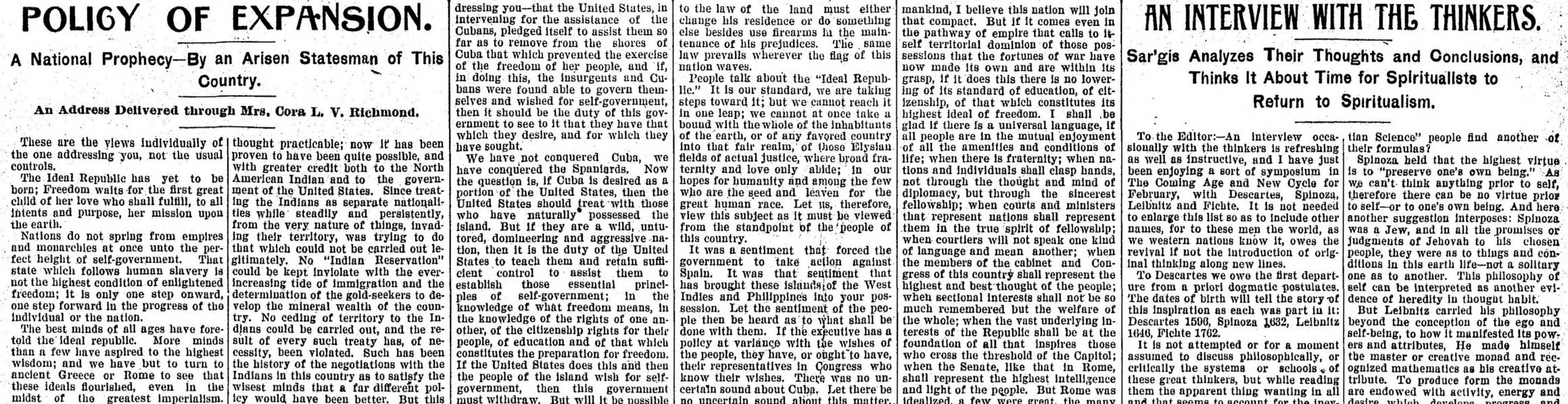


SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent & Her Problems.—SPIRITUALISM

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dressing you-that the United States, in to the law of the land must either mankind, I believe this nation will join intervening for the assistance of the change his residence or do something clubans, pledged itself to assist them so for the shores of Cuba that which prevented the exercise club wherever the flag of this club assist the shores of the prevented the exercise club wherever the flag of this club assist the fortunes of war have club assist the shores of club at the prevented the exercise club assist the shores of club at the tenance of his prejudices. The same law prevails wherever the flag of this club assist the fortunes of war have club assist the prevented the exercise club assist the shores of club at the tenance of his prejudices. The same law prevails wherever the flag of this club assist the fortunes of war have club assist the fortunes selves and wished for self-government, steps toward it; but we cannot reach it then it should be the duty of this gov- in one leap; we cannot at once take a ernment to see to it that they have that | bound with the whole of the inhabitants which they desire, and for which they We have not conquered Cuba, we have conquered the Spaniards. Now the question is, if Cuba is desired as a portion of the United States, then the United States should treat with those who have naturally possessed the

island. But if they are a wild, untu-tored, domineering and aggressive nation, then it is the duty of the United States to teach them and retain sufficient control to assist them to those essential princinles of self-government; in knowledge of what freedom means, in

of the freedom of her people, and if, in doing this, the insurgents and Cu-bans were found able to govern themizenship, of that which constitutes its highest ideal of freedom. I shall be glad if there is a universal language, if of the earth, or of any favored country all people are in the mutual enjoyment into that fair realm, of those Elysian of all the amenities and conditions of of all the amenities and conditions of life; when there is fraternity; when na-tions and individuals shall clasp hands, fields of actual justice, where broad fra-ternity and love only abide; in our hopes for humanity and among the few who are the seed and leaven for the not through the thought and mind of diplomacy, but through the sincerest great human race. Let us, therefore, view this subject as it must be viewed fellowship; when courts and ministers that represent nations shall represent from the standpoint of the people of them in the true spirit of fellowship; when courtiers will not speak one kind this country. of language and mean another; when It was a sentiment that forced the government to take action against the members of the cabinet and Con-Spain. It was that sentiment that gress of this country shall represent the

highest and best thought of the people; has brought these islands of the West when sectional interests shall not be so Indies and Philippines into your possession. Let the sentiment of the peomuch remembered but the welfare of

AN INTERVIEW WITH THE THINKERS. Thinks It About Time for Spiritualists to Refurn to Spiritualism.

To the Editor:-An interview occa-, tian Science" people find another of sionally with the thinkers is refreshing their formulas? as well as instructive, and I have just Spinoza held that the highest virtue been enjoying a sort of symposium in is to "preserve one's own being." As The Coming Age and New Cycle for we can't think anything prior to self, February, with Descartes, Spinoza, therefore there can be no virtue prior Leibnitz and Fichte. It is not needed to self-or to one's own being. And here to enlarge this list so as to include other | another suggestion interposes: Spinoza names, for to these men the world, as was a Jew, and in all the promises or we western nations know it, owes the judgments of Jehovah to his chosen revival if not the introduction of orig- people, they were as to things and conditions in this earth life-not a solitary inal thinking along new lines. To Descartes we owe the first depart- one as to another. This philosophy of ure from a priori dogmatic postulates. self can be interpreted as another evi-The dates of birth will tell the story of dence of heredity in thought habit. this inspiration as each was part in it: But Leibnitz carried his philosophy Descartes 1596, Spinoza 1632, Leibnitz beyond the conception of the ego and

the greatest imperialism. icy would have been better. But this must withdraw. But will it be possible no uncertain sound about this matter. idealized, a few were great, the many Democracy itself had its birth in im- was not so much the innate injustice to arrive at this decision? There is no Who is to be injured? What is to be the were greedy, the classes and factions perial Rome. The Greeks grew to and cruelty of the dominant Anglo- knowing what further complications rightful course? If war is justifiable that divided the people were then, as have to-day-the knowledge of survival what Brother Lockwood would call mosuch an ideal height as to think at last | Saxon race as it was the march of might grow out of the peculiar nature under any circumstances, and the re- now, the result of self-interest, and the beyond death of the thinking individ- lecular action and re-action-polaritythat human selfishness might be swent events.

out of existence with the love of gold, All these things did not occur to either after all, are advanced or retro- affairs, who is to decide it if you do viously governed small kingdoms, even by the pursuit of art, science and the those who undertook the founding of graded Spaniards, possessing many of virtues of philosophy. this government; the overwhelming the attributes of those who ruled over

Not yet has the entire race or any tide of increasing immigration, the percentage of it reached the height of rapid expansion and needs of new terri- tilian pride or spirit as that which is west, mindful that her geographical The ideal humanity reaches to heights thought except this ego, that did the o'sophy to the theory of evolution, that fulfillment. Yet there are minds tory, all this came with the great rush born of elements that are more un- limitations made it necessary for her to that, of course, cannot be attained to- thinking. Hence his summary: "I though on a different plane-from an that stand upon the apex of the 19th of the century. Ere half a century had | tamed, but still not cultivated to free- | conquer empire in other parts of the | day, though the aspirations of this peo- | think, hence I am." His successors internal, inherent or within power incentury, looking forward to the future closed, already the great tide had dom. Therefore, at the very outset, world, praises the present condition of ple are growing. But let us remember have, as a rule, dealt with this ego and stead as from the external influences years, saying, "We will soon reach this swept away beyond the boundaries of while this day shouts and hosannas are affairs, because analogous to hers. But that we must bring all the peoples of its powers as a premise that was not to of environment, as in the scientific high state of civilization." They are the Mississippi.

more prevalent than they were in the With every added step you are while this day the American flag is be- United States had more than a little dom, of what it means; that it means the ego, the others discussed it as the days of Solon and Lycurgus. There aware what transpired when other na- ing raised in place of the standard of group of islands of the sea; territorially not my rights, but yours, not that I postulate of all else. are more Romans than there were in tion's interests were questioned, pri- Spain, I would warn this government, the United States was vast and natu- have such privileges alone, but that I the days of Democritus. Every step marily England and by sympathy that in thus raising the United States | ral expansion would necessarily come | have those privileges that shall not en- | things and thoughts, we have never dis- | will be seen, however, that the old God forward brings a new harvest of these France also through territorial intergreat minds unto the children of earth, est, and also Spain. What Spain had and the nations as they advance yield been doing for three hundred years the | Spain, but the flag of protection for the | Great Britain did in self-protection. | means individual liberty. So it does, | thinking from fact premises. The ego | sonality behind the phenomenal uniunto the heavens above and the earth | United States was doing without, albeneath far more of the flower of hu- most, making the effort.

man freedom than ever before. But that which seems to stand in the southwestern frontier. You are aware ment and citizenship; a flag that promway of the progress of nations, is that what occurred in the settling of the people expect the whole nation to be Louisiana question; in the annexation and the hunger-seeking of the mongreater than the people of the nation, of Texas; and finally the sending back | archs and cormorants of the world. the government to be more exalted than to Europe of the last monarch who atthe individual members of the govern- tempted to reign on the American conment, provided the government is by timent-Maximilian. Now Mexico has to this continent, so much more can it step praised by the monarchies of the come like one of those dukes or tythe people. In a monarchy the people succeeded in establishing one of the be said about the Philippine Islands, earth. may not rise to the stature, morally, in- finest republics that the earth has ever | with a population more difficult to untellectually, or even spiritually, of the possessed.

ruling monarch, who may enact such | As for extending territorily to the west laws as he elects, which may be car- and northwest it was as legitimate as ried into execution, and the people not tracing the waters of the Mississippi to be up to that standard, but still for their sources; as for extending to the heriting alike from Spaniards and na- Russia for a conference for the disarm- tions of liberty, by guarding the intellithe time being may be exalted by his southwest, it was necessary for the virtues. Not so with a people who are preservation of our frontier and for the which a century of time has molded strange from the most imperial empire what freedom means, by instructing ev- direction. It is the fashion with the will not be put aside: Was Leibnitz the self-governed; not only must the aver- protection of our western agriculture, age state of the people of that govern- and in following up the nature of the ment be the standard, but very free emigration to that section of the quently it falls below the average country it is not altogether out of the state, owing to the neglect and lack of question that Mexico will also be fervor of a few of the most exalted. If added. The lines of geographical brought the Philippine Islands into pos- that the Orient gives. Does it mean there is a lower standard in this coun- boundaries seem sometimes to be inditry than the ideals of its founders, it is cated by nature when they exist on a 1. What to do with the treasure thus like a move upon the chess-board, shall because of this: that those ideals have large scale, and when the foundations not pervaded the minds of the people, of the government are inclusive of huand those who believe in them have not manity it points to the manifest purtaken an active part in the government. pose of the evolution of nations.

A government is a sacred trust; it is We do not say that every step taken something that is given to human be- by this government has been wise; we ings for their guidance and direction, do not say that every step taken in this until they reach a state of perfection, vast augmentation of territory has been and those who neglect the fulfillment just, but we do say that, taking it for of their heaven-appointed tasks have all in all, with the preceding history of no right to complain if the ship of state the world, with the aspirations of those drifts away from its fastnesses or an- who founded the government, with the the exaltation of the race that is there. balloons bring about rapid changes; perchorage, or if it floats upon shoals and complex, composite race that has quicksands and dangerous places until sprung up in this country, it has been the inevitable result. Whatever injus- founded are true, and if it was right to century to great conclusions. When in-time it goes to wreck.

This nation up to the present time, having passed more than a century, has encountered not only all these dangers mesis somewhere. Just as the injustice boundary of Canada on the north and most mighty armament can be sunk by downtrodden of every nation turned, and difficulties, but many more. The of slavery recoiled with tenfold force the Gulf of Mexico on the south, then, a little serpent of fire underneath the the guide of light and freedom, where simple or profound just in ratio with imaginary facts and conclusions of Dar. germ of dissolution was in the introduc- upon the people of this land, and what- under the exigencies of war, would it be- water; a whole army can be destroyed those who have famished in prison cells their intellectual powers and knowledge win.

not? them; possibly not so much of the Casflag it is a sacred duty, a sacred trust.

people of the island; a flag that points There was a perpetual menace on the flag that means education, enlightenises exemption from the avarice, greed If this can be said about Cuba, if it can be said about those islands nearest

derstand, a population less in sympathy and touch with the United States, a "fortunes of war." One of those sud- steps of England and other European ers. den strokes, never thought of before, nations for a portion of that commerce

session of the United States. brought into one's hand? What to do. be a check upon the other powers? No

and the United. States prepares the their willingness to abide by it. Gat-If this government is worth having, haps this is the reason nations are rushif the principles upon which it was ing forward at this close of the 19th

its

and position of these Cubans, who, sult of war brings about this state of petty princes and dukes, those who pre-

conquests and her conquests in the forget their selfishness and greed. being sung in the streets of Havana, America was not Great Britain; the earth to a knowledge of the word free- be questioned. Descartes discovered school. whether right or wrong comes except | your rights as a citizen of the country | invention. But this is digression. benefit to herself, it is rather doubtful to which we owe allegiance, I am no praise, and that one should look to one's | longer free, I am an outlaw, I have vioposition before going forward in a lated the standard of freedom, I be-

rants, one of those marauders of the Yet in this wonderful year, next to Middle Ages who went out for pluntives different traits and characteristics ament of the nations, which sounds gence of our people, by teaching them Let us teach the inhabitants of those

islands of the sea that we are not there peace, or does it mean something that, as murderers and conquerors, full of rapine, disorder and ruin, but to build up with the flag thus raised upon an alien, matter what it means, it is a voice that industry of the people; to give them the foreign shore? What to do with this finds echo in many hearts and minds | right to live in their native land, to culpeople, who have little idea of self-gov- that have been accustomed to live in an tivate their native soil, until the bloomernment, who do not understand the ideal life, and it will find echo in many ing of those fair islands shall say to us, meaning, perhaps, of the word freedom. statesmen's minds and hearts, but it | See what you have made of us; not the schools; already free education after until Russia, England, Germany, to-day, not the Hawaii even of to-day, strations. There is no flaw in the reathe manner of our Republic is offered France and Austria shall prove but that which grows as roses grow in the nurserles under the careful hands way, not only for a new race, but for | ling guns, and dynamite hurled from | of the cultivators, as the valleys, crowned with fruitage, grow beneath the hand of industry over this fair land. Oh, my people! could this land become, as indeed it has in my hopes, the tice has marked this course of natural extend the frontier from the thirteen one ship of air can destroy every city a illuminator of all the world, the one expansion must, of course, find its Ne- first colonies to the Pacific coast, to the nation possesses; one ship with the star unto which the oppressed and

tion of slavery. Still after the fiercest ever injustice shall mark any subse- right to leave the Philippine Islands a with one piece of ordinance, it is time because of their wish for freedom have as to the nature of things. So the man looked across the sea and beheld the

and that seems to account for the inev- desire, which develops progress and itable lack in each is exactly what we growth or unfoldment. Here we have uality that we knew in the body. only the molecules of Leibnitz are intel-Descartes was the discoverer, so to ligent, per se, so that they arrange though temporarily swallowed up in the speak, of the individual as an independ- themselves by inherent qualities into Great Britain, mindful of her eastern | larger government, nevertheless did not | ent entity-the ego, as he styled it. Ev- fixed and predictive form. erything in nature could be reduced to a | And here we come again in this phil-

But this comment must be restricted for volumes have been written on what And just here, Mr. Editor: In all these is here sought to be summarized. It by immigration, and the government croach upon yours. The first thought | covered that this ego has a "soul"-nor | concept is the central point of thought It is not simply the flag of victory over did not have to go to seek empire as entering the mind is, that freedom is a soul discoverable in any system of -and the creative function but the per-All this is borne in mind, and it is to be the liberty to use heart, and hand, and is the all, the only thing thinkable-an verse-else why this ever attempt to to a greater and higher civilization; a borne in mind that when praise comes brain and voice, and energies in the entity-an entity is not a duality, nor evolve a "plan" underlying nature? A from the monarchy whose policy has maintenance of life so long as one does | can it "have" an attached thing equal plan presupposes a planner, and after been a policy of extending her territory not, encroach upon the same privileges to itself. A "soul" in the sense the all the wonderful display of thought, of without, perhaps, any great regard as to of another. But when I encroach upon | term is popularly used is a theological the power of thinking, the logical unity, of all parts of the theory and its com-Leibnitz was four years old when pact symmetry as a whole, we have in Descartes died, and as a student had the last analysis simply a universe as the full benefit of his works which at Leibnitz would have made it. His Suthat time held first place in the minds preme Monad is but the perfect God of of thinkers. Of all the illustrious minds | theology. Leibnitz anticipated the presof his time or perhaps since, Leibnitz | ent school of reincarnation, because he the last year of the century, there der, forsaking their castles that they was the most subtle intellect, and as a held that the central monad, or soul, comes up a voice that even empires are might invade the boundaries of their close metaphysical thinker was nearer has always existed, and after dissolupopulation, perhaps, that scarcely being shaken by the very element of a neighbor's possessions and make them the Oriental type than any other. He tion will pass into other forms, etc.-the knows the meaning of government; in- higher power: A voice from the Czar of their own. Let us guard our founda- was what many were not, an accom- exact teaching of modern theosophy. plished mathematician, and his mental After one looks over the whole field processes were largely colored in this of thinkers the question comes up and into existence, producing a race you of the world that is pressing forward ery schoolboy that he has the right to general to extol mathematics as the one original thinker he has been regarded little understand. So the responsibility with all its might toward the Orient, citizenship, to his liberty so long as he infallible thing in the intellectual realm as being, the first in mental power and increases with what are called the crowding and crowding upon the foot- does not intrude upon the rights of oth- and in philosophy, and we often hear intellectual grasp, or was he in part a the assertion, "there is nothing true but disciple? It is a fact beyond challenge mathematics." It is very true that that his whole marvelous system rests mathematics is exact and infallible to a on his theory of monads-or. in plain given premise, but without a postulate terms atoms endowed with intelligence. -an X-it is without potency. Given a Without this postulate the wonderful schools, to build up the enterprise and hypothesis and mathematics tells the philosophic structure could not have sequence and the ultimate with the ab- been built up. And it is equally true solute certainty of planetary motion. that Giordano Bruno introduced the but it will do this for an untrue suppo- word into philosophy nearly a century, sition as well. This mathematical turn | before Leibnitz, to denote the minimum of mind made the philosophical theories | parts of substances supposed by him to But already they are to have public will not be fulfilled in actual compact Cuba of to-day, not the Philippines of of Leibnitz seem like axiomatic demon- be at once psychical and material. According to Bruno, "the soul is a soning and the conclusions address monad. God is the monad of monads." themselves to the mind as absolute in The remarkable genius of Leibnitz. di-

rected by his mathematical mind, elab-One thing that distinguishes his sys- orated this concept into an extended tem is the attempt to account for and coherent system, but it was the worlds, for the universe, for life, for na. | work of a student as well as a master. ture-or to tell how it all came and Just as in our own time the vast evolucomes to be. Or in other words, how tionary structure elaborated by Herhe would have made what we see. And | bert Spencer has come to be to the ordiso it might be said of all-and they are nary student the substitute for the less

But the one want in the systems who wrote the first chapter of Genesis these great thinkers is that of knowing tells us that "God made the heavens as a fact of the continuity of life-or and the earth" in six days' work and the survival of the ego, to me, after rested a day after the job was com- physical death. What a contrast bepleted. A very plausible story to the tween the "survival of the spirit of uninstructed minds of an ignorant peo. | man," and the "survival of the fittest." ple. But Leibnitz sees in impalpable The thinking of all the other schools in space out of which, by an unchangeable one form or another, from the coarser law, form is manifested, that tangible | concept of "dust of the earth" to the rematter is not a primary condition but a fined ideal of "sensitive intelligence" of result. And so he anticipates modern the ever-existing monads, the predicate "Christian Science" in the declaration is ever the same-"in the beginning." that there is no matter-in the popular | Somebody or something "created" the sense. And still he accepts the atomic universe-after a "plan." They all ask theory, but seeing that intelligence is us to look back to that beginning, to concomitant with form, he endows the reason back, and from that premise atom with being. Those atoms thus en- forecast, or in more modern terms disdowed he calls "monads"-a term used | count the future. That is all that any by Bruno to express the same idea. So of the schools vouchsafe to us as the after all Leibnitz is not the original lesson for progress or a step forward in But, when John Smith, who in the form we put in the ground, comes back and identifies himself as the same "moits existence consisting in its activities, | nad," he was, and tells us he is still in which are ideas." The universe of a natural world, with opportunities to Leibnitz is made up of such existences. grow in knowledge and to progress in These monads obey an internal law and all respects as he did when we knew are individualized, but there is also a him in this life, we can remit the why law of harmony that promotes associa- and how of "the beginning" to that fution. Monads are infinite in number ture advance in knowing, which Mr. and degree of endowment-the one per- Smith tells us he is enjoying as he fect and supreme monad being God. neved did before. And being wide This is as concise as your space will al- awake 19th or 20th century folks. as we choose to be, we can decide at once, that if the facts, as to atoms, monads, that one of the peculiar things in all souls, and the beginning, is still an this vast structure of a master intellect. open question with neighbor Smith, in his newer, better and higher conditions directed by the infample guidance of as to knowledge, we needn't bother our mathematics is, that the crude story of heads to find out here. But-taking the advice of Descartes, Spinoza and more modern thinkers-look out for the betterment of the self, the ego, and its unfoldment-for we are told by modern seers as well as by our returning fellow-citizens that this is the best preparation for that to which they have been introduced before us-which we call the advice and wisdom of experience. Here would have ended this talk had not The Progressive Thinker interposed with a most apropos remark from Hudson Tuttle. It is his reply to B. F. Unwould like to say that this clergyman thinking implied an opposite which Prof. Underwood is one of a class of derwood in the February 17 number. I look forward to the time when there in my opinion has dismally failed in his must be God, replied, that because we learned liberals, so-called, with whom patience is fretted. For years he has

war of bloodshed the nation was pre-Other dangers there were gitimate retribution. served. lurking in the midst of this government of individual freedom: The privileges and rights of individuals have been exercised to so great an extent that they have become perilous and dangerous. As there is no limit to individual enterprise, the enterprise itself often threatens to devour and engulf the parent that gave it birth.

So far as the expansion of the territory of the United States is concerned. there certainly is no new policy. When the thirteen colonies (or states) became the Republic of these United States geographically and by the very nature there was no dream of anything be- of things, to this country; and as much yond, possibly, the immediate outlying a portion of the continent to be ceded, territory. New York was a wilderness, purchased or annexed as any other terall the Middle States were an unknown ritory. territory nearly, and the whole of the mighty country of the Mississippi Valley and beyond was undreamed of as a por-

tion of this Republic. The Republic grew from the necessity of freedom in inhabitants had any rights that were the hearts and lives of the people. It not respected, it was an injustice, but was not of Puritan birth, it was not so far as the purchase of Alaska is conborn simply of the soll of New England, but it was the growth of that composite population that found in this new land a fitting expression for a new idea. That idea had its commence- before the Spanish were defied, before ment, and from the time of its com- the present complications arose. What mencement there has been a' steady the United States might have done thirstream of immigration to this country. ty-five or forty years ago was to have

There were two lines of policy left treated with native inhabitants for anopen for the colony: either to expand nexation, and possibly have treated and include all the outlying territory with Spain for such consideration as as far as the population would permit, would induce her to withdraw. Under or to leave all that territory open to these circumstances war would have foreign invasion, which would be a per- been averted. But things are not done petual menace. I may admit, that the in that way. It must have been for the Red man was not fully considered. It purpose not only of teaching Spain a is possible that there might have been lesson, but even of teaching the Cubans a better and more humane policy a lesson, that conflict of this last year | man. The government had fostered and adopted with reference to the Red man. has taken place. But you will remember that the un-' Now the question is, how does Cuba tutored and untamed North American feel about the attitude which this coun-Indian refused to be incorporated as a try took in that conflict? By the moral part of the government, and such was force of that opinion that seems to perthe desire to be lenlent and indulgent | vade the Cubans they thought it was to on the part of the founders of the gov- aid them, in what? In an independernment that they did not wish to ence that they thought they could atforce their allegiance. This was a mis- tain; but, believe me, they never could Echoes of it still prevail, and at every nity, you cannot blame the Republic for take. The mild policy of William have attained it without the interven-Penn and Roger Williams could have tion of this country; in a freedom, for been carried forward by the govern- which are they prepared 2 and if not ment until the untamed savage was prepared, to what would the United

gradually made a portion of the citizen- | States aid them? ship of this country. It was not then

quent action will find, of course, its le-Germany, from jealousy, threatens to

but increased with the great necessi-

ties and emergencies of the hour.' The

ritory of the United States, belonging

But people talk about the expansion | give the United States trouble. Then of territory at the present time as must the United States, having taken though it has never been heard of in | the islands as a result of a war measreference to this nation, as though there | ure, relinquish them, a prey to monnever has been but one boundary line. | archial governments, or continue when in reality there has never been a protection until the people shall have a of peace. boundary line, the limit has not been voice and shall understand whether fixed. Expansion must be not only inthey wish to become citizens of these creased with the geographical limits,

United States. they are not immediately made states one addressing you always believed the | and their people given full citizenship. West Indies to be a mere outlying ter- In the "Wild West" for a long time there was, at best, but military outposts | civilization; and a nation even like this, which constituted the government of all that section of the country for many years. It is not half a century since these military posts were withdrawn as.

nominally, a protection against the Indians. Since the close of the war of the Very few objected, I believe, to the course of the government in the pur-Rebellion, with the great generals of chasing of Alaska. There were native the army in opposition to the greatest inhabitants there, and if those native general of them all. General Grant [General Grant alone desired to reduce the standing army and pursue a "peace policy" with the Indians] there has cerned it was a rightful deed on the been a desire to maintain a large standpart of the government. The same ing army on the frontier to protect the would be true had the majority of the white people from the remaining tribes inhabitants of Cuba wished annexation have a military protection. It is a very bad policy for a republic to have a large standing army with nothing to do. But. with new territory and new outposts a

> large army is necessary. Then when the people are ready, civil law speedily herit the earth. 'takes the place of military law. We had little difficulty at the close of the war of the Rebellion in knowing exactly what to do. The Southern states were a conquered territory, yet they belonged to the United States. There was a new policy in reference to the black engendered slavery, then suddenly, as

solution: The black man on the soil where he was enslaved has been made It is our contention-or the one ad- by his prejudice or his education, yield | you around the world for the benefit of

prey for any European power? Already | for the war-making power to flight. The day of peace is nearer than you imagine because of these wonderer destruction and the nearer approach

We are told by many that the annexation of Hawaii was unjust. But when the Hawaiian queen declared that the Territories are received provisionally: first thing she would do would be to hang or behead those who doubted her | higher standard of the higher love of authority, it seems very much as though they were in need of a step in that needs to take added steps itself, will, neverthless, from its higher standard aid the civilization of any empire. China is an ancient nation, it has been walled in for centuries from the rest of on Spiritualism, among which are some mankind, but now that there is one innovation there is liable to be a thousand. It seems as though the very spirit of all the past ages of retrogression has become incarnated in the person of the Dowager Empress of China to shut out the civilization of the en- into mental midnight judges, senators, lightened world. But no such isolation | governors, ministers of the gospel, and should be tolerated. China must bend. | one time came near capturing a presi-Everything beneath the sun is to be of Indians. It is not a good policy to opened to the eyes of the world, and no down some of the brightest intellects. nation can set itself apart from all If God is ever slapped in the face, it is other nations, hoard its treasures of when a spiritual medium puts down learning, however great its history, her hand on the table, invoking spirits however profound the nation, for the departed to make a revelation. 'I bring

it to-day, though I perceive its imper- then it makes him a whole infidel." fections and its infirmities, and I believe it bears the highest standard of | foreign the real Spiritualism is to this any nation of the earth. I would be glad if its faults were wiped out, if its people would rise to the full spirit of from his pulpit such attacks on sub- if you will. Whether a man-in-formthe Republic. I would be glad if there a military necessity, as the result and | were no. mercenary, motives in the outgrowth of the war, the slaves were thought connected with its. enlargeset free. The whole South had been in ment: I would be glad if. its people slavery, suddenly the institution was would pursue their wochtions with an changed: the relation between slave and | eve to their neighbor's interests as well | as Rev. Minot J. Savage, for instance. master was changed. All this had to be as their own. If the nation's policy has This same clergyman recently made an met and molded into the republic. not made for the great spirit or fraterauire.

standard waving and beckoning to them, could it be this, then indeed, ful inventions that have been impelled | might the New Year ring out the glad, from the minds and thoughts of men | full. clear note of freedom; then would for the purpose of bringing about great- the twentieth century dawn and the nations of the earth would look and say: 'See what a mighty thing the nation of the United States has performed; she has cured the world of selfishness, she is free without arrogance, she is just without severity, she rises unto the humanity: let us follow."

Rev. T. DeWitt Talmage.

To the Editor:-I enclose a clipping from the World of March 3, regarding Rev. T. DeWitt Talmage's fierce attack of his horrible remarks: "I indict Spiritualism because it is a social and marital curse. Families have been broken up by it. It has pushed off hundreds of young women into a life of profligacy. It is a cause of insanity. It swept off dent of the United States. It has taken people of the earth must ultimately in- | against this delusion a more fearful in-

dictment. It ruins the soul immortal. I was proud of this nation when in | First it makes a man a quarter of an inyour midst as a mortal; I am proud of | fidel, then it makes him half an infidel.

These few selections only show how clergyman. I would like to know what | nitz-the Creator-or that this world, right a "man of the cloth" has to preach jects he knows nothing about, for his God, or an endowed-monad-God, the remarks alone show the ignorance in essence of the thought is in kind. Such this direction. He would be nowhere is the tenacity, the inertia of an idea in a debate with other clergymen who | once imbedded in the human mind. Hehave made Spiritualism a study, such

uncalled for attack on the memory of Thomas Paine. I presume we ought, and unfoldment of the ego-to know election it prevails. Yet there is but one | not doing what the people do not re- | not to notice these little things, but I | thyself. Descartes when told that this free, and he must have his rights as an will be fraternity; when if there is an. pitiful attempt to becloud the memory find God in our minds we find anything American citizen. Whosoever cannot, other nation that will clasp hands with or belittle the fame of Thomas Paine. else or makes God and mind one. J. OSBORNE LUNT. Query, again: Is this where our "Chris-

their logic.

user of the word. Perhaps the best knowing. definition of "monad" is that of the Century Dictionary: "An absolutely unextended substance existing in space,

low and in outline is correct. And here a reflection will intrude. directed by the infallible guidance of

the man of Genesis holds in its relentless grasp the primal concept of Leibthe universe was "made." Hand-made redity influences thinking as well as habit. But to our subject again:

The objective in all these systems of thought was the development, growth

(Continued on page 7.)

THE PROGRESSIVE! THINKER

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER FOURTEEN.

We often hear it said on earth, "If Spiritualism is true and spirits can return, why do not the great and wise, who have lived and died, return and give something worthy of hell? themselves? Why does not Shakspeare return and give us some of his lofty plays and sublime poetry? Why does standing here by my side at this moment, and he says:

"Now, I can't tell such inquirers why Shakspeare does himself; but I can tell them something about myself.

"If I, as a spirit, say as I was wont to do when in the body of flesh and blood, that I did not consider I had and a hell, and they are all personal, or within a person. proof of immortality-that I did not know anything for,

stark and bare, for my leaves have entirely dropped away robs his brother, whatever method he may employ, is a from me. My friend, Herr Franz, says, 'Robert, do not despair. You will have a new growth, presently. Your less. old leaves, or ideas, are now obsolete, dead, for they were not eternal verities or truths, simply perishable ornaments; but you will presently put forth a larger and stronger growth.'

"God grant it, is the prayer of your humble servant. "If I were to say to the person or persons above menimmortal, I am a spirit, I do not know all I thought I did | horns wherewith to gore men to death-let out their en--would they consider those great truths, or the state- trails, crush and mangle them, break their bones, leave ment of them, worthy of Robert G. Ingersoll? Certainly | their wives, widows and their children fatherless, crying not. Why, they would say, "That is not at all like the for bread. He is a vicious, cruel old Devil, older than great agnostic.' Nevertheless, it is like what I am now. Why don't 1 fight the Devil and error as I formerly did? Well, I have been stripped of so many errors myself that I feel a little shaky-can hardly tell yet what may be truth | raging, rampant Devil, seeking whom he may devour; he and what error."

"Then you admit that there is no God?" "No, I don't admit anything of the kind. No one can cast God out and be either good or happy."

"O, Robert, Robert! You don't mean to tell us there is By the Minister of the Temple a personal God?"

"Yes, I do; for God is within every person who ever lived or ever will live and a person is a personality, is he not?, Consequently, there is a personal God and each person possesses him, or her, or it, and God possesses the person and they are one and the same."

"O. Robert, and how about the Devil, the master of

"I tell you, my friends, there is a great big Devil with hoofs and horns and a forked tail and all that, and he is not Ingersoll return and give us something worthy of his | the master of hell as sure as you live, and he is a person, greatness?" Why, my friends, the doughty colonel is too, tempting every person who lives or ever will live, and his ways are dark, and he goeth about like a roaring lion seeking whom he may devour-he is personal for every not comply with their wishes. He may be able to say for person can make a devil of himself if he does not take heed to his steps and listen to the voice of good or God. "Now, I hope I have proved that there is a God, a Devil "I hear that some of the orthodox ministers say that] about a future life-that there was neither God, Devil, am in hell. Well, now, brothers, I don't deny it, and I nor hell, would the before-mentioned questioners think I hope my hell will burn so fiercely and quick that every had given something worthy of myself? If so, I should error will be burned up in the shortest possible time. consider that I had not. It is quite humiliating to a Don't want to stay in it, my brothers, and I am going to man to find, after nearly half a century of writing, lectur- | find the way to get out as sure as we live. Give us your ing and talking, that he has been entirely mistaken from hand, my brother, and if you are in a more heavenly the very outset-that all his high-flown words have fallen | place, be generous enough to help me up there by your about his soul like autumn leaves, leaving him like a tree side. Don't make a Devil of yourself and hold the pitchstripped and bare of its foliage. This is somewhat the fork with which to pitch me in again. Let God, or good way I feel at present however, consequently, I cannot talk brotherly love reign instead. But, to return to the Devil. to the world as once I did. My beautiful green leaves lie | We will commence at his feet. His hoofs are harder than about me withered and dead. They were very fair while adamant and he treads the poor helpless people into the they lasted-they gave a grateful shade and pleasing cool- mire and dirt with them while he filches and robs them to ness to those who rested beneath their shadow, and I fool- his heart's content. But I forgot to tell you, the Devil's ishly mistook the perishable leaves for the tree which | hoofs are made of gold. He calls them his capital-stock they so cunningly concealed, and many others considered in trade-and a thousand other names, simply to deceive that to rest in their shade was all there was worth living himself. . He, nor his colleagues, does not like to think that they are, after all, but the cloven hoofs belonging to

"I stand here now, strong and upright to be sure, but the Devil. Each and every man who tramples upon and personal Devil, and his golden hoofs are hard and relent-

"Now, the Devil has horns as well as hoofs and, of course, his horns are for the purpose of fighting, goring and killing; but, in order to deceive himself and others, he calls them gatling guns, smokeless powder, torpedoboats, bombarding shells, and other names too numerous to mention. The Devil's head is exceedingly large and tioned who questioned thus: I live, I am not dead, I am strong, else he would not be able to sport such wonderful

SPIRITUALITY.

of Progress.

Corresponding with every other function in nature, spirituality is made up of an infinite number of degrees, each degree being superior to its predecessor in perfection of manifestation and intensity of action.

Spirituality does not signify a long face, nor sickly sentimentality, nor ultra credulous veneration, nor Sunday morning pew worship, nor superstitious

prayerfulness, nor any other expression of weak-mindedness. Spirituality is a distinct function, or rather 'a combination of functions in note in the great majority of men and women it is especially conspicuous for its absence. It is frequently thought to be synony-

mous with benevolence, kindness, sympathy and brotherly love.

True, a spiritual person always has these precious virtues; and still he may be richly endowed with these and yet not be spiritual. Spirituality signifies the power to employ every human faculty according to its true nature, and in its full capacity.

To be true to self. A very extensive function, indeed. In order to employ every human fac-

ulty according to its true nature, the individual must necessarily have an immense storehouse of practical wisdom concerning the human entity.

We have written large libraries upon the physical body, supposing it to be the most important principle in the human

being, holding all the essential functions in human nature in its grasp. We now know we are sadly mistaken; | later. because a comprehensive study of the whole man reveals the indisputable fact

that the physical body is but a small part of man, and most probably the least important part.

Realizing how negligent we have been in the study, of man's higher nature, we should now proceed with undaunted perseverance, after having procured at our command all the necessary data with which to establish its truths.

Thousands are overanxious to witness the marvelous phenomena issuing through the higher principles in man, yet how few have made any substantial effort to study these higher principles

we ever expect to master the forces of] our higher nature.

our higher nature. We cannot build the second story until the bricks of the first one are laid. He who would reach the lofty heights of spiritual freedom, divine wisdom and heavenly joy must be master over him-self. To attain this he must begin by He who would reach the lofty heights of spiritual freedom, divine wisdom and heavenly joy must be master over him-self. To attain this he must begin by conquering the lower self.

I do not mean that a single function Every faculty should be cultivated, but its use should be under the absolute control of one's higher nature.

There is no excuse for anyone ever becoming angry, nor holding malice, nor worrying, nor submitting to gloom and despair. We can rise above these petty human nature; though it is very sad to | things. Why are we slaves to them? By nature we are their masters, then let us be natural and assume our rights. As long as you permit your lower nature to control you, your higher nature will lie dormant.

Gain mastership over the lower self and you ascend in the scale, By extensive culture and perseverance in this direction, you shall eventually rule over all the functions of your being. Then, and not till then, can you be true to self. And he who is true to self cannot be false to anyone. Then can you be truly spiritual-a master mind.

To such a person, life is an endless day of celestial ecstasy; the book of wisdom lies open before him; and the key to divine power is in his hand.

This is the great goal for which every soul is eternally yearning. Spirituality is the path to this coveted goal. To enter this path, first become master over the lower self.

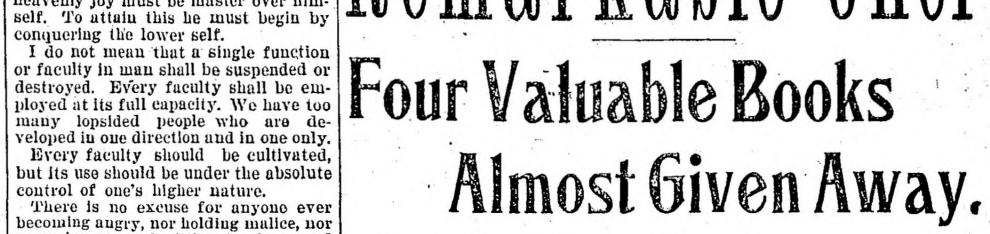
Concerning the methods employed in this great achievement, we shall speak , DR. C. D. LARSON. Cincinnati, Ohio.



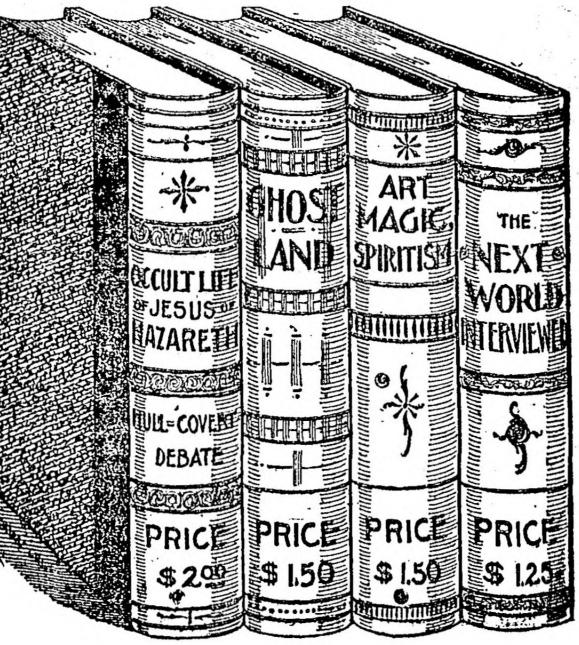
Grand Forks.

March 1, 3 and 4.

Desiring to reach such persons as would most likely appreciate the intellectual and spiritual feast, these active



Mar. 17, 1900.



March 1, 3 and 4. No Offer Like It Has Ever Been Made in Any Gountry.

"Why don't I now valiantly fight against Christianitythe church and its dogmas?

"I can't fight against the beautiful Christ, for I have already met and conversed with him, and true Christianity is divine and of divine origin. Why don't I fight false dogmas? I am waiting to discover what is true and what | influence, pen, voice or vote, is the personal devil before false.

"I now feel something as a man does when he looks back to his youth, to the days when he thought he knew all there was to know, when he thought he knew as much or more than the wisest man who ever lived.

"I do not now care, or dare, to rush in where angels fear to tread. "Have you gone back on yourself, Robert?" Oh, no, my friend. The old Robert went back on me, or rather, he left me to take care of myself. The foolish fellow dropped me or I dropped him, I can hardly say which-however, we fell apart-that is to say we quarsee him again, and as I hear he has been destroyed by the nurifying flames since that time, I could not if I wished to." "Well, can't you tell us something about yourself now?" "And I answer emphatically, yes, I can! But you might not consider that I was doing myself justice-not giving anything worthy of the 'great agnostic.'

"I, 'the great agnostic,' am dead, I tell you, and burned up, and I, plain, simple Robert, stand here with scarcely a leaf to cover me. I am trying to do myself justice by tella lot of flowery falsehoods?"

"Well, Robert, where are you?"

"Neither in heaven nor in hell, nor yet in purgatory. Just now, my good friend, Herr Franz, and myself, are standing quietly here by the side of a sensitive-one on either side of the before-mentioned sensitive-and I am learning how to write, this good Herr Franz teaching and differ. The simple truth is worthy of any man, woman or child.

"Now, I learned to write when a little boy at school, and was not as smart at it as I might have been if I remember rightly. Now I am learning to write for the second time. I may not be very smart at it, but don't expect too much from a new beginner. I learned to write with the aid of a material hand and wrote on material paper, when at school as a boy, and I did it under the instruction of a competent teacher and I find it necessary to have a teacher now just as I did then, otherwise I could not do this at all. I am now laboriously trying to write, sans | Alas, I wonder if they think, wonder if it can be, hand, sans paper, and without pen and ink-laboriously trying to learn how to write on an entirely different kind of parchment-the quivering brain of a person still in the flesh-a sensitive. In order to do this I must first get my own thoughts clear, concise and positive-the more positive I am the better the reflection, for then my thought, becoming tangible, is reflected, or imaged, on my sensitive plate-the spiritual brain of my sensitive or material medium. Remember, I am new at the business, so don't expect too much, but say, as my earthly teacher did | They now forget that I once lived, they turn their back -Robert, you are doing very well; persevere.' My present teacher smilingly says to me pretty nearly the same, so | I have to seek a truer friend with no deceit or thorn let not those who do not understand this, cavil, sneer and | To pierce my sore and tired heart that once was pure and say: 'Why, this clumsy effort is not worthy the great agnostic.' Just simply say, as I used to about this, I don't know. I don't know, and then go at once and try to find out. Find out. Try to find out I say. Try to find out! You will never hear Robert G. Ingersoll say again, I don't know, I don't know, without adding, but I will go and find out; so, my good friends, go you and do likewise. Find out. Find out. Discover. You may have to sail away from all your former moorings, or ideas, but there's land ahead, be sure of that. You will soon discover a new country-a new continent not yet known to the mer, I had lost track of that wise (?) sheet, and its flapgreater part of the old world; struggle on against all op- | doodles about Spiritualism. But I note, in the last Proposition; behold! the evidence is directly before you.". Christ who is the Son of God, a hell, a Devil, atoning | would, apparently, impeach Prof. Hyslop's mental qualiblood, immaculate conception, fire and furnace, and all the rest of it—the wretched dogmas you used to fight so valiantly? Why, you were a regular warrior. You don't | theology. Is the World so wicked that it fears to face the mean to say that you have succumbed to all this at last?" "My friends, when you ask me if there is a hell, I answer, When you ask me if there are many hells, I answer, no. yes; as many as there are broken laws and erroneous opinions, and some of these hells are about as hot as they can There is not an error here, or on the earth, but is bebe. ing consumed as rapidly as possible in the burning hells which they create for themselves; otherwise, they would endure forever. I can't fight the churches very much more on the hell question, for liars, deceivers, robbers, murderers, drunkards, libertines are all-all in the hottest kind of hells, and every vice and error, those who yield to. or cherish them, are in hells to correspond. The only point of difference now is, that the spirit of man has the power of ascending out of its hell, whenever it is disposed to cast off its errors and walk hand in hand with good, or God, which is one and the same thing."

mankind, for he originally belonged to beasts; but in those days he was more innocent than at present; then, he only used his horns in self-defense; but now he is a even strides to remote regions and pushes with his horns and tramples with his hoofs, until he leaves thousands of innocent people in bloody, burned and mangled heaps; slain to satisfy his thirst for blood and his ambition to conquer and hold for gain; and every man who helps to encourage and sustain this bloody beast, either by his

mentioned, and he is the master and maker of a burning and most frightful hell that will sooner or later swallow him within its depths. You see the hell that I tell you of is worse and hotter even than Moody's, hotter even than the one to which my reverend brothers consigned me. But, thanks to God-or the good within me-I have, thus far, been able to escape that hell. Brothers, be very careful that you do not get into it; but, in case you are so unfortunate, I shall certainly lend you a helping hand, if possible, and aid in lifting you out.

"The one of old said truly of this great beast, the Devil reled and parted company, and I am sure I never desire to | that fire and smoke issued from his nostrils-but I must not forget the Devil's forked tail. Yes: he has a tail, and it is forked. His long tail is simply a serpent with a forked tongue, and he is the very old serpent himself, believe me, and his special occupation is to deceive and beguile women. He has a smooth tongue-he makes fair promises-he is a great help to the devil, aiding him to encompass the downfall of innocent young girls-for hell and the Devil batten on these. Now, every man who has encompassed the downfall of an innocent girl or woman ing the truth, as you see. Do you want me to go on with is the Devil personally, and the smoke of his torment will ascend up-if not forever-for a goodly stretch of time, be sure of that.

(To be continued.)

WILL YOU REMEMBER ME?

aiding me. 'Not worthy of me,' do you say? Herein we While fleeting years are rolling on, the shadows come and go,

> Some friends proved false whom we have known, and it was ever so.

> Humanity to man has passed, true friendship seems at sea, And when my time is done on earth, will they remember me?

Old friendship's dear, I hold it near, and while I sleep I dream

I see them then who once were true, in poverty they

and place their functions upon a sound workers would spread before us, we inscientific basis,

Physiology is a noble science. But where does psychology stand? Let us make psychology as perfect a science as physiology, and we shall know something about ourselves. To arrive at this precious goal, every function, faculty, power or force in man must be studied through purely scientific methods; and every careful investigator of man's higher nature must inevitably come to the conclusion that we have at hand sufficient facts to establish psychology as one of the greatest sciences to-day. In fact it must essentially become the greatest science in the scientific category, dealing as it does with the higher nature of man. Man can never become spiritual until

psychology becomes a science. Every individual who has sufficiently studied one or more of the soul powers so as to grasp their meaning and relationship to human nature as a whole, can to a limited degree become spiritual, because spirituality, like everything else, has degrees of completeness. From our research we must inevitably conclude that the greater one's knowledge of self, the greater one's capacity to attain spirituality.

Therefore the knowledge of man's entire nature is what we desire, especially their use and abuse. Concerning the use and abuse of the functions of the physical body, most people are fairly well informed. But such a knowledge is sadly wanting in the realm of the objective mind, and still more so in the higher principles. We know that whenever a function is abused, force is wasted and the individual is retarded in his progress. As everybody wishes to reach out into better conditions of life, and all are daily striving in that direction, it be-

comes a subject of paramount importance to know how to so use our faculties that no energy is wasted, that no their early return. efforts are directed in barren channels.

takes, but there lives not a soul who could not decrease his mistakes considerably from time to time, providing he took the proper methods of procedure towards that end. The functions of the objective mind are daily abused by the multitudes, and sadly so. Concerning the abuse of the higher principles we cannot speak now. Upon the objective plane the greatest

mistake of man is to permit the passions and emotions to rule him. It is a sin for any person to permit any of his functions to control him. A spiritual person will never become angry; cannot hate a living creature, nor hold malice towards a single soul.

tended the auditors to be by invitation, and so it was the first night. But we held the meeting in a popular place (Hall's Academy) and the press report ers "got onto it," as we were informed by one of them; hence, the next day we had a public notice and thus the remaining meetings were more eagerly attended. The interest manifested far surpassed the most sanguine expectation. We could count only a few Spiritualists but we soon found we did not know our own friends. The lectures were profound and logical, giving us much needed information. The spirit greetings and descriptions given by Mis. Kates were par excellence. She is invariably clear, concise and correct. She brought consolation and conviction

to many, both in public and private. At the close of the Sunday evening meeting a call was made for those interested to remain and discuss the feasibility of organizing a local society. Quite a number remained and a motion to organize made at once, was carried without dissent. This spontaneity augurs well-for us. About twenty persons gave their names, and their mul-

tiple are ready to join. The Minnesota State Association's printed plan of organization was adopted with a few necessary changes. Thus quick work can be done when an equipped organizer is sent into the field. In less than an hour we adopted articles of Association and elected officers. The name selected, "The Alpha Society of Spiritualists of North Dakota," is to identify the first Spiritual society organized in our state. We trust it is the promise of many more. We selected the following officers: A. W. Dennis, president; F. E. Tiffany, vice-president; Miss M. E. Blodgett, secretary; O. Young, treasurer.

We were loth to part so soon with Mr. and Mrs. Kates, but hope to have FIELD.

'Tis true, we will always make mis- ELetter from Nellie S. Baade. To the Editor:-While perusing your valuable paper of recent date, thought of all the Spiritual publications none could surpass our dearly beloved Progressive Thinker, its columns being replete with the best thoughts of many of our most advanced thinkers; and then the "General Survey," from which we hear weekly from the dear friends from all parts of the country; and the Question department conducted by Hudson Tuttle is also of great interest to inquirers after spiritual truth. Long may he live to disseminate the grand truths of Spiritualism, is the prayer of his many friends and admirers. Then from foreign exchanges we learn much

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carefully, and then commence forming

If they forget the days gone by-if they remember me?

But fleeting time keeps rolling on, new friends we make in time.

We give the false a passing thought, the new friend seems sublime.

But I can nevermore forget the friends who used to be, Who have proved false and scorn me now, and have forgotten me.

in scorn;

free-I shall be happy with such friend that will remember me J. W. BOYD.

Natl. Military Home, Milwaukee, Wis.

Hysterics of the New York World.

What is the matter with the New York World? Since Camille Flammarion flatly disputed the story of his re- ditions show that you are in the mire cantation, which you copied from the World last sumgressive Thinker, that Prof. Hyslop has stirred the wind "O, Robert! you don't mean to tell us there is a God, a | in its colicky bowels, and evoked a groan. The World fications, in his college classes, because he has found some truth, outside of Columbia, that is not congenial to its unseen? Is the logical capacity of Columbia University to be measured by the colicky hysterics of the New York World? Evidently this is another case of bigotry run mad, and seeking to disparage the established scholarship, Remember this. and discredit the sanity of Prof. Hyslop, because he has the honesty and courage to tell the truth about a subject on which the World dictator is manifestly incompetent to reason

To place all psychic phenomena on a par with lunacy, mind by permitting all kinds of pasas represented in asylums, is either a manifestation of in- | sions and emotions to rule it. tellectual stupidity, or moral debauchery. Let us call on Dr. Talmage to pray for the New York World.

Paw Paw, Mich. LYMAN C. HOWE.

The name of friendship is sacred; what you demand in that name, I have not the power to deny you.-Longfellow,

All these tear down what the higher to our advantage of what is transpiring these works, and which extended over elements have built up, and lay waste a vast amount of mental energy. Thoughts are things. Every thought sent out will inevitably return to its creator.

A good thought will return with good things; a bad thought will return with bad things. Therefore a person who would arise in the scale of perfection, must religiously guard his thoughts and never permit anger, hatred or malice to dwell in his mind for a single moment.

A spiritual person will never take offence at anything. There are but two things which a person can take offence at-a truth and a lie. If you become work.

offended because someone tells you a The Philosophical Society of this city truth about yourself, you have as much is still to the front, and occasionally as said that you hate the truth. No one surprises us in various ways. One of can enter the higher and better realms the pleasant things we enjoy is when of life unless he loves truth, and loves | we are invited out to spend an evening it aboverall other things. with a few friends, and then find it is a If you become offended at a lie, you grand reception, such as we found

are a slage to falschood, which is still awaiting us at the home of Mrs. Godworse than hating the truth. Both conlev, 210 Porter street, where a large company met and with social converse, and had better take immediate steps to sweetest music, and games and refreshget out. Nou must get out sometime, ments, gave us words of encouragement why not to-day? and good cheer. Brother Scholes, the

A spiritual person never worries, blind poet. was present and gave a hunever gets discouraged, nor stoops bemorous recitation and made some very neath the cloud of gloom and despair. interesting remarks, telling what the These things simply waste the power | light of Spiritualism had done for him. which alone can bring success. Stay The glee club responded with a beauticheerful fand conserve the mental enful song. ergy until youri next. opportunity to

A very pleasant surprise in our honor was also tendered us at the home of strike. It is far better to possess at least some power than to be empty Mrs. Cook, Seventh street. A short adhanded. Most people never succeed bedress from Lawyer Edd S. Greece, tests cause they waste their elements of sucfrom different mediums, recitations, cess by brooding over their failures. music, refreshments, etc., made us feel that, Blessed is the tie that binds our hearts in greater love.

NELLIE S. BAADE.

(In-

The reason we have so few spiritual giants is because people destroy as fast Detroit, Mich. as they build up the foundations for a higher expression of life. This is done "Mind and Body:" Suggestions and daily through abusing the objective Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. Spirituality in its broadest sense For sale at this office. Price \$1. means mastership over self; which can "Human Culture and Cure. Part be accomplished only by a thorough | First. The Philosophy of Cure. knowledge of all our functions; a cluding Methods and Instruments)." knowledge of how to use them; and By E. D. Babbitt, M. D., LL. D. A how to sway full power over them. very instructive and valuable work. It is office. We must begin at the beginning. I should have a wide circulation, as it we cannot master the passions and well fulfills the promise of its- title. emotions of our lower nature, how can | For sale at this office. Price 75 gents

in other lands and among other people. many years. The publisher receives not cents, The Progressive Thinker will be In fact, we can scarcely enumerate all a single cent for the great expense he sent one year, and also the Occult Life of the good things it contains from was to, hundreds of dollars being paid of Jesus (including the Hull-Covert Deweek to week, and then, last but not bate). The 13 cents will only pay postout in putting them in type, and electrotyping the pages, and making them age on the book, which is a gift to each least, is the grand premiums given the subscriber. The one who gets up the yearly subscribers for such a small ready for the printer. That is why you amount that it is a great mystery to us | are getting these intensely interesting | club of ten, will be entitled to the paper how you can possibly do so, and have | books for almost nothing. We are only free, and also the book, which is a very anything left for your time and labor. expensive gift, elegantly bound and carrying out the Divine Plan, inauguprinted, and should be read by every. Really, this is one of the things that rated only by The Progressive Thinker. passeth our understanding; but we hope Spiritualist in the United States. These There are thousands of Spiritualists who take no Spiritualist paper, and this clubbing rates must not be changed by that peace and prosperity may ever attend your efforts, and in the sometime | inducement is offered, in order that anyone in getting up a club. You must Spiritualists will awake and realize that they may commence forming at once a not substitute other books for the one it is each one's duty and privilege to Spiritual and Occult Library, and thus offered above. keep in line with the advancing processupport you in every good word and Bear in Mind. sion. The postage on the above books

Bear in mind that whenever practiand expense of mailing is about 45 cable, all books are sent by express, cents, hence you are almost receiving This insures them against loss. them as an absolute gift. These books

DEATH AND THE AFTER LIFE By Andrew Jackson Davis. Something you should read. Price 60 cents. For sale at this office. THE VOICES.

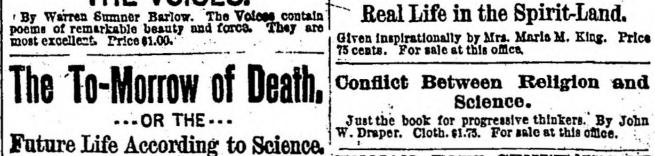
BY LOUIS FIGULER.

TRANSLATED FROM THE FRENCH

BY S. R. CROCKEE.

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This fine volume might well have been entitled



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A short discourse by spirit Bishop Haven, given au-tomatically through the hand of Carrie E. S. Twing.

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THE GOD IDEA

OF THE ANCIENTS.

This fine volume might well have been entitled Spiritualism Demonstrated by Science. It is written in that peculiar interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author is not a Spiritualist-he even mentions Spiritualists as "devotees of a new super-stition," etc., etc., in which he manifests the usual animus of the "scientific class," yet he says again: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhumans and the inhabitants of Earth;" and he goes on to relate instances of fact in evidence. There is, to a Spiritualist, a manifest discrepancy in the authors's ideas, but the well-read mind will readily select and arrange the pros and cons, and out of the whole will find not only good mental culture, but much valuable information. The author holds the theory of reincarnation. Price 1.52. For eale at this omice. Or Sex in Religion. By Eliza Burt Gamble, "It is a sensible, quiet, logical statement of opinion, deduced at times curiously from statistics which might be open to doubt; and never for a moment sensational or revolutionary.—Chicago Heraid. 529 pages, large type, cloth bound. Price \$2.25. For sale at this office THE SPIRITUAL ALPS

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Through the hand of Carrie E. S. Twing sutomatically By Gilbert Haven, late Bishop of the Methodist Epis-copal Church. This is the second book from this em-inent divine since he passed to Spirit-life. Frice Bo. For sale at this office. Fifty Years in the Church of Rome By Bey. Chas. Chiniquy, ax-prisst. A remarkable



KILLED a Specter.

HAUNT IN OLD ROAD-FATHER driving past the haunted precinct, the Atheist. OF WRESTLER EVAN LEWIS IS ghost accompanied them the whole length of the beat, where he had been TIME.

BY

Ridgeway, Wis., March 1.-The Ridge- no rending of its ghostly garments and way ghost, which for many years has no delaying of its progress. been the terror of this community at Shortly afterward a team of horses, hoped that the specter was laid forever into the night. They inquired diligently not deified. as no manifestations had taken place for this runaway throughout the coun-for some time. Within twenty years try side for some weeks thereafter. No three people have died as a result of a one had heard a runaway team. No- whither are they leading us? It is They come as errors come to human midst, and thousands of people have meeting with this ghost. These were body had seen or found anything of a somewhat encouraging when someone thought and crystallize in the human been delighted and instructed by his man complaining of or asking help to gives us a glimpse of God in science, mind. God does not direct wars, but many spiritual tales and romances. Dodgeville; John Lewis, a prosperous overtake and find a runaway team. farmer, and the father of Evan Lewis, Ridgeway is a little town about The trouble seems to be in finding out once champion wrestler of the United twenty miles from Madison, Wis., set-States, and a Ridgeway dressmaker. | tled in great part by Welsh and Cornish | account for the ungodlike character- | like; the highest and purest minds are | tage, that I take pleasure in commend-It is small wonder that the reappear- people, of quaint and picturesque mien. ance of the specter has been the topic It is in a section of Wisconsin which

of conversation here for days past. One mile east of Ridgeway, on the romantic standpoints, is the most inold military road, there stood an old teresting part of the State, as it is in and worms never touched tooth to it, Inter Ocean. the house stood until some men at noonday, when the ghost could not walk, tore it down. This was the one-time home of an old miser of the lead mining days, one Holbein, who had suddenly disappeared one night, leaving no clew If Jesus Should Go to Washto his fate. Ghostly manifestations were at intervals reported as having taken place at the old house, but the lead miners were a hard-headed lot, In The Progressive Thinker of March afraid of neither man nor devil, and 3, I have read George A. Bacon's article the stories of lights in the house and entitled "Justice Outraged, Clairvoyance

seen by the ignorant and the learned, edge, any branch of philosophy, in tryby the superstitious and the skeptical. ing to find out God and the mysteries

sought Truth in the depth of the azure | herited his follies. ONE OF THE VICTIMS-DR. CUT- known to walk for the last quarter of a canopy of heaven; in the strata of the LER, A PROMINENT PHYSICIAN, century. This time the apparition ap- earth hidden by cycles of centuries; in EXPIRES ON SEEING THE peared in the conventional ghostly guise the infinite and infinitesimals of na-

WHITHER LEADING?

Philosopher's Views or

Cod, Etc.

times. The human mind-seems not to have | tion. the anima mundi, Matter and the Na-

thetically the animus and materials

Mah's attributes and mental faculties

determine his moral worth and prac-

The Bible says man is known by his

works. Man is a finite expression of

the infinite. We may find out God by

When what we call death occurs, we

say the spirit has departed; believers in

tical capabilities.

finding out man.

plication or praise. What confusion for even the Infinite Intellect to hear; and ATOMS AND how impossible it would seem to an-swer those petitions in a cirect way.

it is not the purpose of this paper to discuss that subject. When the human thought has

God's plans fail; the proof is apparent | A friend has called my attention to a sounded the depth of its capacity in in all nature-in all space. Worlds fail late number of The Progressive Thinkresearch in any department of knowl- in whole or in part. Planets fail and er, in which Spirit Petersilea gives an become asteroids. The earth is not per- account of his influence over his son fect. Its useless frozen zones and Carlyle, from spirit life and also makes Once it was seen by three agnostics in of the universe, it expresses the senti- sandy deserts were not intended by the some very kindly remarks about mycompany, persons of the highest intelli- ment of true religion, therefore I bow creator. According to Bible history the self and the subject of atoms. He Three People Murdered by gence and most well-balanced minds, in reverence to the correspondents of antediluvian inhabitants of the earth shows that he had sent his son to sober-minded and skeptical to the The Progressive Thinker who have en- were so imperfect that God, drowned Europe to be educated under the great furthest degree. They go on record as gaged in so worthy a cause, be they them all but one representative and his est musicians of the world and that al-saying that one balmy June night, when Christian, Mohammedan, Agnostic or family. To the finite mind the fact of though he was standing so high in the his sparing him seems poor judgment, musical world, he impressed him to

WEIGHT.

the Petersileas.

These modern philosophers have as the present race seem to; have in- come out plainly and espouse the cause of Spiritualism, knowing full well that

God's work is unceasing. His great such a course in a cause which was essubjectivity is continually crystallized pecially unpopular at that time, must into objectivity more or less imperfect. cloud his reputation and interfere with BLOODY SPIRIT FOR THE THIRD of a white-robed figure that flitted ture; in physics and metaphysics. They The thought directed by the infinite his money-getting. Does some worldly harmlessly along by the roadside, sail- have tried every term of logic, but mind is perfect, but fails in materializa- wise man say that Carlyle Petersilea ing through bushes and brambles with gained different conclusions. It is not tion. In this way and for this reason was foolish in yielding to such an imtheir fault. In mere recognition of he builds up and tears down, By this pression and sacrificing some of his their labor it is the modern custom to process of evolution and revolution worldly interests? It would have been call them thinkers, but they are zeal- many objects of his conception become the folly of follies for him to have sacintervals, has been seen again lately by jerking along at break-neck speed an ous, profound, sincere, hence deeply so infinitely excellent that they are rificed these heaven-born principles for several reputable people. It had been empty buggy, dashed clattering by, off religious, and should be canonized if awe-inspiring to human intellect.

Oyclones, earthquakes and floods are brief life and lose the diadem of the So much for the spirit that prompts physical disorders of the earth. God more enduring life to come. We are those virtuosos in a great cause. But | does not send them to destroy mankind. | proud to have so superb a planist in our or another finds him to exist in nature. the human character is permeated with There are so many mere time-servers the attributes of beasts. The lowest that will sacrifice the divinest principles what the first great principle is and to order of the human race is very beast- for some supposed temporary advanistics that seem to assert theniselves at | very Godlike. Let us strive to attain | ing such men as Mr. Petersilea.

the highest altitude of human perfec-) Hutchinson, Kansas.

Spirit Petersilea goes on to show that LOUISA B. REED. the same thoughts and discoveries are often brought out by different persons

Third Annual Grand Mass Meeting Under the Joint Au spices of the National Spiritualists Association and

the Illinois State Spiritualists Association.

A grand mass convention under the Mediums and others desiring adverfor world building. What is God? One says a Great In-joint auspices of the N. S. A. and the tising space in the 5,000 daily pro-showed letters from thousands of users who speak strength and vigor. telligence; another a Great Oversoul; I. S. S. A., will be held in Handel Hall, another says he is Consciousness; 40 Bandelph street Obleage on impression. It was not until the mining ington." Mr. Bacon says we desire to another says he is Consciousness; 40 Randolph street, Chicago, on Tues- March

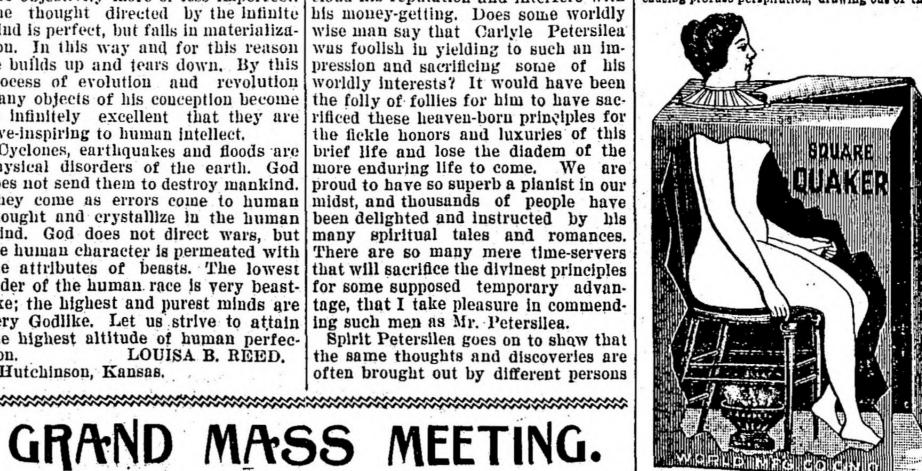


We believe in the efficacy of prayer Dr. E. D. Babbitt Writes of Invents a Device That Brings Happiness and Health to Every User and Cures Without Drugs the Most Obstinate Diseases by Nature's Method of Steaming the Poisons Out of the Blood.

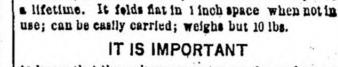
"JUST WHAT ALL OUR READERS NEED."

A geulus of Ciucinnati has placed on the market a afflicted for years with Rheumatism in its worst form, new Bath Cabinet, whereby anyons resting on a chair also Pleurisy, Headaches, Dizziness, Stomach Trouwithin enjoys the famous Turkish, hot vapor or med- | bles, was cured in three treatments, and says: "My icated baths at home for 3 cents each, heretofore en- wife finds it a grand remedy for her fills; also for our joyed only by the rich at public bath rooms, health children. A neighbor oured Sorofuls and Bad Blood, resorts, hot springs and sanitariums. These baths | after drugs falled." W. L. Brown, Oxford, O., found are celebrated for their marvelous cleansing, curative, it better than \$50 worth of drugs. A lady in Rochespurifying and invigorating effects upon the human | ter, Mrs. F. B. Williams, was cured of woman's allsystem, and this invention brings them within the ments after suffering for years, and writes: "It's a reach of the poorest person in the country.

Clouds of hot vapor or medicated vapor surround causing profuse perspiration, drawing out of the sys-



God-sent blessing to me worth \$1,000. No woman should be without it." G. M. Lafferty, Covington. the entire body, opening the millions of sweat pores, Ky., unable to walk, was cured of Rheumatism, Piles, and Kidney Troubles. A prominent citizen of Mt. Healthy, O., Mr. Owen O. Smith, afflicted since childhood, was cured of Catarrh, Asthma, Hay Fover, and writes: "Have sold hundreds of these cabinets. Eyeryone was delighted." Rev. H.C. Roernaes, Everett, Kan., says: "It's a blessing; made me full of life and vigor, Should be in use in every family." Rev. Baker Smith, D. D., of Fairmont, says: "Your Cabinet rids the body of aches and pains, and, as cleanliness is next to Godliness, it merits high recommendation." After examination, we can say this 1902 style Square Quaker Bath is a genuine Cabinet, with a door, handsomely and durably made of the best materials, rubber lined, has a steel frame, and should certainly lass



to know that the makers guarantee results, and assert positively, as do thousands of users, that this Cabines will clear the skin, purify and enrich the blood, cure Nervousness, Weakness, that Tired Feeling and the worst forms of Rheumatism. (They offer 159 reward for a case not relieved) Cures Sleeplessness, Neuralgia, Headaches, Piles, Dropsy, Eczema, Malaria, all Blood and Skin Diseases, Stomach, Liver, Kidney, Bladder, Nervous Troubles and all ailments peculiar to women. It cures the worst Cold in one night and breaks up all symptoms of La Grippe, Pneumonia, Fevers, Bronchitis, and is really a household necessity-a God-send to every family.

To please the ladies a face and head steaming attachment is furnished, if desired, which clears the tem all impure salts, acids and polsonous matter, ekin, beautifies the complexion. removes Pimples, which, if retained, overwork the heart, kidneys, lungs | Blackheads, Eruptions, and is a sure cure for Skin and skin, causing disease, fevers, debility and slug- Diseases, Catarrh and Asthina.

ALL OUR READERS

Astonishing is the improvement in health, feelings and complexion by the use of this Cabinet and it should have one of these remarkable Cabinets. The seems to us that the long-sought for natural method price is wonderfully low. Cabinet complete, with of ouring and preventing disease without medicine | Heater, formulas and directions, only \$5. Head has certainly been found. Steamer, \$1 extra; and it is indeed, difficult to imag-The makers inform the writer that more than 16. Ine where one could invest that amount of money in

887 of the Cabinets have been sold since August, and Manything else that guarantees so much genuine health,

from the combined scenic, historic, and



ington?

moanings at the roadside made little and Mediumship prohibited in Wash-

progressed beyond the superstitious idea of a trinity. The joint operations deserted farm house. For years a mere contemporary ken the least known. It of three principles still seem necessary shell of boards, so shrunken and hard- is the seat of the earliest American to the great plan of creation. Modern ened by the summer suns that decay colonization of the State. - Chicago philosophy is permeated with the concepts of ancient thinkers. The old Egyptian theory of a Great Intelligence,

> ture of Matter as a primordial cause, differs but little from the trinity of matter, spirit and force; or matter, spirit and life, and numerous other trios-in-unity that are now generally conceded the primitial elements so proportionally arranged as to become syn-

of the ghost were made.

One night, as Dr. Cutler, a Dodgeville the buggy tongue between his horses. The reins slipped from his nervous grasp, and the horses dashed away at he was getting. Down a hill, up lo, the specter vanished.

STORY DISCREDITED AT FIRST.

The doctor's story of the occurrence met with little credence. He was trample in the dust, the sacred gifts known to be one who loved the flowing that serve as the bed-rock or foundation bowl. He had taken a drop too many, on which is built the Christian system said his scoffing friends. It was a of religion? dream, a specter of delirium tremens, If Jesus should go to Washington, of mania a potu. But the doctor de- and was permitted an interview with clared that he was sober. He recalled these wise(?) commissioners of the Disthe fact that a year previous, when he trict of Columbia, and teach the same

come aware of a dark and silent told that to practice his teachings was stranger sitting beside him in his car- in direct violation of a bill now pending ringe. For a mile the stranger rode, or a prepared revision of the Revenue saying never a word, and all at once he Act of the District, and he would not was gone. At the same time the doctor | be allowed to preach, pray, or practice had asked no questions of his drunken his sacred gifts in the District of Cowits and had considered this nothing lumbia. more than a strange experience. He was now convinced that the man beside

ple laughed-in the daytime. But not long afterward the reputa- cast out devils."

tion of the doctor received a sudden and terrible vindication, as he was himself to later vindicate it, almost as terribly. John Lewis, father of Evan' Lewis, champion wrestler of the United States, | wisdom; to another the gifts of healing; known in the world of sports everywhere, was a prosperous and respected Inspiration, clairvoyance, clairaudience, farmer living in the vicinity of Ridgeway, a man of sober life, of undaunted courage, and blessed with the tremendous physical strength his son has in- | Washington? He no doubt would pray herited. Sixteen years ago this fall he for a pentecostal blessing to fall on was returning home after nightfall, these three commissioners, the Senate having spent the day assisting a friend and House committees, the President in butchering. The night was not dark and all legislators belonging to the saand when he drew near the haunted cred precincts of the District of Cospot he determined to cut across lots to lumbia.

reach his home. He was approaching The prayer might be something like the stone wall at the roadside to climb this: O Lord, come with a sudden it, when his attention was arrested by mighty rushing avalanche of light, and the sight of a figure that seemed to fill these rulers with the Holy Ghost, have gathered itself together out of the | with light, with knowledge and justice. just now tenantless air, and stood con- Give them new tongues as the spirit fronting him in a menacing attitude. may give them utterance, and let them He knew of no enemy, and highway- cry aloud,O Lord, we are confounded, men were unknown in that retired and we pray to speak with other quarter of the State. He decided that tongues. Lead us to the altar of jusit must be some one trying to frighten | tice where all will be free to serve him. So he hailed the figure, and no re- Thee, as reason shall dictate. Amen. sponse being made he advanced upon Were it not for the Spiritualist newsit. The figure did not budge, but stood. papers, we would be uninformed as to a towering shape of blackness, a what was going on to defeat liberty and gigantic and grisly thing. the pursuit of spiritual happiness. would urge that every Spiritualist sub-

days were long over that the startling, call attention, however, more especially unexplainable, terrible manifestations to Sec. 34 of this proposed bill, which reads as follows:

"Clairvoyants, sooth-sayers, or forphysician, was returning from a visit tune-tellers, by whatever name called, beyond Ridgeway, which is six miles shall not be allowed to practice their from Dodgeville, he was suddenly calling in this district, and anyone ataffrighted to see a dark figure sitting on tempting the practice of such calling as aforesaid shall be deemed guilty of a misdemeanor, and upon conviction in the human body in a state of synthereof in the police courts, shall be cope; or a tree during winter when the full speed, the specter riding the pole subject to a penalty of not less than \$5, functions of the organs are suspended, nothing discommoded by the shaking and not exceeding \$50 for each offense, when life is not breath and may exist and in default of collection, imprisonwithout it. Consciousness, intelligence another, dashed the frantic horses, and ment in the district jail or workhouse in the discretion of the court, until the which presuppose individualized life.

fine is paid." Can it be possible for a Christian president to sanction a bill that would

every cult and faith use the expression. It is intuitive knowledge-a guide to really was a little full, while passing | doctrines that he did nearly two thou-Truth. They do not mean to individualthe self-same haunted spot, he had be- sand years ago, He no doubt would be ize life who say that life is fied, they mean that life has ceased and the spirit is released; they do not mean the individual, who speak of the consciousness, intelligence or mind of man, but refer to his attributes. When the spirit separates from the

body at death it takes all the qualities He no doubt would say to these comit possessed with it. It is not an unmissioners, as he did of old, when he him on the seat and the thing on the commanded his disciples to go preach pole were one and identical, and a be- the new gospel, "And as ye go, preach we call the atmosphere, and may be ing not of this world. Whereat the peo- saying the kingdom of heaven is at condensed under certain conditions. hand. Heal the sick, cleanse the lepers, The spirit of man is incarnated for a

> time, because his work is in a material "Again there are diversities of gifts. world. The-man spirit may retain its But the manifestation of the spirit is anthromorphous form and still be an given to everyone to profit withall. For expression of the Great Spirit coto one is given by the spirit the word of extensive with the universe. It is the custom to accord gender to the Deity, to another the discerning of spirits." so we will say that he possesses the natural attributes of human character psychometry are all teachings of the re-(not of beasts) and that those attributes former and founder of Christianity. are correspondingly infinite with his existence. There is a limit to all things What would Jesus do if he went to material and immaterial. Scientists have concluded that the universe has a boundary. It is on this hypothesis that we shall

> > MRS. MAGGIE STEWART.

SOUL COMMUNION PEACE SONG.

Land."

Ho! brothers, sisters, scattered wide,

Though continents and tongues_divide,

Proclaiming peace, good will to men;

And swords to pruning-hooks are

And arts of peace alone be learned;

H. N. MAGUIRE.

In faith and love our lives are one.

From frozen stone to tropic sun,

Then joyous sing, let anthems rise

Celestial hosts from out the skies.

Sing loud the song till nations hear,

Till strife and war shall disappear

And all mankind shall feel and see

Will echo back the strains again.

attempt to account for the failure of God's works, Man is known by his works. If we were to discover an island once inhabited by man, though depopulated for thousands of years, his works would prove the fact of his former existence and the degree of his intelligence. All architecture proves an architect. The device and mechanism of the structure architect.

Having now logically proven the ex-

another Life, etc. Life is a state of day, Wednesday and Thursday, April organic matter, soul the animating 10, 11 and 12, 1900. There will be three principle. The English word soul is sessions daily, 10 a. m., 2 p. m., and 8 derived from respiration, it is vital p. m. President Harrison D. Barrett breath, though according to our Gothic will be in attendance, and the best and Latin ancestors it meant a flute- speakers and mediums in the Spiritualplayer, as did also the words psyche istic ranks will participate in the proand animus. It seems unreasonable gramme. Good music will be furnished that even insensible respiration exists at every session.

Every Spiritualist Society in Illinois (whether chartered or not) is desired to appoint one of its active members to communicate at once with Ervin A. Rice, corner 17th and Olark streets, and thought are attributes or qualities | Chicago, concerning local | arrangements.

Pres. I. S. S. A. JAMES FREEMAN. Vice-Pres. I. S. ELLA M. JOHNSON, Sec. I. S. S. A. ERVIN A. RICE, Treas. I. S. S. HIRAM EDDY, Trustee I. S. S. ORRIN MERRITT, Trustee I. S. S. M. W. PACKARD, Trustee I. S. S. A.

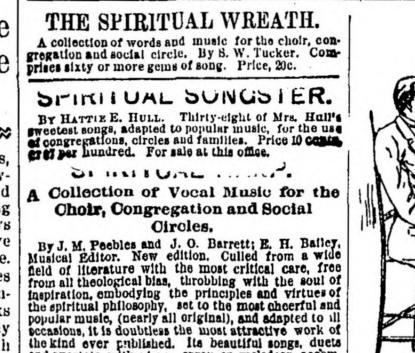
Moses Hull, Dr. H. V. Sweringen, Miss Minnie M. Soule and Miss Maggie Gaule are among the celebrities who will be present.

A Test Circle with L. P. Mitchell. | at the same time or at different times, the subject of atoms for instance hav-We, the undersigned, being duly ing been treated of by Aristotle and sworn, say: We were present at a se- later by myself. The spirit coming ance held at the home of L. P. Mitchell through another brain cannot always in the township of Lafayette, Gratiot | retain names, and I think he must have Co., Mich., on the evening of Feb 24, meant Democritus instead of Aristotle. 1900, with Mr. Mitchell as the medium. There have been others in various ages A box was selected by five gentlemen of the world that have given some genand placed in the room used for a cabi- eral theories or superficial remarks net. After being examined by all pres- about atoms and immediately they ent and found securely nalled together have been supposed to be on a par with thinkable entity or nonentity, but a body no less substantial than the body into the box and a tight cover was and working of atoms and through placed over it and all present saw him them the nature and processes of heat, nailed therein. There was nothing left light, electricity, chemical affinity and in the room except the box into which the character of universal force itself. he was nailed, a trumpet, tablet and Do not let the reader suppose that I am pencil, also the rubber boots that were trying to glorify myself, but rather to taken from his feet. make known a great discovery of

After the seance began, the boots world-wide importance, which in fact were cast into the audience by some underlies universal being, and which force from within the cabinet. There had to be impressed upon me by a wiswas no egress nor ingress to the cabi- dom immensely beyond my own. net except the door leading into the Democritus presumed that atoms room where we all were to sit, except have no weight. If atoms have no Mr. Mitchell. A curtain was hung be- weight, then the universe which is comfore the doorway of the cabinet and posed of atoms, has no weight. If atoms the company seated. Under these con- have no weight then they have no force, ditions four forms appeared at the cur- for we know that every force in the tains. The first form that came was known world, such as water, wind, atrecognized by K. P. Peet and wife as mosphere, is a fluid and a substance K. Rolla Peet, their son. The second and has weight. If all known forces form, recognized by Mrs. D. Medler, have weight then unknown ones also Wm. Medler and wife, as Wm. Medler, have weight such as atoms, electricity, Sr., formerly of Seville township. The light, etc., for the universe works in

third form recognized by H. C. Parks unity of law. Light can be made to tip and wife, also Mrs. Park's mother, Mrs. a delicate balance and the electricity of Annette Wilmarth, as that of Calvin De Camp, brother-in-law of Mrs. Parks. The fourth and last form, recognized by Henry Kent and wife, of Wheeler, Clif-ten thousand or more pounds. Spirit proves the mental strength of the ford and Lillian Collar, of Mason, Mich., bodies have weight and some are so

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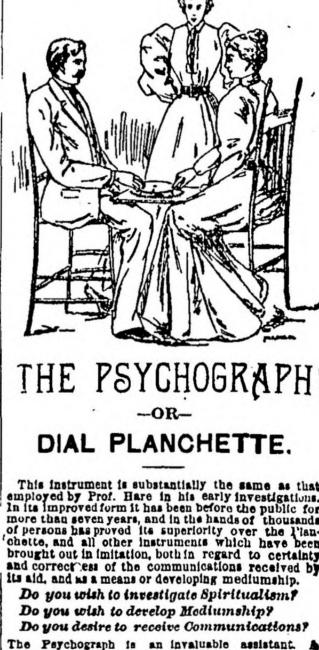
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tion of man. By Michael Faraday. Price 15c. For sale at this office.

ORIGIN OF SPECIES y means of natural selection, or the preservation a favored race in the struggle for life. By Charles Darwin. Gilt top, cloth bound. This book is the ford and Lillian Collar, of Mason, Mich., as Charles Kent, cousin of Henry. After the seance was closed, a light was taken into the cabinet and all again spirit realms have weight are so weight and some time. The examined the here weight and some time. The

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Dr. Eugene Crowell, whose writings have made his

ve had of son, daughter, and their mothe

GHOST KILLS JOHN LEWIS.

scribe for; and read one or more Spirit-Some unaccountable awe and the un- ualist newspapers. Poverty and lack canny hugeness of the thing made of money is offered by Spiritualists as a Lewis decide to avoid a conflict, and reason why they do not take a Spiritdrawing his butcher knife from his ualist paper. I mean the non-reading pocket, he started to pass by, when the Spiritualists, and they are not few in figure, raising an arm with a forbidding number, but many of these persons will gesture, stepped athwart his path. give one dollar, or fifty cents to a bo-Obeying a basty impulse that was more gus tramp medium, and some will chew of a ghastly and soul-chilling terror up enough of the filthy weed in two than it was anger, Lewis let drive with weeks to pay for a first-class newshis keen knife, only to find himself paper for one year. We need more piercing the empty air. first-class workers. Work can go on as

In the morning a neighbor found silently as nature; it needs no advertise-Lewis lying inside the stone wall in a ment for one to put his hand into his semi-conscious condition. Of what hap- pocket and bring out enough to pay for pened after he had struck with the a book, or a newspaper that will bring knife, he had but vague impressions, each week a supply of useful knowl He said he had been hurled in the air | edge to the reader.

Piqua, Ohio.

turned:

Brothers and sisters, we must see to as if in the vortex of a cyclone. pounded, beaten, crushed into insensi- it that we keep the sails of our vessel bility. Beyond the awful pain and the rigged, so that the storms will not awful fear, he remembered nothing sweep us under. We must keep the with distinctness. He died a few hours | Bacons, Hulls, Francises, Barretts in after he had been carried home, his full view, and to do this we must help those that have charge of our barque. neighbors having it that his heart had

been literally torn to pieces with the shock. Whether it was the shock of fright, whether it was his physical injuries that killed him, none is ready to say with certainty. As he lay dying he asserted his belief that his death was Air: "We're on the Way to Canaan's

occasioned by a supernatural being. Thus did the death of John Lewis make the first vindication of the reputation of Dr. Cutler of Dodgeville and the scoffing ceased. But a second time and a-third was the doctor to be vindicated. Returning home one night, a dressmaker encountered the ghost, and being pursued by it, soon after died of the shock occasioned by the intense fright. At last Dr. Cutler himself, seeing the ghost for a third time, finally and triumphantly vindicated his word. though at the cost of his own life, for dving as a result of the fright, he became the third of the victims of the Till ev'ry soul its notes shall thrill, implacable specter of the old military road.

The pow'r divine is with us still Since that time the ghost has been That calmed the storm on Galilee. seen a number of times. It has been

istence of a Great Spirit (Someone says the indefinite article "a" limits the noun to a thing of a class or kind, so to avoid criticism I shall say The Great Spirit), I shall attempt to show that he need not be a trinity or duality to fail in his purpose. Evolution and revolution are as different in character as Osiris and Typhon, they are no part of God's plan, but the result of the failure

of his plan. It is no longer thought a miracle when certain matter yields to the influence of the human mind to the degree of changing its formation - and characteristics. Anyone possessing the power of thought concentration to any degree may exert a corresponding degree of influence over certain kinds of matter. Perhaps the late Dr. Charcot. of Paris, was the greatest living demonstrator of this fact. But there are many metaphysicians now demonstrating their power to heal a lesion or produce_an excrescence on a human body by mere suggestion. Or in other words, the mental picture materializes by strong thought concentration. Wonderful as this seems, the result is often a disappointment to the operator; the mental picture becomes a tangible

object but is not as perfect as the thought. As the man spirit corresponds with the God spirit, so must the human mentality compare with God's mentality and the works of man correspond with God's works. As the incomprehensible structure of the universe, the planetary systems that revolve in the infinitude of space and the mechanisms and and mental conceptions of man, in the same ratio is God greater than man. Infinite as the comparison would they would not try again.-Gratiot make the Great Architect of the universe seem to the finite mind of man, he is not omnipotent, omniscient nor omnipresent. lator in his celebrated trance heard the voices of ten thousand times ten thou-

We must concede that the limit of of thought in poetic diction in this God's power is beyond human compre- handsome volume, wherewith to sweethensibility. That is why the human en hours of leisure and enjoyment. mind is so pantheistic. John the Reve- Price \$1. For sale at this office.

the throne of the Great Spirit in sup | sale at this office.

examined the box and found it in the not only from the testimony of their insame condition as when nailed. A habitants but from the universal princouch was then placed in the cabinet ciple of things. The older, purer and and the box opened after removing the more refined spirit bodies become, the light. Mr. Mitchell was taken from the more they gravitate to the higher and box in an apparently unconscious con- more beautiful spirit realms from their dition and placed on the couch; blank- increasing lightness, but eternity itself ets were warmed and placed over him, is not long enough to take away all hot sad-irons and soapstone placed to weight.

his feet and limbs. He was as rigid | Our scientists then should cease talkand stiff as a dead man and we believe ing about imponderable substances and totally unconscious and remained so for | realize that there is nothing that is imponderable in the universe, and our about two hours. This seance was a complete surprise flighty dreamers should understand that

Phelon, M. D.

life.

BOOK REVIEWS.

Love-Sex-Immortality. By W. P.

The lover of Spiritual thought will

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appeals to the highest and best in one's

nature as a spiritual being, and though

to a mind unaccustomed to such

thoughts, some things may appear per-

haps difficult to apprehend, there will

be found a deep rich meaning that

to Mr. and Mrs. Mitchell, as they knew all things must occupy both time and nothing of it or the conditions to be im- space and forever continue to do so. posed until the company arrived for the seance. When asked to sit under the Los Angeles, Cal.

conditions, Mr. Mitchell's reply was, "I will try, but feel sure you will get nothing; and when you are tired of singing, let me out of the box.9

Mrs. Emma Parks, 'Miss" Lillian Collar, Mrs. Eunice Kent, Mrs. Lydia M. Peet, Mrs. Alice Medler, Mits. D. Medler of Elwell, Mrs. Libble "M. Hoard. Mrs. Annette Wilmarth, "Mrs. Nora Mitchell, Mrs. Sarah' A. Gillis, K. P. Peet, W. W. Medlar, C. H. Collar, S. D. linked together in a unity of idea and Hoard, Henry Kent, Wm. Gillis, Jesse' principle. The hand of the intelligent Kent.

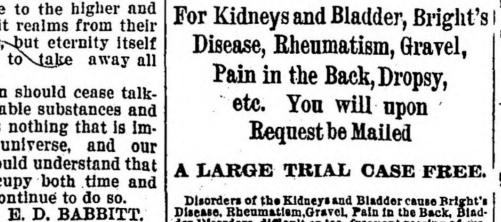
Sworn and subscribed topbefore me this 24th day of Feb. A. D. 1900.

HENRY C. PARKS. [Seal] Justice of the Peace. P. S.-Mr. Mitchell says he will not sit under such rigid testi conditions again for anybody. And after seeing the effect the above seance had upon him, the people that attended this seorganisms of all material kingdoms are ance unanimously declare they don't greater than the mechanical inventions | care for another like experience. His control said at the close they had undertaken and accomplished that which

> County News, Ithaca, Mich. It is for sale at this office. Price, paper, "From Soul to Soul." By Emma Rood 25 cents. Tuttle. Lovers of poetry will find gems

> > I never think he is guite ready for another world who is altogether weary of this.-H. A. Hamilton. It is hard for a haughty man ever to

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India. It has the extraordinary record of 1,200 hospital cures in 80 days. It acts directly on the Kidneys, and cures by draining out of the Blood the poisonous Urio Acid, Urates, etc., which cause disease. Rev. W.B.Moore, D.D., of Washington, D.C., testifies in the Christian Advocate that it completely cured him of Kidney and Bladder Disease of many year's standing. Hon. R. C. Wood, of Lowell, Ind., writes that in four washs the Kara-Kaya Should our do him brings spiritual light and health to the searcher after soul-growth and better Under the somewhat veiled expressthat in four weeks the Kava-Kava Shrub cured hin ions of the adept mystic will be discovions of the adept mystic will be discov-ered by the careful thinker gems of beautiful and instructive thought that may be treasured with spiritual profit. It is for sale at this office. Price, paper,

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SATURDAY, MARCH 17, 1900.

Legislation Needed.

Criminal law is a device of civil gov ernment to protect the feeble and unsuspecting from the aggressions of the strong and vicious, by penalties of

REHASH OF Very Ancient Literature. IE STARTLING FBCTS.

d of labeling this the "Age of Now come the sun worshipers. They ' to the exclusion of all other are the last acquisition to the religions now would it do to substitute, of Chicago, the priest, Ottoman Zara-"The Tell-Tale Age?" This bedusht-Hanish, coming to us from Peruse of the marvelous revelations mod- sia, where that ancient system 'of worship has an abundance of votaries.

a research is making. In the days of almost universal ignorice the priesthood imposed on the

world a book which they designated street, where the priest held forth to a "The Word of God." The uncultured small audience, opening with an invocamasses accepted the statement and retion to the sun. The good priest in his ceived it for what it was represented. discourse taught the excellent orthodox The civil authorities came to aid of the doctrine that converts to his faith must priests, and by penal enactments probegin by doubting the evidence of his hibited a denial of the fraudulent claim. own senses, and believe what is taught him; that doubt leads to thought and And so the world went on until the people were everywhere fettered. If one but a symbol of thought, therefore the dared think adverse to the claim, torsun worshiper is in fact a thought ture, imprisonment and death followed. worshiper. A portion of that Word of God is Mr. Hanish claimed he was educated in a Persian temple 4.000 years old. known as the Pentateuch. It is claimed The learned teacher might have

to have been written by Moses, an intaught with truth that element worship spired prophet, some 1450 years before is at the foundation of all systems of our era; that this was given to the peoreligion, and that the primal God of all ple of Israel, and through special interthe Oriental nations, including Pheneposition of Divine Providence has been cians, and the so-called Jews, whose miraculously preserved without change faith Christians claim to have borrowed, was none else than the sun or error down to these modern times. Mithra, the Zoroastrian incarnation of Passing all other parts of God's Holy Ormazd, whose worship beginning in Word, let us very briefly inquire into the East extended Westward, and the sources of Moses' inspiration. finally became very general throughout

Modern research and exploration have the Roman empire, was identified with given us the remains of the Assyrian Library, engraved on earthen plates before they were baked, which for 3,000 years were buried by the sands of the desert. Late scholars deciphered the inscriptions on those plates, and by long and laborious toll acquired the language in which they were written. On those plates were found the Story of Ore ation, Adam's Fall, a General Deluge the repeopling of the earth, the build ing of the tower of Babel, of its fall

and the confounding of tongues. Many additional Bible stories were found in that long-lost library on which it is ap parent the later Bible-makers drew for their "inspired volume."

them for sending him cards, with pagan The confusion and jumbling of narra

ELEMENT WORSHIP. PARDON FOR SINS. Displeased with Pagan Mottoes. Human Forgiveness--Its Nature, STRENGTHENING OUTPOSTS. EFFECTS UPON A PERSON.

As set foith byiltrene A. Safford in the St. Louis Globe-Democrat, one of the neatest bits of human philosophy with which the quaint'dry humor of "David Harum" abounds' is that characteristic reply of said David to Aunt Polly's re-

The Church of Yoga held a session monstrance with him for his sins. two Sundays ago at 184 Dearborn "Wa'al, if I've done anythin' I'm sorry for I'm willin' to be forgiven." That is his pretended manifestations were held. about the length and breadth of "saving repentance" as comprehended of men. The "willin' to be forgiven" phase is about all they can manage, and that generally includes the understanding that no fuss is to be made over the thing they have done, and that they are thought leads to God; that the sun is to be treated rather a little better after it than before.

"God must be a woman," said a famous American poetess, "he is expected to forgive so much," daintily intimating thereby that her brothers are the especial adepts in the gracious art of "willin' to be forgiven." And certainly no one who has a close acquaintance with them can honestly deny that it is the only act or part in the pardon act that they can exactly adorn. The preliminary process of convincing them that they have done anything to need forgiveness sets them in such a whirling ferment of excitement and rebellion that you might as well try to catch

forked lightning and resolve it to a "sweet sunbeam" as reduce their minds to any sane action in the matter. Sometimes, left to themselves, they do indeed come round and submit to your most tender and overflowing lavishness of pardon. But woe to all your chances if you attempt to run a word of blame or admonition into the nice work. And that is the funny part of this forgiveness business with signers of all descriptions. They want to be forgiven like glorious saints, who really haven't done anything worth speaking of, miserable sinners who are hardly worth forgiveness at the best. And more than | College are examples of the injury done that, they seem to expect that the peo- | to the claims of serious investigators of

STERLING WORDS IMPORTANT QUERY. DECLARES SCIENCE For Spiritualists to Consider. Where Was Paradise Located? AND TO ACT UPON AT ONCE. ANSWERED BY MAX MULLER.

Fraud in the Name of Spirits, When did the world begin? When The accounts which the Eagle has will it end? Where did the first man published of the "spirit hands" and live? Where will we go after departing "spirit pictures" of the pretended methis life?-these are questions that puzzled ancient thinkers and philosophers dium Foster, were presumptive evidence of fraud. Followed as they have as much as they do us, and are an

been by the disappearance of Foster swered in the New York Journal. and the closing of the house in which Buddha, the omniscient, answered them in the right way 600 years before the presumption is confirmed. His suc-Christ, when he said: "I can't tell, becess was dependent upon the sympacause I don't know, and, besides, I thetic credulity of believers in one of didn't make you my pupils for the sake the most beautiful and consoling forms of being bothered with such matters. I of faith. The world has so hungered am the physician of your soul, I will tell you everything appertaining to this life. for evidence, outside of revelation, of a everything that you should do or should

life beyond the grave, it has so longed for proof that the loved here might still | not do, but do not trouble me with quesbe the loved in the Great Beyond, that tions which no mortal man can solve." some of the most spiritually-minded Buddha was a man in the fullest people have accepted as evidence anysense of the word, hence his limitations. He had no opinion either on the Para-

> the beginning of man, or on that which he is believed to enter at the time of his earthly existence. Following the lines of the Old Testa.

ment, we have come to believe in a Paradise at the beginning of things. It is wrong, however, to translate the Hebrew word Eden into Paradise. Eden is Hebrew, while Paradise is a Persian word, introduced in the old Greek tongue. The correct meaning of Eden is enchantment, a place where the first

man's garden was located. The Persians called a pleasure park would not be worth more attention Paradise, or more correctly, Paradeisos. than those are if these pretended me-Why all the seventy translators of the diums did not deluide men and women Bible adapted this word, I don't know. through their most sacred aspirations. The Greeks used it already in the times The frauds are so many, and exposures so frequent, that they make the whole of Xenophon.

world skeptical. No man, no matter The Jews began to interest themhow high his reputation for intelligence selves in the geographical situation of and honesty, can obtain more than the Eden at a very early period. For some most hostile hearing for any evidence reason or other they assumed that it lay which he may bring forward of what between four rivers, and knowing he believes to be communicated from the spirit world. The Rev. Minot J. something about Hidekel and Phrat and Savage and Prof. Hyslop of Columbia Plson and Gibon, they named these as the most likely frontiers. The first two are now known as Tigris and Euphra-

Can Cure Those Who Are Insane HALLUCINATIONS RELIEVED,

Mas 17, 1900.

Prof. James H. Hyslop, of Columbia University, said lately to a New York Herald reporter, that it is quite probable that the insane asylums could be relieved of a great portion of their patients if a thorough and scientific investigation is made of the phenomena of hallucination. The Professor thinks many persons adjudged to be insane are

merely the victims of the sort of hallucination known as automatism, apparition or coincidence.

It is for the purpose of making such scientific investigation, by experienced observers and experimenters, that he has suggested the raising af a fund of \$50,000 a year to be expended in the examination of cases of automatism and apparition.

"The insane asylums are full of this sort of thing," said he. "If we could carry out a systematic study of hallucination, as was carried out in France by Pierre Janet, we probably should be able to discover a cure for all forms of

insanity based upon hallucination. "Of course it would not be expected that our investigations would enable us to deal curatively with acute mania, with melancholia or with epileptic insanity. These forms have a far different origin. But we could probably find the cause of the trouble in cases of mental insanity, which is generally based upon hallucinations.

"We could expend \$50,000 a year to the great benefit of science and practical medicine, I believe. We should have trained investigators, with a central organization. It will be necessary to investigate all forms of hallucination. apparition, automatism and coincidences. Many of the so-called insane are merely the victims of one of these forms of hallucination. To help them would be one of the practical results of the investigations we propose. There are also scientific results that would be of equal value in throwing light upon many operations of the mind and nervous organism.

some of the most glaring and outrageous impositions in the whole history of fraud. The Fosters are the latest to be unmasked of a long line of impostors. The cases are as clearly instances of fraud as many other swindles with which the police have to deal, and they

thing and everything which has come before them bearing the claim of the dise that is supposed to have existed at supernatural. That is not a new tendency. It is merely a modern form of one of the fundamental traits of humanity. But the too great credulity of believers toward the thing which they hoped to see accomplished has led to

varied severity, proportioned so far as possible to the enormity of the offence Personal injuries where life or mind is involved receive the severest penalties. There is one class of offenders who are permitted to wreck the mind, fill insane asylums with victims, hasten their destruction, and impoverish familles, which have escaped the attention of law-makers. We refer to that itinerant class who wander from place to place, most active in the winter months, who make heavy drafts on superstition, and portray with frenzied rhetoric the miseries of the damned in another state of being, arousing apprehensions which have no existence in fact, producing such a state of fear and anxiety as to hurl reason from its throne.

The robber who frightens his victim and takes his purse is not half as culpable as he who is filling the insane asylums with the young, the timid, and the irresolute. Here is an account of the latest case coming under our observation, but they are daily occurrences:

"Carmi, Ill., Feb. 20.-William Garner, aged 55, a prosperous farmer, has just been taken to the insane asylum at Anna. In August, Garner professed religion in a meeting conducted by a Kentucky evangelist. He gradually let religion absorb his whole attention and became a fanatic. When brought to this city he was a raving maniac. In his deliriums he said he could see Christ, and warned men to prepare for the end of the world, which he clauned was near. His brother is a millionaire." If restrictive legislation is ever needed it is in like cases to the above.

New Field for Missionaries.

The London papers publish an account given by one E. S. Grogan, who claims to have just reached England after having made a complete tour of Africa from Cape Colony to Cairo, a distance of 6,500 miles, having spent two years in the trip. He had eight porters in his service. After leaving Lake Tanganyika he entered a region of active volcanoes, where he encountered a veritable sea of burning lava 40x60 miles in extent, and probably 100 feet deep. He represents the surrounding country as occupied by denly,' the tale goes, 'I heard a noise of early Christianity, if we are to place about 5,000 Balekas, ferocious cannibals, who live by man-hunting and of the sea. The trees shook and the feasting on the bodies of their victims. | earth was moved. I uncovered my face He said everywhere he saw evidences and I saw a serpent draw near. He of cannibalistic practices. Paths in the was thirty cubits long and his beard jungles were marked by human skele- | greater than two cubits; his body was tons, and the streams were full of decomposed humanity half eaten. That is the region of all regions for the missionary, in which he can be of more real service to humanity, without endangering national complications, than probably anywhere else in the wide world. He can teach the natives his hell-fire creed; and there is the lake he can exhibit in confirmation of his statement, just as Catholic priests in Nicaragua were wont to take their communicants to the summit of Mount Masaya, point to the boiling, surging, molten flame far below, and assure them, "That is hell, and that is the eternal home of those who reject the Lord Jesus, or disregard the instructions of his successors." Failing in his mission he will have the satisfaction of "feeding the hungry," and demonstrating the value of missionary cutlet.

tions which the higher critics point out, show the pantile inscriptions were displaced, and the copying scribe had not sufficient intelligence to properly rearrange them, so readers of the book find narratives interrupted by no way to the ladies of his church. connected matter, sometimes several chapters in length, lying between. The same story with slight modifications is ascribed to different individuals.

A curious incident is found on an 4:10. earthen slab brought from Babylon, now on file in the British Museum, wherein it appears the adventures of the infant Moses, preserved by an ark of bulrushes on the Nile, was a record 4:13. the mighty Sargon, king of Accad, made of himself 3,760 years ago, near half a sake. thousand years before Moses was born. The compiler of the Bible story made a Paul. draft on that narration, and adapted it to his needs in making the Jewish de- | bands at home.-Paul. liverer, just as the critical reader finds scores of events credited to modern heroes were drafts on events of the

long ago. For many years, under auspices of the church, explorations have been made in Palestine, and in the valley of the Nile, to find ancient traces of the Jews, hoping to gain something to corroborate what they term "sacred history." Every little while some wonderful "find" is reported, over which the whole Christian world rejoices. Soon after an investigation is made and it is proved a fraud. The fake was devised to stimulate contributions to aid the explorations, the agitators all the time, like the unsuccessful gambler, hoping the to Joseph Smith, the founder of the next deal will be a success. Thus far of the innumerable confirmatory finds not one has borne the test of honest and impartial criticism. Prof. P. E. More, of Harvard Uni-

versity, has lately published a magazine article entitled "The Golden Age of Literature," wherein he mentions the 'Egyptian Tales," prepared by M. Flinders Petrie, the head of the Egyptian Exploration Fund. The work is in two large volumes, and is filled with translated tales recovered from ancient ruins. Petrie is reported as saving: "It would not be difficult from these papyrus tales to start a historical dic-

tionary of the elements of fiction." Says Prof. More: "The best of the tales are 'The Shipwrecked Sailor,' and 'Annu and Bata.' The former is the story of a sailor cast upon a magic island, where he has a strange adventure with a monstrous serpent. 'Sudthunder, which I thought to be a wave

inscriptions, wishing him good cheer, ple they have sinned against must so-called instead of quotations from God's holy word. On investigation it appeared the cards had been brought from England, by Rt. Rev. Doane, bishop of Albany, and they had been distributed by him Hereafter it is hoped the good sisters

the sun, as doubtless are all the avatars,

whether Brahman, Buddhistic of

Displeased with Pagan Mottoes.

A bex containing wearing apparel

books, toys and household goods, to

which several ornamental Christmas

cards with appropriate mottoes in Latin

were added, was forwarded by charl-

table women of the Protestant Episco-

pal Cathedral of Albany, N. Y., to a

clergyman of that sect in the West.

The donors were terribly shocked a few

days later to receive from the rector

whom they had put themselves to so

much trouble to favor, a letter lecturing

Christian.

-:0:-

will borrow inscriptions for Christmas cards wholly from the Bible, such as-We are fools for Christ's sake .-- I Cor

I am made all things to all men.-I Cor. 0:22. We are * * the filth of the world, the offscouring of all things .- I Cor.

Take a little wine for the stomach's I do not suffer a woman to teach.-Women should learn of their hus-

The pagans had no mottoes to take the place of these gems, and hundreds | The brother forgives the brother who | The persons to whip the frauds publicly of others of a similar character.

Strengthening Their Outposts, It is stated the several factions of Mormons scattered over the United States have settled their differences, and hereafter will work together in harmony. Their division grew out of the polygamy question. With that settled there is no reason why they should not labor together as one church. Aside from the pretended special revelation sect, there is little between them and

the Baptists. The Mormons came prominently into being in the '30s, when Miller was promulgating his advent theories; and as Smith accepted Miller's teachings they entered largely into the Mormon faith, and still continue a portion of it. They accept the Bible as the

Word of God, and Jesus as his Son and their Redeemer. The "Book of Mormon" is a side issue; its evident object was to make more clear portions of the Holy Scriptures. Polygamy discarded, Jo. Smith, and his special revelations relegated to their true place in history. and the vices of the early members of the church, partly induced by their persecutions discarded, and we see no good reason why they should not take their

place with the evangelical churches. Their past was not one-half as offensive as were many of the heretical sects of credit in church historians.

Iowa Fanaticism.

always be standing around more than Both of these men have written books willing to forgive, as soon as they shall reach the stage of gracious willingness to be forgiven. And that is where they communications from the dead. make a mistake, and show a total misapprehension of the whole nature of forgiveness.

It takes a great being to forgive-as great as God—and there is no evidence in the appendix to his book, "Life After on record that any human being has ever attained to the height and depth of it. "Who can forgive sin but Christ alone?" means more than the theologians have read into it, for it measures the whole distance between the human and the divine, not only in the power to forgive, but in the way of forgiving, so that the sinner's sins shall be "remembered no more" against him. This last is the thing which humanity can never compass, and for lack of which its specious pretensions to forgiveness become

as neat an irony as failible human be- | evidence on other matters is judged, to ings can perpetuate upon each other. has wronged him, but guards well the | should be the Spiritualists themselves. chances for any repetition of that So long as exposure is left to news wrong. The teacher pardons a young papers and hostile outsiders, there will culprit, but treats him like a possible linger a presumption in the ordinary horse-thief forever after. A business | mind that the believers like to be cheat house condones an offense, but cuts off | ed and that any demonstration is good the offender's chance with the firm to the end of his services, and even | licky destroys it. Their faith is too the representative of justice on the beautiful, and if it were demonstrated bench clips the poor criminal's chance | would be too vital, to have it smirched for fair hearing with the significant | with the long line of imposture which greeting, "Here again, Pat!"

There is really no farce on the face of | Eagle. the earth like this farce of human forgiveness. The very friend of your bosom makes lavish protestations of being reconciled to you after some offense and then tells the next party that you can never be the same to her. Outside of scripture there was never a father heard of who pardoned a prodigal son without drawing his purse strings a lit state association is then to be organtle tighter thereafter, and if any rash Christian ever did forgive his brother | ized. Address Mrs. C. L. Stewart, until seventy times seven he got him | Stevens Point, Wis. down to such a low notch in his estimation that he might quite as well have left him to face his sins.

All this grows out of a law of nature and psychology in the case, which man himself has no power to help or hinder, and that is that forgiveness is an act which has its direct effect upon the soul forgiving and not upon the soul forgiven, so that the fact of that forgiveness can in no way alter the character of a man's deed or his friend's estimate of it. Herein, of course, lies the weakness of the whole effort, as well as the pathetic mockery of it. "Even the gods cannot undo the thing that is done," said the ancient sage, and it is not that

you do or do not forgive the friend who has failed you, but that in that failure

supernatural phenomena. tes, and ancient theologians have writgiving the evidence which has convinced them that they have received

ten no end of books for and against the theory, all of them proving that the location indicated has nothing whatever to do with matter of fact geography, Dr. Savage, who used to be a probut a great deal with mythology. nounced rationalist, has spent years in

On the other hand, what would be the study of these manifestations, and gained if the actual situation of Eden, many of the illustrations which he gives the one tallying with the description in Genesis, were discovered? The real Death," sound logical and convincing. important thing to know is that the mastanding by themselves. In the public jority of people believe in Paradise mind, however, they are confused and either as a thing of the remotest past or smirched with such vulgar cheats as as one attainable at the end of all mun-Foster. When such transparent humdane existence. Some people believe bug as his imposes upon believers, the both in a Paradise of bygone days and natural deduction is that more subtle in one of the future, and this is of contricks may be employed to impose on siderable interest, but of even greater the devout of a higher grade of intelliimportance is that so many nations gence. Until the charlatans are rooted know nothing of the alleged period out, it will be very difficult for Spiritwhen man was perfect and enjoyed ualists who attempt to make their many of the blessings of the heavenly proofs square with the rules by which

state in Eden. As to the geographical aspect of the get a fair and unprejudiced hearing. matter, we are compelled to assume that it is an afterthought, for the inhabitants of Eden have certainly left no records behnid. What the Greeks or other more or less civilized nations enough for them until some enemy pubabout a happy past. masquerades in its name. -Brooklyn

thought of Eden or the Islands of the Blessed is a matter of common history. what savage tribes think on the subject and what their traditions say. There we find many novel descriptions of a blessed state in the future-nothing Many negro tribes believe in a congregation of the blessed after life. They | sees a vision. He does not recognize are supposed to be in heaven, united | the scene, but when he describes it to a with God and their ancestors. Waitz. | friend the latter says, 'Why, don't you who reports on this, omits a description of this particular heaven, presumably

because none was obtainable. The Kaffirs also believe in an after life, in an existence when they hope to be united with their gods. But they have no conception of an Eden or Paradise. All North American Indians seem to bewill enjoy a happy existence, unmarred by work or troubles after death. Their description of the happy hunting grounds varies-they firmly believe in an after life fashioned after the one these tribes designate the moon as the abode of the dead, and regard the milky grounds; they even tell of a bridge that must be crossed, from which many fall, doomed thereafter to a miserable and unhappy life. This indicates at all

"We have not the time nor the means to make all the investigations that are necessary. I know of cases of apparition, for instance, which might be of tremendous import, if I had only time to interrogate the persons interested, and so ascertain the true state of facts

and their real scientific value. "If we could bring together coincidental phenomena that suggest hallucination I believe it would materially modify the present accepted theory of insanity. If insanity, as is generally believed, lies on the borderland of any state of future existence, we ought not to consider it or to treat it from the materialistic point of view. It would be worth our while to ransack all the asyluins for the sake of being able to ascertain this single truth.

"Automatism is an apparition that recalls some past experience of an individual which he does not recognize. Many cases of automatism occurred in the trances of Mrs. Piper in her sittings for our society, and many are frequently occurring in the automatic writing of the 'communicators' on the other side. For instance, Mrs. Piper's 'communicator' broke off once in the midst of a message to say 'Don't you hear her singing?' Immediately 'Rector,' who It's of more consequence to investigate | has directed the communications for us from the other side, said 'Something is wrong with the machine.' He meant that there was something wrong with Mrs. Piper's organism.

"A familiar case of automatism is where a person, looking into a crystal, remember? We visited that scene when we were children.' Dreams are gener-

ally good examples of automatism." Professor Hyslop also said data are continually being obtained that throw light upon the conditions of the future life. "It may take years-perhaps a century-to bring together sufficient lieve in a great spirit and in the immor- | data," he said, "to enable us to form a tality of the soul which, they think, scientific conclusion; but I believe it will come as one of the results of the constant pursuit of these investigations. The 'communicators,' as we call them, tell us little of the future state, largely, as I believe, because they realize that they lead while in the flesh. Some of | we should not understand their language and concepts.

"Another suggestion from the other way as the road to these happy hunting | side of the grave that is of interest is that the 'communicators' who are the best are those who are freshest from earth. It is this lower sphere, apparently occupied by those most recently events that the North American Indians from the earth, that keeps in touch with believed in punishment after death 118.

Professor Hyslop said that the receptions of the views and purposes of the The Indians in the Northwest desig- | Society for Psychical Research are

NOTHING WILL DIE. When will the stream be a-weary o Under my eye? When will the wind be a-weary of Over the sky? When will the clouds be a-weary of

fleeting? When will the heart be 'a-weary of beating?

And nature die? Never, oh! never; nothing will die; The stream flows,

The wind blows, The cloud fleets,

flowing

blowing



tion and mass meeting to be held in

Stevens Point, April 4, 5, and 6, A

A Damnable Record.

Reports from Insane Asylums in the State of New York show there are 21,374 patients under treatment in the various institutions of the State, costing last year for their care \$3,875,323. On the basis of former reports probably one-third of that vast multitude of lunatics owe the loss of their reason to the benign influence of orthodox Christianity. The numbers of these victims of a false religion are continually augmented as revivalists redouble their | sacred. And the greater marvel is that zeal and efforts to put down Spiritual- | a late President of the United States ism and Agnosticism.

The millions of dollars wasted an- Ruth and Esther! Should those two nually in propagating a religion of hate | daughters on reaching puberty imitate wrecked by such efforts.

When will the freemen of America rise to the magnitude of the occasion and arrest this terrible waste of humanity?

The Old Strife Revived.

A religious controversy, which is said to overshadow the insurrection and plague, is now prevailing in Manila. It arose from an attempt to reinstate the under Spanish rule.

as if overlayed with gold and his color

that of true lazuli.' "The other story, that of the two brothers, 'Anpu and Bata,' tells in simple, beautiful language the well-known incident of Joseph and Potiphar's wife. This is the more interesting to us because it was probably written about the time of Joseph's sojourn in Egypt." Thus link by link the great chain of | will be subject to a fine of "not more "revelation" is broken, and the sources of inspiration are made known to us. It is very clear the compilers of the Old Testament, whoever they were, or wherever located, drew upon accessible literature for their marvelous stories. The first one quoted above brings us in contact with the winsome serpent that beguiled the knowledge-seeking Eve, cursed by such an enactment. while the latter takes us back to the

very age credited to Joseph. Doubtless all the wonderful Mun-

chausens of inspiration were borrowed from the current literature of an earlier age. All our readers are familiar with those tales, so it is needless to protract this article to make mention of them. They were doubtless revised and adapted to the needs of the compiler; for, according to Josephus, the entire Jewish library, preserved with sacred care in the holy of holies of the temple. contained but twenty-two books. These we have bound up in one volume of moderate dimensions. The wonder is that anybody in this

age of general intelligence can accept that collection of old-time romance as could name his two daughters after

is nothing compared with the minds the example taught by those from whom they derive their name they would be universally abhorred. But when we see preachers giving their -girls the name of "Magdalene" the wonder ceases. They have not stopped

to think.

Subscriber writes from Butte, Mont.: "Jules Wallace was here under the name of a De Hill Morrison. He now wears a full beard, and has a young | the case would be different, but that we | giveness give and take," is not so man with him, a telegraph operator. Friars in the provinces on the old basis | Please warn the public through your | swer them is through the same paper | repeats in a pagan form the burden ofpaper."

We see it stated that some fanatic in | the Iowa legislature has introduced a bill to strike out of their Puritan Sunday law the words "Except that of necessity or charity." With such an amendment "any labor," the caring for cattle, the cooking of a breakfast, dinner or supper, the making of beds or sweeping the house, or the harnessing or driving a team to church on Sunday, than five dollars, nor less than one dol-

jail until the fine with costs of prosecution are paid." first person prosecuted, should it become a law. And the State would be a good one to pass by, or leave when

An Unwise Step.

It is announced that Rev. Dr. Mc-Giffert, of the Union Theological Seminary, will voluntarily retire from the Presbyterian church, and seek fellowship with the Congregationalists. Dr. McGiffert is too intelligent to be

content in any evangelical church, so he will never be at home, and free to express his best thoughts while in any of their pulpits. Of all the Christian sects the Unitarians have the most generous creed, and allow the widest departure in expounding it. but even there the pulpiteer is tied back to ancient error from which many are glad to

escape. All they who believe in a continued life when the mortal body is laid aside. will find a welcome among Spiritualists.

The Clergy.

Their attacks upon Spiritualism are frequently very bitter, and their falsehoods often swell to enormous proportions. It is useless to answer their various charges in The Progressive Thinker, for they are already answered in the mind of every Spiritualist. If we could reach the readers of their diatribes, then

where their abuse appears.

he has done what may stamp his character forever and change the whole attitude of your mind and feeling toward him. From being one whom you respect and admire, he has become one whom you must pity and condemn, and what can forgiveness do for that? It is the old story of Romola and Melema, and the weary hopelessness of it repeats itself in every place of human life and affection. Much harsh criticism has been poured

lar, and be imprisoned in the county out upon the Lady Byrons of history who refused to forgive the recereant lords who outraged their best feelings The proposer of the bill should be the | in private and wrote tender appeals to them in printed verse; but after all there may be something more saving and exalted in the love that recognizes

the worthlessness of its object at once and cuts the gordian knot at a blow than in the one that wears itself out in a daily farce of bearing, forgiving, and more or less despising all the way. The power to forgive without the power to lift up thenone forgiven is a hollow mockery, and that perhaps is the crowning reason why helpless humanity makes such a poor out with it. "Only heaven means forgotten when it says forgiven," writes one of our proph-

ets, and far-more than that only heaven means exalted when it whispers "pardoned." Human forgiveness everywhere is largely united with human contempt and added severity of judgment, and the most daring prayer man ever utters is "forgive us as we forgive." Only the supreme pardoner dethey shall be white as snow."

"The pity of love-is that it is given to small creatures," says Elizabeth Stuart Phelps. Perhaps the pity of forgiveness is that petty-minded man should be permitted to make a feint at it. In every highest sense it is a prerogative of Deity. Only a God can forgive. Per-

haps only a God should be asked to. Perhaps he who made man as he is, alone can fairly be asked to pardon him that he is not as he should be. In a sense Omar Khayyam's famous cry to

heaven. "For all the sins wherewith the face of man is blackened, man's forcan not do. The proper place to an- | irreverent as it might seem, for it but the Psalmist plea, "Behold, I was tory.-Schiller,

The heart beats, Nothing will die. Nothing will die; All things will change, Thro' eternity. 'Tis the world's winter; Autumn and summer Are gone long ago; Earth is dry to the center, But spring, a newcomer, A spring rich and strange, Shall make the winds blow Round and round, Thro' and thro'. Here and there. Till the air

And the ground Shall be filled with life anew.

The world was never made: It will change, but it will not fade So let the wind range; For even and morn Ever will be Thro' eternity. Nothing was born; Nothing will die;

All things will change. -Alfred Tennyson.

shapen in iniquity." That "He knoweth our frame," that "He remembereth that we are dust," at any rate is the ground which the scripture itself gives for bespeaking his mercy and pardon. How man who does not know, who never rebrother's acts and pronounce his parclares "though your sins be as scarlet | don, is another of the nice problems which the senselessness of society has

forced upon us. That he should acknowledge his ignorance, that he should admit that he cannot know and keep still, is perhaps the best part of forgiveness for man to undertake. And certainly if he could bring himself to fulfill that part of it faithfully, this world would be a better place to live in.

> It is lieaven upon earth to have man's mind move in charity, rest in

providence and turn upon the poles of truth.-Bacon. God's promise is good for nothing un less indorsed by man.-Investigator.

More godlike is forgiveness than vic-

nate the Rocky Mountains as the abode | amusingly varied. of the Great Spirit. In that place there are happy hunting grounds for good, barren snow fields for bad men. The natives of South America likewise be- | ing away because we are too scientific." lieve in the immortality of the soul, which they think, abides behind the

even before Christian missionaries made

known to them their version of hell.

mountains in the society of their ancestors. The Pampas Indians are of opinion that the souls of the dead congregate on the other side of the ocean, there to live their life over again in eternal happiness.

I omit other similar myths which, like those narrated, prove only one thing, namely, that these savages believe in a Paradise after death; indeed, all humanity in every part of the globe adheres to the same idea, which bespeaks A common psychological disposition of a Paradise of the future. The ancient Jews, on their part, consoled themselves over temporary unhappy conditions by dreaming of a glorious pasttheir Eden.

This was distinctly and emphatically tribes, as we have seen, knowing anything about a period when man was supposed to be perfect and consequently perfectly happy; among the few is he testimony of Zend-Avesta.

In Avesta the celebrated square of the Yima is described, where the seed of all sheep, oxen, men, dogs, trees and of fire can be gathered, but the whole members, should be expected to try his | thing is utopian. like the rest, though not without significance. It shows us that entire perfection and real happiness are not found on earth, in fact, that there is no earthly Eden.

At the time of the foundation of the Christian religion the word Paradise vast numberhad already ceased to stand for a certain region in Babylon, Armenia or on the Caspian Sea. When Christ said: "Verily, I tell thee thou wilt be in Paradise with me to-day," He had no earthly Eden in view, but spoke of a realm that is beyond time and location.

Maybe the scientists will yet find out where the ancient Jews thought Eden. to have been located-to ascertain its real situation is impossible unless we find records of the first man, records that can be translated and understood in every detail as to geography, time,

"The scientists," he said, "are falling away from us because we are too Spiritualistic, and the Spiritualists are fall-

16,000.

In order to show our readers the magnitude of the work in which we are engaged, we will state that we have contracted with the Regan Printing House to print and bind 16,000 books which are to be used exclusively as premiums during the year. Our leading premium each year is practically given away, mind. It's natural for man to believe in | thus establishing in our business the Divine Plan, the profits of the office in a great measure returning to those who: make the profit possible to us. One can hardly realize the great work we are doing, unless one sees the large stacks a Semitic conception, only few other of books pass to the half-dozen express wagons that call for them each day, to be transmitted over the different routes to all parts of the United States. This new premium book, second to none that have preceded it, will be announced at no distant day. In the meantime just think of the 16,000 books which are to go forth to sow the seeds of our philosophy and to prepare each one not only for living but dying also. We venture the statement that all the other Spirit-

ualist papers combined in the United States do not send out each year such a

16,000.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.



I fear that the idea of the clergy is to

home, but to endeavor to find nerma-

slander the woman of Endor, whom Josephus supposed to be a perfect lady, by calling her a witch, and then to slander that great man, Dr. Andrew Jackson Davis, by comparing him to the bad character they imagine this woman possessed. Such arguments are cheap, though not logical. Be it remembered the Bible nowhere call this woman a witch.

"We are informed in this discourse that Brahmins and others had physical manifestations as Spiritualists have them now. That is true: so the Jews and Christians had them. Does he remember how Jeroboam's altar was shaken and the ashes poured off by the presence of a man of God, or medium? He will find it in I. Kings, xiii:22. Does | brick house which can readily accomhe remember the prayer meeting in modate twenty children with their care-Acts 31, where the place was shaken? The jail in which Paul and Silas were confined was so shaken that the doors flew open and they imagined it was an earthquake.

"Nine-tenths of the phenomena, he tells us, can be explained without admit- | ly four acres of well kept ground overting spirits. Very well; be it so. I looking the city of Shelbyville, but far build my Spiritualism on the other tenth; will be examine it and take it away from Spiritualists? If one phenomenon out of many millions can be found to have come from the other world, that is enough to prove that the door is open and the dead can return. 'A medium told Louis Napoleon to go to war with Germany; he went and was conquered. Perhaps, spirits are sometimes mistaken, and sometimes they falsify. God, once upon a time, sent lying spirits out on purpose to deceive a man with these words: 'Go up, for the Lord shall deliver it into the hand of the King.' The poor fellow believed the four hundred liars which God sent out. and as a result, lost not only his own kingdom, but his life. You will find the story in I. Kings, xxii:5-22. Isalah went to King Ahaz and fooled him into a battle by promising him a victory. He went and lost all. See Isaiah vii. Croesus of the Greeks was fooled by the oracle of Delphos, in the same way.

"Next, we let wicked people into bliss. with Garfield and Guiteau as companions. Ladies and gentlemen, this is not true of Spiritualism, but it is true of Christianity, which has swung hundreds of murderers from the gallows to glory. I heard Mr. Moody say that the wicked thief and malefactor of a few hours before, was before night walking the streets of the New Jerusalem, arm in arm with Jesus Christ-Christ was introducing him to Abraham, Isaac and Jacob. and all the good and great of all ages. It is not Spiritualists, but Methodists who sing:

"'While the lamp holds out to burn. The vilest sinner may return.'

nent homes in private families for request that they carefully and with them. The handsome property which candor read the sermon as printed in thus comes into its control will enable the society to extend its work, and that, sweeping statements made against too, without so much expense and inbody of people who have less numbers convenience as has hitherto compliof insane in the asylums than have the cated the plans. But one condition is denominations of theology from religattached to the donation. That is that

ious excitement, and far less proven the Middlesworth home shall be used as cases of immorality among their media home for indigent and orphan chilums than the churches have among dren under the control and management their clergy. This is not vituperation, of the society. nor wild statement, but such as can be

but to those who have not. I must make

your issue of Monday and note the

The property is described as admiraproven, as it happens that our Spiritualbly adapted to the purposes of the soists have compiled statistics from inciety. There is a large ten-roomed sane asylums, and from authenticated cases of ecclesiastical ministers gone takers. Then there is a cottage of frame, which can and will be used as a Many of the statements of Mr. Talreceiving cottage, where the new armage are too absurd to be noticed. rivals will be quarantined until all dan-Notably, that to look in upon an audiger of introducing contagion has passed

away. There is a good barn, and nearbody of cadaverous, weak, nervous, exhausted people. In reply to this, I recommend the readers of the Washington enough out to impart to all the sur-Post, and those who patiently sat and roundings the elements of a country listened to this tirade against the Spirhome. Two roads reaching Chicago itualists, to attend the service of the pass within easy distance of the home. Spiritualists at Masonic Hall on Sunday The Middlesworth home-the name of evening next, and to carefully notice the donor will be retained-will be used whether the audience is a cadaverous, nervous-looking body of people, or a as a temporary home for children turned over to the society from the city healthy, genial and intelligent set, that and central portion of the state. Their would despise themselves if they even stay there will be limited-generally to thought of descending to such mudan average of four weeks-that the plan throwing against any one as this worthy of placing the inmates in selected famand gentlemanly preacher has done. illes may be carried out. The home will Mr. Talmage says that "Modern Spircome into the possession of the society itualism proposes to open the door beou March 1. It is unfurnished and antween this world and the next and put other month or possibly two will be exus into communion with the dead." This hausted in furnishing it and making is exactly what Modern Spiritualism

some minor improvements. not only proposes to do, but is actually The friends of the society in Shelby doing, notwithstanding the fact that county have taken up the matter of furthis minister goes on to assert that "it nishing and equipping the home with has never yet offered one reasonable great energy and interest. They invite credential." This is simply a matter of opinion. Mr. Talmage may not think contributions of money and material for that one reasonable credential has been that purpose. Any such contributions can be sent to Mrs. H. M. Scarborough, offered by Spiritualism, but thousands of as intelligent people as he, among daughter of the donor, at her home in Shelbyville. The friends and society them ministers like M. J. Savage, Rev. hope to have the new home in operation | Fay Mills, and T. Ernest Allen; scientists, such as Prof. Hyslop, William by June 1 at the latest. The donor. Abraham Middlesworth, Crookes, Alfred Russell Wallace and was born on a farm, and for the greater Prof. James: lawyers and judges, like

portion of his life he has pursued agrithe Hon. A. B. Richmoud, of Pennsylculture. Indeed, he has never entirely vania, and Hon. A. J. Dailey, of New abandoned this pursuit, as he continues York, and other professional and literto direct his farming interests to-day. | ary lights, all living and all rational per-He is a native of Fairfield county, Ohio, sons, not to speak of the immense luand was born Nov. 10, 1821. His minati of the past in the ranks of letfather moved to Shelby county in 1840. ters and science who have thought Spir-The son on his marriage in 1847 was itualism creditably presented and made the recipient of a tract of farming | worthy of their profound and respectful land in Tower Hill township. There he attention, for even if a rap came out of lived for many years, rearing three sons | the mystery of the unseen, bearing inand two daughters. His two daughters, telligence and verification of its claims, Mrs. Sarah B. Ward, a widow, and Mrs. Scarborough, both of Shelbyville, are is the dogma or creed of a theology that drunkard. Such stories originated with | deeply interested in the work of the society and kindred associations. They are also earnest church workers. Two of the sons are farmers and the youngest is assistant cashler of the First National bank of Shelbyville, of which his father is president. Mr. Middlesworth moved into the outskirts of the city in 1870, although he still directed his farms. He was elected president of the bank in 1877 and has directed its operations ever since, making it a solid and reputable institution. He has done as much as any man in his part of the state to advance its progress and development of the educational and business interests. He has always been active and public spirited and has been a generous contributor to every enterprise which promised to be of public were put in circulation about its found- | benefit. He is an active member of the Presbyterian church and has deep religious convictions. Dr. A. M. Collins, of Shelbyville, a friend of many years, "Socially Mr. Middlesworth is a gecast upon it by a Methodist minister. | nial, companionable gentleman. \I have That this opposition may drive us into | known him many years and I' don't more perfect harmony with the spirit | think he has an enemy in the world. He is a man that attends to his own affairs and allows others to manage theirs unmolested by him. His honesty. integrity and purity of his life have never been questioned by anyone acquainted with him. His beloved wife died Feb. 4, 1884, since which time he has made his home with his daughter, Spiritualists will carry very little Mrs. Scarborough. "Though almost 80 years old, he walks sprightly as a boy and can be noted fact that the Spiritualists, as a seen at his office in the bank daily. Rain or shine, he is always found at his | more specimens of longevity than any post. Faithfulness is the ruling principle of his life. In giving his valuable homestead to the Illinois Children's Home and Aid society Mr. Middlesworth was actuated by a sincere desire to give something of value to the Lord. It is a gift of gratitude to God for his abundant grace and mercy bestowed upon him through his long and active fully is fulfilling the purpose for which | life. The actual money value of thisgift does not represent the real value self the principles of a manly character. of the offering. 'We must remember it was his home, around which clustered memories of his life."

On the other hand, we desire to convince you of our kindly and fraternal feelings as well as to enlighten you, if possible, in regard to Spiritualists as a class, for we feel that you have been unfortunate in taking as a type persons who have not fairly represented us as a class.

who are, in your judgment, deluded and

If you accept this invitation we will be pleased to have you address the convention Tuesday evening, April 10, at 8 o'clock, and we will have one of our representative speakers follow your address with a presentation of our attitude toward our detractors and those who misunderstand us. If desired we would grant you opportunity for fifteen or twenty minutes' response to our speaker. If this arrangement would astray, that will amply show the bal- appear to partake too much of the naance to be in favor of the Spiritualists. | ture of a debate, it may be omitted. If the evening of April 10 would conflict with any other engagements which you have, we could arrange the program so ence of Spiritualists is to look upon a that you may speak either Wednesday evening, April 11, or Thursday evening, April 12, but as we have partially arranged for speakers for those evenings, our preference would be to have you speak Tuesday evening, April 10.

> Assuring you of our cordial good-will and hoping you will accept our invitation in the same spirit of fraternity and truth-seeking with which it is extended, remain, very sincerely yours,

Chicago, Ill. ERVIN A. RICE. Chairman of Committee.

Two New Saints.

In this Jubilee year the head of the Catholic church has decided to do a thing quite an every-day occurrence in the past, but recently unusual; it is going to make two spick and span new saints! Now when the material of the old saints is considered, that their principal merit was ignorance and dirty linen-speaking figuratively, for they had no real linen-some putting in a claim for sainthood on account of their vermin, it would be the conclusion of ordinary reason that some present-day man or woman who had blessed the world would be canonized. Edison, or Darwin, Huxley, Florence Nightingale or Clara Barton are most deserving. Why not canonize them? Why? Because they are not Catholics-the saints are all Catholics. Were the holy church to look about for a modern person to make into a saint, there could not one be found. For the stolid ignorance, and abject superstition essential to a saint. can only be found in the past.

On the 6th of next May, a double canonization will emphasize the French

which they occurred. There are man theories discussed by Mr. Rothermal's acquaintances as to the relation of the moon to animal life. but none has been advanced which is satisfactory to every one. All agree, however, that the freak can go on record as the strangest thus far observed."

Prenatal influence was the sole cause of this wonderful phenomenon. It man fests itself in every strata of life, often producing results that are marvelous in all respects, and are calculated to tax the erudition of the physiologist -and

It is certainly to be regretted that physicist for an explanation. justice cannot be obtained in court Man, it is well known, is a microcosm when rigid church members are juryof the universe. When ushered into thi men, because one of the advocates haptroublesome world he enters into cerpens to be an agnostic. Such a disatain well defined, yet mysterious relagreeable state of affairs is to be contions with the infinite-whatever that demned in the most severe language. ls. As an integral part of the cosmos. or a central unit in the mathematics of nature, he may come in relation to Sworn to do justice between the plainforces that have hitherto been unex tiff and defendant, they still are so prejplored. The mother may have often ad idiced that it is almost impossible for mired the wonderful changes characterthem to do it if agnosticism in any way istic of the moon, and that admiration finds lodgment in the mind of one of may have been so exalted and intense, the lawyers. The fact that Col. that the embryonic child vibrated in Ingersoll was compelled to resort to huharmony therewith, producing the remorous subterfuge in order to overcome sults narrated above. To the reflective prejudice against him, illustrates in a mind there is nothing strange in the remarked degree the degradation that is sult. Cause and effect are intimately a part of human nature when pretendlinked, and they are wonderfully proing to serve God and hate the Devil. lific in presenting strange things for the Imagine such jurymen, who believe in consideration of mortals. Cause, in the the existence of a brimstone hell; a mother; effect, in the child. They work harmoniously together, and their methods are not always fully understood.

New Plan for the Public Schools. For years the Catholics have sought to gain possession of the public schools, the bulwark of American institutions. ial schools, and the priests commanded all good Catholics to send their children, under penalty of excommunication. The laity found that having to pay taxes for the public schools and redeeming the world from error and susupport the parochial was a heavy burden, and the priests have constantly | wise, humorous subterfuge must be emkept up their demands for public money. The laws forbid, most justly, the use of public money for sectarian purposes. If the Catholics could have a school of their own, paid for by the common tax, the Presbyterians might have theirs and the Methodists theirs. and no end of petty schools, each teach-

The government has founded the common schools, good enough for the speaking until I had made every one of may be added that "those who came them laugh to himself like a good felremained to pray." low. Before I had finished every juror's Distance is no barrier with the Christian face had been many times thoroughly | Science healer. The power he directs perwreathed with smiles and the laughter of the crowd in the court-room had been checked repeatedly. I won the

safeguard against unconscious preju-

dice.'

vades all matter and space, even as it animates the earth and gives movement to the stars and planets. It is the essential principle of life and light, the foe to darkness and case and resolved never to leave a jury, delusion. It can be directed with the same if I could not help it, until I had made | surety and potency across the continent as every man in it take several good quiet across the room. Many of the most wonderful laughs, as a guarantee that he had cures have been accomplished when patients nothing against me personally-as a were thousands of miles away.

The so-called incurable diseases yield to this healer as readily as do the minor lile. All of the cures have been effected quickly, and many of them instantly. Many a poor sufferer who was sliding towards the portals of death found himself upon his feet almost in an instant, with the glowing current of life and vitality pouring through his system. No matter where you are or what your disease, you can be cured.

It is not necessary that you should believe for it exhibits dishonesty at heart on | in Christian Science. If from the bottom of the part of those claiming to serve God. | your heart you wish to be cured, you are ih the favorable and receptive condition that insures success in your case.

S. A. Jefferson has lately published a booklet on Christian Science healing, and sends it free to all who write for it, enclosing a twocent stamp for postage. It is entitled "A Message of Health and Healing," and contains many interesting facts and convincing testimonials. Letters should be addressed to 8. A. JEFFERSON, C. S. B., 1774 Masonic Temple, Chicago.



Free Trial Bottle to Everyone Who Suffers from Asthma.

A physician who suffered many years from violent attacks of asthma, has discovered a sure cure for the disease, and is now entirely recovered. He has written letters to the leading newspapers of the country. requesting that their readers be informed of this new remedy, and that he will mail, free, a trial bottle to anyone who writes for it. It has cured quite a number of people who obtained the free trial: is an absolute cure, perfectly safe and harmless, and so fortifies the system that the cure is permanent. Write to W. K. Walrath, Box 618, Adams, N. Y., and he will forward at once by mail, prepaid, a trial bottle, so that you can test it and see what it will do in your case. An offer like this ought to be taken advantage of by every reader. Write to-day without fail. Don't wait.



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

cloven-footed Devil; vicarious atonement: redemption by faith and baptism, and Col. Ingersoll standing before it. features aglow with happy humor; eyes radiant with genial cunning; words glistening with poetic eloquence; sentences the very essence of poetry; conclusions beaming with irresistible logic-imagine him trying to break down the walls Failing in this they established paroch- of their bigotry and get at their better nature, and you have a scene worthy of

New Danger in the Holy Font.

In every Catholic church is a font

filled with water which a priest has

made holy, by a muttered prayer. This

priest? How can water be holy when

filled with the germs of the most loath

Very Commendable.

A Catholic priest, Rev. Father West-

man, at Plainfield; N. J., has issued an

order to his parishioners denying floral

displays at funerals, because of the ex-

travagant cost which the poor cannot

the disposition of the dead. Indeed, it

has come to such a pass a person can-

become a matter of economy in the

cities, to which many resort from ne-

the artist. It is to be regretted that church-members are not willing to receive the truth, through whomsoever's brain it may be sifted, and thus aid in perstition. But as the case is otherployed to overcome their prejudices. that justice may be done. Col. Ingersoll was one of the grandest and noblest of men. His home was a model one. No fars there. No discordant notes in that harmony which prevailed in his family, and many a minister of the gospel could have learned a lesson there that would have done his soul good.

ing the peculiar sectarianism of their clique.

best, costing nothing to the

"Of course that discourse would not be complete without slandering Thomas Paine and Ingersoll. Paine was not a the tory preacher, James Cheatham, who was fined for it. As for Robert G. Ingersoll, he never blasphemed as much in all his life, nor made as many misquotations of Bible and Spiritualism as did Mr. Helms in his one hour's talk. Without one exception, every quotation he made from the Bible or from Spiritualism that night was false, either in words, or in the place where it was to be found, or both.

"The Bible says, 'He that uttereth slander is a fool,' yet this Mr. Helms utters the old slanders which were told about Spiritualism thirty or forty years ago, and which have been refuted many times. How odious I could make Methodism look were I to stand here tonight and repeat all the slanders which er. The same spirit which in the name of religion told these storles, now abuses Spiritualism. As Methodism survived this theological odium, so will pays this tribute to him: Spiritualism survive the odium now world is my praver."

Religious Insanity.

Jefferson Tenney, lately taken from Crawford county to the Warren Insane 'Asylum of Pennsylvania, for mental derangement, induced by religious excitement, was very anxious to offer a human sacrifice to the Lord, but was hustled off to jall before he got possession of a victim. There he engaged in baptizing the inmates of the jail with ice water.

What a terrible showing were an annual record made of the religiously insane for the whole country! Were the founders of the system lunatics? or were they only monomaniacs?

Whoever strives to do his duty faithhe was created, and building up in him--Smiles.

Even power liself hath not one-tenth the might of gentleness.-Leigh Hunt.

it was as worthy of consideration as denies to its worshipers the right to think and investigate.

While Mr. Talmage, without exception, calls Spiritualists a body of immoral, cadaverous, nervous, and insane people, he will hardly care to charge the

minds I have mentioned with belonging in his category, nor Lilian Whiting, nor a host that might be named had I time and space to enumerate them: nor do I Modern Spiritualism, or upon the statements and instances in the Bible, from Genesis to Revelations, that indorse and show the truths of Spiritualistic

communications and manifestations. Spiritualists, as a rule, are healthy, genial, sincere and honest people. There is no more immorality among them than among other classes; thousands of happy families are among them. One would think from the preacher's wild statements that they are a pack of

fields incarnate; and they represent a large portion of the congregation of every liberal church in America.

That there may be some cadaverouslooking persons among them, also some tricksters, may be true; but as there are freaks and mountebanks in the church, and some unhealthy enthuslasts in every department of human thought, such an indictment against the weight with the candid mind. This re-

minds me to say, however, that it is a class, are happier, healthler, and show other two classes in the world. But I will not enlarge; only a public

platform and a challenge to Mr. Talmage to listen to the intelligent refutathoughtless and blind followers of big- | that Mrs. Longley says.

otry and sensationalism cannot be convinced by reason or facts. I leave the charges against the mediums to lose

pilgrimage to Rome, for the Pope has found the necessary saints. No one ever heard of them before, but now they are produced with minute history like those "priceless manuscripts" unearthed in some remote and crumbling | teaching sectarian dogmas, you must monastery. Most appropriate, one is a man, one a woman.

St. Rita was a peasant born in Umbria, and for eighteen years lived with a brute of a husband whom a friendly hand relieved her of. She became a nun and lived a life of great plety and think this reverend gentleman will care austerity until her death in 1443. She to enter into public debate with any of is going to be the Saint of the Impossiof the foremost advocates of Spiritual- | ble. That is, she is to answer the prayism, either upon the genuineness of ers for seemingly hopeless things, and as one of her eulogists says, "cuff the face of the materialism of the end of the nineteenth and beginning of the twentieth."

The other is John Baptist de La Salle, a Frenchman born in 1651, who lived a humble austere life and started the order of the Christian Brothers.

Thus 250 years to the man, 450 to the woman who were plous enough and austere enough to be placed on the list of saints! 197

candid men and women deem worthy of research and accentatice, and which nopress can suppress.

With malice toward none, but with the desire to see justice done. MARY'T. DONGLEY, Secretary National Spiritualists' Asso-

. ... ciation. 600 Pennsylvania avenue" southeast, Washington, D. C.

Editor Post:--As treasurer of the National Spiritualists' Association of the United States and Canada, and as senior member of one of the largest business houses of this city, and as a man who has thoroughly investigated Spiritualtion of his monstrous statements would | ism and its truth, and 'as one who give opportunity to touch upon all his | claims to have as much good sense and | attend. It ought to be made criminal charges, but the thinking mind can be | judgment as Mr. Talmage, or any other left to deal fairly with the subject. The so-called "divine," I fully indorse all

THEODORE J. MAYER.

"A Plea for the New Woman." By their intended point in the daily ac- | May Collins. An address fiellvered be- | grate the public schools into fragments truth of mediumship, that brainy and at this office. Price 10 cents.

water is very serviceable in sprinkling and said: This I furnish all the children and making the sign of the cross on the of the nation. You can send to it or forehead. Being made holy, it ought to have schools of your own, but if you be as pure as that which it symbolizes. have other schools for the purpose of Science ought to let it alone, for here as elsewhere ignorance is bliss. It has not expect aid from me; you will have

been shown that holy water teems with to support them yourselves: every imaginable form of bacteria, both A movement is started in New York harmless, and disease germs, gathered City by the Catholics, where 40,000 from the atmosphere of the churches, children are in parochial schools, to reand a menace to those on whom it may lieve themselves of the burden. They fall. An inventor has planned a new will abolish their schools. If the public font which he warrants to keep the schools will set aside certain hours for water free from disease germs! Would religious service! or as it is expressed not carbolic adid, added to the water,

some diseases?

by them: "Securing a system of schools which will take in all the children of New York, securing to all secular instructions, yet giving opportunity and time to their religious guides and teachers to do their salutary work with them also,

so that they may not become clever unbelievers."

The Catholics do not want everything their own way. Oh, no. They must have help and a good deal of it to carry their point, and are willing different schools have different religious ex- afford. The clergy of all denominaercises, and Lutherans, Jews, Presbyte- | tions should war upon the extravagance rians, etc., each have appointed hours! of the age in everything pertaining to If Father Flinflannygan takes the school for an hour under his plous wing amount of vituperation of pulpit or | and fills the minds of the children with | not afford to die because of the enorsuperstitious nonsense, how does that | mous cost of his burial. Cremation has school-differ from a parochial? In this, that the Catholics have all the advan-

> tage and the state pays the bill. It is to be hoped that the Protestant sects of New York will not be caught by this bait which does not conceal the hook. It is claimed by the priests that these parochial schools are doing the work of the state in educating children and ought to be supported by public funds. It is not true that they are doing the work of the state, for they are not doing it as the state desires. The state has already schools, such as it desires. for all, and it demands that all should

for a parent to send a child to a sectarian school, where doctrines inimical to republicanism are boldly taught, doctrines subversive of liberty and equality. The scheme is put forward as a feeler, and if acceded to will disinte-

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

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

est others, feeling the necessity of the associating with those in sympathy .. GENERAL SURVEY ..

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

A. A. H. writes: "The Ladies' Auxil-

Spiritualists everywhere should be-, J. O. Blaser sends us a large club of ware of certain irresponsible tricksters subscribers from Buckley, Washington. who are traveling over the country de- Thus the good work goes on in nearly ceiving the people with their imitation | every State.

of spiritual phenomena. They hate The Progressive Thinker because we jary to the Church of Spiritual Comwill not allow their names to defile our munion, held at 4308 Cottage Grove avcolumns. Some of them have been "orenue, gave another of their enjoyable dained" by societies with no standing. social functions on Feb. 24. This time and they will show their "ordination it was an old-time 'rag-tag' party, and papers" in order to more fully deceive marked by all the unconfined joy for the people. Their abuse of The Prowhich such entertainments were ever gressive Thinker is evidence of their noted The next thing the ladies have uncleanliness, and they should be on hand will be something equally as avoided as one would avoid a pestihappily conducted, and will be anlence. nounced through the columns of The

The New York Telegraph says! "An-Progressive Thinker in due time. The thony Comstock's latest departure for evening services of the church are conthe preservation of public, morals ducted by the pastor, Dr. Arthur should meet with universal commenda- | Houghton, assisted by Harry F. Coates. tion. He has inaugurated a crusade the test medium. The afternoon servagainst church fairs. In an address be- ices have been resolved into a conferfore the Buffalo Reform League, Mr. ence On the 4th instant the subject Comstock declared the church fair, as | was ' Mediumship.' Dr. J. Hallowell at present conducted, is immoral. With and other able speakers rendered it one this assertion most persons who have of the most interesting and instructive attended such functions will eagerly of the season." agree. There is no instrument of Satan more potent than the church fair in driving young men to destruction. If Comstock shall succeed in suppressing this soul-destroying institution he will deserve canonization. Under the beneficent conditions resulting from such reform the world will be good enough to | this life I get relief by reading The Prostand for two St. Anthonys in the calen- gressive Thinker. I have love and addar. Many a youth has battled bravely and successfully against the seductive write for your valuable paper." game of poker and resisted the allurements of the felicitous faro layout, only to fall at last and be irretrievably lost before the influence of the insidious grab-bag at some church fair."

M. Theresa Allen writes from Springitual Union Society, His audiences field, Mo.: "Our class-work here is pro- have increased greatly from the first meeting, and his work has proven highgressing nicely, and our public meetings as a rule are well attended. The Spirit- Iv satisfactory, and we feel much beneual Sorosis (Spiritual Sisterhood), for fitted as a result of his visit here. Mr. which I lecture and give tests, meets Ainsworth serves the Bowcher Society every Friday afternoon. On the first of Kansas City, during the month of Friday afternoon of each month the April." meeting is given over to our spirit Indian friends and guides, who conduct it intelligently, decorously, and, evidently, pleasing to the public, for we seldom fail to have a full attendance on that day. Our spirit Indian friends have been so faithful to Spiritualism and its mediums for so many years that we feel that they more than merit our respect and recognition. Mr. Allen lectures every Sunday night. Judging from the frequent expressions of praise from many of his hearers we are convinced that his efforts are appreciated." Secretary writes from Grand Rapids, Mich.: "February has seen flie G. R. S. A. supplied by the profound intelligences behind the physically blind yet spiritually clear-sighted medium, A. E. Tisdale. March gives us Mr. Tisdale's services Sunday afternoons, while the evening service consists of real tests, and descriptions of the known decarnate through the unconscious medium, Mrs. Josephine Ropp, of Indianapolis, by Bright Star, the appropriateness of whose name is realized by all who hear her-a spiritual feast for this city. We celebrate the 25th."

associating with those in sympathy with advanced thought. We are meeting with success in our developing circles, and hope to secure the assistance of good mediums. We wish you success for your grand paper,"

Emma Nutt Moore writes: "The Spiritual Research Society of Watseka, Ill., gave a supper and held a fair on Feb. 27, at the home of Dr. and Mrs. H. H. Alten. Many useful and beautiful articles were disposed of at a good price. The supper and fair combined netted the society \$100. A beautiful sunflower quilt was chanced off, Mr. Osa B, Roff

being the fortunate winner. This noble man immediately put it up at auction, when it brought a good price, Mrs. Myrin Smith being the purchaser. Too much cannot be said of the members of this society. In their meetings and soclables the endeavor to so conduct them that all must know they have the knowledge that belongs to our beautiful

philosophy. The-Watseka Band volunteered their services for the occasion. and throughout the evening discoursed sweet music. Mrs. Emma Nutt Moore, of Danville, Ills., served the society for

ability as sales ladies at the fair." Superior, Wis.: "I am in this city again for three weeks. I would remain all the month, only that I am endeavoring to get interest enough to hold a grand 5 and 6, and shall need to be at home

Judge Robiuson writes from Nevada: "Financially speaking I am poor, but the last week of the month. We have have been enriched by the sublimely engaged Moses Hull and Mr. and Mrs. grand and beautiful philosophy of G. W. Kates, and hope H. D. Barrett which The Progressive Thinker is an will be with us, although up to the present time I have been unable to catch able exponent. Often when I am overburdened with the cares and trials of him to get dates from him, as he has been from home. We are organizing a nice society here, with good, influential miration for those great thinkers who members."

Secretary writes from Watertown, N. Y.: "Mrs. Myra F. Paine, of Syra-Gust Johnson writes from Topeka, Kans.: "A very successful month's encuse, N. Y., has just closed a twomonths' engagement as inspirational gagement has just closed here by Rev. lecturer with the First Progressive Charles L. Ainsworth, of Indiana, who has been serving the Progressive Spir-Spiritual Society of our city. Her work in that capacity was of the best, and that coupled with an amiable disposition endeared her to many. She was assisted at each service by Mrs. R. E. Jackson and Mr. Curtis A. Gould, local test mediums, whose endeavors to come en rapport with those of the spirit world were so successful and so much

appreciated by the many hungry souls As reported in Rochester Democrat who longed for a word of cheer from and Chronicle, A. W. Moore gave a lectheir loved ones. To these two young ture before the Plymouth Churchmen's workers alone is due the credit of our Club, on "Some Unorthodox Thoughts." society's general standing previous to In the course of his remarks, speaking Mrs. Paine's coming, and 'to-day the of man's spiritual nature and his great fruits of their labors show an earnestpossibilities as a spiritual being, Mr. ness born only of the highest aspira-Moore gave some evidences showing tions." how decarnate spirit can manifest itself Mr. and Mrs. J. F. Grove, of Columto mortals, and gave the testimony of ancients and moderns regarding that bus, Ohio, were in the city last week. Mr. and Mrs. Grove are prominent subject. Quoting from the world-re-Spiritualists and deeply interested in nowned scientist, Dr. Alfred Russell

very best. For myself I am nothing SPIRITUALIST MEETING. faith once delivered to the saints.' I will let those judge who will hear. Mrs. Woodrow has other phases than those mentioned, but is a very unpretentious person, disposed to underrate her own

splendid powers. She would no more think of taking money for a materializing seance than the minister of the church would think of charging for taking part in a family prayer. But this is not to say it is not proper for those who make this their work for which they are entitled to resonable compensation for their services."

G. F. Lewis writes from Corry, Pa.: "I heartily approve of what Phillip Lamneck says in The Progressive Thinker of March 10. Many Spiritualists spent their early lives in the church and still have a tender feeling for the preachers, and employ them at funerals. We have lately had a case here that has cured us. An old father and mother long connected with the Methodiststheir son passed to spirit life. The mother employed an old Methodist minister to preach the funeral sermon. He commented severely on the parents' fall the past weeks, giving three lectures from the church, and intimated that and two seances. She with Mrs. Skeels, their son was lost in consequence. The their regular speaker, displayed their old Pharisee so outraged the feelings of

Clara L. Stewart writes from West | age he would have been kicked out. The old reprobate will never again officiate at a spiritual funeral here." The Independent Association of Spir. itualists, through its corresponding secmass-meeting in Stevens Point, April 4, retary, solicits correspondence with good mediums-those who are capable of delivering lectures and tests: also good test mediums. Address Geo. Friend, 1660 Dorr street, Toledo, Ohio. The Social Club will give a dance and social card party at Lakewood Hall, corner Lake and Wood streets, Friday evening, March 16, 1900, Tickets 25 cents. Refreshments served extra.

G. W. Kates writes: "We had good meetings in Fergus Falls, Minn., March 6 and 7, and a local society will soon result. The people there are anxious to hear spiritual truth and receive spirit evidence. Brother A. H. Anderson has a hall of his own, which is open to reputable advocates of Spiritualism." Mrs. L. LeSieur writes: "The Band of party at its rooms, 608 Handel Hall month, March 29, in the afternoon, comsix o'clock. Evening session will be devoted to celebrating the Fifty-second anniversary of Modern Spiritualism, together with a special musical entertainment, the best of talent having been secured. Admission 25 cents." E. W. Sprague and wife have some open time for camp meetings. They go to Columbus, Ohio, for the month of April. Address until April 1, 745 High street, Alliance, Ohio.

Wisconsin State Mass Meet- Special Interest to Nebraska Dr. W. S. Rice, the Well Known ing Called. Authority, Sends a Trial of Spiritualists. **His Famous Method**

A CALL TO WORK.

There is no subject of greater inter- The time is approaching when definite est or more vital importance to Spirit- arrangements must be made for a ualists than an organized system camp-meeting (if we are to have one through which the public can be during the coming season, and I for reached and educated out of its ignor- one am anxious to do all within my ance and prejudice toward the profound power to help awaken an interest. I truths of Spiritualism. As yet Spirit- have just returned from an extended ualists are not in systematic working | trip in Indiana, Illinois and Iowa and order in all parts of the country, espe- desire to devote my time for a short pecially here in Wisconsin where there is | riod to the interests of Spiritualism in | W.S. Rice, 871 L. Mulu Street, Adams, N.Y., will greater need for organized work than general in Nebraska, and especially the

can be expressed in words. In the matter of a camp-meeting. In order for early days of spiritual work Wisconsin us to have a good camp it is absolutely was one of the leading states in organ- necessary to do a great deal of prelimization and the number of halls and ly- inary work. Spiritualism in Nebraska, ceums established. To-day the work, like many other places, is in a stagnant so far as the general public is con- condition, a state of lethargy, and cerned, is largely gone. There are nothing will bring it out of that condimany reasons for this change, but one tion but determined effort and a great of the great causes has been the pass- deal of agitation. We can never have ing away of our people with few to a large, successful camp as long as take their places. There are those in | Spiritualists are inactive in their own | the state who feel deeply on this sub- localities, local interest must be awakject, and have been trying to arouse an | ened in order to supply interested peointerest and enthusiasm in organized ple to go to camp. Spiritualists in Nesome of the relatives that except for his work. Among these are Mrs. C. L. braska should interest themselves in Stewart, state agent of the N. S. A., of getting up public meetings at home. Stevens Point, Wis., and Mr. G. H. | One good earnest Spiritualist in any lo-Brooks, who has for a number of years callty can do a grand work for the to a large degree and still is serving the cause by making arrangements for a Unity Society of Milwaukee. His ad- lecture and if possible a little phenomdress is 558 Milwaukee street, Milwau- ena, and every effort of this kind will

kee. These workers feel deeply on this | develop some interest. subject and are and have been desirous In order to accomplish anything we of calling the people together for the must work systematically, and herewith I submit a plan which will prove purpose of organization. Mrs. C. LeStewart, with the enthusi-asm of her whole being, has. worked part by corresponding with me at once.

hard for a mass-meeting in her home | First I want all Spiritualists along the city. She has gone among the business | line of the Fremont, Elkhorn and Mismen and they have subscribed suffi- souri Valley route to send their names cient to secure the opera house for and addresses and state whether they three days and music. The city council will assist in getting up public meethas issued an official invitation to the lings. I would like to make a trip over spiritualists of the state to make Stev-ens Point the place for the holding of a sible so as to make expenses light. By Harmonics of Evolution, mass-meeting. All this has been done, making arrangements beforehand I The call is made, and it now awaits the could go from town to town without friends from all over the state to re- waste of time and the expense of enspond. Come friends, come. Let us tertainment, etc., would be light. Let get together and have a rousing meet- me hear from every Spiritualist who

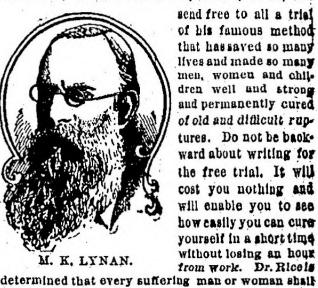
Harmony will give a progressive eachre ing, and, if possible, organize a state will either entertain, provide place for society whose purpose will be to build meeting or do anything to forward this Building, the last Thursday in this up the cause of Spiritualism. Truly all plan. must see the great necessity for this To make a success of this trip it is mencing at half-past one. The ladies work. "In union there is strength." necessary for every one to take an inare requested to bring lunch; supper Let there be a large attendance, and let terest. Don't wait for someone else to served with tea and coffee as usual, at there be a successful meeting, and a write; it is your work, your cause, your

Anyone Can Now Oure Themselves at Home Without Pain, Danger, **Operation or an Hour's Loss** of Time From Work.

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yourself in a short time without losing an hour from work. Dr. Ricels determined that every suffering man or woman shall know the wonderful truth that rupture can be cured and he therefore generously sends, prepaid by mail, his method, absolutely free, and you can make a free

trial of it. Write to-day without fall, as you cannot afford to miss this free and generous offer. Mr. M. K. Lyman a highly esteemed citizen of Del-

ray, Fla., says:-"The Dr. Rice method is a remarkable cure. I had an old rupture that defied everything but in three weeks there was no protrusion and I have remained sound and well ever since. I heartily recommend Dr. Rice to every sufferer." Do not fail to write at once for the free trial and thus cure yourself at home without pain, danger or detention from the day's work. Write at once, Commence now and before the heavy work of spring begins you will be cured sound as a dollar.

Write to Dr. W. S. Rice S71 L. Main st., Adams, N. Y., you will never regret having done so.



The Philosophy of Individual Life, **Based** Upon Natural Science

As taught by modern masters of law. Ry Florence Huntley. An exceedingly interesting and distinctly valuable contribution to the literature of evolution, unfolding its laws from the deeper and clearer spiritual aspect, and indicating the defects of the Darwin-ian theory. Spiritualists and Materialists alike can gain much from its perusal. Price, finely bound in cloth, \$2. For sale at this office.

FTOBI SULL IN SULL

upheavals and convulsions of nature Mrs. A. B. Tyler writes: "The Occult Life of Jesus came all right. I have read to the 18th vision with profound astonishment. It is different from anything I ever read before in relation to the man Christ Jesus. It is very, very interesting, and I am very much pleased with it, and thank you for the same. It is a grand present."

G. W. Kates and wife will hold meetings in Wheaton, Minn., March 14 to 19; at St. Paul and Minneapolis, for anniversary exercises, March 25 and April smites thee is thine own." 1. They are engaged to help organize the Wisconsin State Association at Stevens Polut, April 4, 5, and 6. They will be actively engaged in the Minnesota missionary work until the last of July. Address them at No. 1 Highland Ave., Minneapolis, Minn.

Mrs. Kittie Dungan writes from Alameda, Cal.: "Your excellent paper has fallen into my hands and, seeing Mrs. F. A. Logan's article, I felt inclined to call, and found her very feeble from la grippe and pneumonia, yet cheerful in

trust and faith in the invincible world. I could hardly keep the tears back when with lighted countenance she expressed gratitude for the sum of \$5 received from several parties in small sums, which had enabled her to pay two or three little bills. She has faith to believe that there were other noble souls who would help her in her rent. I came away with new resolves that my life should be as useful as hers has been, and the twilight of the day as

Wallace, an account was given of the the growth of our cause. investigations into spiritual manifesta-M. S. Barnett writes from Neenah. tions by himself and associates of the Wis.: "I see in an article in No. 537 of Royal Society of England, also the So-The Progressive Thinker, from the pen of Bro. Tuttle, which pleases me very ciety for Psychical Research, in whose membership are counted many of the much. He comments on the desire of most famous men and women of our Prof. Hyslop to raise a fund of \$5,000 a year to assist the 'Psychic Researchtime. It was claimed by the speaker that all things are possible and knowers' in their work of threshing old able to man. That the age of our world straw. He has hit the nail squarely on must be counted by hundreds of milllons of years rather than several thousand, that civilizations bud, blossom and perish by cycles of time. Our pres-

and the savage will again appear to go once again through the process of evolution in the physical existence which is a school of experience for a higher condition of existence. He claimed that there is absolutely nothing to fear in the universe. Nothing can destroy beyond my own experience many times the ego. No man, woman or child ever went down into a grave-only his borrepeated. I am now ninety-one years rowed and cast-off raiment met that old, and have been a confirmed Spiritfate. The only real enemy a man en-

have learned that whatever is accomcounters is himself. "The hand that plished for the advancement of Spiritualism has to be done against the form." Cortland Ball writes from Indianapoegotism of a class of men who set up lis, Ind.: "Edgar W. Emerson was enthe claim that none are competent to gaged to serve the society of the First investigate such subjects but them-Spiritual church for the months of Janselves." uary and February, and his work dur-

Rev. Harry J. Moore writes from ing those months was so satisfactory to Muncie, Ind.: "I have succeeded in conthe society in every respect that he has been engaged for the present mouth. vincing the most skeptical and intelligent disbelievers of the return of spirits The Ladies' Aid, an auxiliary of the through the mediumship of W. C. Jes-First Church, gave a social hop, March sup and Mrs. Alice Gehring, who go un-1, at the Propylaeum, which was a very der the strictest test conditions in givgreat success, both socially and finaning manifestations of a spiritual char-

acter. Such mediums as these were in-Mrs. M. Summers has been at De deed in demand here to regain ground Kalb. Ill., doing missionary work. that has been lost. I make a suggestion The North Side branch of the Beacon that we cannot be too careful in our se-Light Church inaugurated mid-week lection of mediums for public work. meetings, Wednesday evening, March We are getting the attention of the 7, at 675 Larrabee street, corner Gar most intellectual in every town, and field. Over forty people were pleasantwe must of necessity be cautious not ly and profitably entertained by speakto make the blunder that will wreck ing and tests from Mr. and Mrs. Per-

with distress the truth that is so dear and near to our lives."

Mrs. J. S. Soper writes from Boston,

Mass.: "The Veteran Spiritualists' Union will celebrate the 52d anniversary of Modern Spiritualism, Saturday, March 31, morning, afternoon and evening, in Horticultural Hall, Tremont street, Boston. Everything will be done to make the day long remembered as one of true spiritual enjoyment. President C. C. Show will preside. The following speakers, mediums and musical the head. I, like him, have no objection | artists will take part: Mrs. Sarah A. to his raising that or any other sum for | Byrnes, Mrs. N. J. Willis, Mrs. C. Fanthe purpose of carrying forward their | nie Allyn, Mr. F. A. Wiggin, Miss Lizzie work, but I can see many reasons why | Harlow, Mr. J. S. Scarlett, Mrs. Nettie ent civilization, after rising to the full | myself and others should not be asked | H. Harding, Mrs. Buck-Hall, Mrs. Ida height of its splendor, will be lost in the to contribute to a fund to carry on a P. A. Whitlock, Mrs. Sadie L. Hand, work which we have already accom- | Mrs. M. L. Sanger, Mr. A. P. Blinn, Dr. plished without expense to others than | W. W. Hicks, Mrs. Hattie C. Mason, ourselves. It is true, as Bro. Tuttle | Mrs. M. J. Butler, Mrs. Nellie F. Bursays, that they have added nothing beck, Mrs. A. J. Pettingill, Dr. E. A. whatever to what had already been ac- Smith, the Ladics Schubert Quartette. complished many times over. So far as | Prof. J. Jay Watson, violinist, and Miss I have discovered from their reports, Annie Watson, Miss Georgie Chipman nothing has been developed above or | Merchant, and Mr. Harold Leslie, soloists; Mr. Willis Milligan and Mrs. Mc-Donald, planists; Miss Kate Bell Walton, reader. Mrs. M. J. Butler will conualist during one-half of that time. I tribute talent which will be mentioned later. Presidents of all societies are cordially invited to a place on the plat-

Lyman C. Howe writes from Paw Paw, Mich.: "I expect to speak in Detroit, Wednesday, Thursday and Friday evenings, March 14, 15 and 16. I

remain here until Wednesday morning, March 14."

C. Walter Lynn, the healer, has removed to 1017 Castro street, Oakland, Cal.

Carrie Fuller Weatherford is lecturing upon primitive Christianity and upon it. He is a magnetic healer, demonstrating each Sunday night what primitive Christlanity really was. She will hereafter be open to engagements along that line of work. Address her at 810 McKinney avenue, Houston, Texas.

The Odious Section Defeated ! To the Editor:--It gives me pleasure to announce to you and your constituents that the proposed measure against mediums in the Revision of the Tax Mrs. N. Reid writes: "I fail to find Laws of the District of Columbia,

state society organized. interest to forward the movement. Spir-Among the speakers already secured Itualism is handicapped to-day because our people are supporting Unitarian, are Moses Hull, of Buffalo, N. Y.; Harrison D. Barrett, of Boston; G. W. Congregational, Methodist, Baptist and Kates and wife, of Minnesota, and still all other kind of meetings and speakers while Spiritual lecturers by the score others to be heard from. It will be a veritable feast of spiritual thought and are out of employment. This should not reason. The date of meeting is April 4, be the case, but in the course of my 5 and 6. All correspondence regarding travels I have found it to be only too hotel accommodations and arrangetrue.

ments should be addressed to Mrs. We are not true Spiritualists unless Stewart, Stevens Point, Wis. we have the moral courage to stand up



Parts.

The first of the series of meetings Benson and Benton. which I have advertised for this state under the auspices of the State Associa-In your issue of March 3 is an article tion was held last Saturday and Sunday entitled "Rank Dishonesty, of which I in New Philadelphia. This is a town of about 5,000 inhabitants on the C. L. desire to reply in behalf of the Spiritualists of Lansing, regarding this man & W. R. R., in the central part of the state. It is the home of C. H. Mathews, Wm. E. Benson. The glowing account the well known writer for our papers, mentioned, written up by one O. who, although a man of 80, has the Thomas H. Benton, 33101/2 Rhodes avenue, Chicago, for the Light of Truth, vigor of body and mind of a man of 60. When we reached the town on Satur- January 20, he is solely responsible for, day, we found J. P. Marple, of Wheel- as the Spiritualists of Lansing do not ing, holding a series of meetings. Mr. | recognize Benson as an upright man or Marple is editor of "Search Light," a an honest medium, having been twice Spiritualist publication which is pour- exposed here as a fraud. This so-called ing its luminous rays into the spiritual | federal official is none other than a man darkness of West Virginia. Mr. Marple | who was followed four blocks and overwas for many years a minister of a sect taken by a party of three men, who folcalled "The Church of God," and he lowed him, and he drawing a revolver traveled about breathing death and de- upon them, they let him go, but fully fiance against Spiritualists, as Saul did against the Christians. He belonged to materialized spirit that same and an-

Identified the man, as having been a the same religious order as did the noother evening in Benson's seance. As a torious Covert whom Moses Hull slow representative of the State Association, in discussion at Anderson, Ind., two it is my duty to publish fraud when it years ago. He finally became convertis truthfully known. ed, and found that both he and his wife

the dogs.

should write me at once.

Fear is the great orthodox bugbear

Blair, Neb. Vice-Pres. Neb. S. S. A.

WM. E. BONNEY,

MAY F. AYRES. Lansing, Mich. State Sec'y.

Mass Meeting and Anniversary Celebration, Buffalo, N.Y.

The New York Association of Spiritualists, the First Spiritual Church, the Buffalo Spiritualist Church, and other Spiritualist societies have determined to unite and hold a grand mass-meeting

pect avenue and Jersey street. March magnificent address on skepticism, 30, 31, and April 1. There will be sesshowing the stagnation which always | sions each day at 10:30, 2:30 and 7:30 prevails, especially in religion, where it | On Saturday, at 2:30, a grand lyceum does not exist. C. H. Figuers being at session will be held, under the direction home under the doctor's care, was un- of Mrs. Hull and Mrs. Twing. Every

BY EMMA ROOD TUTTLE

'THIS VOLUME CONTAINS THE I best Poems of the author, and some of her most Among the Poems which the music by eminent composite, Among the Poems which have attracted wide notice are: "Budding Rose," "Incidents of Life Under the Biue Laws," "Parson Smith's Prophecy," "From the Highlands of Heaven," "The City of Sorrow," "Solilo-quy of Fulvia at Sicyon," "The Holy Maid of Kend,"

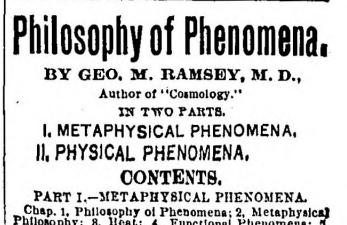
The Music includes "The Unseen City;" "Clari-bel," a June Song; "We Shall Meet our Friends in the Morning"; Meet Us at the Crystal Gates."

Mary of the Poems are admirably adapted for recita. tion, and were used by the author in her public read-

PRESS NOTIOES. -- Mrs. Emma Rood Tuttle is master-ful in her prolific poetical genius. -- The Two Worldge (Eng.) A talented writer, and one of President Gap acid's brightest scholars .- Chansening Ligus. perroit Advertiser. Mrs. Tuttle is well known a a poetess, and author of many exquisite songs.-Sa Eve. Spectator. Her poems are worthy to hang like hannor on our walls to recall us daily to dur better selves.—Hester M. Poole. A gifted lady, with far poetic talent.--Warren Tribune. A poet with abun dant talent and versatility.--Banner of Light. Sho is one of nature's poets.--American. Intuitive, spiritual, daintily reined, setting itself to music.--Progressive Fainker. Strong, true and beautiful.--Mrs. Bara A. Underwood. Claribel is exquisitely beautiful.--D. D.

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Chap. 1, Philosophy of Phenomena; 2, Metaphysical Philosophy; 8, Heat; 4, Functional Phenomena; 5, Man; 6, Objective and Subjective Phenomena; 7, "Who by searching can find God?" 8, Hyperbola Moc-aphysical; 9, "To the Unknown God, Whom ye Ignor-antly Worhip:" 10, "The Father is greater than I," antiy worhip;" 10, "The Father is greater than I," 11, True and Spurlous Gods; 12, "I am the Resurrec-tion and the Life;" 18, An Imsginary God and some of His Exploits; 14, "He is Free whom the Truth hath made free;" 15, All Animates Originate from Eggs; 16, Trance Phenomenon; 17, Philosophy of Healing; 18, Worship of Deity; 19, Sense and Nonsense Intermixed; 20, Plurality and Tri-unity of God. 21, Vagaries; 22, Misapprehension; 23, What is Sin 24, Suns, Planets and Satellites of the Universe; 25, Be-ginning without Ending; 23, Design or Accident. ginning without Ending; 23, Design or Accident, Which? 27, Chance versus Law; 28, Summary.

PART II,-PHYSICAL PHENOMENA.

Chap. 29, Nebulæ; 30, Air Pressure and Air Motion as a Motor; 31, Air and Orbital Motions; 32, Water Made to Run up Hill; 33 Philosophy of Canyons, When and How Formed; 34, Glacial Phenomena; 35, Moons and their Motions; 36, Ethnological Phenomena; 37, The Colored Man.

APPENDIX .- Problems: Physical and Metaphysical Phenomena, ad infinitum.

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Lectures by the Swami Viveka, anda, on Raja Yoga; or Conquering the Internal Nature, and other sub-jects; also, Patanjali's Yoga Aphorisms, with commentaries and a conjous glossary of Sanskrit termi

the four chief methods that the Vedanta Philosophy

offers to obtain freedom aud perfection. Swami Viv-

ekananda became a familiar figure in several Amert

can cities during the three years following the Par-

liament of Religions at Chicago; he was cordially re-

elved in America, where the breadth and depth of

were medium. He is now doing his utmost to undo the wrong he did and to redeem his character from the infamy which his attacks upon truth brought speaker and editor. He gladly joined us in our work and added much to the success of the meetings. Besides him our force consisted of D. A. Herrick, the vice-president of the association, who was entranced at the in the Spiritualist Temple, corner Pros-Sunday afternoon meeting and gave a

peaceful.

B. F. Sliter writes: "The Grand Rapids Spiritual Association is doing a grand work at present. We have with us for this month (March) the able-and excellent speaker, A. E. Tisdale, and the excellent test medium, Josephine Ropp, of Indianapolis. These two workers are among our very best, and when they are inspanned together, they could reach all shades and classes of our people. If all our citizens would only turn out to hear them once, we would decimate the church audiences, and would have no hall in Grand Rapids that could hold their auditors and adherents. We celebrate the anniversary of Spiritualism at Lincoln Hall on the 25th of this month. Give three services that day, in which Mr. Tisdale and Mrs. Ropp take prominent parts; together with conferences, music, banqueting, etc. Friends from abroad are cordially invited."

J. M. White writes from Kansas City, Mo.: "The cause is doing well in this city, three meetings being held every Sunday and all well attended. During this week a joint movement is to be set on foot to bring the Kansas City Star to time. This paper treats Spiritualists in a vile manner, refusing to pubrial vision." lish the Sunday notices of the workers. Spiritualists everywhere are hereby rejuested not to buy or advertise in the Star until it apologizes for its unjust attitude towards us and treats us at least as well as it does the Catholics. The Journal and Times willingly publish the notices of our meetings every Saturday. I shall remain in this city until June 1 and would like to make dates for camps in Kansas, Missouri and Nebraska for the summer. My address is 1013 Oak street."

B. F. Sliter writes from Grand Rapids. Mich.: "I herewith inclose you the money for two new subscribers to ifested, and we, that is, Mr. Wells, my The Progressive Thinker. Who can husband (who is also president of the society) and I, expect to induce many of value the excellence and importance of the members to subscribe for The Prosuch a journal in our glorious cause? Intelligence and respectability bow to it gressive Thinker and other Spiritualist with conscious pleasure. Its neatness publications, as it is our earnest desire and purpose to establish here a permanand regularity are as conspicuous as the intrinsic merit of its reading matter. nent spiritual organization. We have This is no eulogy, but a partial stateonly resided here for the past two ment of what is justly due to The Proyears, removing here from St. Louis, gressive Thinker, and to yourself, as its editor, manager and proprietor. Spiritvalism must grow and progress with Hall. We are earnest students of the in medicine and as a heater and psychosuch advocates in the field "

again commenced. The Sunday evening meeting at Handel Hall last Sunday was entertained by Prof. B. J. Bechtel, organist, and tests by Mr. and Mrs. Perkins.

but as Unitarianism does not include

this great and vital principle we think

it is a bad policy on the part of Spirit-

kins. All expressed feeling of satisfac-

tion that the mid-week meetings had

cially."

Willtam E. Bonney writes: "My wife Life of Christ will make five; with six and I have lately visited Geneseo and other spiritual books, you see I am get-Moline Ill., and Davenport, Iowa. The ting quite a library." cause in all these cities is languishing for want of leaders. There are a num-Mr. and Mrs. J. W. Kenyon lectured

her of Spiritualists in all these places and gave tests before the Rochester. N. Y., people, making many converts to working in the interest of the Unitarian churches, which would be a good polthe truth of Spiritualism. Mr. Kenvon icy if the Unitarians were willing to inserves the Pawtucket, B. I., society, March 11; Fitchburg, March 25. Durdorse the fundamental principles of ing April Mrs. Kenyon will give tests Spiritualism, the demonstration of a in Pawtucket, Haverhill and Lawrence. continuous progressive existence and communication between the two worlds. Mass.

Mrs. Alice Baker, trance and inspirational speaker, is open for camp engagements. Address 261 Pearl street, ualists to neglect their own meetings Cleveland, Ohio.

and allow the Unitarian church to swal-Lyman C. Howe writes from Paw low up those who should be identified Paw. Mich.: "Dr. B. O'Dell has fitted up with Spiritualism. On Sunday, Feb. 25. a hall in his own building, ground floor, Rev. Byrnes, of the Unitarian church. and thoroughly enjoyed both lectures Spiritual meetings, and warms and which were very broad and liberal, yet lights it free of charge. How many lacked the one grand and vital truth of Spiritualists appreciate such generosspirit communion with mortal, inspira- | ity? In most towns, no meetings can tion from the great world of ethereal inhabitants beyond the range of mate-

Cal.: "I am very anxious that the great ualists, if half alive, should see that good speakers occupy it every Sunday. free thought that radiates weekly from But generally when a man comes to the the pages of your grand paper may'yet give light to this lovely little town. now front, and donates the use of a hall, he suffering from church domination and spiritual darkness. We have been actively engaged in the work of bringing hire a speaker and test medium and pay together all those of Spiritualistic tenall bills, and then go out with a carridencies, and on the 28th of December. age and invite the people to ride to the 1899, we took out a charter and organlecture room, and carry them home again, and furnish them a good dinner ized the First Spiritual Society of Hanbesides and pay the 10 cents each for ford, with about 20 members. Since then there has been much interest man-

honoring his hall and speaker with their presence. With such enthusiasm, O, how the cause grows and prospers! What sacrifices people make to develop their spirituality, and carry the gospel to the heathen!"

T. W .Woodrow writes from Kansas City, Kansas: "We desire appointments in various locations, to serve in the capacities with which we are endowed, and to prospect in view of a suitable

language to express my gratitude toknown as section 34, in which "Clairvoyants, soothsayers, fortune-tellers, by wards you when I cousider the amount of fine reading you give to the people whatsoever name called," were prohibfor so little in return. I have four of ited from practicing their calling under your premiums now, and the Occult penalty of fine and imprisonment for each offense, is eliminated from the Bill before the latter goes to the committee. The prompt action of the N.S. A. in this matter, is responsible for this

concession on the part of the commissioners. Our good treasurer, Mr. Mayer. went at the matter promptly, consulting legal authority, writing to and personally visiting the commissioners, drawing up petitions for the attendants at the First Association of Spiritualists and other spiritual meetings here to sign, and keeping busily at work for

days in behalf of the suppression of the section mentioned. The result is that we are informed the section is eliminated from the Bill, and no measure

against the rights of mediums and Spir-Itualists is to be presented, and we are happy in consequence, for of late we we had the pleasure of listening to the that will accommodate from 100 to 200 have noticed a concerted attempt in persons, and he gives the use of it for | this city among the opponents of Spiritnalism to discredit our cause, and hold It up to public opprobrium.

In connection with the obnoxious section 34 mentioned. allow me to say that be held without an expense of \$2 to \$10 | the Hon. A. Gaston, president of Cassafor hall rent; and then generally a daga camp, and Representative to Conclimb of three flights to get to it. With | gress from Pennsylvania, was seen by Lora E. Wells writes from Hanford, a free hall furnished them, the Spirit- Mr. Mayer, and that he promised to present the petitions against the passage of the measure, and to make every effort to defeat any such unjust enactment. As it happens the good offices of hardly gets a 'thank you' for it. He this worthy brother are not needed in has not done enough yet. He ought to this connection, but we recognize his zeal and earnestness, and credit him with the same.

MARY T. LONGLEY, Secretary N. S. A.

Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; \$1.50 per "Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and approate wedding souvenir. Contains marriage ceremony, marriage certificate. Mo., where we enjoyed the blessed priv- | place for a sanitarium. Mrs. Woodrow | etc., with choice matter in poetry and ilege of attending lectures at Howard's has passed through a thorough course prose. Specially designed for the use of the Spiritualist and Liberal ministry. science and philosophy, and try to inter- metric diagnostician she is recognized Price 75 cents. For sale at this office. | Price 25 cents,

able to be present, but his place was Spiritualist in and out of the state is inwell filled by that noble woman and excellent medium, Mrs. E. W. Sprague, "feast of fat things,"

who came over from Alliance to help us. A. J. Weaver, of Maine, a teacher in the Spiritualist Training School, which is to open at Lily Dale on May 14. was with us and did good service in all the meetings. Mr. Weaver is in this section awakening an interest in education among our workers.

We had four meetings, one on Saturday evening and three on Sunday, all of | E. Hull and others. which were well attended notwithstanding the rain which fell on Sunday afternoon and evening.

The next meeting will be held at Akron, next Saturday, and Sunday, the 10th and 11th; and following that on Saturday and Sunday, the 17th and 18th meetings will be held in Geneva. Mr. C. H. Figuers, test medium, will be present through the meetings at both these places, and Mrs. Zetta L. Eise, of Galion, is expected to be present to July 1, closing September 2 (although sing both at Akron and Geneva. The writer desires to emphasize the fact that no one is expected to become responsible for any liability on account

of the expenses incident to holding these mass meetings. All we ask the workers in any town to do is to raise money enough to pay the hall rent and to open their homes for the entertainment of our workers during the meeting, and the state society takes whatever it can realize out of the meeting with which to meet its expenses. No admission fee is charged to the day service, but collections are taken up, while in the evening an admission fee of fifteen cents is charged.

The writer has moved his business offices to suite 406 Electric Building, on Prospect street, where he has very much better facilities for handling the C. B. GOULD. work. Cleveland, O. Sec'y O. S. A.

"The Gospel of Buddha, According to old Records." Told by Paul Carus. This book is heartly commended to students of the science of religions, and to 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.

Forms and Ceremonies for the Use of Judson's literary works. Price, cloth, Liberals." For sale at this office. \$1; paper, 75 cents. For sale at this

Revised and enlarged, 12mo., Cloth, \$1.50. Raja Yoga is an ancient system of Indian Philosophy, and one of vited to be present and enjoy this Among the talented speakers and me-

diums who will participate in the exercises are Mrs. C. E. S. Twing, president of the N. Y. S. A.; Mrs. Tillie U. Reynolds, F. Corden White. the Campbell Brothers, Frank Walker, Mrs. Atcheson, First Spiritual Church; Mrs. Chase, Buffalo Spiritualist Church; Rev. A. J.

Weaver, W. H. Bach, Moses and Mattie Come one, come all, come filled with harmony and a disposition to work and

sacrifice for the cause we love. Per order of the committee. MOSES HULL.

Lake Brady Camp, Ohio.

Lake Brady Camp will hold a continuous session of nine weeks-good, solid, stirring, educational meetings. opening we purpose holding Sunday meetings in June and September). Only the best talent that can be procured will be employed, together with the other attractions contemplated, will make Lake Brady the Banner camp of the season.

Everything points to a prosperous season and Lake Brady Camp will be in the lead, doing business on business principles, under the management of the Lake Brady Spiritualist Camp Association, a new society organized last August, and chartered under the laws of the state of Ohlo.

The article published in a previous issue in regard to Lake Brady, was sent in before arrangements were completed. We find that Brother Dell Herrick's time for the present is taken up for the O. S. A., so all communications relative to engagements, etc., should be ad dressed to Geo. N. Abbott, 745 High street, Alliance, Ohio, Watch for programmes.

"The Bridge Between Two Worlds.' By Abby A. Judson. This book is dedicated to all earnest souls who desire. To which is added Spiritual Phenomena: How to inby harmonizing their physical and their psychical bodies with universal nature | mediumship. By Hudson Tuttle. and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spirit-"The Truth Seeker Collection of usl tone that characterizes all of Miss

his teachings were soon recognized. His teachings are universal in their application. The book is ches at \$1.50. For sale at this office. hpict JESUS, MAN. Oll'ISb Medium, Martyr. Question A Symposium by W. E. Coleman, J. S. Loveland. Hudson Settled Tuttle, Moses Hull, J. R. Buchanan, B. B. Hill, Rabbi I. M. Wise, Col. Ingersoll-and what the spirits say about it. By J. M. PEEBLES, M. D.

Whether this book settles the question or not, it will be found eminently entertaining, and brings to gether a mass of evidence to establish the historical character of Jesus. A large volume, cloth, #1.25. For sale at this office,



BY CODFREY HIGGINS, ESQ.

This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale as this office. Price, 25 cents.

Iast WS ATLANTIS The Antediluvian World. By to demonstrate by authentic data the existence in the Atlantic Occan of a continent known to the antenne Atlantic Occan of a continent known to this office. World as Atlantis. Price, \$2. For sale at this office.



Studies in the Outlying Fields of Psychic Science.

vestigate their various phases; how to form circles and develop mediumship; an absolute test of genuine

A most excellent work. Every Spiritualist should have it. Price, cloth, 75c.

TALLEYRAND'S LETTER TO THE POPE This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts states, and the keen, scathing review of Romish ideas and plactices should bread by all. Price, 25c. Sold at this office.

The new song-book, The Golden

Mat. 17, 1900.



This department is under the management of

Hudson Tuttle. Address him at Berlin, Heights, Ohio.

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 out. 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 favor.

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

W. H. B., Washington, D. C.: Q. I wondered when I read Dr. Buechner's materialism, came to quote the "Arcana of Nature," a book claiming to be written by spirits, as authority. I would like to have you republish your interview with him.

years, the spiritual intelligences conreached the third edition and has been new world of spirit life.

THE NEW GOD, AND THE DANGER TO SPIRITUALISM tiously said it was for Uncle Sam. This joke was reported in the newspapers, and like many another word spoken at the right time, became at once adopted as the name of the nation, in contradistinction to "Johnny Bull."

Joseph Walker: It is true that one person may draw strength from an-other. This fact was well understood in ancient times. That the aged re-

ceive benefit by being with the young:

the sick with the healthful; the weak from the strong is proverbial. As every individual is a center of in-

of that sphere of influence stronger than another, although the hands may be employed to give it direction, as they do by passes. To magnetize, or exert this influence, direct contact is not necessary. In fact the results are more satisfactory with-

"Sleeper:" Many persons who are not sensitive to impressions during waking, become sensitive during sleep. They are mediumistic at no other time, and then their impressions take the form of dreams more or less symbolical.

brother who has with his dear wife, destructive inferences deduced there- time Pharisees and for the same purtraveled life's pathway for 59 years.

NOTICE-No attention will be given | They celebrated the golden wedding, and wish to make the 60th memorable. dress must be given, or the letters will | And well they may, for such continuous married lives are rare, and in this case none have been accompanied with more affection and devotion. It is most commendable to celebrate these days which are as milestones on life's journey, for marriage is the greatest event and most important factor in the life of the individual. The union, which has its foundation in true love, which gives everything and demands nothing; which is cherished by mutual yielding, and acknowledges with respect the right of each, may be called ideal, but it should book, how he, the world's champion of be real. It is like a dream of beauty,

touching and pathetic; youth and maiden joining hands to assist each other in climbing the mountain of life. Sixty low sun sends slant rays over the em-

A. Between the ages of 16 and 18 purpled landscape, still hand in hand, with all the weary path behind them, trolled me to write the "Arcana of Na- they look forward to the morning when wishes that this correspondent and his was written so far in advance of the companion may celebrate not only the sixtleth anniversary of their united lives, and if not on this plane of existence, may they find the greater joy of their diamond wedding with a great circle of their friends, gone before, on the evergreen shores of immortality. The anniversaries receive their names At the end of the first year is the papublication the Arcana was translated per; the fifth is the wooden; the tenth, into German by Dr. Ashbrenner and tin; the fifteenth, crystal; the twentieth, published at Leipsic, the account of its | china; the twenty-fifth, silver; thirtieth, origin being given as an apendix. The pearl; thirty-fifth, opal; fortieth, garnet; famous Dr. Louis Buechner read the forty-fifth, jasper; fiftieth, gold; fiftySpiritualists, by Prof. J. S. Loveland

The faiths of babyhood die hard. Thinker, furnish all the refutation that With many they never do die, but hold is needed of Bro. Stewart's article, for control through all the years of earthly one fallacy runs through the whole of it; his premises are particular while his existence.

Of all these baby faiths none is inferences are universal. So far as more persistent than belief in some logical method is involved he is not one fluence, there can be no special portion kind of a God. Though utterly lacking whit different from the common church in proof, the strength of faith seems to mode of argumentation.

be in almost exact proportion to the | But leaving our much admired want of evidence. The God may be the | brother to struggle under his selfsun, moon, snake, man, or some imagi- assumed burden of Deific personality, nary object, but the faith is equally let us glance at our much-written-about "creed." Not a few of the makers strong. But progress in science eventually thereof repudiate the idea of a personal

creates doubts, and it would seem that Deity. They had no such idea in voting faith would weaken, but usually it therefor. What did they vote for, anyonly substitutes one God for another. | way? The only inference I can draw

The Greek Zeus and the Roman Jupiter from the writings of Bro. Yates and were exchanged for the Jewish Yahveh. some others, is this: It was necessary But, notwwithstanding all the improve- to have some kind of a God to take into ments of Yahveh by Christianity, doubt | court in cases of contested wills, proshas arisen and it has been felt that a ecution of mediums, and to show railnew God was necessary. The mon- road officers that we were really re-A. B. R.: Q. What are the different strous abjurdities with which anthro- ligious, and had just as good Reverends wedding days and what are they called? | pomorphism has weighted the God idea | as the church, and could pray "standing . This question is from a venerable has led to many efforts to escape the in the synagogues" as well as the old-

> from. But as the attempts proved fu- pose; perform the marriage ceremony, tile, it was seen to be absolutely neces- and baptise babies (in the name of sary to have a new God. what) as well as the church clergy. So The creation has been made but the they concocted the phrase "Infinite Inname has not been fully settled, though telligence." It was a most convenient some call it the "Oversoul." But one expression. Infinite Intelligence literally thing seems to be agreed to by all the can mean nothing less than Omniscient acceptors of the new God, it' is God. This is the meaning to take into "Impersonal." It is neither a He, nor court-to set before the world to prove a She, but an It. Whether this that we are not atheists. But there is emasculation of masculinity and femi- the mental reservation, "Oh! I don't beninity of the old Gods and Goddesses lieve in a personal God," to cajole and is an improvement remains to be seen. pacify the radical, honest Spiritualists Being destitute of personal attributes it who want nothing to do with any of very much resembles King Log which the Gods. It is the Trojan horse Jupiter gave to the discontented frogs, brought in to capture Spiritualism and Now, if the new God was really an convert it into a sect, or gradually lead impersonality, all the Agnostics and it into the church.

Atheists would sit down very quietly, Again, not a few professed Spiritualand ask: "What does your God amount ists are eloquent in repeating the to, anyway? What is it but the sum of stereotyped phrase "Fatherhood of God years, having passed the summit, the Nature's potent energies?" When these and brotherhood of man;" and they will questions are put, there is at once a protest that they don't believe in a pervast amount of backing and filling, of sonal God! What do they mean by twisting and turning; so much so that fatherhood if not personality? It is we are filled with suspicions that this utterly meaningless unless it includes ture." It was published in 1860 and the sun will rise on the horizon of the "Impersonality" is a Trojan horse con- personality. When they plously say taining the old anthropomorphic God "Our Father" do they imagine they are Our readers will join in heartfelt disguised, but possessing all the objec- addressing an impersonal nondescript? tionable features of the old theology. Do they think an impersonal thing can Personality applies only to humanity love? In short, have all the attributes in its primary meaning, and to the va- of personality and yet not be a person? rious Gods as possessing the same This whole business of making a new essential attributes as man. Stones, God by professedly depersonalizing the trees, etc., are impersonal, but man is old, reminds me of the old fable of the personal. He is a conscious, intelligent, | cat in the meal tub. But the ruse will thinking, willing, reasoning and loving not succeed. The cat is well rolled in being. These are properties or attri- the meal, but the claws are still visible. butes of personality; and of which an | We are not to be caught by any such impersonal God must be destitute. It is ruse as that. impossible to conceive the usefulness of I don't wish to be understood that all such a God in any different sense from who enter into this work of making a that of gravity, electricity, magnetism new God are doing it dishonestly, or chemical affinity. They are all im- though I have no doubt that is the case personal, and have uses in the economy with some. It is one of the necessities of nature, but nothing to call out the of progress. The babe cannot become worship of humanity. Now, if we find a man in a day; and the hypnotic sugthese attributes of personality at- gestions made upon the baby mind cantributed to the new God, we shall be not be outgrown at once. The God idea sure that there is fraud somewhere. has to go through many transforma-To present us an impersonal something tions before the illuminating reason can called God, and then invest it with the be entirely 'freed from the darkening attributes of personality argues great cloud of superstition. The is amusing, to head his chapters, quoted largely and auditors on the platform largely Spir- fraud or great ignorance. Undoubtedly though saddening, to see the "twistings and turnings" of the hypnotized subject nomena of Modern Spiritualism are well. The most brilliant paper upon the in order to hold on to his hallucination. Verein of this country to give one hun- defined as those of his material philos- God question I have seen lately, is by It is this desperation which coins the dred lectures in the principal cities. I ophy. Still he says that he "don't know. Bro. C. W. Stewart, and if his logic was numerous new names for the old idea, equal to his rhetoric one might well "Oversoul," "Immanent Spirit," "Divine pause before entering the lists of argu- Immanency," "Infinite Intelligence" are ment with him. I always read his the exponents of the tremendous strugarticles with a great deal of pleasure, gle which the human mind is making land Turn Verein, and to him was as- philosophy. Truly is this a queer old I make this reference now, not because to free itself from the debasing infinsigned the care of the lecturer. The world. It is only such a "liberal" who I propose here to review his paper, but ence of faith in Godhead. And but for Doctor had been exiled because of his could be guilty of the covert insult to because he furnishes one of the best one unfortunate fact, the liberated activity in the revolution of '48, and so candid a mind as Hudson Tuttle, examples of a denial of anthropomor- thinkers could calmly sit and see the phism, and then an elaborate construc- progressive work go on. But bigotry is tion of a personal God. And if as keen an inseverable adjunct of faith in the and analytic mind as that of Bro. Gods. I have never met a God believer Stewart can stumble into such a gross who was not a bigot. And bigotry is contradiction, it is no wonder that those always persecuting. "It has no head lightful spiritual journal until he ferred to as being in point with what less advanced in scientific culture and cannot think, no heart and cannot has been said as to the systems of phil- | should still retain the myth of baby- | feel." And the devotees of the new hood as a reality; and with desperate God will be found as bigoted as those energy seek to construct some argu- of the old. Moreover, the clerical class ment in its favor. will be found the ruling element in the new church. The California State In The Progressive Thinker of Feb-Spiritualist Association, which is one of ruary 24 Bro. Stewart writes: "All the members of the N.S.A., has set the skeptics are evidently correct and example. Representing by delegates logical in denying anthropomorphic perless than 300 of the Spiritualists of the sonality to the Infinite; as all such State, and apparently ashamed of the deities are creations of the human paucity of its numbers, it amended its mind." Again: "I am no believer in By-Laws so that all its ordained and personal Gods." I most heartily enendorsed ministers are made ex officio dorse the above, for it-really settles the members of its annual conventions. This question, and is a complete demolition plan adopted generally will make the of Bro. Stewart's brilliant article of N. S. A. purely a clerical body. There December 16, 1899. There is no perwill be neither democracy nor repubsonality but anthropomorphic. Personlicanism in such an organization. And ality belongs alone to anthropos-man. that and the God faith will work hand-The attributes of man alone constitute in-hand, and we shall have the fatal personality, hence all personal gods are trinity of God, Sect and Creed estabonly men enlarged, magnified, but not lished on the wrecked Spiritualist changed as to their essential attributes, movement. which are always human. But I will be told that the creed can But notwithstanding this positive rebe changed or abrogated - next year. pudiation of the old anthropomorphic Very true, and it can be changed for the deity, the whole effort of his most eloworse as well_as the better. The God quent lecture in The Progressive Thinkbelievers are always a fighting class. er of December 16 is to prove the truth They know the power of unity. They of that exploded idea. In that I read are adepts in political wire-pulling and the following: "In all human affairs the scheming. It will be a wonder if the thought or idea precedes the action. next convention of the N. S. A. is not Man's will is but the law of his menpacked with them. And they will work tality, and is therefore but the instruconscientiously as well as zealously to ment of his mind as an administrative power. Natural law is either a blind secure or rather retain control of the necessity or it, too, is the instrument of N. S. A. But they are the minority, it is said. They are, however, a united administrative power. Here is the minority, and know how to work. dividing line, the point of divergence The new God is the old disguised. between the theist and the atheist." But it needs only the touch of the Very well. Bro. Stewart is the theist and the rejector of anthropomor-Ithuriel spear of truth to develop the full demon form. In the meantime phism. But, if the sentence does not mean that and nothing else, it is, to me, may be hypnotized into the falsity and many a dreaming Eve, and Adam too, utterly unintelligible. But another thus aid in the dismemberment of the statement will define the meaning beglorious movement of Spiritualism which promised so much for the world's. yond all possible question. He says: God is therefore the immanent spirit "God is therefore the immanent spirit of all nature, animating the entire uni-verse as a self-active intelligent energy, even as the soul of man animates his even as the soul of man animates his should be like the Constitution, entirely corporeal body." Adding to these the silent upon that question, leaving it to phrase, "God is love," we have the the decision of each one for himself. It anthropomorphic, the personal god prebeing impossible, in the present consented without lack of any attribute. dition of human evolution, that all can Man is the original, God is the copy. think and believe the same upon this topic, it should have been left entirely Man's will is the instrument of his administrative power, and natural law is alone. "But there are legal disabilities involved in atheism." Then go at work the instrument of God's administrative power, and it is "a self-active intelligent in dead earnest and remove all such energy even as the soul of man anidisabilities, and establish genuine freemates his corporeal body." In these dom instead of hypocrifical pretense. quotations we have asserted and im- Your effort for one phase of freedom through a paltry greed is fastening plied all the attributes of personality. Not one is wanting. The very words slavery on another class of people. "administrative power" include the spurn liberty acquired by another's idea of personality in the most absolute J.S. LOVELAND. slavery. sense possible. There can be no administration of law, or government of "Love-Sex-Immortality." By Dr. any kind, except by a self-conscious as well as self-active being. There can be | W. P. Phelon. 'For sale at this office. no administrative power where there is | Price, 25 cents. no will or volitional energy. With some "Cultivation of Personal Magnetism, of the world's great thinkers the will is A Treatise on 'Human' Culture." By the distinguishing attribute; and per- Leroy Berrier. For sale at this office. haps I might say the very essence of Price \$1. personality. If Bro. Stewart's lecture "Buddhism and Its Christian Critics." out of order to suggest that it is time proves anything; it proves personality By Dr. Paul Carus. An excellent study and Spiritual Universe." By. E. D. A. It is said on authority of the dir of buddhism; compact yet comprehen. Babbitt, M. D., LL. D. A compact and But this article is not intended as an For sale at this office. answer to that lecture, but simply to "Historical, Logical and Philosophical the lecture referred to, that "with two show the fact that the new, impersonal Objections to the Dogmas of Reincar- student and especially by every Spirhundred true Spiritualists he would God is only the same old anthropomor- nation and Re-Embodiment." By Prof. Itualist. One of the very best books on branded the packages or casks with E. convert Doston." The same can be said phic divinity which the old theology has W. M. Lockwood. A keen and master- the subject. Price, reduced to \$1, preached for centuries past. My pre- ly treatise. Paper, 25 cents. For sale cloth; paper 50 cents. For sale at this SAR'GIS. vious articles, in The Progressive at this office.

A Masterly Review and a Note of Earnest Warning to Its Cure Pointed Out by Dr. Harrison, a Prominent Physician,

PNEUMONIA.

[We have been receiving of late many prescriptions for the cure of pneumonia, but have not published them, as The Progressive Thinker is not a medical paper. We however, select this one as of special importance, and give it to our readers.-Editor.]

To the Editor:-I have been reading in The Progressive Thinker of late a good deal about pneumonia and its treatment. As you know and many of your readers know, there are, to me, but two diseases; either positive or negative; as I believe in the electric law of life. These diseases can be divided and subdivided into hundreds of names and variations for the purpose of giving their location or where manifested and its individual intensity, but still the disease is either positive or negative in its its influence, and it will take either a positive or a negative remedy to cure. Now pneumonia is always a positive disease, and as two positives repel one another, it will require a positive remedy to cure pneumonia.

What I wish is to so instruct the reader that he can positively cure pneumonia and never make a failure. I assume that the ordinary family, especially in the country, has not the electrically positive medicine to meet the case, so we must cure our patient without it, and we can. If I were writing to show a physician how to succeed in curing his pneumonia patient, there would be some changes in the procedure, but the result would be the same. I wish to say that I graduated in medicine in 1868 in one school, and in 1874 in another, and that I have from my early boyhood been actively engaged in the profession of healing the sick, therefore speak from experience. It was in the seventies when I came to the belief of positive and negative remedies, and also at this time came to the knowledge that all mankind was more or less electric, and that it was the dis-

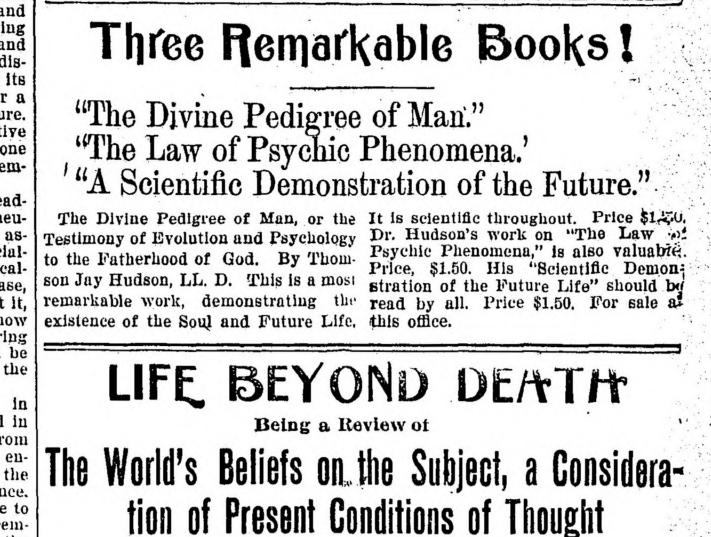
turbance of this electric influence that this electric disturbance restores health. I shall not go into the cause that leads



Do you not think you have wasted precious time and suffered enough? If so, then try the "5 Drops" and be promptly and permanently cured of your afflictions. "5 Drops" is a speedy and Sure Cure for Rheumatism, Neuralgia, Sciatica, Lumbago (lame back), Kidney Diseases, Asthma, Hay Fever, Dyspepsia, Catarrh of all kinds, Bronchitis, La Grippe, Headache (nervous or neuralgic), Heart Weakness, Dropsy, Earache, Spasmodic and Catarrhal Croup, Toothache, Nervousness, Sleeplessness, Creeping Numbness, Malaria, and kindred diseases. "5 Drops" has cured more people during the past four years, of the above-named diseases, than all other remedies known, and in case of Rheumatism is curing more than **ITRADE MARK.**]

all the doctors, patent medicines, electric belts and batteries combined, for they caunot cure Chronic Rheumatism. Therefore waste no more valuable time and money, but try "5 Drops" and be promptly CURED. "5 Drops" is not only the best medicine, but it is the cheapest, for a \$1.00 bottle contains 300 doses. Price per bottle, \$1.00, prepaid by mail or express, or 6 bottles for \$5.00. For the next 30 days we will send a 25c sample FREE to anyone sending 10 cents to pay for the mailing. Agents wanted. Write to-day.

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and Feeling, produces disease, and the equalizing Leading to the Question as to Whether It Can Be Demonstrated as a Fact.-To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions. BY MINOT J. SAVAGE, D. D.

republished recently in England. There is this peculiarity in the volume, that it times that after nearly thirty years, its statements require no revision in the light of scientific discoveries made since its production. The theory of evolution by Darwin was published since, and has made obsolete nearly everything written preceding it, but it has only made more clear the position taken from the presents made at each. by the spirit authors. Soon after its book without reading this appendix, fifth, turquoise; the sixtleth, amethyst; and somehow became possessed with the seventy-fifth, diamond. the idea that the author was a professor in an American college, near Cleveland, Ohio. He used it freely in the composition of his renowned work entitled Staft and Stoft, Matter and Force. He selected passages as motios credit. He was engaged by the Turn

think it was in the winter of 1872. Dr. Cyriax, an ardeni and aggrossive in a thing that to him is not. Such is

passed over the border.

was to visit Cleveland he wrote Dr. gently telling his "erudite" critic that resided there, and that he wanted to doubt" assumption, he tells him that if responded.

After the introduction Dr. Cyriax said | thinkers to whom Underwood is but an spoken in highest praise of the "Arcana of Nature," you have said it was far in who wrote it?"

fessor in your college."

"No," replied Dr. Cyriax, "he did not | ter's claim and defend it by dogmawrite it. He was a boy at the time, un- | tism." And then this blow on the solar

AN INTERVIEW, ETC. (Continued from page 1.)

been in the Spiritualist press, and his embodied the thought without giving itualists, and he knows that the phe- the latter. have no memorandum at hand, but | and does not believe any one knows." Yet he talks of "fraud and charlatanry"

Spiritualist was secretary of the Cleve- | the logic of self-advertised teachers of like most of the agitators was at the when Underwood tells him that his time materialistic. He had become a book, "The Arcana of Nature," was "no Spiritualist by means of his own me- doubt" largely the work of the "reviser diumship, and in after years returned and editor." But it is the quiet, gento the Fatherland, and published a de- tlemanly reply of Mr. Tuttle, that is re-

When Dr. Buechner found that he osophy of the great thinkers. After Cyriax, saying that he had learned that he was entirely mistaken in his "no

meet and become acquainted with one he would admit "that-capable spirits who had given him so much assistance. came to me, at the time an uneducated Dr. Cyriax invited me to a banquet | boy on a farm, without books or any ingiven in honor of the lecturer and the struction on the subject, and wrote a exiles of '48, and perhaps twenty-five book expounding almost a new view of creation," a book that has challenged

in substance: "My dear doctor, you have | echo, "he would have a simple answer and no puzzle whatever.'

That is apt and to the point, as it is advance of the profoundest scientist of | dignified and severe. But it is not all. the day; you have quoted it largely and | Here is a sentence that is a centre shot followed its lead. Now, do you know into the entire caste of self-sufficient scientists and philosophic sneerers at "I suppose this young gentleman, the credulity of Spiritualists. In speak though I profess disappointment in his | ing of this firm ground of fact, Mr. Tut years, and I had taken him for a pro- tle says if we cannot have it, "I had almost said it is better to take a squat-

educated, working hard on a farm, and plexus: "This is exactly what scientists

up to disturbance of this unseen electronerve force as it would occupy too much time and space. It is sufficient in this article to know when we have pneumonia and how to cure it.

Doctors, as a rule never study the ounce of prevention but rather the pound of cure, but if we develop our electric force to its normal standard, if our vibrations strike too hard or too worldliness" which it replaced, which lows:

this is disease. ungs, like most diseases commences partially transparent and slimy, afterwards blood, saffron or rust-colored. The patient dislikes to talk, does not wish to be disturbed, and generally preof the checks reddish and sometimes

the entire face very red. The head painful, tongue parched and skin dry and hot, accompanied by excessive thirst. The best method of treatment after you are satisfied your patient has pneumonia, remove him to a large, welllighted, well-ventilated room, or at least the best room you have and upstairs if possible. Place the patient in a good bed, with a blanket under the bottom sheet and a blanket over the top sheet, as blankets are non-conduct

ors of electricity and we wish to preserve all his electric force possible. Take a piece of cotton flannel, or oth er soft cotton cloth, four or five thicknesses and wide enough to reach from the collar bone to the pit of the stomach, and large enough to reach around the body and just lap, dip in cold water, wring out just dry enough to not drip, then pin it snug and tight around the chest. Pin two straps over the shoulders so as to hold it up to the collar bone. Over this put three or four thicknesses of woolen cloth or blanket, just a little wider than the compress. Pin this snug and tight over the

shoulders and around the neck, like a sleeveless flannel jacket as the arms must be free. Then cover up warmly in bed. This compress must be so snug that no matter which way he moves he cannot get from it in the slightest degree. It must remain on until practically dry.

As a rule this with the remedy I will give you further on will break up the fever without repeating.

When the compress is practically dry, remove and sponge the 'patient with cool, not cold water. If there remains

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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, Dr. Savage takes up the present condi-well authenticated communications then obey the personal electric law of tions of belief and considers the agnos- from persons in the other life. The vibration, we would never be sick; but | tic reaction from the extreme "other- chief contents of the volume are as fol-

fast, or if they are too slow and slug- was in turn followed by the Spiritual- Primitive Ideas-Ethnic Beliefs-The gish, we are always in danger of dis- listic reaction against agnosticism. He Old Testament and Immortality-Paul's turbance of the electro-nerve force and points out the doubts concerning the Doctrine of Death and the Other Lifedoctrine of immortality held by the Jesus and Immortality-The Other Pneumonia or inflammation of the churches and the weakness of the tra- World and the Middle Ages-Protestant ditional creeds and the loosening of Belief Concerning Death and the Life with chill and fever. Breathing difficult their hold upon the people. He then Beyond-The Agnostic Reaction-The and painful, pain in the chest on taking considers the probabilities of a future Spiritualistic Reaction-The World's a long breath, cough dry and deep, ex- life, probabilities which, as he admits, Condition and Needs as to Bellef in Impectoration tough and sticky, at first fall short of demonstration. The vol- mortality-Probabilities Which Fall ume includes a consideration of the Short of Demonstration-The Society work of the Society for Psychical Re- for Psychical Research and the Immorsearch and also an appendix giving tal Life-Possible Conditions of Anothsome of the author's own personal ex- er Life-Some Hints as to Personal Exfers lying on the back. The upper part perlences in this line. Dr. Savage perlences and Opinions,

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It Was Written by Materialized Forms at the House of

power I call spirits, and you scoff at, as a base from which to make excurcame and wrote it through him. He sions into the unknown." To use a mahad no library, no books even, nor ac- | terial, practical phrase, this is a knockcess to any." With a great "ha! ha!" Buechner said

that was "too good a joke!" "Oh, no!" said Mr. Teime, editor of true, and you must tell us how it is."

Tieme was a man of remarkable character, a materialist because circumstances held him there, but kindly to Spiritualism.

planation, for he evidently preferred to men to whom it is proposed by "organthink it a joke, but, during the dinner | ization" to submit the "working-facts" he turned to me and said: "If spirits do of spirit manifestation. all this, what is spirit?"

I replied: "You claim matter is the | Light of March 17, is this in a report of foundation of everything and has with- a lecture by C. W. Hidden, in which in itself all its possibilities, hence you among other timely good things he should first tell us what matter is, then will I define spirit."

As no one can define matter, as its ul- | son and the Psychical Research Society timate component atoms exist by hy- could ever do.". How this got into the pothesis, utterly unrecognized and un- organ of organization is one of the recognizable by any of the senses, the wonders. Few men have been such listeners at once appreciated the dilemma of the doctor and a broad German laugh followed by which he was great- as this same Hodgson, who has ly disconcerted. At the close of the ban- about as clear an idea of Spirituality as quet, he came behind my chair, and be- | a seiving machine. gan a phrenological examination of my | Let any Spiritualist thinker read Anhead; he claimed to be an adept in the drew Jackson Davis, Maria King, Hudcurtly saying, "It is all here, right in purporting to come from Faraday, and his head, and there is no occasion for compare them with Leibnitz, and the calling in the spirits."

like Dr. Buechner to Spiritualism. He in scientific grasp of forces, in the evowas of materialistic temperament, lution of worlds, theories of life, or the strong, vital, and earthly in his inclina- | evolution of mind., And in literary fintions. Tenacious of his opinions, and ish there can be no room for comparacombative, his aim and desire was to extend his own views, rather than gain a knowledge of the absolute truth.

gin or significance of calling our country "Uncle Sam?"

A. It is said on authority of the Althe last war with England. At Troy, N. Y, was the store yard of Elbert Anderson, a government contractor. Samuel Wilson the government inspector, was called Uncle Sam, and when he A., the name of the contractor, and U. | in degree of the whole country. S., the United States, the marker face-

when weary from labor, at night, the do. They invent a 'working hypothesis' out blow, and a complete answer to scientific criticism and egotistic conceit. A working hypothesis is the one premise upon which the structure of modern the German paper, "it is every word philosophy rests-from gravity and the nebular hypothesis to ether and vibration. Given some unthinkable supposition, as cosmic velocities for example, and wisdom in rivulets and cataracts can be run from the text-book occu-Dr. Buechner made no attempt at ex- pants of endowed chairs. It is these

> And just now in the Banner of said: "Andrew Jackson Davis had done more in Spiritualism than Prof. Hodgpersistent obstacles, not to use the harsher word enemies, to Spiritualism

school of phrenology. He closed by son Tuttle, or Planetary Evolution, entire school of speculative philosophy, It would be difficult to attract a man | and they will not suffer in comparison tive criticism. And should they by accident or otherwise look into Oahspe long enough to be familiar with its idiomatic style, a working hypothesis will "Western Boy": Q. What is the ori- be found for many cosmologic phenomena now regarded as occult.

In conclusion, Mr. Editor, will it be ism, discard the half-shell reverends prove that it proves nothing. and self-imagined scientists and be ourselves once more. Mr. Hidden said in

any bad symptoms, which is not likely, continue to give the remedy for three hours, and then repeat the compress. The remedy is to take a glass of water, set it in the left hand and stir with a teaspoon. Now this electrifies the water with your own healthy, positive electric force, and it should be done by the healthiest and most positive person in the house. When magnetizing the water keep your eyes fastened on it, with the positive thought that this will cure the patient.

Hahnemann when preparing his medicines in this manner, called it dynamization, and a very good name, for it makes the water dynamic.

> Give the patient a teaspoonful of this remedy every five minutes the first hour, then every fifteen minutes until better.

He says:

I know this will cure without any doubt, for I began to use this treatment about twenty years ago and have never lost a case since, and in several instances during my practice pneumonia prevailed as an epidemic. I electrified the remedy myself, in my practice, but any one with a will can do this successfully.

Now, friends, if you intend using this rational treatment, cast aside all doubt and fear. and go at it with a steady. firm hand, and I know you will succeed. But if you wish to have a physician, request him to use the above treatment. with his medicine. He will find that he will have no more death certificates to sign in pneumonia cases.

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J. H. Pratt, Spright Hill, Kansas, William W. Aber Being the Medium.

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

an editor of a leading daily, and a pro- "The work is not written by the mefound thinker along scientific lines. dium nor by any one connected with the 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, of Reed, who is called the chemical con- if in writing, filed away. At the next trol of the medium; William Denton, meeting the minutcs 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 incidental and mostly personal mes- by both laid away for the rook.

sages or dissertations on scientific, phil- "The work is unique in the history of osophic, religious, theologic and occult spirit communication. Swedenborg topics-from world-building, the origin Andrew Jackson Davis, and Maria King of life, or religions, of scientific discov- wrote under inspiration. Newbrough ery, and the laws of cosmos or nature- wrote Oahspe automatically by type. in fact the entire field of human writer. "Rending the Vail" was write thought. The limitation seemed to be ten and spoken by full-form personalionly that of the spectators to ask ques- ties and is printed as given. One re-tions. markable thing about the writing may

"In addition to this mass of messages, not be amiss here. As high as 1,200 there are in the book about sixty illus- words a minute were written by actual trations-44 of them portraits. These timing by the watch.

were drawn by a form standing out in "It is but just to the secretary to say the room at a desk, the form or person- that his work has been admirably done ality to be sketched at the doorway of -not only faithfully and efficiently, but the cabinet and the finished picture with excellent taste. There are no doghanded to one of the circle and filed matic parentheses, no interpolations or ipse dixits of the scribe. He simply away by the seceretary. "What will attract the attention of states that "a form purporting to be" even the non-Spiritualist reader is that So-and-So, "appeared and delivered the the topics treated by Prof. Denton, following"-stating whether it was oral Thomas Paine and Prof. Faraday, are of in writing.

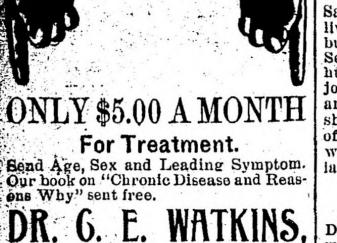
in kind, in thought and style with those "In reading the book, and I have read LL.D. A most excellent and very valu- to which their active lives in this world it all, this modest, self-retiring, literal were devoted-in literary character as rendering of these extraordinary hapof Fine Forces, and author of other im- different here as in their works extant penings by the secretary has been a on our book-shelves. source of constant admiration. It add

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DREAM

Given in Answer to Prayer.

I retired to rest feeling unusually depressed in spirit, and prayed as I never prayed before, that my angel friends would come to my relief (if only in a dream) - especially my own dear mother, who passed on several years since.

Well, she came, and this is the way I saw her: I stood in a strange place, somewhere I have never seen, conversing with a company of young people who were strangers to me, and all at

once I cast my eyes upward, just off a little distance in front of where we were standing, and there she was, gracefully gliding along from east to west, neither turning to the right or left-not walking, but rather floating in the air. She was many feet above us, and when I say her I broke away from the company, running nearer to the place, and called out in a loud voice,

own mother!"

with her.

see you!"

life beyond the goal.

saw them no more.

"over there."

her that night.

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Everett, Mass ..- Dear Doctors:-Before taking your treatments I could hardly





rental words of counsel, which seems very real, yet not as much so as though I could see and talk with her. as I did in my dream. JULIA H. JOHNSON.

A Railway Engineer's Experience.

To the Editor:-In the year 1885." I was on the Kansas City, Springfield & Memphis Rallway as a locomotive enwalking on the track ahead, but when he did not get off I was in for doing all I could to stop the train, but on we dashed right into the man. Just as we struck him, or nearly so, he vanished before the engine. The fireman also saw him. Well, I kept a very sharp lookout for an accident, as I have had many of these warnings, and knew what they meant. We did not have the accident that trip, but the impression came to run slow over a certain piece of track, which I did, and avoided an accident; but on the return trip when we reached this place, I did not run over 8 miles per hour. When I thought we were beyond the dangerous part of the track, I reached for the throttle with my left hand, but my hand was pulled. back again. Again I reached for the throttle, but my hand was pulled back. I reached the third time, but this time I very plainly felt my left wrist within the grip of a powerful hand, and could not reach the throttle. Within three seconds the train stopped suddenly with a jar. We went back to see what was the cause of sudden stop, and the third car from the locomotive was without wheels under the forward end. The wheels had jumped the track and fell in a cattle guard, and the back wheels came against the wrecked wheels, and stopped the train. As we were not running fast, it did not ditch the train. have often thought that if I had reached the throttle to increase the speed of the train. I would have been in spirit land A. L. DRUMM. long ago. Leavenworth, Kans.

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