the bodies of the Fox Sisters. It soon became evident that the period had not arrived to realize such elaborate ideas. To keep the remains in the receiving vault at Greenwood would cost \$48 per annum, which must be paid or have them placed in the pauper section. To stop such expense, Mr. La Fumee offered the association the privilege of placing them in his plot at Cypress Hill. That generous offer was accepted and a sufficient amount raised to accomplish it. (Mr. LaFumee's remains were placed in his plot this last

Shall a plain marble slab, with an appropriate inscription, be erected? is the

In the appeal I made in 1891, many places where they were unable to send much, the donors would hand in to one party who would mail the amount with the names of each, one case where ten one party enclosed the dollar bill. Two gentlemen, not Spiritualists, sent

me \$10 each, from the fact that Mrs. Kane was the widow of Dr. Elisha Kent Kane, whom they greatly ad-TITUS MERRITT. Mills Hotel, Bleecker St., New York

# RAINBOWS.

We sit and dream. Our airy fancies wing an endless flight To that dim future time when wrong's made right. When life's all gilded with the glorious

We see glad visions that thrill us and So close we almost touch them, but

Fades-and we sit and dream.

We sit and dream, And paint hope's pictures on the melt-We see the distant city where we share The joys we've been denied, and smil-

The fleeting promises we seek, alluring,

Almost to touch them, but the hopes that gleam Fade-and we sit and dream. We sit and dream,

We build fools' castles from the twigs of hope, Then through the darknesses and mists We grope. And on and on and finding not

lot Of man is but to struggle on, to seem Almost to grasp the prize, its luring

The palaces we've dreamed. The little

We sit and dream. We know we dream, and know we dream in vain. And yet we strive and struggle on, through pain,

mist and rain. light He is scented with tobacco and his That bids him hope of heaven in the night.

> seem gleam Fades—and we sit and dream.

-Bismarck Tribune.

"Mansill's Almanac of Planetary Meteorology," almanac makers' and weather forcasters' guide and new sys. tem of science for 1900 is now for sale the effect produced upon our earth. "Buddhism and Its Christian Critics."

of Buddhism; compact yet comprehen. sive. Paper, 50 cents. Cloth, \$1.25. For sale at this office.

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After a review of the beliefs held in holds, as a provisional hypothesis, that the past concerning life beyond death, continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The tic reaction from the extreme "other- chief contents of the volume are as fol-

periences in this line. Dr. Savage periences and Opinions.

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incidental and mostly personal mes- by both laid away for the rook.

trations-44 of them portraits. These timing by the watch. the cabinet and the finished picture with excellent taste. There are no dog-

away by the seceretary. Thomas Paine and Prof. Faraday, are or in writing.

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

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

an editor of a leading daily, and a pro- "The work is not written by the mefound thinker along scientific lines. dium nor by any one connected with the society or circle. All was delivered by "The principal contributors to the personalities distinct from either, writbook are four in number: Dr. W. H. ten down by the secretary as spoken, or Reed, who is called the chemical con- if in writing, filed away. At the next trol of the medium; William Denton, meeting the minutes in full were read, Thomas Paine and Michael Faraday. corrected, or criticised by those present There are numerous others giving a few and by the authors, and when approved

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in kind, in thought and style with those "In reading the book, and I have read to which their active lives in this world it all, this modest, self-retiring, literal were devoted-in literary character as rendering of these extraordinary hapdifferent here as in their works extant penings by the secretary has been a source of constant admiration. It add "The Spiritualist press and its con- character to the book and inspires contributors are just now discussing a stant confidence in the integrity that number of questions as to the nature of from the first page to the last enhances spirit, of spirit return; the want of the respect and interest of the reader." agreement between those returning as This remarkable book, "Rending the to conditions in their present world; the Vail," is for sale at the office of The limitations-that the organism of the Progressive Thinker. Price, \$2. It is

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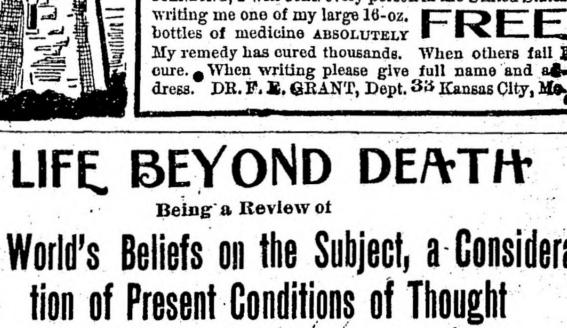
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# **SPIRITUALISM**

### The Religion of Humanity.

The controversy which has been going on as to whether Spiritualism is a religion would have been avoided if the disputants had looked at the matter in its widest aspects instead of its narrowest point of view. Webster's Dictionary certainly agrees with the definition of religion favored by the theolounder sectarian teaching, and regards religion as a sense of duty or obligation with respect to Delty regarded as a nower which can enforce the obligation; a rebinding to God.

bound to, and it is not wholly a new or modern idea which changes the meaning of the word; and in the progress of thought which has tended to eliminate changed from a person to a principle, there has still-remained a sense of obligation to a Superior power; and this exists in varying degrees till we reach the sublime thought that the Deity is within us ,and that we are each a part of the Infinite Intelligence, Power and Goodness which pervades the Universe. Our religion becomes then, not a worship, or a framing of conduct with refof good, as Thomas Paine so well put it; and we accept more fully the definition of the Apostle James and the Teacher of Nazareth-"Pure religion is to visit the fatherless and widows and world:" it is to supply the wants of the poor and needy, to visit the sick and unfortunate, and minister to all with a helpful influence that shall uplift hu- plane-ef-existence in 1891. manity and realize the true idea of human brotherhood, when all shall have an opportunity to provide a living and enjoy the fruits of the earth.

Religion is coming to mean something that does not need a supernatural sanction for human conduct. When the law of liberty and love is written in the hearts of men they will delight to obey that law, because it is a part of their own being; it is eternal life, which is to know the true God within us and recognize the superior sense of intuition and bring the reasoning faculties into hartruly rational sanction for conduct. Instend of accepting a religion pretended to have been revealed, and therefore beyoud and inaccessible to reason, we are establishing what has been held to be a contradiction in terms, a Religious Philosophy; Knowledge is added to Faith, and Reason is in harmony with Religion.

We are getting beyond what has been expressed as "the universal instinct of mankind which has recognized that the essential element in a religion is that its doctrines should be inaccessible to reason;" and we are coming to accept religion in the sense in which Fichte expresses it, "as the realization of unithat universal reason involves "the conception that the highest good is the furtherance of the evolutionary pro-

cess the human race is undergoing." We are learning that religion does not necessarily consist in a belief in dogmas and the worship of a Deity, but rather in the service of Humanity. It is now recognized that our ideas of religion must place the happiness or interests of every individual as nearly as possible in harmony with the interests of all. The religion of the future will be that which realizes the highest happiness to result from acting in a man- one of the oldest settlers in the town. Hall, corner of 53rd and Ashland avener conducive to the good of all.

drawing near the end of its long exist- | courage of his convictions and was for ence will give place to the new age of fifty years publicly identified with Spirco-operation and brotherhood, in which | itualism. He passed quietly from earth an enlightened reason will reconcile all to the spiritual expression of life, in full interests. Altruism will be as spontaneous as selfishness has been. The ev- friends gone before. Funeral services olution of religious thought is working | were held at the home Wednesday, the a wonderful change in the characters | 14th, the writer officiating. of individuals.

The new religion teaches the individual to recognize authority and priesthood only in his own person. Man is ever in the presence of his God, without an intermediary, and many are yearning for this spiritual freedom of the religion of humanity, which includes all that pertains to the physical and material as well as the mental and spiritual interests of man here and hereafter. Alice Cary beautifully expresses the

true idea of religion in her charming little poem, "My Creed:" "I hold that Christian grace abounds Where charity is seen; that when

We climb to heaven, 'tis on the rounds Of love to men.

"I hold all else, named plety, A selfish scheme, a vain pretense: Where center is not, can there be

Circumference? "'Tis not the wide phylactery

Nor stubborn fasts, nor stated pray

That makes us saints; we judge the tree

By what it bears." Milan, Ohio. J. H. TAYLOR. "The Religion of the Future." By S.

Well. This is a work of far more than ordinary power and value, by a boid, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perucal. For sale at this office. Price, cloth, \$1; paper, 50 cents.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlight. ened concerning the ways and methods cents. For sale at this office.

### Body and Soul.

On the mountain tops, beneath 'the

snow drifts, where the hourse winds of winter never cease, can be found in early spring-time beautiful flowers that venture forth amid snow and ice, and you wonder at their boldness and hardihood. So it is with humanity. The resolute soul takes advanced positions upon the hilltops of progress, and cordially invites a following. It is not content to live in the sheltered valleys of indolence, but must climb the rugged steeps of exploration, to ascertain the grandeur and glory of God's universe. Creation implies a creator, and it is an open book for all to ponder well, and

is not warped out of all recognition by the creedal waves of man's designing. If we are to study the character of the architect, we must acquaint ourselves thoroughly with his productions. Nature has bountifully spread before us a panorama of exquisite beauty, which speaks volumes of praise for the great designer who has wrought out a veritable paradise here. If so much can be done for our comfort here in the primary department, in the a b cs of our lives, is it not a reasonable deduction to believe that the "rainbow of hope" will span the river of our infirmities, and obliterate all our deformities? Thus may we be enabled to cross this bridge of beauty into the eternal city where we will find those who have "come up through much tribulation."

Nothing in nature seems to be lost, then why should man be created to be lost? No doubt there are spheres in the future world that will suit every condition of humanity, just as there are here. Were you invited to occupy a position far in advance of your fitness, even in this world, you would be unhappy there, because you have not progressed to that degree of excellence. The sunshine of yesterday we may discard tomorrow, as we continue onward and up-

Life to some seems only a dream, while to struggling millions who labor for their daily bread it is a positive regians, which has been the common idea | ality. Why do not the millionaires feed the emaclated bodies of those who are on the verge of starvation, rather than expend so much money on public libraries? It would prove a most delightful occupation for the man of great means Rut there are other things to be re- to run bread wagons for suffering humanity, and would add many gems to his crown of rejoicing. The great Christ principle which shines upon us to-day from ages past and almost forthe personality of God, there has been a gotten comes to us with a momentum great modification of the idea of relig- made greater by age, commanding us ion. Although the Deity is by many to rescue those who are perishing from actual starvation. Will Feed the body first, the soul afterwards.

# PASSED TO SPIRIT LIFE,

only will be inserted free.]

I have just returned from Hart erence to an objective God, but a doing | Mich., where I was called to officiate at the passing away of an old resident of Tigris township, "Uncle" Ezra Thomas. 84 years old. He had been a Spirituallst in that county over forty years, and was an honest, upright man and was to keep ourselves unspotted from the beloved by everyone who knew him. A large number of Methodist and Baffilst Mother Thomas passed to a higher DR. W. O. KNOWLES.

> Passed to a higher life on Feb. 7. from the home of her daughter. Mrs. Martin Kaiser, of Buffalo, N. Y., Mrs. David Lawson.

The subject of this notice was a thorough Spiritualist and regular attendant at the First Spiritualist Church. Services were held at the Spiritual Temple, Sunday afternoon. Mr. Hull conducted the services. By request Mr. Hull and the writer sang two selections. A large congregation was in attendance. The mpny therewith, that we may have a remains were interred at Forest Lawn. MATTIE E. HULL.

Passed to spirit life, Emerick Allen, 4 years and 9 months old, only son of Mr. and Mrs. Dr. M. D. Allen, of Fenton, enue. Whiteside county, Iil., from accidental poisoning. Services were held in the United Brethren church, in which 4308 Cottage Grove avenue, each Sunstanding-room was in demand. The day, 3 p. m., conference and tests; services were conducted by Mrs. Geor- | 8 p. m., lecture by Dr. A. Houghton; gia Gladys Cooley, and were very impressive and beautiful.

DR. J. A. BAILEY. Clinton, Iowa,

Mrs. L. A. Dickinson, wife of Dr. O. E. Dickinson, of Dallas, Tex., passed to versal reason," with the understanding spirit life, January 25, 1900. She had p. m., at their hall 326 Wells street. long been a Spiritualist. O. E. DICKINSON, SR.

> My husband, Mr. C. W. Shaw, of ual philosophy for about ten years, and | Cooley, pastor. Open doors. died happy in this belief. MRS. E. E. SHAW.

Passed to spirit life, from Chebanse, Ills., Sunday morning. February 11, Isaac Smith, aged 85 years. He was ship, was a fine healing medium, and a nice, every Sunday afternoon at 3 The age of competition which is man who at all times possessed the o'clock. confidence of a glad reunion with

WILL C. HODGE.

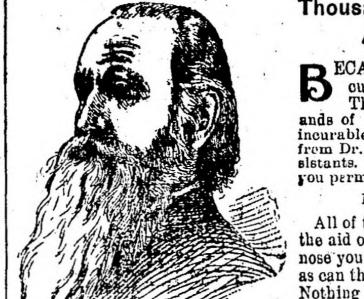
"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to messages. Tests in telepathy or thought all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief his- 7:30 p. m. tory of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this

"Right Living." By Susan H. Wixon. The author shows a wise practicality in | You are cordially invited to attend the her method of teaching the principle of | same. ethics. She illustrates her subject with many brief narratives and anecdotes. which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into of Rome and its priesthood. Price 15 | new fields. Cloth, \$2. For sale at this lives. Price, by mail, \$1. For sale at

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the aid of his Psychic gifts. He can diagnose your diseased condition as accurately as can the X-ray iccate a fractured bone. Nothing is of more importance than a correct diagnosis. This is true because it is the causes, the fundamental diseased organs and tissues that must have attention. If a person has a pain in the side due to an affection of the liver the physician who treats the patient for an involvement of the lung

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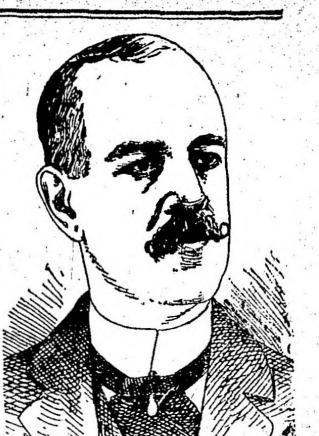
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