



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

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SEEMS COMICAL.

Some Thoughts and Reminiscences.

It is but in keeping with the term "Infinite," that there should be no end of discussing "Infinite Intelligence."

Young recruits might be frightened away from the grounds by the shining armor of all those veteran heroes in the ranks of the Spiritualist army, who fought pro and con the proposed first principle ever since it was flung in the arena last year, by the leaders of the N. S. A. convention. But there is no help against the powerful germs within the atmosphere created by the battle; one simply catches the infection. So please accept my mite:

As the world moves on, whether "Infinite Intelligence" is proved or disproved, this dispute about an unsolvable question seems rather useless, nay, even comical; showing a host of tiny atoms attempting to find out whether the giant structure of which they form infinitesimal parts is managing itself, or whether any God or cosmic force has perchance "a finger in the pie."

O, for the unknown quantities of human conceits!

Volumes of brilliant arguments and statements from both worlds may fill our brains with hypotheses to choose from; but can we ever find the truth pure and simple? After all, there is really no necessity for it; we can be perfectly happy and content with the amount of demonstrated and demonstrable spiritual facts at our command, and the logical deductions we can make therefrom. For the term "Infinite Intelligence," it never conveyed to my mind the idea of a God or a creed; it seems rather an ambiguous term, admitting diverse interpretations. But how can anybody speak in positive terms about anything he does not know? However, if man is called "the microcosm," and the universe his counterpart, "the macrocosm," if, moreover, man is a dead machine without his finite intelligence, how can we conceive the universe existing without intelligence, that of course would have to be infinite?

Translating the imperfections of the microcosm into those of the macrocosm, with due regard to proportions, we cannot be astonished at the havoc the crude forces of nature often work among themselves and the finer ones. This does not prove the absence of intelligence, but only of "special providence," an attribute of the old orthodox God.

The same holds good with regard to moral shortcomings, which are the source of all the wickedness and cruelty in this world, and of all the selfishness of man, the mainspring of most of the crimes he is committing. How about the law of brotherly love, written within our hearts? Can we deny its existence, because we refuse to listen to its voice?

Many wise lawmakers have graced our planet; but has any of them created a law perfect enough to eliminate suffering from their own respective communities? Why should we expect to find perfection anywhere within the realm of evolution? And how dare we, seeing the lack of perfection, conclude that there is no plan, no guiding force within the universe?

The established general laws of nature are left to man to manipulate, by means of one of the grandest provisions he could make—the light of reason.

To be sure, it cannot save us from destruction by cosmic forces. But have we not to die anyhow? The horrors of a sudden death, or of wholesale destruction, seem multiplied by imagination. Dying single or in company cannot make much difference to the individual. What is, after all, the use of our daily increasing beautiful knowledge of a future more perfect and happy life, if the terrors of death do not abate, and we deny the existence of some leading supreme intelligence, manifested in all visible and invisible creation, simply because we are always allowed to live our allotted four-score years?

But, though we apprehend intelligence wherever we turn, there will never be found the scroll of parchment that irrefutably can demonstrate its existence or non-existence; neither shall we be the worse for it.

So, what is the use of all that quarrelling?

Are we not rather Don Quixotes, fighting against windmills? If there must be a statement of the foundation principles of Spiritualism, would it not be best to give the world only those few that rest upon demonstrable facts, adding nothing but a purely moral code of general principles such as any Spiritualist worthy of the name would gladly sign his name to?

Questions too dark to be penetrated by finite mind may not be meant to be solved, and are evidently not interfering with our physical or spiritual well or woe. There may be dark spots even within the realms of light of the life eternal.

Therefore, away with bitterness! Away with tyranny of opinion! Yet, there is something good in this and other controversies. Such general tournaments, with The Progressive Thinker as a fit arena, keep our spiritual weapons from rusting, and stir up all sluggish elements. Fight on, dear brothers and sisters! The more friction, the more sparks!

H. ST.

MEDICAL TYRANNY.

The Medical Trust Tightening Its Coils.

To the Editor:—Enclosed I send you an editorial taken from the Burlington (Ia.) Hawk-Eye of March 13, treating upon the proposed new medical law in Iowa, which has already passed the senate, and may become a law before we are aware of the fact. We commend the Hawk-Eye for the course it has always taken in this matter from time to time, and only regret that every family in Iowa could not read the following article and see where we are drifting, that our liberties are assailed, and that we were caught napping.

W. P. CLIFFORD.  
Icolum, Iowa.

They are at it again. It is no more than the Hawk-Eye expected and predicted. The medical trust has again seized the law-making power of the great state of Iowa to draw tighter the cords that bind everybody, sick or well, to their chariot. A bill has been introduced to repeal the liberal legislation which permitted to a certain extent (not wholly) the people to employ the physicians of their own choice to heal their diseases and their wounds and to counsel them in the maintenance of health. In an unguarded moment a bill was slipped through the senate and is now pending in the house, with an evident disposition upon the part of the promoters to push it through before there can be much discussion of its merits.

It is not going too far to say that the bill is an outrage upon the people of Iowa. It is an invasion of their personal liberties. When its far-reaching purpose is fully understood by the public, it will raise a storm of protests and indignation. The danger is that this bill will be enacted into a law before the public is aware of its birth.

The bill makes it possible to close up a beneficent institution like that conducted by Dr. Caster in Burlington, and to proscriber other methods of healing. It will drive out of the state all the osteopathic physicians and the sanitarians which they are establishing in Burlington, Des Moines, Council Bluffs and elsewhere. It goes further and makes it criminal for the Christian Scientists to offer prayer for the healing of the sick, or for the faith healers to project the human mind into psychological channels that sometimes produce marvelous results. The bill is intended to throw out all curative processes not administered or controlled by certain exclusive people, who hold certain exclusive diplomas from certain exclusive institutions. There here is no mention of crime to cure human diseases and to relieve human distress unless it is done by agents of the monopoly that is now seeking through the strong hand of legislation to deprive the people of one of their inalienable rights. The public has been greatly agitated about commercial "trusts," but the worst that can be said of them is that they affect the pocketbook. Here is a trust seeking to be established by the law of Iowa, which not only forbids doctors of other schools or systems to make money by healing the sick and restoring the crippled and deformed to their natural functions, but takes away from many sick and crippled people the possibility of cure which could be obtained in no other way.

The Hawk-Eye cannot believe; it refuses to believe, that all the senators who voted for this measure were aware of the seriousness of the blow which is aimed at the welfare of the people. It is to be profoundly regretted that while the tendency of other enlightened states is to broaden and to give more liberal treatment of the physicians of all schools, that one of these schools should be permitted to drive out its competitors. If such a law does not constitute a medical trust, then the lexicographers will need to revise their dictionaries.—The Hawk-Eye.

THE FOX SISTERS.

The Duty We Owe to Their Memory.

I notice with pleasure Friend Merritt's item concerning the Fox Sisters, and thinking that there is little of consequence concerning "the last of this poor mortality," surely a decent respect, and a debt of honor and gratitude, demand that all Spiritualists should at least see that these Fox Sisters should be properly cared for, and not removed for expenses from the vault, and "buried in the common lot."

And this the least of our duty of love and respect for the Fox Sisters, for we owe them a debt of gratitude. It was through their raps that first came the glad tidings of the spirit's existence, and the possibility of its return.

Now, with Brother Merritt, I believe all true Spiritualists should contribute to this purpose, and erect a proper tablet or memorial to their memory.

Does not our cause and religion, and all the sacred memories of the past demand this for these really the first martyrs to our cause? By united effort, and very small contributions, this good work could be accomplished.

I was well acquainted with Leah and Katie Fox, and also with the Underhill family, and saw Katie Fox in the last days at the residence of that truly noble and good woman, Emily Buggles, in State street, Brooklyn, where her spirit left the form. The funeral services were held in the hall on Fulton street, near the ferry. I would willingly, myself, and in the name of our society, receive and accept for any funds for this good and worthy work, and will not all good Spiritualists willingly respond?

SYLVANUS LYON,  
Vice-President The Moderation Society,  
84 Park Row, New York City, N. Y.

SPIRITS' MEMORY.

Dawbarn's Theory and Swedenborg.

Charles Dawbarn has created a decided ripple in the sea of speculative thought, in his anti-memory theory of spirit life. As he declines to consider spirit testimony, of course his theories, if discussed at all, must be limited to the words "existence, or he will disregard them." The reason for this is, that spirit testimony is conflicting, and therefore unreliable. But do the witnesses at this end of the line agree? Are there no discrepancies, and contradictions, in the testimony of incarnate spirits? Can we safely accept any statements made by men or women in any world, as a basis for a trustworthy theory?

Mr. Dawbarn gives his testimony of facts and experiences which he thinks justify his conclusions; but others testify to experiences which to them suggest directly opposite conclusions.

"Who shall decide when doctors disagree?" My reason, intuition, and experience, all unite in rejecting Mr. Dawbarn's anti-memory philosophy. But that does not settle the question, even with me. I am still open to conviction, conversion, and, if need be, revision of my creed.

Suppose we introduce a new factor in this problem, one that is neither limited to the spirit world, nor the physical side of being; but which includes both, and perhaps, may not perfectly represent either. Is there such a thing as "independent clairvoyance?" In the strictest sense, probably not; for there is no kind of seeing, hearing or sensing that is absolutely independent. Our mortal sight may mislead us. Optical illusions are not uncommon. But Mr. Dawbarn introduces another obstacle to clearseeing, in the spiritual, by assuming that we can never get into perfect relations with the spiritual until we entirely let go of all that sense life holds. Hence, to him clairvoyance cannot be reliable, in revealing spiritual truths. But this is theory only. Clairvoyance is, I think, entitled to be counted as a permanent faculty of the human ego, and capable of almost limitless culture and application; and, in its superior functions, quite as trustworthy in discerning spiritual realities as is mortal sight in dealing with objective nature.

Now let us introduce a clairvoyant witness. Mr. Dawbarn need not take any credit to his theory from what the seer declares, for he is a spiritual witness, speaking from the spirit side of his life, although then a resident in the flesh.

Emmanuel Swedenborg is usually conceded to have been thoroughly sincere, and wrote as he thought, and believed; and stated what he saw as he understood it. But critics may find discrepancies in his statements, as they do in the testimony of spirits. In "Heaven and Hell," page 154, Swedenborg says:

"When angels and spirits turn themselves to a man, it appears to them that his language is their own, and that they have no other language; because they are then in the man's language, and not in their own, which they do not even remember. But as soon as they turn themselves away from the man, they are in their own angelic and spiritual language again, and know nothing whatever of the man's." This seems a pretty strong endorsement of Mr. Dawbarn's theory, although it was made nearly a hundred years before he was born! But this is not all, nor the most direct testimony of this wonderful seer; for Swedenborg follows it with this direct endorsement from his own experience, thus:

"The like has occurred to myself.

"When I have been in company with angels, and in a state similar to theirs, I have conversed with them in their language, and neither knew nor remembered anything of my own; but as soon as I left them I was in my own language." There is here no mention of pen in this same line; but let I make this article too long I will reserve it for another writing. Here we have the direct testimony of one of the world's most noted seers, whose publications have grided the world with his theological and spiritual reasonings, and established a religious sect of no mean importance. Let us hope to hear from another equally noted seer a hundred years later.

Will Hudson Tuttle, and A. J. Davis, testify from their own experience? Let us have some facts from which to reason.

LYMAN O. HOWE.

"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.

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"The Truth Seeker's Collection of Poems and Occasional Addresses for the Use of the Progressive Thinker."

CONSCIENCE.

The Subject or Result of Education.

"This education forms the common mind; Just as the twig is bent, the tree's inclined."

I assume the conscience or judgment is the subject or consequence of education. "As a man thinketh so is he." Hence the opposing consciences of your correspondents of Feb. 24 and March 3.

Let us begin at the beginning. Not less than 200,000 years ago the first child was born. Its mind was a blank, henceforth to be manifested through organs we now call phrenological, simply in germ formation, to be developed or educated by the little knowledge of barbarous and savage parents, living in caves, and dens and hollow trees, and subsisting upon roots and fruits and nuts, such as they saw animals and birds eat with safety. Large, strong, hairy men, with retreating foreheads, with club in hand, to defend themselves against savage beasts, and some smaller animals to kill and eat raw, for as yet they had not known the use of fire. When awful thunders rolled and lightning flashed and struck some dry tree, and tore it into slivers and set fire to it, then they saw fire for the first time and began its uses. They had to invent signs and sounds, to convey ideas. Signs of distress, of joy, terror etc. Through the perceptive organs, the intellect, small and undeveloped as it was, they gained some knowledge of objects around them. This stimulated the growth of form, size, color, weight, or degree. They did not know that stones would sink in water, nor wood float on water, until they tried them. All their knowledge was derived from experience and observation of objects around them.

All this primitive life was very simple. After a while, a group or tribe would form, and some large, strong man would be selected as chief or ruler. Still further along, tribes would be divided and separated. Then would come the rights of property, in skins, ponies, herds of goats and sheep, dogs, etc., tamed and subjected to their use. Then the division of lands, for stock, and increasing tribes. Then disputes would arise on boundaries and water, hunting grounds, etc. For up to this point and far beyond these were a pastoral people. They did not reach the stone and iron age.

Now comes in discussion and controversy, and they cannot agree. Their conscience or judgment, under the control of self-interest, will decide each right, and they go to war. The victor decides that right is right, and the defeated that wrong and lands and makes the people slaves.

This principle that might makes right has held sway through all the battling centuries, and is now a strong element in the South African war and all wars.

The reflective faculties in the primitive tribes were but feebly used. They are of slow growth. So is the growth of the moral organs. Benevolence, love, hope, veneration, spirituality, etc., are the latest to mature. Hence the wisdom of the saying, "Old men for council." A broad, liberal education in the sciences, accompanied with the supernal light of the moral sentiments, enlightened reason, can alone give a correct judgment, or establish a wise and safe conscience. It is not an infallible guide. As ordinarily used it is very fallible. By slow degrees the intellect grows and expands forward and upward until now we have many high and towering heads, products of heredity and environments. But in many of these their judgment or conscience is fog-hunted. And why? Is it not because their education has been mainly in one particular direction? The Calvinist will tell you, God has elected from eternity past a definite few to be saved. Set the Catholic, the Presbyterian, and all of the faith. Try to teach them the injustice and cruelty of that scheme. They will reply the Bible fully sustains it, and the Holy Ghost witnesses with their conscience its truthfulness and they dare not go back on their conscience. Is Calvinism true? Is it safe to follow? If it be true, then the conscience of the Universalist, the Spiritualist, the Progressionist is wrong. No two ways, here. With equal advantages to know the right, they have studied the wrong. This tells us that the word Spiritualist is always a noun and never an adjective; the latter being invariably Spiritualistic. The error is a frequent one, and the noun Spiritualist is too often made incorrectly to do duty for the adjective Spiritualistic.

H. W. BOOZER.  
Grand Rapids, Mich.

earth." I thought all systems of divinity and morals, were built on bibles of some kind and trying to make content the god of the theists, and such have been the heft and strain, and it has produced a very aggravated form of spinal curvature. Divinity has gagged and bound and stifled the voice of enlightened conscience, that dared to militate against its methods.

I am quite sure it is important for all of us to endeavor to possess an enlightened and liberal conscience in regard to the human origin of all bibles, religion, justice, truth and duty, as social and enlightened Spiritualists. Let us add wisdom to our faith in the continuity of the spirit, and let us strive to join the many dear ones gone out from our mortal sight, but who are often near to give words of hope and cheer, amid the storms and tempests, the strikes, collisions and controversies, political and national wars and rumors of wars of this 19th century. Better than stagnation. Friction to keep the rust off. All educative and calculated to bring out the good and true.

D. R. HIGBIE, M. D.  
West Branch, Mich.

W. H. Harrison, in a March 3rd issue of the Progressive Thinker, says: "The Progressive Thinker."

PROF. HYSLOP,

As Judged by the Known-Nothing.

I notice many comments by the secular press upon the conversion of Prof. Hyslop to Spiritualism, and nearly all in agreement that he has been deceived. A few days ago the "Capital" of this city, asserted that he was as badly fooled by Mrs. Piper as Horace Greeley was by the Fox girls.

To me it has always been a mystery why men who were not present at a seance should assume to know more about what occurred there than those who witnessed it. The assumption, however, is made almost daily, and I find in reading the Bible that it has Gospel precedents and authority. Thus the raising of Jarius' daughter and the transfiguration of Jesus, it is alleged were witnessed by Peter, James and John. These persons, or at least persons bearing those names, are contributors to that volume, and wrote seven of its books, but neither of them mentioned those events.

It appears to be the practice for religious writers who were not present at any alleged occurrence to tell the world marvelous stories about it, while at the same time they belittle and ridicule the statements of eye witnesses. The Capital admits that Prof. Hyslop is an honest man, a great scholar, and that his sincerity is above question. Then it proceeds to assert substantially that he was so weak-minded as to be tricked by a base woman, or so wicked as to lie about the occurrences. The same remarks are applicable to the experiences of Horace Greeley and the Fox sisters, for there is nowhere to be found a statement by Mr. Greeley that he had deceived him. Here again the parties who were "not there" claim to know the most about it.

The Capitalist is that a large number of the editors of the secular press deem it their duty to uphold the interest of the clergy. The latter have been asserting for many years that man was immortal. They want him to believe in the continuity of life by the evidences afforded by faith and hope alone. Now Spiritualism has given Prof. Hyslop and many millions more absolute proof of continuous life, without the aid of either faith or hope. Will not many preachers be shocked and disgusted when they come to know they have been preaching absolute truth? Will not many years be required in which to change the teaching from faith and hope to demonstration? Will they be able to gain a living by making one or two short speeches a week regarding a demonstrated fact? I know their craft is not in danger as long as they are not expected to prove their teaching to be truthful—as long as they deal in conjecture for their statements and faith and hope for their witnesses. What are faith and hope anyway, except a grouping of wish and guess, three-fourths of which is wish.

But our world is spinning its task. We are rapidly passing from dogmatism to reason; from conjecture to reality, and I believe the day is near at hand when all classes of men, preachers included, will give full adhesion to these revelations which you and I, Mr. Editor, know to be truthful; and what then? Why, the clergy will do as they always have done, claim the discovery is their own. "For this is a world (says Sampson Brass) that has lunar influences, revolutions upon its axis, and comes diverse games of the sort."

J. CLEMENT SMITH.  
Topeka, Kans.

The Word "Spiritual."

To the Editor:—I must endorse Bro. J. H. Taylor's use of the word. When Bro. Weaver's article first appeared, only my great respect for him and his good work prevented me from being the first dissenter. As Bro. Taylor has broken the ice, I desire to say that from the first of Spiritualism the word in this country has always been used in the higher sense; to include all the church people in religious aspiration and ethics, and also everything of a psychic character. In France, on the contrary, all save the psychic is excluded in the study of the subject, and the words Spiritualism and Spiritist take the place of Spiritualism and Spiritualist. Moreover, I decry the use of the word as suggested, on the score of its incorrectness. If we have a standard it is the undisputed "Vocabulary of Webster." This tells us that the word Spiritualist is always a noun and never an adjective; the latter being invariably Spiritualistic. The error is a frequent one, and the noun Spiritualist is too often made incorrectly to do duty for the adjective Spiritualistic.

H. W. BOOZER.  
Grand Rapids, Mich.

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I am quite sure it is important for all of us to endeavor to possess an enlightened and liberal conscience in regard to the human origin of all bibles, religion, justice, truth and duty, as social and enlightened Spiritualists. Let us add wisdom to our faith in the continuity of the spirit, and let us strive to join the many dear ones gone out from our mortal sight, but who are often near to give words of hope and cheer, amid the storms and tempests, the strikes, collisions and controversies, political and national wars and rumors of wars of this 19th century. Better than stagnation. Friction to keep the rust off. All educative and calculated to bring out the good and true.

D. R. HIGBIE, M. D.  
West Branch, Mich.

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OFFICIAL NOTICE.

Define Your Terms and Stick to the Question.

To the Public:

Whereas, The records of the Illinois State Spiritualists' Association show that in the year 1898, Edward E. Jackson and Mabel Aber Jackson, of Chicago, were expelled from the association, and their ordination papers declared null and void, for good and sufficient cause, after thorough investigation, examination and trial, at which they were given ample opportunity to make defense; and

Whereas, Certain parties, to-wit, D. Stearns White, David Gilmour, Charles Howell, Mabel Aber Jackson, Edward E. Jackson and others have unlawfully conspired together in an effort to institute said Jackmans in the good estimation of the public and to render nugatory the action of this association; and

Whereas, Said parties have unlawfully assumed the name of the Illinois State Spiritualists' Association, and unlawfully claim the right to issue charters to subordinate societies and to issue ordination papers and have issued such papers, knowing that they have no right to do so; now, therefore,

We hereby give due notice to the public that said parties are knowingly acting wholly without excuse or warrant in law or equity, and the public is hereby warned that any action taken or certificates issued by said persons are of no legal value whatever and will not be recognized by this association.

The machinery of our courts has been put in operation to expel these persons from their unlawful practice, and in the meantime all parties are cautioned against paying said parties any dues or other money lawfully due to the Illinois State Spiritualists' Association, which was incorporated under the laws of the State of Illinois, July 10, 1890, and which is also chartered by the National Spiritualists' Association.

GEO. B. WAYNE, President,  
4203 E. 9th Ave., Chicago.  
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Bloomington.

Comprising the official board of the Illinois State Spiritualists' Association.

In connection herewith we desire to say that any organization, be it legally incorporated or otherwise, which will try to bolster up Mabel Aber Jackson, or her associates, in their claims to Lil Dale, and later in Chicago, and whose reputation is such among reputable Spiritualists that we do not think a single camp meeting will want her on the grounds, is unworthy of recognition, and is, we verily believe a standing disgrace to Spiritualism and a blight on Chicago. Those who have been ordained by this society, with D. Stearns White as president, will not be allowed half-fare on any railroad, nor will they receive recognition from reputable Spiritualists throughout the country.—Editor.

That "Plea for More Tolerance."

I see in The Progressive Thinker of March 10 an article under the caption, "A Plea for More Tolerance." The article is certainly very well written, and all things equal would be quite convincing, but there's the rub. So far as Spiritualism and Christianity are concerned, they don't stand on the same foundation. They have nothing in common. They are utterly and forever opposed the one to the other. There never can be harmony between the two systems, any more than there can be unity between truth and falsehood. The whole thing is a nutshell in this: If Spiritualism is true, then Christianity is wrong, and if Christianity is right, then Spiritualism is eternally and absolutely wrong. To cite the Scriptures, "What communion has Christ with Belial, or light with darkness?" If Spiritualism is a fraud, then it is perfectly proper for the Christian ministers to preach against it tooth and nail. They would be derelict in duty, were they to fail in doing so. And as they took up to-day, so they thundered as best they can against Spiritualism. If we are dishonoring God, then it is right that they should do their best to rid the earth of our false doctrine, for thus only could their God accept their services. But if we are right, then they are wrong, and as lovers of truth we should be as earnest in our endeavor to uphold our convictions. Agreement can never exist between the two bodies. If salvation is by Christ, and by him alone, then we are not in it. If we are right, then the salvation theory is all wrong. A man can't be a Christian, and believe in salvation through Jesus Christ, and be a Spiritualist at the same time and believe that his dead friends tell the truth when they return at our circle meetings. We can only be one thing or the other.

I take issue with the statement that "Truth says that nothing has yet done so much for the elevation of humanity as Christianity." Truth does not say so. Education is the factor here responsible, and not Christianity. Wherever education has opened the way, there Christianity has gone and have imparted the benefits to itself. How many colleges, hospitals and asylums has Christianity built in China, or any other country where education is at a discount? Educate the people up to the propriety and necessity of such institutions and they will appear, church or no church. Are our "very laws based upon Bible teachings?" The Bible says: "Resist not evil." "If a man take thy coat, give him thy cloak also." "Love your enemies." "Forgive their trespasses." Does the law say so? But why multiply words? It has been

GOOD ADVICE.

Define Your Terms and Stick to the Question.

It is utter foolishness to discuss the question, Is there a God? until you define clearly to yourself and your readers what it is you mean by the term God. If you jump from the personal idea of God to the omnipresent and infinite idea, and back again to suit the exigencies of your argument, you commit the unpardonable sin against logic of not defining your terms and of not using them always in the same sense. An argument like that never produces conviction, but always ends in confusion, confounded, or confounded confusion—whichever you prefer. And that is precisely the thing most people do who argue against the existence of God.

If you argue against the existence of a personal God, as we are personal, you argue without an argument against Spiritualists. Again, if you argue against the existence of a God, personal or infinite, who did the "miraculous" things recorded of him in the Bible, you talk to the wind, and not to Spiritualists; even the advanced theologian has given up those things. The personal God is the exclusive property of the mythological ages and of the mythological classes of to-day. The Jewish "God" is the intellectual property of the credulous. And we presume no Spiritualist cares to wrestle with these, or if he does, that he will not make the mistake of believing that he is wrestling with the advanced thinkers of this or of any age, of whom are Spiritualists.

The question with those with whom it is worth while to discuss the question, is as to whether there is, or is not, some great infinite, omnipresent, incomprehensible, unknowable Noun, of which all known things are the phenomena. That is the question under discussion, and until it is decided, the questions of whether this Noun is supremely intelligent, or supremely ignorant, or whether he did the things imputed to him by the Jews, is quite aside and altogether out of order. The discussion of these other questions in connection with the question at issue but adds to the confusion already confounded by a lack of definition of terms.

That there is some such great infinite, incomprehensible, unknowable Noun, of which all known things, ourselves with the rest, are the phenomena, is the concurrent belief of all ages and all classes. That very inadequate and most ridiculous concepts of this Noun have been and are held by some is nothing to the point. Again, that diverse names or terms have been applied to it—Being, God, Unknowable, Absolute, Infinite Intelligence, and dozens of others even in our own language—is nothing to the point. And the funniest part of the whole thing is that those people who declaim loudest against the existence of this Noun or God are those most sure of its existence. What is matter, nature, spirit, back of physical, natural and spiritual things, but another name and concept for Noun, of which these things are the phenomena? Matter, Nature, Spirit, in themselves, are as incomprehensible, unknowable, as any other man's "God" dare be. But we can't wonder that those who have their "Gods" without knowing it fall to see that anybody has any use for any more God; enough of a thing is a God's plenty. The Jews couldn't see what use those other fellows had for Baal.

We must think, however, that the N. S. A. "Infinite Intelligence" is the cart before the horse, or a pronouncement on the secondary proposition without venturing an opinion on the primary proposition. It is very difficult to conceive of intelligence of any sort without predicating it of something that has it. It is figurative at best, the attribute standing for the thing itself.

As to Religion, it is a thing of each soul for itself, and which naturally crops out in the man's conduct; it is not a thing of the temple or the skies. Home, Tenn. F. J. RIPLEY.

BEYOND THE STARS.

There's a life beyond the stars,  
Sweeter than a poet's dream;  
Where no sorrow ever nears,  
That pure and living stream;  
And as it waters gently flows,  
They touch the shores with loving bliss,  
Amid the fairest sunset glow,  
In lands of perfect bliss.

Oh, this life beyond the stars!  
Know ye, mortals, what it is?  
Not a land of soul-wrecked wails!  
Listen, children, it is this:  
Streams of mercy, love divine,  
Wisdom, charity, each to bless,  
All life's arches there entwined,  
Making perfect happiness.

All are loving, all are kind,  
Wisdom-taught they clearly see  
How, united heart and mind,  
Bringeth perfect harmony.  
Oh, ye loved ones of the spirit!  
You must overcome the bars,  
And secure reward of merit,  
In the life beyond the stars.

MRS. E. J. BUCHANAN.  
Charlestown, Mass.

But I became convinced of the fact that Christianity and Spiritualism could never run in the same groove, and I am utterly out with the former, and could be only a hypocrite were I to act otherwise.

EMIL T. VAAS.  
Chicago, Ill.

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AND EXPERIENCE IN SPIRIT LAND

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

LETTER NUMBER FIFTEEN

"Well, what about the immaculate conception? as you seem to believe in Christ and tell us that you have already met him."

"I have this to tell you, my friends, that there have been thousands and thousands of immaculate conceptions, consequently I am constrained to think that Jesus might have been one who was thus begotten. Any child that is begotten by parents who love each other with pure holy love, is immaculately conceived and will, probably, live to be a bright and shining light in the world. I did not ask the man of Nazareth who his parents were, when I met him. I thought, as he does, that it mattered very little who they might have been. Whoever they were, they should have been happy to have brought forth such a son. Herr Franz has already told you of Jesus, and I can say no more or different from that which he has already said on the subject—but, of the atonement, a few words, I think, may not be amiss. My former ideas of the atonement have not changed in the least. No one can wash a sinner clean but himself. Never cherish a doubt but that he will be obliged to do his own washing. Jesus was a man like other men—a reformer like many other reformers—and he was treated as hundreds of other reformers have been—he is a bright and shining angel now, as I can bear witness. When I found, shortly after coming here, that Jesus and his apostles really lived, I was eager to meet them, and I have met Jesus, Matthew, Mark, Luke and John; but really these angels can teach me no more than a thousand others who are equally bright and shining."

"I am going to do a little more fighting for my native globe—yet I used to say my native land—now I say my native globe, my native orb, my native planet, and so forth. You see, my friends, I have taken a step onward and I am very eager to fight that devil I was speaking of in my last letter. Luther threw the Bible, together with his inkstand, at his supposed majesty, but it did not hurt him a bit, as I can discover. He seems as rampant now as ever, charging right and left on friend and foe alike; but he is a wise old serpent withal. He is very winning and polite to the millionaires, whom he hopes to soon make billionaires." Yes; he has promised ten or more that they shall shortly become billionaires. I could, for instance, mention the Standard Oil Company, and another large concern that is gobbling up all the wheat, and another syndicate that is buying up all the gold mines of America, both North and South, another that intends to own all the coal producing land of America. The old serpent is very gracious to the persons forming these companies."

"Go right on," he says to them encouragingly. "You will soon be billionaires instead of millionaires. The millionaires will presently be counted as small fry, scarcely worth thinking about. Let me give you a little advice, my lovely Standard Oil Company, and my big Coal Syndicate. As soon as the real hard, cold winter comes on, push your prices up—up! I say. Those who have money will still continue to buy. Never mind about the poor laboring man, the widows, the orphans and such; you are not to blame because they have not the money wherewith to buy, that is their own fault. Look at my golden hoofs, sirs. I can soon make short work of them. Trample them down, sirs, and kick them after they are down. Those poor, half frozen, shivering women and children are of very little account. You must be a billionaire even if ten thousand of these perish with cold. And, my lovely Standard Oil Company, what matters it to you if those poor, lone seamstresses, toiling in their garrets, cannot afford to buy oil that they may see to stitch. Why, sirs, there are a million or more of these. I will go and push them out into the street. I have strong and goodly horns, sirs; they can't well withstand them. Never think about them, for you must be billionaires. Let them sell themselves, sirs, for the small pittance that they might have earned if they could have afforded to buy oil. And you, my fat and lordly Wheat Trust. When other foods are scarce, now is your time. It may be that you will become of even larger proportions than a-billionaire. Wouldn't that be grand? That would beat all other records! What does it matter to us, good sirs, whether the poor eat wheat at all. If they get a few pennies, occasionally, let them buy bread of the professional baker. The baker says that wheat is so high he cannot afford to make bread that is suitable for food, so he puts in a very little wheat flour, a good deal of potato starch and a larger quantity of chalk, then he tips in a quart or so of cheap ammonia and presently he turns out bread that will make your eyes stand out with admiration—great big loaves only five and ten cents each. Cheap enough, my good sirs. Why the starving poor ought to be content with such beauties. Here, take that little, shivering, half-clothed child's five cents and give her one of those glorious, shining loaves of bread, enough to feed a whole family. The little starving wretch grasps it hungrily and runs home with it. Now watch that gaunt mother as she cuts the bread. She tries to run the knife through it, and as she does so it collapses like a split balloon, and the poor mother has nothing in her hand but an ounce or so of stuff, sirs—but an ounce or so of poison stuff—slow poison. Do you say there is no law touching this particular kind of slow poison? So the wretched mother does it out to her little ones in the place of food that she has no money to buy."

"What is that to you? You did not put the ammonia and chalk into it—not you. Go right on, sir, for you will soon be a billionaire."

"Now, my lovely Standard Oil Company; you want to be considered a good and charitable sort of chap—you are a Christian, you know, and you want to endow a church or something of that kind. You want to be generous. Now, give a hundred thousand or so—show them what you are made of—and to-morrow levy five or ten cents on every five gallons of oil; before the week is out your money will be more than returned to you—fact is, you will be richer by perhaps, ten thousand dollars, than you were before you gave that splendid gift to the church, that is supposed to be following in the footsteps of the meek and lowly man of Nazareth, who commanded, sell all that thou hast and give to the poor. Give to him that asketh of thee and turn not thou away. Visit the widow and the fatherless, the sick and in prison, also heal the sick; make the blind to see, the lame to walk and the deaf to hear. Listen not to the sweet Christ, but to me—the creature with horns and hoofs and forked tail—for, every cent more you have charged for that oil has been wrung from the poor and needy, making them poorer and more needy still—from the miserable seamstresses in their cheerless garrets—from the poor, weary, worn mother, who washes all day to earn a few cents to keep the children from starving, and spends the greater part of the night to mend up their old rags. But what is all this to you, sir? You must be a billionaire—moreover, men must think that by becoming such you are a great benefit to the world in general; for thereby you are able to endow a church. It will enable them to build a great, splendid edifice, all glittering in gold and purple and costly stuffs; it will enable them to pay the humble preacher, who follows in the footsteps of the gentle Nazarene, ten or twelve thousand dollars a year, possibly it might be made to stretch to even fifteen or twenty thousand. Don't think for a moment, that one of those poor, laboring men, or his wife, could enter the door of that elegant building—and those poor children, shivering and ragged, would be immediately driven away if they were to venture even to peep in."

"Yes, sirs! I consider that the elegant churches of the world belong to me. I have absolutely ousted that Nazarene and taken possession. Smart, am I? Shrewd and smart? Well, yes, I flatter myself that I am, somewhat."

"But my golden hoofs and sharp, effective horns aid me much, and my forked tail is very beguiling. I am able, sometimes, to make men think that black is white, and white black—and, if you will believe me, some of those people, belonging to those grand churches, really think they are following in the footsteps of the meek and lowly Jesus. They call me a wily old fellow, forgetting all the while that they are the very ones beguiled."

"Now, my grasping, bloated, pompous millionaire—or billionaire, whichever it may be—you are liable at any moment to change worlds, as I did. One moment you may be a millionaire, the next a blasted, withered tree, without a leaf on your dried branches, and you will be compelled by the eternal law of justice to make restitution for every penny you have wrung from the poor and needy, and every tear and every sigh that you have wrung from others, a corresponding tear and sigh will be wrung from your own soul."

"God is just. Remember that."

"I cannot say, now, there is no God; for the great eternal laws of nature constitute that which is called God, and strict justice is one of these great eternal laws. So be careful what you do—take heed to your steps one and all—for I am a just God, so with the Lord, and will recompense every man according to his works." The Lord is the Law, and God the Soul of man."

"ROBERT G. INGERSOLL."

There, I think Mr. Ingersoll has put in quite a large plum this time, and we hope it will be the means of doing much good. Friends, the time is near at hand when you will expect letters from your friends here as much as you expect them now when they are absent from you on earth. We are rapidly forming a regular mail service, here in the celestial world, and it will not be long before all who wish can avail themselves of it. When those of earth get wireless telegraphy in proper working order, they will each and all begin to comprehend the working of our telegraphic system. We send our thoughts out to other spiritual beings who are removed from us thousands of miles. We often want information on various subjects that only those who are far above can give us, and it takes but a few moments to get all the information we desire. I thus questioned Jesus in one of my former messages to you. Now any person on earth, no matter who he may be, can do the same. Let some, or all of those who read this, try it. For instance, one wants to ask a very important question of, say, perhaps, Jesus. That one may sit down quietly in the silence, cast all former ideas and prejudices from his mind, allow it, as nearly as possible, to become a blank for the moment or like an unwritten sheet of paper; now he forms the question slowly and distinctly in his mind; then he fixes his mind intently on the spirit—Jesus of Nazareth—he must cast out all prejudices of Savior and atoning blood, in fact everything that he has ever heard about Jesus. Now when he has called earnestly upon Jesus, then let him propel his question with all the force of his will and with great positiveness and quietly await the reply which will presently come flowing into his mind. Now he must be very careful that he does not allow any preconceived ideas of his own to become active. Let him try to ask questions a number of times in this way and he will be astonished at the result. He can also ask questions of any spirit in this way and he will get answers, and truthful ones if he is good and truthful himself. "To the pure all things are pure."

(To be continued.)

NAKED TRUTH—THE NOW, THE THEN.

I know I am, but somehow in the fog of time the past is lost.

I oft discern what seems to be a mighty river I have crossed.

In this great sphere of life eternal, and one out there ahead.

But that which lies beyond each one to me is ever dead.

I often see a face I know, a form of kindred and of friend, Which tells me that though they have gone from earth, the journey did not end;

They died and left me sad and lonely, weeping at the bier,

Then softly came and with the veil that hid them wiped away my tear.

Before this birth I know not where this spirit was; then how and why.

Should I beyond the next birth see and know where my possessions lie?

I know that others live who once were here, for they have whispered back.

And told me so, but theirs to know of spirit life is what I lack.

If I must come to earth again, be born and live in consciousness.

Why should I not remember things behind my birth—some happiness.

Some loving one with whom in form I once did talk of love, and stroll;

Some awful woe or scene or act that marked itself upon my soul?

Ah, Naked Truth, thou tellest me of other worlds and forms beyond.

This grand old earth; of finer forms, of higher souls who but respond.

To kindred forms and souls; that touch the very deepest depths of soul.

And mingling float upon the tide of life in one grand spirit whole.

Thus on and on from world to world, from form to form, each step advanced.

Above the one preceding it; each change the soul, enriched, enhanced.

Moves up a grade in growth without the need of this old earth again.

Ah, Naked Truth, thou hast unlocked the door of life—the Now, the Then.

DR. T. WILKINS.

A Tax on Their Lovemaking.

A courtship tax imposed by the Methodist Episcopal church of South Vineland, N. J., is making the young men poor and the church rich.

The church some time ago, in order to raise money with which to buy a new organ, fixed upon the idea of levying a ten-cent tax for every visit paid by a youth upon a woman member of the church. The girls made a list of their callers and the amounts due were gathered by a tax collector, who gave receipts for them. The congregation now wants to build a new church and it is proposed that the tax be reimposed with additions. A tariff has been made out by a committee, but it has not been adopted. Here is some of it:

One call, evening.....	\$0.10
One call, 10 a. m. to 2 p. m.....	3
One call, 2 p. m. to 6 p. m.....	5
Hand squeeze.....	16
Invitation to tea.....	31
Buggy ride.....	32
Kisses in the presence of girl's mother per doz.....	17
Kisses in mother's absence.....	Not allowed
Exchange of photographs.....	42
Acceptance of proposal.....	1.98
Fixing the happy day.....	2
On each pound of candy presented.....	1

It is proposed that young men who have paid a tax shall receive stamps which they will paste on their shirt fronts. "An inspector will call at the houses of eligible girls to see if visiting suitors are all properly stamped, and to collect all deficiencies. He will carry a ball pen—"

New York Evening World.

CONGRATULATIONS FROM THE PACIFIC COAST.

I must specially congratulate you on the way in which you continue to editorially prove yourself worthy of the title of "Progressive." The Progressive Thinker has a progressive editor, and the two together are a mighty power for good. I sometimes have asked myself what would happen if your "thought machine" were transplanted into the invisible? But I presume you have taken that into consideration, and have arranged to stop here as long as your job holds out. Of course when telepathy becomes a materialized everyday fact our presses will no longer pulse with thought, and then our editors will proceed heavenward—or otherwise. So with three cheers for our editor and his Thinker, yours always,

CHARLES DAWBARN.

San Leandro, Cali.

GRAND MASS MEETING.

Third Annual Grand Mass Meeting Under the Joint Auspices of the National Spiritualists Association and the Illinois State Spiritualists Association.

A grand mass convention under the joint auspices of the N. S. A. and the I. S. S. A., will be held in Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday, April 10, 11 and 12, 1900. There will be three sessions daily, 10 a. m., 2 p. m., and 8 p. m. President Harrison D. Barrett will be in attendance, and the best speakers and mediums in the Spiritualist ranks will participate in the programme. Good music will be furnished at every session.

Chicago Spiritualists who will entertain some of our visiting speakers and mediums during the convention, will please communicate with Mrs. Mary M. Halre, 438 Englewood avenue, and meet Mrs. Halre at Handel Hall, April 10 at 10 a. m.

HARRISON D. BARRETT, Pres. N. S. A.  
DR. GEO. B. WARNE, Pres. I. S. S. A.  
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ORRIN MERRITT, Trustee I. S. S. A.  
M. W. PACKARD, Trustee I. S. S. A.

Moses Hull, Dr. H. V. Sweringen, Mrs. Minnie M. Soule, Miss Maggie Gaulé, Mrs. Marian Carpenter, Harrison D. Barrett, Rev. R. A. White, Cora L. V. Richmond, Georgia Gladys Cooley, Geo. H. Brooks and Will C. Hodge, are among the celebrities who will be present.

The strongest array of Spiritualist talent ever gathered in Chicago.

A Working Definition Wanted.

In No. 539 of The Progressive Thinker I find an article from W. H. Harrington entitled "Conscience," and I would ask Bro. Harrington a few questions on the matter of conscience, and as he is so well posted upon the matter would he kindly write out for our benefit a sort of a guide or criterion for us to go by. The old mankind have some kind of a conscience I will admit, but who has the right idea of what conscience is; say, for instance, I go down to our Board of Trade and strike in for a good deal in what, and I make \$10,000, and I know just as well as I can know, that some of my brother dealers have lost \$10,000. I could not have made it without another person losing in the same ratio. What kind of a conscience do I need in this case? What kind of a conscience does Lord Roberts of the Great Britain (English) need when he pens a from 5,000 to 8,000 Boers—but man byids and surrounds them, and with lyddite shells, and with an army of 40,000 men deals out to them death and desolation? What kind of a conscience does all England need when they send this army out from their homes to slaughter and murder men, women and children without mercy? What kind of a conscience does an English lancer need to spear and stab helpless men as has been done in Africa?

What kind of a conscience does a murderer need, anyway, in any case? What and where is our guide? Brother Harrington, explain what a kind of a conscience an orthodox minister needs when he gets up in his pulpit and utters in the name of his God the foulest, slander and outrageous lies concerning our Spiritualism, as has been done right here in our city? I have looked so long and so earnestly to find a sure guide for my conscience, and yet I cannot find any one to furnish it to me. What kind of a conscience do the Boers who are a nation of sharpshooters, need when they hide behind a rock and from this point of safety pick off the best and bravest of the English officers? It seems to me that a fear of what Mother Grundy would say is the only guide for a man's conscience just at the present time. Again, what kind of a conscience had Dewey when he stole into the harbor of Manila in the night and poured death, desolation and damnation into a comparatively helpless foe? Eh! Bro. Harrington, do give us a guide to go by. Let us take the case of a tribe of Arabs out upon the desert, who, in the name of Allah, their God, attack a caravan of peaceful traders, cut the throats of all with the sword. How they do thank their God who has thrown this chance to plunder, murder and rob in their way. What kind of a conscience does the Arab need? Eh! Oh yes, we all know when we are doing right, but what is right? The slaveholder claimed he was right and the Christian church and the Christians' Bible upheld him. But the President of these United States claimed that he was right when he took these slaves from the slaveholder and set them free. What kind of a conscience did Gen. Grant need when he led an army of eight thousands to an untimely grave?

What is conscience but a fear of what our neighbor will say or what will the community say about us. Mother Grundy, you are our guide, and we all bow to your superior will, and Lord Roberts is now thinking what will the English people and the world say if I am defeated in this African war. And Mother Grundy is our guide and criterion for conscience.

And so mote it be.

Buffalo, N. Y. J. W. DENNIS.

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

ERROR CORRECTED.

Agnosticism and Christianity.

Being much interested in an article in The Progressive Thinker of January 20, headed, "Is Christianity a Hatful Curse," in which the Rev. T. B. Gregory is quoted, permit me to make a few remarks. Being an agnostic, it may seem strange to me to defend Christianity as I propose doing; that is in a limited manner. Though I deny the divinity of Christ, I have respect for the principles he is reported to have taught. True, the parable of the unjust steward is a most extraordinary mistake for a teacher of morality to make, for it has given churches great reason to excuse rascally, and they have not neglected the opportunity to use it. There are several other things which would have been better left unsaid.

It is a very general error which puts responsibility on Christianity which belongs to theology or churchianity. Some may say, "That is a distinction without a difference." Not by any means. Christianity is a matter of principle; theology has made churchianity a matter of trade and business. It may be said in other words, theology has made a god out of a prophet, and is now making profit out of the god.

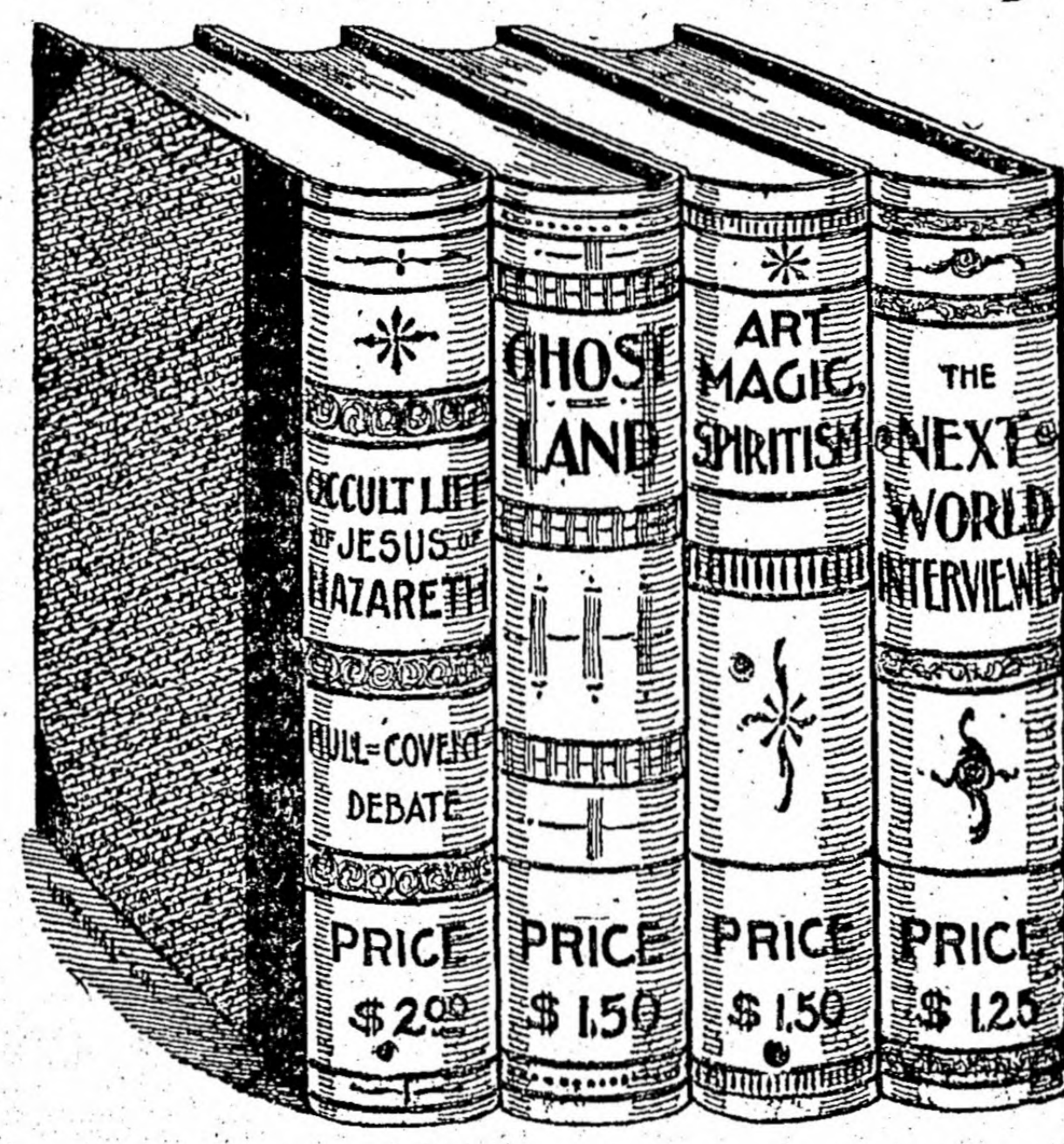
I cannot agree with Mr. Gregory that Christianity extinguished Greek learning, though theology and churchianity might have done so. Christ revived in the world what Confucius taught 500 years before in far east China, viz., "The Golden Rule," which is in fact, the foundation of almost all religions worth considering, but all religions have been spoiled by theology or doctrine. It would be a libel on the power of the Creator to suppose that man could not have been made perfect in the first place, instead of the most miserable, or as I have seen it well expressed, "There is nothing in all the universe so sad as human life." How true it is, man created with the thousands of ills and troubles, with the acute knowledge above all other animals of his miseries. But being created and existing in all his wretchedness, good men in different ages of the world, having in mind the golden rule, have endeavored with more or less success to impress it on mankind for the improvement of the existing conditions and alleviation of the curse, in case of success theology has, with the cooperation of the civil powers (which have always fostered anything which through ignorance and superstition, with the fear which they breed, have made the subject more amenable to the rulers) seized on the idea and by a warping process of elaboration of the principle, interpolated with all sorts of forms and ceremonies, made it a matter of trade and power by working the principle into a scourge for the unfortunate and miserable man under subjection. In modern times, with the Christian principle, has grown up the learned jabber theology or churchianity.

When Mr. Gregory spoke of damning of men by both Orthodox and Protestant, he was thinking of all business in full energy. What is churchianity without cursing? Nothing—it is the most important part of the stock in trade. Catholicism, hateful curse, had a monopoly of the business at one time, but the Reformation, so-called, came in and created rivalry, but it was found inexpedient to let go the cursing, for it was the mainstay of the whole concern, in fact everything without it would have gone to eternal smash.

There was probably no man who knew better than Du Maurier what he was writing about in Trilby, when he said any clergyman who preached Christ and salvation, and hell and damnation, and received an income from it, got the money under false pretences.

THOMAS BARNES.

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## .. GENERAL SURVEY..

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

Spiritualists everywhere should beware of certain irresponsible tricksters who are traveling over the country deceiving the people with their imitation of spiritualistic phenomena. They hate the Progressive Thinker because we will not allow their names to defile our columns. Some of them have been "ordained" by societies with no standing, and they will show their "ordination papers" in order to more fully deceive the people. Their abuse of The Progressive Thinker is evidence of their uncleanliness, and they should be avoided as one would avoid a pestilence.

Lillian C. Howe writes: "Will the discussion of Theosophy and Spiritualism between Prof. Lockwood and Hon. Titus, of Toronto, be issued in pamphlet form? I hope so. It should be preserved in convenient shape for ready reference and general distribution. We shall not be likely to find the issues between the two systems so thoroughly and ably presented in any other paper or book, and I hope it will be preserved. I would like to emphasize my admiration for the scientific presentation of Spiritualism by Prof. Lockwood in his 'Philosophy of Nature' and other works of his brain and pen. There are passages in them that require careful reading and close study to clearly understand, but thus far I have found nothing in his works that I can discount, although some things I yet hold tentatively, especially his reasons for rejecting the Atomic theory of matter. So far as I have yet analyzed it, I do not see any logical escape from his conclusions; but perhaps from the force of habit, I do not so easily grasp the panorama of nature's processes, in the subliminal realm, with his 'molecular hypothesis' for my chart and compass, as with the atomic theory for a 'base of supplies.' But it is a vital issue that can probably be settled scientifically, and Spiritualists, all people, are entitled to be scientifically accurate, and logically consistent, and thoroughly sound in the enunciation of fundamental postulates. If my habit of thought is incompatible with the newest discoveries, or scientific analysis, I must educate it, and induct it into the ways of truth, though every cherished ideal suffer by the change. I have more to say on this subject ere long. Yours for Scientific Spiritualism."

Mrs. D. A. Williamson writes from Indianapolis, Ind.: "I saw an article supposed to have come from Mrs. Eva Pfuntner, which surprised me very much, for I am personally acquainted with her. I would like to ask her through the columns of The Progressive Thinker if, when she has made as much money out of Christian Science, if she will deny that in as dastardly a manner as she has Spiritualism. I hope the Christian Science people will have no confidence in her."

Geo. Friend writes from Toledo, Ohio: "On Sunday, March 11, Mrs. Amanda Coffman, of Grand Rapids, Mich., closed a three weeks' engagement with the Independent Association of Spiritualists. The lectures are nearly all given by inspiration, and from the opening to the closing one, the guides handle the subjects with precision. The tests are very much to the lectures as they opened the eyes of many who, from their appearance, had never ventured to question anything heretofore, but were given in such a straightforward manner that they were received with gladness and acknowledged to be correct."

J. L. P. writes: "All who are interested in the higher spiritual gifts should hear the grand and impressive truths that Dr. Lida W. Hazlitt is presenting to the public free every week day at the People's Institute, 3 p. m. She teaches the higher spiritual law, and the laws of health and healing. Meeting every Sunday at 1420 West Madison street, 3 p. m."

At the home of Mr. and Mrs. Geo. H. Collins, 52 Olga street, Sunday, March 11, occurred the christening of their infant son, in the presence of relatives and a few invited guests. The ceremony was performed most beautifully by Mrs. John Lindsey, of Grand Rapids, Mich., amid sunshine, flowers and a feast which it is hoped will prove symbolic of the future of the child who is so fortunate as to be born of parents possessing the true knowledge of Spiritualism.

J. O. Blazer, who sends a club of subscribers from Buckley, Washington, writes: "I have told several parties that if they would take the Progressive Thinker and read it carefully, and if they thought they did not get the worth of their money at the end of the year I would give them their money back, with 10 per cent interest."

Dr. W. D. Noyes writes: "Pursuant to a call a number of Spiritualists met at No. 77 North Front street, March 7, to organize a spiritual camp association, at Columbus, Ohio, to be known as the Columbus Liberal Spiritual Camp Association. The following officers were elected: A. W. Dennis, president; Dr. W. D. Noyes, secretary; Cora B. Noyes, treasurer. The association has secured a beautiful grove of 25 acres, in the suburbs of Columbus, reached by electric car lines from depots, and all parts of the city. We wish to engage lecturers and mediums, and have open days for July and August, please write me. Camp opens, Sunday, July 1, and closes August 31. I would be pleased to hear from materializing and trumpet mediums. Address all correspondence to Dr. W. D. Noyes, secretary, 77 N. Front street, Columbus, Ohio."

A. F. Keech writes: "The Rockford (Mich.) Religio-Philosophical Society held its quarterly meeting Sunday, March 11. Dr. Knowles, of Grand Rapids, gave a very nice lecture in the afternoon, which was followed by Mrs. Blake of Grand Rapids, giving several good tests; then Dr. Knowles also gave tests. In the evening Dr. Knowles answered questions from the audience, and then Mrs. Blake read from several articles that were placed on the table. The society was well pleased with the meetings."

F. E. Irvine, secretary, writes: "The St. Paul (Minn.) Spiritual Alliance will celebrate the Fifty-second Anniversary of Modern Spiritualism with a union meeting of all the Spiritualists and friends in the twin cities, Sunday, March 25, with an all-day session, beginning at 11 a. m., with a conference, at Odd Fellows' Hall, corner Washburn and Fifth streets, and Mrs. G. W. Kates, state missionaries, will be with us throughout the day, giving interesting spirit messages and greetings. Other lectures and test mediums will also be present. Everybody is cordially invited to come and spend the day with us. Meals will be served in the dining hall."

Mrs. Ada Rainey sends us a club of subscribers from Streator, Ill. They are coming in from all sections. Thanks to all.

Mr. J. Frank Baxter will lecture, slog and delicate spirits in Portland, Me., on Sunday, March 25, the occasion being the Fifty-second anniversary of the advent of Modern Spiritualism. The society to celebrate is the First Association of Spiritualists of Portland, and this day was selected because then it could have Mr. Baxter's valuable services. He has lectured in Portland in both January and February of this year, and many things in years past, and has always called out extra large and notably representative audiences. He is anticipated enthusiastically for the anniversary celebration.

Ora C. Rose writes from Van Wert, Ohio: "I am very sorry to inform you that our friend and pastor, Mrs. M. Klein, met with a serious accident on Feb. 21, from which she has been confined to her bed ever since that date, and in all probability it will be some time before she will be able to be about again."

W. R. Frens writes from Philadelphia, Pa.: "The Philadelphia Spiritualists Association had the pleasure of having Prof. W. M. Lockwood grace their program, during the month of January. The large numbers that attended every lecture was a sufficient warrant that he aroused deep interest in his particular line of thought. He also had a mid-week class. Then he treated the molecular hypothesis, in relation to human structure, in a masterly way. His addition of new philosophical instruments enabled him to demonstrate and elucidate many intricate problems. Prof. Lockwood was succeeded by Mrs. May S. Pepper, who officiated during the month of February. Language is inadequate to express the admiration that was manifested for this highly gifted lady. The writer has had sufficient experience with Mrs. Pepper to know how high her nervous system is tensioned, and how keenly alive to all kinds of psychic vibrations. Mrs. Mary E. Lewis is to be our orator for the ensuing month. Those who saw her Sunday evening, just after leaving a bed of sickness, declare that she was the embodiment of omnipotence. To me, as one interested in metaphysical healing, it was a great object lesson. As never before did I see the efficacy and potentiality of will force. She wove her bouquet of words into beautiful garlands, that fell like music upon the ears of a spellbound audience, thrilling their very souls with the rhythm and sentiment."

Mrs. A. H. writes: "On Sunday, March 11, Dr. Arthur Houghton lectured upon 'The Physical Appearance of Spirits.' That he handled his theme in his usual happy manner was evidenced by the profound interest shown by the large and intelligent audience in attendance. The doctor's lecture was followed by tests given by the medium, Harry J. Coates. It is the desire of Mr. Coates to reach as many of the strangers in the hall, as is possible, and in this he is invariably most fortunate—as are fortunate as the gratified persons who are the recipients of his wonderful tests. The exercises in the afternoon consisted in part, of interesting and instructive tests, in which, through the columns of The Progressive Thinker, Dr. Houghton and other lights in the Spiritualistic work, upon 'What Good Does Spiritualism Do?'"

Correspondent writes from Houston, Texas: "Mrs. Carrie F. Weatherford makes these most reasonable demands of her audiences who listen to her lectures upon Primitive Christianity. First, that the ancient meaning of the biblical terms should be used; second, that the assertions made shall be in connection with the topic under discussion throughout that chapter; third, that it shall be studied as written and not as explained by ignorant commentators; fourth, that it shall be considered from the standpoint of the people among whom, and the times in which, it occurred. With these reasonable and eminently just rules, she holds steadfast to her claims, and proves her position step by step, and the possibility of logical combating, that the higher Spiritualism was taught by Jesus of Nazareth and his apostles; and by all the seers and prophets of that epoch."

Mrs. M. E. Kratz will serve the society of Spiritualists at Kansas City, Mo., for April and May. She is open for correspondence, and also services, can be had for funeral. Address her at 721 Upper Third street, Evansville, Ind.

C. W. Sanderson writes from La Crosse, Wis.: "G. H. Brooks, of Milwaukee, was speaker for the Spiritualists during the week of March 5, creating considerable interest. His psychometric readings were very successful and all wish for his return at no distant day."

Phil T. Davis writes from Butte, Montana: "I wish to return my thanks to you for publishing that drunken Morrison. If you find out where he is, please drop me a line and I will repay you."

Some one sends us a notice for General Survey, signing his name W. A. R., secretary, but gives no town where the meetings are held. The full name of writer should accompany all items, or they may not appear.

Correspondent writes: "A very excellent meeting was held at 420 West Sixty-third street, under the auspices of the Englewood Spiritual Union. The audiences are uniformly large, and great interest manifested at each session. Not only is the platform occupied by interesting speakers at the evening sessions, but the afternoon conferences are very interesting. There is also a meeting of the Ladies Auxiliary every Thursday afternoon and these meetings have become popular because of their unusual interest. Mr. Russell, the president is well qualified to conduct a meeting, and is the right man in the right place. Julia Steelman-Mitchell is occupying the platform for the month of March."

Any town in Massachusetts desiring to hold public meetings, can have the services of a lecturer, psychometric reader and test medium. For terms address Mary B. McDonald, No. 27 High street, Westboro, Mass.

H. J. W. writes from Leon, Iowa: "My appreciation for The Progressive Thinker can be best expressed by sending for it regularly. I never have renewed my subscription but that I have sent for an extra copy or two for some friends, and am going to do so the remainder of my days. I have been a Spiritualist from boyhood, but did not know what it was. Since 1888 I have made further investigation, and had my faith renewed at every trial. I am now in my seventy-fifth year, and still try to know more."

Dr. C. G. Gee writes from Centerville, Mich.: "The meeting held at our home by Medium Frank McKinley on Wednesday evening, March 8, was a grand success. After the meeting closed there was a private circle. The phenomena was grand. Mr. McKinley is a medium and also gentleman that the Spiritualists have great reason to be proud of."

Subscriber writes: "The First Spiritualist Church of the South Side, Chicago, will celebrate the anniversary of Spiritualism, afternoon and evening, March 25, at 77 Thirty-first street. Among the speakers in the afternoon will be Dr. Green of the Forresterville Congregational church, and those who heard him at our afternoon meeting last Sunday can attest the courage and earnestness of the man in defense of Spiritualism."

Dr. Juliet Severance and W. C. Hodge are among the speakers in the evening. Mrs. Cooley and Mayflower will close each session with personal tests and messages. Other workers of note are expected to be present and a very interesting time is anticipated. Dinner will be served by the ladies of the church, in the banquet hall, at the close of the afternoon services. A cordial invitation is extended to all to be present and help make this anniversary meeting a grand success."

Mrs. John Lindsey of Grand Rapids, Mich., is visiting the home of Mr. and Mrs. Conklin, 51 Olga street, where she is holding independent voice circles Tuesday, Thursday and Saturday evenings, at 8 o'clock. The circles are well attended, and are very pleasant and beneficial to those who are honestly investigating the various phases of true mediumship.

Fitzhugh Smith writes: "The Sunflower Social Club, 77 Thirty-first street, announce a basket social and dance to be given under their auspices, Thursday evening, March 22. Excellent music is engaged and a good time assured as usual with the above management. Admission 25 cents."

Married at the home of Abe Rouch, of Lake Village, Ind., March 2, 1900, by Mrs. Jennie Peters, Mr. A. C. Rowe to Frances Larson.

After March 25, H. F. Coates will be found at his new rooms, 233 Thirty-second street, first door west of Indiana avenue. Seances and readings will be given at the above number.

Mrs. W. Roberts writes from Gayville, N. Y.: "I received the book, 'Occult Life of Jesus,' for which I thank you very much. I was astonished at the size of the book, and cannot see how you can give so much for so little."

Dr. Freedman, the Australian healer, is at Ashabula, O., where he has been arrested for exercising the divine gift of healing, and curing afflicted people, who had been given up by leading physicians.

Thos. Ellis writes: "Mrs. R. Cowell has been conducting meetings at Fraternal Hall, Oakland, Cal., to overflowing audiences, for the past three months. She is considered one of the best platform mediums in this vicinity, and her messages are always recognized."

Wm. Thompson writes: "At a small seance in West Branch, Mich., held by a lady just being developed, Ed. R. Ingersoll was introduced by one of the guides, and wrote his name in large capitals through the medium's hand."

Spiritual and Occult Philosophy services every Sunday at 465 North Clark street at 3 and 8 p. m. Mrs. Dr. Edwards, lecture and tests; spirit messages and phenomena.

Mr. and Mrs. Levi Wood write from South Haven, Mich.: "We yet have a being here, and hold meetings regularly every Sunday. Our anniversary will be held the first Sunday in April, and invitations have been sent to our sister societies at Coloma, Breedsville, and other places, and we shall have as usual, a large number of guests. We will be served at six o'clock, musical recitals will be given in the evening, followed by addresses by good speakers. Admission, twenty-five cents."

C. E. Dent writes: "The Spiritualists of Vicksburg, Mich., will celebrate the Fifty-second Anniversary of Modern Spiritualism at their hall in the Smalley Block, on Sunday, April 1, 1900, and ending April 8. We have secured the services of the Rev. B. F. Austin, of Toronto, Can. He will speak on the following subjects: Spiritualism and the Bible; Why I Became a Spiritualist; Spiritualism, the Religion of Progress; Infallible Proofs of Spiritualism; Orthodox Objections to Spiritualism Answered; Benefits of Spiritualism; Truth, the Liberator. We look for a feast of good things from this very able exponent of the spiritual philosophy. People from abroad will be entertained free as far as the friends can do so. Reasonable entertainment can be had at the hotels by applying to the secretary. A cordial invitation is extended to all."

William E. Bonney writes from Blair, Neb.: "Blair Spiritualists have lately enjoyed the visit of an old-time pioneer trance medium who lived near this city about 20 years ago. We refer to Mr. T. A. Wentworth of Springfield, Kentucky. On Sunday evening, March 11, a number of his old friends gathered at the home of Mr. Theo. Farnsworth, in the city, and were delighted to have an opportunity of once more listening to Mr. Wentworth's guides. Years ago this worthy worker did a great deal of good service in this country, but moved west and since that time has been living in a part of the country where congenial people are few and far between. It is a pity indeed, that such a good instrument should live where his grand powers cannot be used in the service of humanity. We hope he will yet do much good and bless many souls. Mr. Wentworth is over 70 years of age, yet his vigor is in his farm work. The good wishes of all his friends go with him to his western home."

Frank N. Foster writes from 303 Tompkins Ave., Brooklyn, N. Y.: "I notice in The Progressive Thinker of March 17, an extract from the Brooklyn Eagle. Will you be so kind as to qualify which Foster's article refers to. As you are aware I am taking spirit photographs, and my home is in Brooklyn. My record is clean, always has been, always will be, and I do not want my friends in Chicago and elsewhere to class me with any other Foster whom the Eagle has written up. Will you kindly print this for the benefit of my friends and patrons in and justice to myself?" The article alluded to referred to Ben F. Foster, formerly of this city, and one of the most subtle tricksters and villains now extant.

Dr. C. W. Hidden writes from Newburyport, Mass.: "In The Progressive Thinker of March 17, Sargis makes statements with reference to myself which call for prompt denial, viz.: 'In the Banner of Light of March 17, is a report of a lecture by C. W. Hidden in which, among other timely good things, he said: "Andrew Jackson Davis has done more in Spiritualism than Prof. Hodgson and the Psychical Research Society could ever do." The Banner of Light may have published such a report, but I do not know, I never see it—but if so, it has done me an injustice. I dissent from this view most decidedly. The second statement: "Mr. Hidden said in the lecture referred to, that with two hundred true Spiritualists he would convert Boston." This is rank nonsense; nothing of the sort ever passed my lips. Personally, I do not believe that Boston offers a very favorable field for a Spiritualistic crusade. Boston Spiritualists are of the commercial type chiefly; the city would be better off without than with it. It would take two million instead of two hundred to cause Boston to pause long enough to consider the plans of the crusaders, and even then I fancy, bearing in mind the lessons Experience has taught, the intelligent Bostonians would prefer to take to the woods until the noble band had exploited itself and moved on to fairer, greener pastures."

Charles N. Phil writes from Michigan: "I wish to express my thanks for your excellent paper, The Progressive Thinker, and the many good books you have presented. Your books, so far as read, we appreciate very much—the last one best of all, yet all good, elevating, instructive and inspiring, leading the mind up to higher planes and more extended vision. I hope you may live long to continue your good work."

Chas. Schmitt writes from Sandusky, Ohio: "Mrs. H. C. Eberstausner does a good work in this city. How pleasant it is to have trustworthy, capable men who know and who do not sell under false flags and names. I say, support and protect such home mediums."

The Beacon Light Spiritual Church will celebrate the Anniversary, on the North Side, March 28, afternoon at 2:30 and evening, continuing until 10 o'clock, at 675 Larabee street, corner Garfield avenue. Also on Sunday, April 1, commencing at 1 p. m., continuing 8 p. m. at 10 o'clock, at the Fourth floor. Speakers, mediums, musicians and singers from other societies are cordially invited to join in having a grand time.

Carrie L. Hatch, secretary, writes: "The State Association of Spiritualists will celebrate the Fifty-second anniversary of Modern Spiritualism, in Berkeley Hall, 4 Berkeley street, Boston, Mass., Thursday, March 29, morning, afternoon and evening. A splendid array of talent will take part—President, A. Fuller, H. D. Barrett, Pres. H. N. A. and many other speakers of note. Music by members of the Clinton Orchestra, Pianist, Prof. Geo. E. Schaller. The Massachusetts State Association always opens its doors free to the public, and all taking part, kindly do so without remuneration. All are welcome."

Mrs. L. N. Claman writes from Louisville, Ky.: "I came here Jan. 1, 1900. Our congregation has increased in number and interest. The Ladies' Aid of the church has bought a fine new organ since I came here, and many new members have been added to both church and Aid. Last Wednesday evening we held a social in the parsonage; goodly number was present, a good collection taken, plenty of tests and a social time in general. Anniversary day here will complete my work here for two months. I go from here to Muncie, Ind., where I will hold a week-day meeting and anniversary services. Then to Yorktown, and Portland, Ind., where I will organize societies. I go to Grand Rapids, Mich., for the month of April, to Lansing for May. In behalf of our worthy and noble presence here, we send greetings to all Spiritualists everywhere, and encourage all societies to purchase their own temples, and have regularly ordained ministers for a year at a time. After I close my work in Michigan, I return here, and complete my work for one year."

Frank T. Ripley, lecturer and test medium can be engaged for the Sundays of April and May. Terms liberal. Address all letters to Oxford, Ohio.

Nelson W. Poss writes: "The Garden City Spiritual Alliance held its usual interesting meeting Sunday evening, March 11, at Mackinaw Hall, 24 East 43rd street. Dr. Henderson addressed the gathering on 'Man's Higher Intellectuality,' speaking with great enthusiasm. After the address May Goodrich gave tests to many strangers of the existence of a spirit condition after death."

J. L. Dryden writes from San Diego, Cal.: "Mrs. Abbie E. Sheets, of Grand Lodge, Mich., has just completed a four months' engagement with the First Spiritualist Society of this city, which we are pleased to say has been a mutually pleasant and successful one. Although coming amongst us almost an entire stranger, Mrs. Sheets soon won the esteem and confidence of all by her genial manner, sterling character, and great spiritual endowments. Her lectures were of the highest spiritual order; her treatment of questions and inquiries, both subjects gave universal satisfaction; and her audiences, which continued to increase in number during the entire term, were composed of high, progressive thinkers, many of whom have not hitherto been identified with Spiritualism. The society gladly testifies its appreciation of and gratitude for her valuable services; and while regretting the necessity of her departure, we most cordially commend her to all Spiritualists and philanthropists as an efficient worker in the cause of humanity. All communications should henceforth be addressed to her at Grand Lodge, Michigan."

Prof. W. M. Lockwood spoke twice last week in Washington, Pa., and once in Philadelphia. He is to give a lecture in Brooklyn, N. Y., on Wireless Telegraphy.

W. W. Aber writes from Spring Hill, Kansas: "I still have open dates for camp-meetings, and would be pleased to correspond with camps desiring the services of a materializing medium and clairvoyant. My wife is a platform test medium. Persons desiring to attend materializing seances during my stay in Spring Hill, can address me here."

Mass Meeting in Ohio. The second of the series of mass meetings now being held under the auspices of the O. S. A., was held in Akron on Saturday and Sunday, the 10th and 11th insts.

The evening addresses were delivered by A. J. Weaver, superintendent of the Spiritualists' Training School at Lily Dale. His discourses were certainly masterly and thoroughly appreciated. The afternoon address was delivered by the state secretary, who also presided throughout the session.

We were doubly favored in having the services of Mrs. Zetta L. Ellis of Gallon, O., who sang the beautiful tracts of Spiritualism into the very hearts and souls of all present.

Dr. C. H. Figuers, our test medium for this month was fully up to his usual standard of excellence and on Sunday afternoon gave psychometric readings. The first reading he gave was from an old photograph, upon which there were three pictures. He declared that that photograph had passed through a very great many hands. The spirits of two of the parties whose pictures were on the card appeared and gave their names together with lengthy messages. A Mrs. Anna Edwards had placed a photograph on the table, and confirmed all that Mr. Figuers said and explained that the picture had been taken years ago and had been sent to England, from there to Scotland and to Wales, and back to Pennsylvania before it was returned to her in Ohio, and one of the

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parties who manifested on this occasion had been on the other side for 45 years, having passed over soon after the picture was taken. Another very striking test was given to a lady by the name of May, whose name was at first symbolized by the English emblem for that month, the hawthorne. In still another case the spirit of a man who passed away only one week before at Youngstown, manifested and gave a lengthy communication to a gentleman in the audience from Gallon, who confirmed the accuracy of the message in every detail.

The meeting in its entirety was very successful and it is hoped that as a result of this meeting a new society will be organized at Akron.

C. B. GOULD, Secretary.

Cleveland, Ohio.

Convention in Wisconsin.

The Spiritualists of Wisconsin realize only too well the need of organization. The time is at hand. It has been delayed longer than it should have been. Everywhere throughout the state is felt the same earnest desire for organization which will bring together the scattered circles of friends who have demonstrated the great natural law of eternal life; organization which will assist them to aid each other and teach others the great truth.

To the end that the state of Wisconsin shall become an organized aggressive body of Spiritualists, a mass meeting has been called at Stevens Point, April 4, 5, and 6. Spiritualists, now is the time—the opportunity is presented to bring about a centralization of effort, aided by intelligent direction of the whole body, that will prove a blessing to the cause of Spiritualism. Do not let it pass. Moses Hull will be with us, and it is worth the trouble to hear "Our Moses expound the principles of eternal life, even as Moses of old. We are to be congratulated on his acceptance of the invitation, and should spare no pains to show our appreciation by attendance at this meeting."

With the assistance of Geo. H. Brooks in the southern part of the state, and other earnest workers, we have been enabled to bring this convention of Spiritualists to a successful close. The opportunity is too favorable to be lost, for organization. G. W. Kates and wife, the Minnesota state missionaries, will also be with us and aid us. It is bound to be the most profitable Spiritualist meeting ever held in the state if all will lend their influence to make it so and show by their presence that they are in earnest. Wisconsin is not going backward in the truths of Spiritualism.

MRS. CLARA L. STEWART, State Agent N. S. A.

Winter at Cassadaga Camp.

We still keep the ball rolling here. The prominent feature this winter is the literary class where all subjects spiritual, social, political, etc., are read and discussed. The study of hypnosis, suggestion, concentration, vibration, etc., has been very instructive. Fundraising, as in Bombay, India, was with us several weeks, and we had a rare treat. We will continue them, and all who come early to camp can have an opportunity of studying along these lines. Mrs. Hyde, having had quite an experience, is an able exponent of these topics.

We have had considerable snow, but the people have kept the snow plow in operation, so we were quite comfortable. We have had a few entertainments, such as dances, card parties, etc., to break the monotony.

Many cottages have already been rented for the coming season, and we are looking forward to a large and prosperous camp.

J. C. F. Grumble, Morgan Wood, Dr. Austin, Prof. Wright, Prof. Lockwood and others of renown are on the list of speakers.

May 1, Moses Hull, with his force of helpers, will leave his school.

June 1, J. Clegg Wright will hold a series of classes.

MRS. C. L. SHAW, Lily Dale, N. Y.

W. W. Aber's Seances.

To the Editors:—I beg you to give me space to tell your many readers of two fine and grand mediums, Mr. W. W. Aber and wife, who are at the home of J. H. Pratt, Spring Hill, Kansas. Mr. Aber is now holding a series of seances, the spirits writing a second book. Judging of the manuscript obtained and the assurance of the spirit friends, it promises to be a finer work than "The Valley." The Professor's seances are marvelous. The spirits materialize in full form in a goodly hall, and walk within two or three feet of the sitters, and a great many times are able to speak in full tone of voice, giving tests and names, so it is impossible to be mistaken as to their identity. Some wonderful pictures are being drawn of great skill and art; one in particular of voodooism, consisting of a large star sending its rays forth in all directions, and around it are fifteen faces of men, women and children, and clouds gently in the background. The picture is 14 x 18 inches, and was drawn in plain view of the seances, and about ten minutes. The writer was absent at this seance. The spirit artist banded the paper around. It was perfectly clean before drawing the picture.

Many other pictures have been drawn equally as nice as this one. There is a wonderful life-like expression given to the eyes of people drawn in these pictures that very few artists can execute.

Mr. Aber's clairvoyant readings are number one, giving names, dates and accounts in the minutest detail of one's life, in past and present. In fact, this phase he has not a superior, and anyone obtaining a reading from him, either by mail or in person, will never be disappointed.

His wife, Mrs. Sallie Aber, is equally as wonderful a medium in her phases of healing, slate-writing, and tests.

We, as Spiritualists, ought to tell the world whom we have in our ranks. Herald the glad tidings far and wide, of such mediums as Mr. Aber and his noble wife. Tell the world that the very gateway of heaven is open by these instruments, to prove beyond a doubt, "a man die, he shall live again," and that "Death has lost its sting and the grave its victory." Mrs. Aber's slate-writing is wonderful as the rest. She gets slate-writing for any one at a distance, as easily as those present, sometimes never touching the slates, but leaves them in their wrappings, as sent by the sender.

MISS MAY COOK, Kansas City, Mo.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best



## QUESTIONS AND ANSWERS.

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 clearness is purchased at the cost of 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 a considerable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

N. L. Hufty, M. D.: Q. (1) What is the origin of spirit, and where does it enter the physical form?

(2) If a child dies at one year old, will the spirit remain always the same, as a child in the spirit world, so its parents will be able to recognize it?

A. (1) In answer to this question I quote the following passage from "Studies in Psychic Science," page 205:

"If there is an immortal spirit, whether its direction be measured by time or eternity—we cannot go beyond the realm of causation—it must date its beginning with that body. The history of the development of the germ is a correspondence of that of the spirit. If the parents have immortal spirits as well as mortal bodies, then while their physical bodies support the corporeal being, their spiritual natures must be an equal measure of support that of the spirit of the child. The growth of the dual nature be similar, both receiving nourishment from the mother. The two forms mature, together; one pervading and being the exact copy of the other." This is the extension of the theory of evolution, into the realm of spirit, and as will be at once apparent, is in direct antagonism to reincarnation. One is the rule of law, the other of miracle.

(2) To this question I will quote from "Life in Two Spheres, or Scenes in the Summer Land." The section treating of "Growth of a Child in Heaven," a spirit thus commences:

"A message floated up from the earth-life, a prayer from the heart of a suffering mother, whose child had vanished from mortal sight: 'Father in Heaven, has my darling lost by the change? Has she forgotten me? Is she wishing for her mother, as her mother languishes for want of her? Are the angels kind, and is she content?'"

The reply comes: "Listen! I will tell you what I have seen. When your child closed its mortal eyes its spirit vision saw the smiling face of your aunt, the dear girl who was called when the rose was budding on her cheeks and her heart was beating with a weak love. As the little one found your arms ready to receive it when it awoke to life, so now it found in the arms of its aunt the same protection. Resting on her bosom, it sank to sleep, weary from the pain and struggle of the last sickness."

"I saw them often, as soon as they came to the old home, for they were drawn by the irresistible magnetism of love. As you sat weeping, your aunt would bring your child and place it in your lap. Then it would look wonderingly up into your face and place its little hand against your cheek or in your hair. It did not know what had occurred. It did not know that it had left the mortal body. When you did not notice its caresses, it grieved and then the guardian would take it in her arms, and in a manner I cannot explain, substitute herself in your place, and the darling was again contented and happy."

"For a time I observed its growth, and advancement in knowledge. Both were more rapid than if it had remained here. When three years had passed I saw her as a child of five. She knew the relations of life and death, and that her mother and guardian were distinct. It was a singular beautiful sight to see her flash into the room where you sat and throw her arms around your neck. She was not grieved because she received no response, for she expected none. Her heart was overflowing with tenderness. She has become exquisitely beautiful with an indescribable softness, transparency and purity which no artist's pencil can represent." "Love you still?"

"With all the immeasurable depths of an angel's love."

"Will you know her when you meet on that shore?"

"Aye, she will be the first to welcome you, as you were first to welcome her."

"Measure the little shoes, for her feet now tread on the zones which space spheres. She is the companion of the tall and shining ones who dwell in light."

"You weep! Oh, that I might open your spiritual eyes, that you might see this. Then would your sorrow be changed to joy. The dreadful wound, the memory of which makes you shudder and cry in anguish, would be healed."

Student, Nashville, Tenn.: Q. What was the purpose of the Catholic church in proclaiming the immaculate conception of the Virgin Mary?

A. The colossal scheme of church salvation was incomplete without it. If man came into the world by an act in itself sinful, and condemned by God in his instructions to Adam and Eve, and by their temptation and fall, the direct and potent cause of man's ruin, the incarnation of God for the atonement of this sin cannot be made through the same process. He cannot logically enter the human world by the means he has condemned as infinitely sinful, and if he is anything Catholicism, unflinchingly maintains, it is the impracticability of its logic.

Hence to take Mary for a woman with human passions, one whose birth departed not from the others, would be to vitiate the whole process of reasoning and conclusions. God could not be incarnated by a mother who was stained by the original sin, and hence the necessity of proclaiming Mary, not only a virgin mother, but as herself born of a virgin. Really to make the dogmatism

perfectly consistent, the grandmother ought to be of the same purity, and the whole line of the first creation, for once on this line there is no stopping place. But superficial criticism is answered by this new dogma, and perhaps in after years a new pope may be inspired to perform the kind office for the virgin's grandmother. At the Vatican Council in 1870 declared the Pope to be infallible authority, this utterance cannot be gainsaid or revoked. The dogma of infallibility confirms all the preceding decrees, and as that of the immaculate conception was given in 1854 by Pius IX, the Catholic church has made this great departure from its former doctrines, and gone thus further from Protestantism.

The apotheosis of Mary, Mother of God, awaits only a decree of the Vatican. She can never be held in more sacred esteem by her devout worshippers, who place her between themselves and her son as a mediator. The real God of the Catholics is a woman.

Q. W. Jordan: Q. In my study of Christian Science, Mental Healing, Auto-Suggestion, etc., it seems to me all hinges on "intention." If the elements as water, air and food are taken into the system with the intention of healing us it is all we need. Exercise, for best results, must be taken with the intention of producing such results.

A. Intention as a part of suggestion, undoubtedly has great influence over the results. Exercise taken with zest, and the right kind for production of certain desired effects. With food, water, air, intention has no further influence than selection. Digestion and assimilation of food, and the oxydization by air in the lungs, are processes carried on without the aid of conscious purpose, or the will. We can select good food, but if the stomach is originally ailing, no intention of having perfect digestion will help the matter. If we should drink a cup of poison, with the intention of satisfying our hunger, we should find that the activity of the poison was superior to our intentions.

In all the methods of healing, of whatever name, which rest on the spiritual, it is the intention of the healer which produces the "suggestion," or gives him control.

Vandervoort, S. Dak.: Q. I have been sitting alone—because there is no one to sit with me—and am always able to have rappings. My mother's spirit is always by my side, and when I am asked to spell by my calling the alphabet, falls, and when attempting to spell her own name spelled a part of my grandmother's. How shall I understand this, and what shall I do to succeed?

A. Simply continue your seances, and do not make arbitrary demands on your spirit friends. If the name of your mother's spirit is given instead of your mother's, it ought to prove to you the presence of an intelligence independent of your own. It is far more difficult to rap or move a physical object, as a table, at the correct letter when the alphabet is called, than to respond to a question. If this is doubted, let me make the test of even moving the hand, when another is calling the alphabet, the right letters. Call the letters slowly, at first, and by degrees, as skill is acquired on the other side, more rapidly. The perplexity of this correspondent comes from not being informed on the fundamental laws of spirit existence and control.

B. T. Chaffee: Q. What works do you recommend to a novice to learn art painting?

A. The novice should at once subscribe for Ingals' Home and Art Magazine, which is sent with the Art Amateur, for \$4 a year. A great variety of studies can be loaned of the publishers of the former magazine for a very reasonable cost.

The Cassell Publishing Co., issues a series of valuable books on the different departments of art. "Animal Painting," price \$1.50; "Marine Painting," \$2.50. For Art Amateur, address 25 Union Square, New York City.

Dr. W. P. Phelon in California.

To the Editor:—I know you must be inquiring anxiously to hear from me. I made my escape from Jack Frost's domain the first of last November.

Since then I have been reveling in the sunny days and blue sky of the Southern climate, which when it is pleasant is awful place, but when it rains the old residents say is horrid; but, really, the storms in Chicago are so much worse that the rainy weather here is but a summer's day sprinkling in comparison. Then we are recompensed by the beautiful green grass, plants and flowers which stay by us all winter.

The only objection that presents itself to me as worth considering, is that we are so far from all the rest of the family. But let me tell you something.

You people in a very few years will be complaining of being so far from us. The Western Coast of this continent is fast becoming the balance of power and strength, the intellect and wealth now held and claimed by the Atlantic cities.

No State where Mother Earth pours forth from her bosom so lavishly as she does here, of every conceivable product, can fail of attaining a commanding position in the final outcome; nor is the physical condition by any means all. Everywhere over the whole State from Southeast to Northwest sweeps constantly a great psychic current, first set in motion by the descent of Atlantis and still continuing. Here psychics and sensitives are impressed as in no other part of our country. Here has already developed an ample, firm foundation for the Ancient Wisdom Religion, which is claimed by India, but is already slipping out of the grasp of its present keepers. On astral lines and by legitimate methods it is being transferred to its appropriate center.

I have never been anywhere in our broad country where there has been so much interest in all matters spiritual as here. While Chicago, the great city of Bab, holds its own amidst ice, snow and frost, California has all that is genial, vital and inspirational. History repeatedly teaches that a warm climate and fertile soil are most favorable to spiritual development; more than that, California is "able" because she thinks she is able. Some day she will rid herself of trusts and monopolies in a night. She will have sat down upon the throne as she has once before, in the past.

Will you tell my friends that my address will be further north, at the Home Temple of the Hermetic Brotherhood, 609 Van Ness avenue, San Francisco, Cal. W. P. PHELON, M. D.

BOOK REVIEWS.

Atheist Versus Theist, by Emil F. Lunstrom, 333 School street, Chicago, Ill. Athol Lindell & Co., 53 North Dearborn street. 31 pp., paper. Price 25 cents.

Three dialogues between two free-thinkers of distinct types, theist and atheist. It is good reading for agnostics and materialists, and stands for genuine freethought.

Cultivation of Personal Magnetism. A Treatise on Human Culture. By Leroy Berrier. For sale at this office. Price \$1.

## ORDER OF PROGRESSION

### The Philosophy of Spiritualism.

Religion—philosophy—science: This is the order of progression. Right deals with the unknown, philosophy occupies a realm between a friendly hand to both. The boundary lines change with every solution of a mystery.

There are two kinds of spiritual philosophy. One allows for a complete metamorphosis at death. It leads to utter confusion of thought and only reveals "darkness visible." Its way is like that—

"Where Alph the sacred river ran through caverns measureless to man Down to a sunless sea."

The other relies upon a system of correspondences, to furnish acceptable ideas of the unknown part of spirit life and proceeds from this general assumption—as on earth so in the skies. This is the kind will brighten existence and cause you to "babble of green fields."

Spirits must exercise the like functions as mortals or intimacy would be unnatural and revolting; nor could they connect with you any intelligence. We must assume the objective realities of their world like the familiar in order to produce or sustain such a mental result. Summing up the asserted experiences of sensitives and allowing for various stages of development, we find the "science of correspondences" always vindicated. The physical phenomena produced with the aid of spirits or unseen forces also work everywhere to establish the reliability of that process of thought; and the modern philosophy of Spiritualism essentially differs from the ancient kind by a clearer recognition of the persistence of normal mentality, or the practical equality of spirits incarnate and incarnate.

Reasoning is based on the science of correspondences. What you affirm can be reasonable to me, if it corresponds with my experience. Rest on you teach me anything about spirit life if it does not correspond with the life I know? I cannot even form a conception of what you mean. With or without phenomenal mediumship we are compelled to accept this method or cease to seriously think at all of spirit life.

It is strangely assumed by the other kind of philosophers that spirits merely represent a correspondence in order to gain our attention. But if the correspondence does not really exist they are only lead us farther and farther from the truth. The limited experiences of the average sensitive are confusing to the student unless interpreted by the key of correspondences, and the one great reason from which the student is withheld under many superstitions only to rise again is that there is a great deal of human nature in man wherever you find him. The ethics of Spiritualism may be summed up in the old command "know thyself." Accomplishing this we are prepared to know the spirits and every exercise of your mind with physical phenomena is an exercise of your spiritual nature. This statement of spirit things is now in line with those of the earth earthling, who say one world at a time and let us cease concerning ourselves with the spiritual one. But before we reach them there is a parting of the ways. Leaving them in peace if they would only allow it, you pass on to the consideration of supermundane things for the reason that you are evolved too high to get confused by the material world of the physical alone. You have developed the capacity of entering into deeper experiences, and it is required of you by nature to concern yourself with the spiritual world as much as it is required of the birdling that has grown wings to fly. It is not that the physical lacks every means to exercise your mind, but that the means are inadequate to arouse the activity essential to your impulses.

"Not poppy, mandragora,  
Nor all the drowsy syrups of the world  
Can ever medicine thee to that sweet sleep  
Thou owed'st yesterday."

It requires something from the higher spheres to get you through various questions. It is not so long ago that our ancestors were aroused by the reported discovery of a new continent, as much as we by the revival of spirit manifestations. For a time the explorer returning to his native hamlet, in order to win a respectful hearing, must tell of natural manifestations the reverse of familiar ones, and encounters with mermaids, sirens, antipodes and half-human, half-bestial creatures, "whose heads do grow beneath their shoulders." He must use attention by the same method as Othello won Desdemona.

So it has been with the sailor on metaphysical seas. To arouse interest in a super-physical existence he must tell of dragons, elephants, vampires, hobgoblins, furies, etc., and of a general invasion in human nature. But with the dawn of a brighter day, Human nature is strong enough to declare, in defiance of every artifice, for the science of correspondences and revelations of the spirit life are appreciated in the degree they correspond with the experiences of the physical life.

The philosopher of course must deal with generalizations; he cannot alight in the details, and with all the correspondence there will be great surprises await him. Even in the familiar life he must calculate on possibilities and probabilities, and while in general things turn out as he predicts, in detail life is a succession of surprises. "The unexpected always happens."

I will try to explain why the revelations of spirit life through various mediums are so conflicting in detail. Seeing that the persistence of normal mentality is established let us reason from familiar manifestations of the human mind.

Not life nor even intelligent life, but that self-conscious life of the human being equivalent to the scriptural soul, depends upon the excitement of nervous centers that manifest in the emotions, the intellectual and executive or motive aspects of mentality. The secret of a happy existence is in maintaining the equilibrium; and the essential difference between an angel and a fiend is not in the possession by one of qualities the other lacks, but in one having those qualities to be harmoniously excited. When you have "ceased to be" in order to sustain harmonious mental action you have to depend on an increasing degree upon other influences, but always corresponding to those which render the non-sensitive satisfied in the physical world, because there is no inversion or vital change in your nature, only a higher rate of vibration.

Inquire if you are religious, for the question is not definite enough. This is the one thing needed, that you find in the spiritual influences about you what appeals to the emotional, the intellectual and executive qualities. Without that you are deranged and a clear revelation through you as a sensitive is naturally impossible. The revelation must be excited before you can reveal

the simple truth. Otherwise your revelations must be "well shaken before taken."

Every church in Christendom has sensitivities who know nothing of spiritual influences except as they excite the emotions. In their philosophy the religious or spiritual person is the emotional one. They discuss the physical and intellectual man as distinguished from the spiritual man; but such a change is confusing because the spiritual embraces the intellectual and what they mean by the physical, which I term the executive. Generally spirits can act first on the emotions. Thus comes the emotional man to be considered the spiritual one, and when a distinguished Spiritualist expresses pity for the "poor man who cannot appreciate the religious aspect of Spiritualism," he means one whose emotions are unresponsive. He is to be pitied, for man is differentiated from the brute, civilized man from the savage, and the seraph from the darkened spirit most clearly by the delicacy, intensity and scope of his emotions.

But these may be an abnormal development. Consider the Salvation Army recruit. On some occasions his guides may get hold of the executive centers so as to partially control, but generally can only elicit a response from the emotions. The intellect will not respond. He embraces the utterly absurd as faithfully as the most reasonable. He swallows a camel as he does a gnat. He becomes the victim of bigotry and fanaticism, and in extreme cases his life is a discord and his religion a fever. He may be highly sensitive but never can give reliable information on spiritual affairs.

Consider now the man who opens only the intellectual chamber to spirit, never thinking to find gratification or exercise of the emotional or executive qualities except in the physical. "I do not know the man I should avoid so soon as that spare Cassius." A spirit is a new kind of bug to be dissected and classified. He must pose as a great authority, but all his fine phrases, like death, sea, fruit, turn to ashes in our mouths, and for that very reason reason only the intellectual chamber to spirit, never thinking to find gratification or exercise of the emotional or executive qualities except in the physical. "I do not know the man I should avoid so soon as that spare Cassius." A spirit is a new kind of bug to be dissected and classified. 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**CLAUDE E. WATKINS,**

THE MILLENNIUM.

It is Declared to Be a Delu-  
sion.

The doctrine of the pre-millennial ad-  
vent of Jesus Christ is plausibly taught  
in almost every book of the New Testa-  
ment. At twenty years of age I accepted  
it and believed the second coming of  
Christ to be near at hand. But the  
prevailing belief was opposed thereto,  
and a Second Adventist was considered  
in danger of lunacy or infidelity.

At thirty years of age I discarded the  
doctrine of plenary inspiration. Having  
read "Nature's Divine Revelations,"  
by A. J. Davis, and having already had  
practical experience in mesmerism, I  
was quite prepared for the advent of  
Spiritualism, which shortly ensued.

At forty I compiled "Self-Contradictions  
of the Bible; 144 Propositions  
Proved Affirmatively and Negatively  
from Scripture, Without Comment." In  
the first four months after the publica-  
tion of my pamphlet, by A. J. Davis &  
Co., in 1880, at "The Herald of Pro-  
gress," New York, more than four thou-  
sand copies were sold. It was anon-  
ymous, and many supposed that Mr. Da-  
vis was the author. "The pamphlet im-  
mediately became a standard text book  
among skeptics," said H. L. Hastings,  
in "The Christian," 1882, "and was widely  
scattered."

At sixty years of age I could find no  
evidence outside the New Testament  
and the writings of the Christian Fathers,  
of the historical existence of the  
resurrected Jesus. I sought for him in the  
Jewish records. Josephus knew nothing  
of him, nor did Philo.

The Rev. S. Baring-Gould had trans-  
lated from the Talmud all references to  
Jesus and they pointed to an alleged  
sorcerer who lived and died in the cen-  
tury preceding the Christian era. I  
found in the Congressional Library  
"Sopher Toldoth Jesu" (Book of the  
Generation of Jesus) in Hebrew and  
Latin, and with the aid of a Polish Jew  
I made a translation of it into English  
which I believed to be the first ever  
made. But I soon saw a partial trans-  
lation by Baring-Gould made five years  
earlier, and learned later that early in  
the present century, Richard Carlisle,  
the freethinker, published a complete  
translation made by a Jew, but it was  
so far suppressed that a copy is not to  
be found in the British Museum, nor  
scarce a copy elsewhere. The sub-  
ject of the Hebrew legend is that  
Jesus was born at Bethlehem about the  
year 106 B. C., being the son of a  
detested maiden named Miriam by  
Joseph Pandera. By the power of a  
charm, stolen from the Holy of Holies,  
he cured lepers, raised the dead, and  
wrought other miracles. Therefore he  
was arrested by the chief priests, scourged,  
scourged, crowned with thorns, and  
by order of the Sanhedrin, stoned to  
death and hanged on the day before  
the Passover and the Sabbath, in the  
reign of Queen Alexandra, about the  
year 75 B. C. His disciple, Simon  
Kepha died on a tower in the city of  
the Nazarenes about 39 B. C. How  
the Nazarenes changed "Kepha" to  
"Petros." Evidence is furnished con-  
firmed contemporary with the said Jesus  
and Kepha.

And now at eighty years of age, I am  
convinced that all the writings of the  
so-called Fathers of the church are  
modern monkish forgeries.

The Millennium, and, in my judgment,  
so is the hope of a "good time  
coming." "Man never is, but al-  
ways to be," says Pope. "Happi-  
ness is a dream," says Voltaire, "and  
only pain is real. I have thought so for  
34 years, and I know no better plan  
than to resign myself to the inevitable,  
and to reflect that flies are born to be  
devoured by spiders, and man to be  
consumed by care."

Nevertheless I try to be dimly  
cheerful and gravely joyful, hoping that  
another life will be more worth living  
than this.

Washington, D. C.

**Spirit Voices.**

On the 8th day of November, 1891,  
we had a lovely daughter, whose spirit  
left its physical tenement at the  
higher spheres. In the summer of 1888  
we visited friends in Maine. In June  
the spirit of one of our female cousins,  
who had been falling in health for  
some time, suddenly left the physical  
body, and the body became inanimate.  
In August following, a month or six  
weeks later, we were visiting one of our  
sisters, and one evening after all had  
retired to rest at the usual hour, about  
9 o'clock, and while lying in a passive  
condition, not having gone to sleep,  
I was suddenly startled by hearing my  
daughter calling me twice, "Pa! Pa!"  
(as she had been wont to do when liv-  
ing). Raising my head to catch a  
glimpse of the speaker I saw no one in  
the room, and all was quiet save the  
ticking of the clock in an adjacent  
room.

The next evening twenty-four hours  
from that time, all the family retired to  
rest again as on the previous evening.  
I was again suddenly startled by hear-  
ing my name called twice, "Cyrus, Cy-  
rus!" (as that is my name) by a voice  
which had passed away a month  
or six weeks previous. Springing up in  
bed to catch a sight of my cousin I saw  
no one, but all was still and quiet as on  
the previous evening, except the tick-  
ing of the clock.

Moline, Ill.

**O. P. MITCHELL.**

"Wedding Chimes." By Delpha Pearl  
Hughes. A tasty, beautiful and ap-  
propriate wedding souvenir. Contains mar-  
riage ceremony, marriage certificate, etc.,  
with choice matter in poetry and prose.  
Specially designed for the use  
of the Spiritualist and Liberalist. Price  
75 cents. For sale at this office.

## CHRISTIAN WAR.

The army of the Christian queen  
lies ready and in act to spring.  
Just like some lean, malignant thing,  
That crouches when its prey is seen.

One heart, one purpose and one will;  
Whose bristling bayonets corruscate  
Like teeth unslipped by ashen hate,  
While the tense silence whispers "Kill!"

The Maxims, charged with voluble,  
Piercing rage that aches to sputter death.  
Are there, the cannon hold their breath  
Foul with the sulphurous threats of hell.

And thus the gentle chaplains pray:  
"Lord God, on Whom our hopes we  
stay;

Oh, Thou who mad'st of old the sea  
Before Thy chosen folk to flee;  
By whose command the waves were  
tossed

Or Pharo's mad, pursuing host,  
Lord God of Pisgah's vantage height,  
Who in trust led'st to Moses' sight,  
What time his hungry vision swept  
The promised land, by aliens kept;

Oh, Thou whose fiery breath laid low  
The accursed walls of Jericho;  
Great God of battles, righteous Lord,  
Let loose the lightnings of Thy sword;  
Be with Thy people now as then,  
For Jesus' sake, amen, amen!"

Where yonder camp fires dimly smoke,  
The Dutchmen in the mountains throng,  
In numbers but a feeble folk,  
In valor like a million strong.

The sons of that heroic strain  
Whose silence flashed up in the dark  
Like powder at oppression's spark,  
And singed the cheeks of tyrant Spain.

Majestic, insolent, uncouth,  
Whose rifles kill, whose hymns are  
sung  
Devoutly in a conch tongue  
To English in its virile youth.

"Great God," their pastors pray,  
"Whose breath  
Smote the Assyrian hosts with death,  
Who waded with David when he sped  
His pebble at Goliath's head;

We, too, are strong, because we fight  
In the great succor of Thy might.  
Guide Thou our missiles straight and  
true,

As the altar stone which David threw,  
For with Thy people now as then,  
For Jesus' sake, amen, amen!"

All night upon the battle plain  
The wounded shriek and rave in pain,  
And evermore unto the skies  
The wails of wounded women rise;

And from two thousand years ago  
There sounds an awful voice of woe—  
A cry of anguish and of loss  
From One that hangs upon a cross,  
And dies, that peace on earth may be:  
"My God, hast Thou forsaken me!"

—George Horton in New York Journal.

**PASSED TO SPIRIT LIFE.**

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

Oscar Severns, son of Mrs. Hattie Tif-  
fany, of Minerva, Ohio, passed to spirit  
life, March 1, 1900, aged 27 years. He  
was a soldier in the Spanish-American  
war, where he probably contracted the  
disease (contaminated) which ended his  
life. He was not afraid to go  
but talked confidently of the change.  
Through his mother's mediumship he  
had found the light that illumined the  
otherwise darkened pathway of the  
tomb. The services were Spiritualistic  
in every detail—no crape, nothing  
black; everything bright and cheerful  
as possible to make it. The services  
were held at the home of the writer,  
Mrs. Flora Russell, of Alliance, Ohio, fur-  
nished the music. E. W. SPRAGUE.

Passed to the higher life, from his  
farm home, near East Claridon, Ohio,  
March 26, 1900, Chester D. Clapp, aged  
63 years. With him, Spiritualism was  
a science and a religion. It was more  
than a belief; it was knowledge which  
he declared he had obtained through  
absolute "proof." Many listened for  
the words of the seer, and the writer,  
Mrs. Flora Russell, of Alliance, Ohio, fur-  
nished the music. E. W. SPRAGUE.

Passed to spirit life, from Lake Vil-  
lage, Ind., March 4, 1900, Louisa Mar-  
shall, aged 74 years. The deceased was  
a devoted Spiritualist, a worthy woman  
esteemed by all who knew her. Dear  
had no terror for her, as she had learned  
the true meaning of the word, and she  
longed for the change. The funeral  
services were held at the home of her  
son, Jonah Marshall, March 7, con-  
ducted by special request by Mrs. Jennie  
Peters, of Chicago, Ill. COR.

Passed to higher life, at Los Angeles,  
Cal., March 5, T. B. Taylor, A. M., M. D.  
After long and patient suffering he  
passed peacefully to the reward of one  
who had the courage of his convictions,  
and as he passed, the Methodist church,  
he stepped down and out, after  
proving the truth of Spiritualism, to  
which cause he has been an able expo-  
nent, not only from the platform, but  
with pen and a life that has made the  
world better for his having lived.

N. TEMPLE TAYLOR.

Passed to spirit life, at San Jose, Cal.,  
Feb. 27, 1900, Dr. Helen J. Underwood,  
eldest daughter of Henry Tripp, aged  
64. Born at Ithaca, N. Y., she resided  
with her parents in that state until  
1848 when they removed to Wisconsin.  
After marriage and widowhood she  
studied medicine, holding two diplomas.  
She practiced a few years at Portage  
City, Wis., and several in Chicago and  
Blue Island, Ill. Nothing can com-  
pensate her grieving relatives for her ab-  
sence. They feel that she is not lost.  
Indeed, she announced her own depart-  
ure to Mrs. J. R. Buchanan, on the  
same, or the day following her crema-  
tion. MRS. M. R. THOMAS.

Passed to spirit life, within a few  
weeks of each other, Mrs. Isabella Al-  
den, in her 76th year, and son, Wm. J.,  
22 years of age. Both were firm Spiritual-  
ists, and the former was one of the best  
mediums it has ever been my good for-  
tune to meet. Both were noble char-  
acters. C. F. WEATHERFORD.

Alaska, Mich.

"After Her Death. The Story of a  
Summer." By Lillian Whiting. No  
mind that loves spiritual thought can  
fail to be fed and delighted with this  
book. Beautiful spiritual thought com-  
bining advanced ideas on the finer and  
other phases of Spiritualism, lead-  
ing the mind onward into the pure at-  
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this office. Price, cloth, \$1.

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Way and Time." A work of deep inter-  
est, given through the mediumship of  
Mrs. M. T. Longley, by an advanced  
band of ancient spirits. Price \$1. For  
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## Sunday Spiritualist Meetings in Chicago.

Mr. and Mrs. Perkins' spiritual meet-  
ings, 40 E. Randolph street, Handel  
Hall, Fourth floor, Sunday evening,  
7:45. Wednesday evening, 676 Lar-  
abee street, corner Garfield avenue.

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

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

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

The Christian Spiritual Society hold  
meetings in Kessler Hall, 404 Ogden av-  
enue, at 2:30 and 7:30 p. m. Miss Sarah  
Thomas conducts.

The Spiritualistic church Students of  
Nature, will hold services every Sun-  
day at 7:30 p. m., at Nathan's Hall, 1565  
Milwaukee avenue, corner Western av-  
enue.

Church of the Spirit Communion  
will hold meetings in Kessler Hall,  
4908 Cottage Grove avenue, each Sun-  
day, 8 p. m., conference, and tests;  
8 p. m. lecture by Dr. A. Houghton;  
tests by H. F. Coates and others. All  
are invited. Good music and seats free.

The Gross Park Spiritual Society  
meets at 1785 N. Hoyne avenue, every  
Sunday evening at 8 o'clock.

The Spiritualist Students Society holds  
its Sunday service every Sunday at 2:30  
p. m., at their hall 326 Wells street.  
 cordially invited. S. F. Egger,  
secretary, 476 Seminary avenue.

The First Spiritual Church of the  
South Side holds services every Sunday  
at 2:30 and 7:30 p. m., at 777 Third-street.  
Lecture and spirit messages at  
both services. Mrs. Georgia Gladys  
Cooley, pastor. Open doors.

The Spiritual Freedom Society holds  
regular meetings every Sunday at 3 p. m.,  
in East Lodge Hall, People's Insti-  
tute, corner Van Buren and Leavitt  
streets. All are welcome.

Truth Seekers meet at the Teutonia  
Hall, corner of 63rd and Ashland av-  
enue, every Sunday afternoon at 3  
o'clock.

The Englewood Spiritual Union So-  
ciety meets every Sunday at Forbes'  
Hall, 420 W. 63rd street. Competent  
leaders of spiritual thought and med-  
iums of note in charge.

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

Garden City Spiritual Alliance holds  
regular meetings at Mackinaw Hall,  
No. 294 and 296 East 43rd street, every  
Sunday evening at 8 o'clock. Spirit  
messages, Tests in telepathy or thought  
transference, good music. Seats free.  
May Goodrich, pastor.

The South Chicago True Spiritualist  
Church holds meetings at Egleman's  
Hall, corner of 93rd street and Commer-  
cial avenue, every Sunday at 2:30 and  
7:30 p. m.

The Chicago Liberal Society is a non-  
sectarian association for the encourage-  
ment of morality, the promotion of edu-  
cation, the acquisition and dissemina-  
tion of knowledge, and the inculcation

of truth in the place and stand of error  
and superstition. The Temple services  
of the society are held every Sunday  
morning at 11 o'clock in Corinthian  
Hall, Masonic Temple, 17th floor, and  
are in charge of Thomas B. Gregory.  
You are cordially invited to attend the  
same.

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

Bear in mind that only meetings held  
in public halls will be announced under  
the above head. We have no space to  
keep standing notices of meetings held  
at private residences.

## TESTIMONIAL.

B.