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## PAN-AMERIGAN EXPOSITION.

## Some Reasons Why It Should Be Open to the Public on Sundays.

Mistakes Made by the Directors of the World's Columbian Exposition in 1893 a Warning to Officers of this Exposition.

Office of Secretary American Secular Union and Freethought Federation, 141 South Water Street, Chicago, Ill.

To the Board of Directors and Executive Committee of the Pan-American Exposition, to be held at Buffalo, N. Y., May 1 to November 1, 1901:

Gentlemen:-Inasmuch as several religious bodies have already passed resolutions calling upon you to close the Exposition under your charge on the first day of each week during its continuance, and as petitions are being circulated and signed having the same end in view, we raddress you this open letter to present the opinions of those who desire that the Exposition shall be open every day in every week of its continuance.

### MISTAKE OF THE WORLD'S FAIR DIRECTORS.

the World's Fair, between these two stools.

### CHARACTER OF THE SUNDAY CLOSERS.

We suppose that of you, as of the managers of other Expositions, there will be two classes demanding Sunday closing-fanatical Sabbatarians and saloon and divekeepers. The first because of their religion, the second because of the profits they make from idle people driven to their resorts for lack of other places to visit. It needs no argument, it seems to us, to a body of men of your intelligence to show that the Puritan Sabbath of our ancestors has no basis as a sacred day in scripture nor foundation in history, no support in any way whatever from any man or god or thing except the notions of a few ignorant and narrow people who settled in New England and made laws which other ignorant and narrow people have perpetuated, as they have perpetuated other superstitions and foolish customs. The people who made our Sunday laws are the same ones who believed in witchcraft, and solemnly tried dogs and cats for being possessed of devils. We submit that such are not the proper persons to make rules for us of this day and generation.

saloon and dive keepers—need no condemnation at our and not to the injury of any. The rights of no one would hands and no support at yours. The evil of their trade is be infringed, the happiness of no one would be disturbed. notorious, particularly upon a holiday crowd, and we can- Those who wish to attend can do so; those who do not can not believe that you will thrust the thousands of visitors stay away. If closed, the rights of those who desire to to your Exposition out upon the streets on Sundays to be attend are invaded and they are injured. The subject is fleeced and inebriated by the element referred to, which is one of human welfare alone, and therefore the only standalways of the worst possible character at such great and | ard by which we can decide is that of public virtue. That continuous gatherings. Sunday closing would place all | which broadens the mind, that which cultivates the sense kinds of temptations before the strangers within Buffalo's of beauty, that which ennobles human history, that which gates. The dullness of an idle Sunday to the sojourner | relieves from weariness and drudgery, that which gives in a city is intolerable. Thousands who would spend innocent pleasure, that which entertains and instructs, Sunday in the art galleries and other pleasant places of | that which brings people together, that which emphasizes the Exposition if they might, will spend it—under a Sun- and illuminates the highest part of our being—that is for day closing rule—at the garish summer resorts, or in the the good of humanity on all-days. No day can be set not closed on Sundays. There can be no doubt whatever | Sunday also, and with greater effect, for there will be that the Sunday closing of the Exposition will induce greater numbers upon whom these fine influences can more immoral and hurtful indulgence than any other rule | work. or practice which could be devised. The man excluded from it will be pushed along the path to the gin-mill and men may resort when no moral amusements are available. EFFECT OF SUNDAY CLOSING UPON THE

### EXPOSITION.

The injury which Sunday closing will do to the Exposition is incalculable, and it may almost be said that upon your decision in this matter rests the success or failure of the Exposition. If you make it a great, broad, liberal, educative affair, open to the whole world as the whole world is used to seeing such Expositions opened, it will be a lasting mounment and good to your city. People will speak grandly of Buffalo because of it. But if you make it a little, narrow, Puritanical, shriveled, contracted show, your city will receive no permanent benefit from the Exposition, and the world will deride the little provincal town which shut its chief attraction on Sunday because of a superstitious reverence for the notions of our ancestors who stuck pins into women to detect the presence of witches. Sunday closing will deprive every visitor of his best chance to enjoy the Exposition. It will normously reduce gate receipts. It will cut off the large laboring population of Buffalo and all the cities within a hundred miles from the pleasure and profit of visiting the Exposition with their wives and children. And it will reduce the influence of the Exposition even more than its revenues. On a Sunday in the first period of the World's Fair, before the compromise, and when the gates were tightly closed, over a hundred thousand people besieged the administration to open them, and it required the full should have Sunday for a "rest-day." This is the claim police force to prevent a forcible entrance to the grounds. | now made by those beaten in the religious argument. On that memorable day there were four murders, one Shown that Sunday is not a holy day, that it has no scrip- day opening was Cardinal Gibbons, and as he speaks for suicide, and innumerable fights in the city, and the jour- tural support, and that God never changed it from Sat- a great body of people his words should have weight with strength to the arms of labor. hals of Chicago claimed that such disorder was due to the urday to Sunday, those who desire to monopolize the day you in this matter, whatever you and we may think of his

Fair, and that had the exhibition been open the disorder would have been prevented. If the Pan-American Exposition shall fulfil in point of interest and attendance the expectations of its promoters it will have to be kept open every day to amuse the great crowds drawn thither, or Buffalo will be a small inferno on Sundays. Less than

### REASONS FOR SUNDAY OPÉNING.

Aside from these ample material reasons why the Exposition should be open every Sunday are the moral and esthetic ones which are no less powerful to influence those who have the welfare of the race at heart, and who desire machine. by the open gates as much as they would have had by the to enjoy themselves. It is a festival, a holiday; not a holy machinery in motion. You may say it was none of their | day nor a day of penance. The worship of Sunday, as we | ment would bolt and bar every church door in the land. business, and you care nothing for their feelings, but the have it now by some people, is of modern growth, and has fact remains that the Sabbath was as badly broken by the nothing whatever for a foundation but human custom. presence of the tens of thousands on the Fair grounds as | The day is a relic of the asceticism which believes that it could possibly have been by the whirr of all the ma- man can please God by making himself miserable. But chinery in the buildings, while the visitors who paid fifty admitting for the sake of argument that the day is sacred. cents admission felt that by not being able to see whatever ought your Exposition or any other educative institution part of the Fair they desired, they had been humbugged to be closed on Sunday? That is the one day when the and ill-treated. Moreover, it is notorious that thousands people who need the uplifting influences of art and sci-Fair. We hope you will not fall, as did the directors of the wonderful machines that man has invented? Will controversy over that famous show. The conversion was not the tendency be to elevate and enlighten? If looking at these pictures, at these statues, at these machines, enlarges the mind, educates the brain, cultivates the taste, certainly there can be no objection to opening the Exposition on Sundays, even were the day sacred. Can you conceive of a better thing to do than to study and examine the triumphs of genius? Even the most devout will hardly o't to looking at the world about us on Sunday, at the andulating fields, the green and spreading trees, the rivers and clouds. Neither will they think it wrong on Sunday night to gaze on heaven's dome inlaid with stars. And yet all things are from the same source. Nature works through man, and the great painting and the great statue are and have been as naturally produced as rivers and trees and stars. All days should be for the good of man, and that day on which the most people are really happy is the best day.

### A HUMANITARIAN MATTER.

This question is solely a humanitarian one. We cannot conceive that God could be made happier by man's being made unhappy. The opening of the Exposition on The other party which desires Sunday closing—the Sunday would be for the benefit of the whole community,

Those who go to the Exposition on Sunday will not go to immoral places of amusement; but whether the visitors dive. If you support the keepers of these places by closing on Sunday come from the church, or from the indifferent your doors on Sundays you will have much to answer for class, or from the crowded tenement houses, or the at the bar of public opinion. But we believe that you luxurious home, they will receive only that which is for san clearly see that you will best subserve public morality mental and moral improvement. That which is benign, on Sunday, neither do the laws of human welfare and

### JUSTICE TO THE PEOPLE.

Further, the Exposition should be kept open on Sundays as a matter of justice to the people of Buffalo. They Exposition; their time and means are limited, and they cerned in confidence of their reasonable consideration." should be permitted to make the most economical use of position, and could but redound to the discredit of Buffalo | were on the side of freedom. All of New York's promiand injury to your Exposition. The people who support nent dailies, with the exception of a noted churchman's usefulness and impairing its earning capacity.

### THE "REST-DAY" ARGUMENT.

You will probably be told by those desiring Sunday. closing, among other foolish things, that the people

real objects and to bind him with chains rivited by him- of the World's Fair Sunday Opening Association he said: self. He is told that without a Sunday as a rest-day his "The Sunday closing of this spectacle would be very unlife would be one continuous round of toil, every day fortunate for many thousands of our countrymen, who alike, and all of slavery to his fellow's greed. But the would be tempted to spend the day in dissipation." its character, the less danger there is that greedy emits character, the less danger there is that greedy em- days. They act as educators, and no one disputes the fact players will ever have the power to transfer it from its that they elevate mankind. If Puritanical customs must

at home, sleep all day long. But is this the rest that is needed? Of course not. Man is so constituted that he must be active. Inaction is not rest, and no one argues or Buffalo will be a small inferno on Sundays. Less than could Chicago can it provide legitimate and harmless amusements for the thousands sojourning within its limits.

DEASONS FOR SUNDAY OPENING. day's toil is a relief from its weariness. If you insist upon absolute rest, then shut up the churches. It requires as much intellectual labor to attend religious services as to look at a picture or watch the ingenious working of a

to benefit their fellow-man and lift him above his present level. The Sunday which we enjoy to-day, and which has to absolute rest. If an exception is made in favor of church. Then the Sunday-schools will pass a resolution You are aware, of course, of the discussion of this same | been so perverted by the Puritans—ancient and modern— | church-going, by what authority is the line drawn there? question in connection with the World's Fair at Chicago is not the holy day of the Jews, given as they supposed If it is said that some kinds of activity are restful, others in 1893, and the compromise adopted which satisfied no by Jehovah, and upon which it was wrong to even pick assert that other kinds are equally so, and that a rest-day, to the trembling octogenarian in his second childhood. one. Visitors who attended on Sunday saw but a small up a stick, but it is the pagan holiday of the sun-kept | therefore, is a day of action, and it is for each man to | They again represent the hundreds and thousands who fraction of the Fair, inasmuch as the machinery was long before the Jewish people were released from Egypt, decide what kind of action contains for him the most rest. stilled, while the Sabbatarians had their feelings lacerated and sacred only in the sense that upon it the people are It cannot be objected that the opening of an Exposition would break the perfect rest of Sunday, for the same argu-NOTABLE CONVERSION TO SUNDAY OPENING

> The views we have here advanced as to the wisdom of Sunday opening are not ours alone, but are held by most of the people of this country, by all indeed except the fanatical Sabbatarians. The opening or closing of the Chicago World's Fair was a case exactly in point, and we

would like to call your attention to a notable conversion of persons labored at their ordinary avocations on Sunday ence have the leisure to enjoy them. What will be the to the view we have advanced as well as to the opinions in order that they might have a week day to attend the effect of looking upon great pictures or statues, of seeing expressed—and to those who expressed them—during the that of the Hon. Jerry Simpson, of Kansas, then a member of the House of Representatives. At the session of Congress ending in the early summer of 1892 he had voted to make the government assistance of the Fair contingent upon Sunday closing. A dissatisfied constituent wrote to him asking his reasons for such seemingly idiotic

vote. Mr. Simpson replied as follows:

way, of the community there assembled."

"House of Representatives, U. S., "Washington, D. C., Feb. 17, 1893. "Mr. John T. Powell-Dear Sir:-I voted that way (for the closing of the Fair) because there were so many petitions sent in from our country in regard to that. Coming directly from the religious organizations, it did seem as though that was the general desire of the people, but later, when the real people began to be heard from, I find that a very large majority are opposed to the Sunday closing. Furthermore, it is in evidence and has been proved that | the Fair on account of morality when Christian people | concluded that the burglar was prethe whisky shops, gin mills, and gambling houses of Chicago are very much in favor of the Sunday closing, asthat will leave the large crowd assembled there no other place to go but their hell-holes, therefore, when the measure comes up again, I shall vote for Sunday opening, as I believe that will be for the best interests of those who attend the Fair, and will enable them to have a place to go to on Sunday that will be instructive as well as amusing,

THE PEOPLE IN FAVOR OF SUNDAY OPENING organizations asking for Sunday closing we shall have a sacred period. We could give you the history of the day. word to say presently, but first we will present the names | showing its pagan origin. We could quote the controand reasons of a few only of those on the other side, together with the evidence that the great public senti- pernicious results, the cruelties and murders, which have ment is on the side of liberality and wisdom. In 1892 the Sunday Opening Association, including in its mem- that you are men of judgment and scholarship, and need bership the Mayor and Postmaster of Chicago, as well as | none of this. You no doubt know more of the untenablesaloons, the beer cellars, the dives, and the lower resorts apart for anything higher than that. Your Exposition other prominent citizens, undertook to find out the real ness of the claims made for Sunday than we do. We are of other kinds which abound in all cities, and which are will do this on six days of the week; it will do this on sentiment of the country as to Sunday observance so far but pleading for justice and right, for light and liberty, always went to the plano first on enteras the Fair was concerned. They sent postal cards to for the welfare of the people of this country who will visit forty cities having a population less than fifty thousand, your city, thousands of them for the first time, next sumtaking from Dun's reference book the first twenty-five mer. Let them be well treated, so that whether they come printed names in each city, and also cards to every city in again or not they will have pleasant memories of Buffalo the country with a population between four and ten thou- and speak up for it among their friends. But will they sand, the first ten names from Dun's book. In each case do this, think you, if the gates of the Exposition they liquor dealers were excluded, and only men with a rating | come to see are shut in their faces? You know as well as of \$1,000 and over approached. The result was that the we that they will not. If Buffalo is to be benefited by the vote in favor of Sunday opening ranged from 100 per cent | Exposition, it must be open Sundays. If the Exposition | by providing a substitute for the immoral places to which beautiful, instructive, and ennobling on Saturday is in Utah to 60 per cent in Florida, the average being 721 is to be a success, it must be open Sundays. In South equally so on Sunday. The laws of nature do not change per cent in favor of liberty. In concluding its report the America Sunday is a holiday. What would those from committee having charge of the vote said:

"We have taken, so to speak, crude portions of the pub- will so much depends, think of the hospitality and lic sentiment from every state and section of the country, courtesy of this country to find the gates locked on Sunmaking the rule apply to small cities particularly, as it is day? You have invited all America to come and see you; here the stricter sentiment of Sunday observance is ad- and you will have visitors from all the world. For the have given of their means and effort to make possible the mittedly the strongest. We furnish in this report what reputation of the country, for the sake of its character as of my nerves," and Mrs. Langmire Exposition. Probably every citizen in and near Buffalo we truly believe and what in the commercial world a broad and generous and progressive nation, do not give looked as if she were on the verge of has done something for the fair, contributed money, labor, | would be exact knowledge is an average expression of them the opportunity or occasion to revile us as a narrow. good-will, effort of some kind, and yet there are thousands the will of all people on the question of Sunday and the provincial, sectarian aggregation of superstitious peasand tens of thousands of them who will never see what | World's Fair. No fairer or more unprejudiced and un- ants. Be cosmopolitan, be open-hearted, be great in your the Exposition is like unless the Sunday opening shall be biased plan for securing an expression from the people administration of the Exposition. A narrow and shrunken accomplished. They have no time but holidays for could be devised; for on, such tests the industrial trades, policy would ruin it, reducing it to the level of a country For the slight little sins that we do torecreation. It is a matter of justice also to the visitors produce and commerce of the world is carried on with fair, a pumpkin show for provincials, a daring scheme who come from long distances to see your town and your absolute security. We submit the results to those con- rendered abortive by a failure to grasp the golden oppor- Will sorrow forever encompass the soul,

As a matter of course, the secular press was practically both. Shutting the gates and doors in their faces one- unanimous in favor of Sunday opening. With the excepseventh of the time would be a gratuitous insult and im- tion of the News, we think all of Chicago's daily papers the enterprise are the ones to be considered, and not the organ, argued for Sunday opening. Aside from the reones who stay at home and pass resolutions restricting its ligious weeklies, it is safe to say that ninety per cent of Directors American Secular Union and Freethought the papers of the country are in favor of opening the Exposition on Sunday. And, as you know, our newspapers follow public opinion as soon as they find out what it is. They are safe guides in this regard.

### CHURCHMEN FAVOR IT.

Among the more prominent individuals favoring Suncongestion of population induced by the presence of the resert to the rest day sophism to blind the laborer to their | theological teachings. In a letter to Secretary Thompson | thief all are thieves.

argument is shallow, and used only to deceive. As a matter of fact, enlargement of opportunities for recreation increases the desire for it, and makes it more impossible for Sundays ever to be taken from the workingman, or to be made for any one an unrequited day of labor. The more beautiful you make the Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger, there is that greedy emitted to spend the day in dissipation."

Bishop Spaulding, a member of the same church, was even more outspoken. "I hope," he said, "that some means can yet be devised through which the Fair will be opened Sundays. There will be thousands of visitors here, and with the saloons and places of vice being wide open while the gates of the Fair are shut, we fear there will be cause for regret that the Exposition was closed. We believe that all museums and libraries should be open on Sundays. They get as educators and no one disputes the fact present position to the days of toil.

If you shut up the Exposition for the sake of rest, then shut up the churches of Buffalo also; lock the doors, stay at home, sleep all day long. But is this the rest that is sympathy with them, and the influence the church now has among them will be almost entirely destroyed."

### DISHONESTY OF THE PETITIONERS FOR SUN-DAY CLOSING.

As to the petitions which will be presented to you asking for Sunday closing we would say a word in warning. They should be discounted about seventy-five per cent You will get resolutions from ministerial conferences and synods, representing through each minister so many thou-sands of communicants. Then the ministers will return home and have their churches vote to ask you to close the church. Then the Sunday-schools will pass a resolution representing so many more. Then they will all sign petitions, from the little tot whose fingers have to be guided have already been represented three times. And then will come the Epworth Leagues, and the Young Men's and held a high office in the local lodge Christian Associations, and the Young Women's Chris- of the Knights of Pythias. These sotian Associations, and the Women's Christian Temperance Union, and the Ministerial Monday-meeting Associations, and the sewing circles, and the churches in union meetings, and the Sunday-schools in festivals assembled, and the Sunday-school Teachers' Unions, and many other societies, all composed of the same individuals, from Sunday-school to octogenarian, multiplying themselves indefinitely and counting themselves each time as an in-

dividual or society opposed to desecrating the Lord's Dey! These opponents of Sunday opening are, as we say, children of immature age, men who desire to monopolize the day for business reasons, old grannies of both sexes, and preachers of no sex, and a few perfectly well-meaning honest people who believe that Sunday opening is wrong because they have been told so, and will not change their minds because they have never learned how to think.

Col. John T. Dickinson secretary of the National Commision of the World's Fair, kept tally-sheets of the petitions presented to the commission asking for Sunday closing. The names sent in exceeded from several states the whole population of those states as given by the census of 1890. The churches claimed that 4,053,425 citizens of Ohio desired Sunday closing. The total population of Ohio then was 3,672,316. The petitions from Michigan contained 4,050,518 names asking for Sunday closing. Michigan's population at that time was 2,093,889 people. As the Jackson (Mich.) Industrial News at the time remarked: "This is a sad commentary upon closing will resort to such measures."

### CONCLUSION.

Thus we have as briefly as the importance of the ease permits presented to you the reasons which occur to us against closing the Exposition, and in favor of opening it. We have of definite purpose avoided a religious argument and presented to you chiefly the humanitarian aspect of and will be for the best interests, morally and every other the matter. We argue for morality, for education, for freedom, for common sense. If any period of time could be sacred—which it cannot—we could pile up proof and evidence and argument by the volume and library full. As to the petitions sent to the authorities by religious | that Sunday is not the Sabbath, and therefore is not that versies over it from Luther to Ingersoll, and exhibit the come from its observance and worship. But we take it that continent, upon whom and whose efforts and goodtunity and make it your own. We have the honor to remain yours very truly,

J. B. WILSON, President E. C. REICHWALD, Secretary, SAMUEL TOOMEY, Treasurer, JOSEPHINE K. HENRY. E. M. MACDONALD,

Federation.

He who always complains of the clouds receives little of life's sunshine and deserves less."

Si licity is one of the first great laws of greatness, and That he without sin should cast the first another like unto it is humility.

Love should give wings to the feet of service, and Meet error with wisdom, and anger

The whole world is honest to an honest man, and to a

## UNCANNY MUSIC.

### It Startles the Relatives of a Man Who Died Recently.

The Chicago American says that the residents of Whiting, Ind., are in a state of excitement over some occurrences that savor strongly of the occult. A young and very popular man who died a month ago is reported as having been seen in his former haunts, and wit-nesses of undoubted probity have testi-fied to the truth of the statements. Reports of these manifestations have been circulating in Whiting since the young man's death a month ago, and the town has been divided between scoffers and believers, his relatives—an uncle and family—declining to be interviewed.

John Langmire, the uncle above men-

tioned, a much respected employe of the Standard Oil Company, has moved his family, in most unpropitious weather, from the house in which they have lived five years and a half, and he makes no secret of the fact that it was impossible to live there any longer because of the mysterious manifestations

years for the Standard Oil Company, and had only just started on his new. terrible shock to his uncle's family, with whom he spent a great deal of his time, as well as to the many societies and clubs to which he belonged. Though only twenty-five years old he was president of the Nonparell Club cieties conducted the funeral, sending the body to Cleveland for interment, in which city his mother lived.

It was while his uncle and aunt were conveying the body home to Cleveland that the first manifestation occurred in the house. Mrs. D. Ferris, a neighbor, was left in charge of Mr, Langmire's house and his little daughter, aged twelve. Mrs. Ferris, after seeing that everything was secure, went to sleep, with the little girl, in the bedroom off

"I woke up," said Mrs. Ferris, "with the feeling that some one was in the house and simply thought of burglars. Presently the plane started to play, and I did not know what to make of it. I never associated the music with young Kessler, though I knew he was fond of music. I thought the burglar was very daring, imagining that the whole family had gone to the funeral. Hardly knowing what to-do, I turned to the little girl, and found she was awake and listening. " ' hat are we going to do?' I whis-

"'Do,' said the child, 'why that's Barney. I know his music.'.

"In a few moments the music ceased, and the footsteps moved into the bedroom leading from the sitting-room. I heard the hat boxes moved around on the shelves of the clothes closet, and paring to throw the stuff out of the window. I jumped out of bed and went into the sitting-room and from thence into the bed-room, but found no one there. The doors were locked and the windows were fastened just as securely as when I went to bed. The floor of the sitting-room was strewn with sheets of music that had been lying in neat piles on the plano when we retired for the

."The little girl was not so nervous then as she became later, and she assured me that her cousin Barney was playing. 'He always plays when he comes into the house,' she said."

night.

Mrs. Langmire's eyes were full of tears as she spoke of the young man whose untimely death had brought them so much sorrow.

"We don't like to talk about the matter," she said, "for people don't believe us. I just couldn't stay in the house, where he was so lively and happy. No, he didn't board with us for the last two years, but he was in and out, and ing. He was so kind and good natured that I cannot see why he should want

To the question as to whether she had ever seen her nephew since his death she replied in the negative.

"Barney knew how nervous I was, and I don't think he would wish to hurt me. My husband saw him quite plainly, on the night of January 17. We were too nervous to go to bed, and we sat back of the sitting-room stove. About 11 o'clock I saw my husband start and stare in the direction of the room where the plane stood. He said nothing and I did not know till next day that he had seen Barney enter the door and cross over to the plane. Then he hesitated a moment and disappeared. I suppose he was afraid to play, knowing the state nervous prostration.

### WHEREFORE?

Wherefore be punished forever, I pray, day?

For our trifling thoughts that we could not control?

Will the finger of scorn be pointed by, Who have sins of their own they would

not disclose? Oh! can we not love or sympathy show, For those who forever leave tracks. where they go?

Can we not remember, some part of the:

That to err is but human, to forgive is divine? The Master did tell them (and they left her alone),

Thus fitting ourselves for the mansions G. W. SANFORD. above. Verdugo, Cal.

A Prominent Club in Brooklyn, N.Y.

PROCEEDINGS OF THE BROOK-LYN SPIRITO PHILOSOPHICAL CLUB-TESTIMONY OF SOME OF ITS MEMBERS UPON SOME OF THE VERIFIABLE PHENOMENA OF SPIRITUALISM.

To the Editor:-During my stay in Brooklyn I was made moderator of a club known as The Spirito Philosophical Club, of Brooklyn, N. Y. We met every Monday evening at the home of Mr. Augustus Kurth, vice-president of the First German National Bank, and husband of Mrs. E. F. Kurth, president of the Woman's Progressive Spiritual Union, which I served four months last year, April, May, October and November. At one of these club meetings it was agreed that certain members should should bring to the next meeting a writing of some valuable experience, the data of which could be verified. It was furthermore agreed that these testimonies should be published in your paper under the following heading: "Proceedings of the Brooklyn Spirito Philosophical Club. Testimony come of its members upon some of the yerifiable phenomena of Spiritualism." The enclosed articles are written by men of sterling integrity and prominent escial and business position, and if you can put them all in together in one is-

### REPORT BY WM DANMAR.

W. M. LOCKWOOD.

Every Spirit who visits the material-Izing mediums in New York, knows the fine spirit Carrie Miller, the daughter of the well-known Chas. R. Miller, in the 26th ward of Brooklyn. Her father visits mediums so often to meet her, that she is unusually practiced in the process of materialization and performs things which can be done by but few. spirits. One of her latest tricks was to dematerialize in an instant right before the eyes of the sitters. She could do that quicker than any other spirit, she claims. I am well acquainted with her old father, and she often comes to

Some years ago in a materializing seance of Mrs. Caldwell's, Carrie materialized outside the cabinet, on the floor, called me to her, took my arm and requested me to open the door and take her out. She said: "I want to show you how I can stand the light." I took her out. We were in the long corridor of a flat-house, with a full gas light about 20 feet away from us. The light was on my side and my shadow protected her. She bended her face forward, so that the light struck her face. I believe she stood it ten seconds. I said, "Carrie, you are very beautiful." She pushed my arm and said: "Take me back." opened the door and we went back into the seance room, she always placing me so that my shadow protected her against that gaslight. I am sure she would not have gone out with me, if I had not been reliable on this point.

When we were in the middle of the 100m, she requested me to put my finger in her eye, I hesitated, though I know It could be done. She took my right hand, stretched out my forefinger and pushed it into her left eye. She pushed it further, and it was finally in her head to its full length. The head seemed to be empty, but I felt the inside of her skull. In fact, I had my finger behind ner forehead.

I pulled back my finger and when it was out of her, there was her left eye again, looking at me like as if nothing had happened. I asked: "Did I hurt you. Carrie?' She answered: "Hardly." She went to the cabinet and dematerialized. There were about fifteen persons present, all of whom saw my finger sticking in her head. WILLIAM DANMAR

formed a class for the purpose of investigating the phenomena of materialization. We met at the house of one of the class, the medium being a prominent Brooklynite.

of M-. She came regularly for about parents died when she was two years six months, and then, in answer to my old. She came to our house and was inquirles she gave me her history and brought up by my mother. Being of that she had lived and passed out in a the same age we became inseparable certain town in Wisconsin. She detailed | companions. We slept in the same bed. lived in the old homestead, and asked | months ago, I saw her features plainly, me to write and have her statements and besides she spoke to me on a matcorroborated.

I first communicated with the postmaster to make sure that such a fam- two ladles as they were about to leave ily lived in that town, and then. I and remarked, "Ladies, you have been opened a correspondence with the fath- | blessed. You came to a seance for the er. I found that every statement of the first time and receive indubitable evispirit was true, to the minutest detail. | dence. You may now say to the world, This correspondence I still possess, but. at the request of the spirit I did not inform the father of the seance, as, being very old and infirm, knowing nothing of spirit return, and being a strong Methodist, the information might cause more harm than good.

Spirit M- materialized at nearly every seance while this class met, a period of over a year, and moreover, she came to me through a public-medium. Or every occasion she would come out of the cabinet, walk around the room leaning on my arm, and several times she stood directly under the light, allowed me to push back the head-covering and closely scrutinize her features. One evening she asked me to sit with

a certain photographer, and said she would try to project her face on the plate. The photographer was a perfect stranger to me, and when the plate was developed, there were three spirit faces on it. One was of my mother, who had passed out nearly thirty years, before; another was a male spirit who comes to me at every seance I attend, and just over my left shoulder appeared the beautiful and well-known face of Spirit FRANK C. JOHNSON.

## REPORT BY CHAS. P. COCKS.

It was on the evening of February 10, 1888, at a select circle of ten, harmonniously convened at the residence of the medium Rothermel in Brooklyn, wherephenomena of an extraordinary character occurred, a faint outline of which will only be attempted by the writer. A number of the spirit friends and rela atives of the sitters made their presence known, and auvanced from the cabinet and in a comparatively unusual bright with cheering words and happy greet- lighted room.

lighted during the seances, was now darkened, and my attention was called. we sat only a few feet distant appeared | ing." One of Miss Whiting's most sugto a luminous star floating above our an apparent misty and white substance, gestive, intensely interesting spiritual heads and near the ceiling.

It descended and rose sysin several willy the shape and form of a female, ful spirituality. For safe at this office, times, and then in connection with that developed suddenly into a lovely lady Price \$1. we heard the familiar voice of spirit clad in show white garments. Emma Hirsch, and several of us were it greeting her as my beloved sister. Peebles, M. D. Doctor Peebles is a touched by her ad she approached, Treceived a mufe response, as she bowed when we perceived that the star was in the affirmative. I then asked; "Is it lectures and these three addresses on

She tose again with she rapped upon able to vocalize the power she took my Jubilee of Modern spiritualism, are physicians and specialists. Edited by the celling: then descending immediate- extended hand in hers and with the well worthy of being preserved in this Albert Turner." 'Of especial interest ly, Papped upon the floor. After this other she touched my palm, whereby litesty form, in print. Price, 85 cents.

lowed was monospeed by all to be the most transcendently glorious of any. In him, his brother and Rabboni. thing we had beretafore witnessed. It was triumphant.

The spirit Carrie Miller emerged from | to my feet, there again appeared a simthe cabinet beautifully illuminated, and | liar white cloudy substance, which as in after speaking a familiar word to her the former instance grew and developed father, Mr. Chas. R. Miller, who was in a smaller form of a beautiful woman seated at the extreme of the horse-shoe | with long curls, recognized by the lad circle, nearest to the cabinet, rose of the house as her and the medium's grandly from the floor, perfectly visible | mutual niece, who likewise dissolved in to all, floating high in mid-air, softly ascending and tuen descending again.

Her voice could be heard above quieting the audible expressions of wonderment from the circle as she again ascended; and assuming a position nearly horizontal, floated across the room over the heads of the sitters most remote from the cabinet.

Being brilliantly illuminated, the entire form could be seen as distinctly as if the room had been well lighted. This manifestation continued through the space of several minutes, and after the form alighted upon the floor the second time, and addressed a parting word to her father, she retired to the cabinet and there disappeared.

The medium's control afterwards informed us that this spirit in the act of levitation was transformed from this condition of materialization to that of etherealization, and then vice-versa,

After this the seance soon closed, the

power being exhausted, but the entire seance which had lasted during the space of two hours, was replete with the most satisfactory evidences of the truth of spirit return to mortals.

This successful effort on the part of the immortal workers, illustrates their command of power over material things sue of your paper, I wish you would do under favorable conditions-a harmonnious circle of their own selection. CHAS. P. COCKS.

> REPORT BY CHAS, MCARTHUR, About eighteen years ago, while on a visit to Boston, I went with Luther Colby, the editor of the Banner of Light, to materializing seance given by Mrs.

Pickering. While we were having our places assigned us in the circle, two ladles entered the room. The elder one was seated on my right and the younger one

was placed two seats to my left. Before the manifestations commenced the elder lady informed me that this was the first seance of any kind that she had attended; that she came through sheer curlosity, and asked if I had ever seen any convincing manifestations. On my assuring her that I had attended numerous seances and was thoroughly convinced of the truth of

materialization, she begged me to post

her how to act in case any of her

friends should appear. This I did. After several forms had materialized, and, in at least two cases had dematerialized outside of the cabinet, there came the form of a young woman, seemingly about 22 years of age. beckoned to the lady by my side, and she advanced cautiously toward it, and when under the gas jet, which gave sufficient light to plainly discern the features, we heard her say: "My God, Julia, is that you?" They immediately embraced. The lady burst into tears, whereupon the form gently withdrew

As the lady turned to take her seat, the form reappeared and I called her attention to it. The lady turned and again the two met under the gas jet. A whispering conversation took place and then the lady called to her younger companion, who immediately joined her, and we again heard the exclamation, "My God, Julia, is that you?" The three, two mortals and a spirit

from her embrace and backed into the

form, stood together under that gas jet. with arms clasped around each other, while kisses were freely given. This lasted mayhap two minutes, when the form slowly sank to the floor, dematerializing between the two and in full sight of every sitter in the circle.

The elder lady, when she returned to her seat, was bathed in tears, and when she had recovered her composure, asked her about this "Julia," and was informed that she was a niece, whose REPORT BY FRANK C. JOHNSON. parents had died when she was two About three years ago, twelve friends | years old, and that the lady had brought her up as her own child.

I then turned to the younger lady and asked if she had fully recognized the form. She answered "Yes," and when I further pressed the question she be-At the third seance the spirit of a came indignant, saying in about these young girl came and gave me the name | words: "That was my cousin Julia. Her the particulars of her death and burial, went to the same school, graduated in and the names of her parents, who still the same class: She died only six

ter known only to us two." When the seance was over I met the 'I know."

"I don't know about that," answered the elder, "my daughter is convinced, but I am not. It was a very strange experience, I will admit, but it is in such direct opposition to all my early teachings, that I can't believe it, nay, I won't

believe it." What is the moral of this incident? If this woman should ever become a Spiritualist you will find her still hugging her Jesus, and, if she does not insist on the Trinitarian absurdity, she will, at least, most strenuously contend for that new and equally ridiculous proposition. which, under a sugar-coated Jesuit pill. is being foisted on our beautiful philos-

ophy as "Infinite Intelligence." We can easily prove from both profane and so-called sacred history that the Jesus of the Gospels was a myth; mathematics disposes of the trinitarian humbug; but what are we to do, to satisfy these new-comers into our ranks that "Infinite Intelligence" is simply another name for "Infinite Rot?" CHAS. MCARTHUR.

BEPORT OF HERMANN HANDRICH A few congenial friends came together in the cozy home of a wellknown indy on Bushwick avenue, in Brooklyn. Among them was Mrs. Susau Umber, through whose instrumentality we received communications from unseen visitors who manifested their presence by moving a so-called trumpet, i. e., an inanimate tin horn through which they spoke to us 'in 'their own characteristic and individualized voices,

When seemingly the manifestations The room, which had been fairly ceased for want of power, there, between us and the window, from which as an Event in Life. By Lillan Whitwhich grew larger and taking on grad- books. It is laden with rich athoughts stricted influences.

really you my dear?" Without being the occasion of and pertinent to the giene and Health Online. By twenty

who reprosched Thomas for his doubt After her dematerialization, that is to say, her apparent sinking in the carpet Laugh?" To the Editor My attention was

of all the people?

tions."

with other denominations? That's a

up and see what we possess, see how

far we have got along in church hold-

First: We have a few regular, simon-

milder label for Spiritualists.) and quite

a multitude of irregular ones. We also

have some pastors; some irregular and

some regular churches. We have Sun-

day-schools, missionaries, grab-bags,

lotteries, subscription lists, and con-

tribution boxes for the good of the

loud call for help in that far away

heathen country, it would make a

strong showing of another "hold" we

have in common with "other denomina-

fares, or commutation fares, upon our

public transportation companies, also

the Home at the Capital for the high

officials. All these attachments to our

ism, the N. S. A. "holds" in common

This is where the laugh comes in.

The inference is that we may or ought

to hold many things in common with

other denominations and those outside

of denominations; I think we have held

more in common with those outside of

denominations for the past fifty years

than on the inside, and in my opinion it

is a mistake to make any move or com-

promise for the purpose of reaching the

insiders—they are joined to their idols,

There is a large field on the outside

and it is rapidly increasing every day,

a few more Herrons, Leadbeaters, New-

tons, Savages, and Roberts of Kansas

City, turned loose on the outside of de-

nominations, and our Spiritual mis-

sionaries would be called to do heavy

work on the inside of our denomina-

tions, and the poor heathens of China

land them in the denominational

From the view-point of the writer

there is a deep laid plan upon the part

of those who are at the front in the

expressed by a large number of repre-

ive Thinker's symposium—why did they

the Spiritualists of America, yes, of the

What was the object or design in

ignoring the large majority? Do the

officials ever dream that they them-

selves are largely accountable for the

demoralization they complain of? Do

they not know that division and dis-

sension have been increased by every

annual N. S. A. Convention? Are they

too old, or young, to take a hint; or are

they engaged in a scheme of sifting,

If the truth of continued life is all-

inclusive it must relate to every life

expression, and it comes into every life

as soon as said life is unfolded to re-

ceive it, as surely as the breath of life

is ours at birth; what can we do that

will best fit us as individuals to receive

result of fifty years' effort at pros-

Is there one proselyter of fifty years

ago left, who is still a proselyter? If

way for Spiritual unfoldment; Spiritual

unfoldment invites spirits and spiritual

What are the first and most necessary

conditions for spiritual growth? Cer-

tainly the answer must be right living.

a healthy body, appetites and passions

mastered, a clean, true life. Can this

be bought, or gained except by personal

to be engrafted onto the truth of spirit

return, and communication with loved

ones? Would there be any less spiritual

truth if there were no societies, no

preachers? Would there be any less sunshine if we hid ourselves away in

darkness? Is a materialist any less a

materialist because he receives a com-

munication from a friend that he sup-

posed was flead? Does he not have to

grow into the knowledge of the new life

in order to miderstand spiritual things?

best possible exponent and teacher of

the Spiritual? What would become of

organized Spiritualism if a Leadbeater,

Prof. Herron, and J. E. Roberts of Kan

sas City, should turn missionaries? There are good reasons why Spiritual-

ism does not hatch out a few such

The effort to corner and monopolize

Spiritualism will fall; the ism may be

cornered, but the truth of continued life, or the fruth that it is all-inclusive,

The truth of spirit return is as old as

the bills, and only needs the unfolded

life for universal manifestation. It

means more than societies, local, state

or national."The truth of Spiritualism

without a label or denomination is here

and finds glorious expression outside of

all denominational," limited and re-

Yours for more liberty.
DR. M. E. CONGER.

Price, \$1

"The Attainment of Womanly Beau-

relations and conditions.

work-shop?

mon with "other denominations?"

with "other denominations."

let them alone.

orthodox methods,

world?

If a score or more of our ablest mis-

pure preachers, (clergymen will be

ings, with "other denominations."

apparent nothingness. In testimonium veritatis. HERMANN HANDRICH.

### ONLY A DOG.

Only a dog, but I loved it As only its master could: And our frolics and gambols we both enjoyed,

As only playmates would; And when I arose in the morning, As the day was growing bright, My dog was the first to meet me With greetings of truest delight.

Only a dog, but friends were we, And oft through the fading light, He'd faithfully watch with eyes of love, For my coming home at night. And when at work in the evening, I often stopped to see,

And he lavished it all on me. Only a dog, but the reaper came And took my dog away. That reaper-grim death-who harvests

show,

The affection that only a dog could

Has left but his lifeless clay. Yes, 'twas only a dog, but I'll miss him, At morning, at noon, and at night, For he'll meet me no more, when my

labor is o'er With his greetings of love and delight. Only a dag, but I laid him away, In his lonely, narrow bed,

And in pain and sorrow I dropped a On my dog, that now is dead. Dead! Say, is this the end for all time Of my dog that has passed away? No spirit of light to dwell on high,

Only a lump of clay?

Bangor, Me.,

Only a dog, but if this is the end What is that land to me? That land which is gained through the

portals of death, That they tell us is fair to see. If we can't have our pets in that beautiful land.

Which I've heard is as bright as a 've no use for the place-let me rest with my dog-Oblivion's better, by far. J. CHADWIN LANGDALE.

MY VALENTINE-WHO IS SHE?

My Valentine is sweeter far Than fabled nymphs of Venus are; And this gay world without her face Would he, to me, a desert place! For she is all the world to me, And I to her as dear must be. She loves to tarry by my side, Which fills my heart with boyish pride That one so pure and bright as she Should cherish such regard for me, And patiently accept my fate,

Whether high or low estate. If fortune smile and bring renown And wreathe for me a laurel crown. She shares it with a grateful smile Replete with purest love the while; Or, should disaster hurl me down And snatch away my honored crown; Her faithful heart is ever true And gives me hope to bear it through? Like sunshine after pelting storm So is her love both pure and warm. And naught on earth whate'er betide Can tempt, or drive her from my side. If I deserved a felon's cell She would upon my virtues dwell; And should I hear the stern decree, "Depart, ye cursed, far from me!" And be condemned to dwell below, She gladly there would with me go, And scorn the "heavenly mansions

Could not her sweetheart enter there And with the white-robed angels shine, So steadfast is my Valentine. One fault she has, I'm bound to tell, She loves another quite as well: And that one is my younger brother, And we both worship darling mother. She holds enduring love divine; Our fond maternal Valentine.

A. H. REYNOLDS. Auburn, N. Y.

## WHAT SOME BELIEVE.

That God awoke in darkness. . Six thousand years ago. And looked around on Nothing. To see what he could do.

He'd never had beginning, Not born like you and me, But always had existed, From all eternity.

But what he had been doing Throughout those countless years. No priest has ever told us-It in no book appears,

Perhaps he had been sleeping, With nothing for a bed. With nothing for a pillow: And nothing in his head:

With nothing for companion. Through all that dreary night, And only boundless nothing On which to feast his sight.

But now he rose to action. Like one aroused from sleep, And of his six days' labor-The tale is rather "steep."

He took a pinch of nothing And made this glorious earth Another pinch of nothing. And planets had their birth. A little lump of nothing

Produced the powerful sun: And so he worked on nothing. Till stars and all were done. And when all else was finished. Of dust he made a man.

By mixing it with nothing. On some mysterious plan. He took a rib from Adam-With nothing for a knife.

And mixing it with nothing. He made a full-grown wife. He now damns us to Tophet.

Unless we all'believe The story of creation-The snake, the fruit and Eve.

He knew the kind of people -He was about to make: Yet had to die some later. Because of his mistake. · Thought Breeder No. 2.

"The Spiritual Significance, or, Death

mThree Jubilee Lectures." By J. M. trenchant and instructive writer and manifestation ceased that which fol- she symbolically alluded to the Master For sale at this office.

Mass Meeting at La Crosse,

The Spiritualists of La Crosse have called to the heading of a few lines just had a feast of good things in the fourth page, last column, of mass meeting just closed. It was our The Progressive Thinker of February high honor and privilege to have with 9, "The Place to Laugh." It calls atten- us Moses Hull and Max Hoffman, betion to a suggestion by a high official in sides the efficient president of the State the N. S. A. that we cast about and see | Association, Mrs. Clara L. Stewart. The what Spiritualists hold in common with | meetings throughout were well attendother denominations. Why, and what ed, several pastors of the different for? How many full-fledged, Intelligent, | churches being present at one or two of independent Spiritualists are interested | the meetings. It is the conviction of in what we hold in common with de- the writer that the logical eloquence of nominations? Are we not more in- our brother Moses Hull on the Bible terested in the common economic life and its relation to Spiritualism, has awakened many to think for themselves What do Spiritualists hold in common and study that book as they never have before. The test work of Max Hoffman square, fair question. Suppose we count | was a revelation to many, and I am sure will have the same effect as it did on the writer three years ago-set them to thinking, and I sincerely hope with

the same result. The meetings closed with only one regret on the part of all; that they were not of longer duration. At the closing session Mrs. Stewart tendered on behaif of the association a vote of thanks to all who so liberally supported the meetings, both financially and by their presence; to the singers, to the local society, and especially to Mr. G. H. Brooks, to whose untiring effort is sionaries could only be moved upon by | wholly due the pleasure we have just the holy ghost to volunteer and go to had.

China, at once, because of the great and The best musical talent of the city, under the leadership of Miss Ethel G. Scott, gave us beautiful music, At the closing session Mrs. Stewart introduced Moses Hull, by a poem written for the occasion by Silas Board-Our camps, prayers, invocations to man, a copy of which is herewith preour God-"Infinite Intelligence," half | sented:

OUR MOSES. The leader, who the multitude Out of Egyptian bondage drew, May look to-day from spirit life With pity on the struggling few Who represent, in trait and place, The remnant of a chosen race.

From our view-point he seems almost A myth that few have power to scan, A leader sent to Israel's host With attributes of God and man. He may have held, may still hold place As leader of a chosen race.

Before the world to-day there stands, With a commission of high worth, Another, who with outstretched hands Brings warning messages to earth, With safeguards for the overwise That help the poor and low to rise. I might not say it to his face,

That he's God's messenger to you-The chosen leader of no race, But all beneath high Heaven's Blue. His armor truth, progress his aim; His message and reward the same. Think twice before you spurn his word

would be turned over to our Christian governments, and their bullets would That offers now your way to light From Error's bondage. Do not turn heaven with much less expense, prayers Back to the mire of myth and night. and Bibles, than by the Spiritual or With ear to hear and eye to see Our Moses of a Century.

Although we who are Spiritualists are glad of the privilege and honor we have enjoyed in the visit of our brethren, and N. S. A. movement to mould it into an ism. They totally ignored the wishes trust the day is not far distant when we can again enjoy a like privilege and that those who are not Spiritualists sentative Spiritualists in The Progressmay realize the teaching of our noble do this? Was the subject of creed, or | brother, that the day of small things no creed; Gbd, or no God, unimportant? has passed, and that we can have the Did not the symposium writers make grandest, best and highest in spiritual their wishes clear and plain, and did they not remesent two-thirds at least of character which the angel world stand ever ready to give us:

ISABELLE S. PAUL. La Crosse, Wis.

## BEYOND THE BLUE.

know a land beyond the blue, Through the rifts of the clouds, Where the stars peep through, Where beautiful flowers of every hue Bloom unceasingly.

I know dear friends in that sunny land. condensing and division in order to de- The dearest friends I ever knew, termine just what they "hold" in com- | Who are waiting for me by the golden strand

And who will lovingly take my hand When I enter there.

I know sweet faces in that heavenly Whose smiles illumine my paths so And oft when my heart is sad and the Spiritual blessings? What is the

lonely They come with comfort my life to And leave a blessing. there is one, there are not a dozen. I see white hands beckoning me

Why? Because, they have seen the To that beautiful land beyond the blue. folly of it, they have grown to see and | Where I shall spend an eternity. understand that growth prepares the And patiently watch and wait for you, Dear earth friend.

ANNETTE B. KREAKLER. Dayton, O.

## PLEASURE.

Pleasure is a fleeting thing, Ever speeding on the wing; effort at home, on the farm, or in the | We must seize it as it flies. Waiting not for brighter skies. Have we not had about enough of the As the sunbeam on the floor, hypocritical, muzzled efforts, of our Skips and dances o'er and o'er, Spiritual pastors, and reverends? Is it | And eludes our eager clasp, any wonder that we need a drum corps | So flits pleasure from our grasp.

to get a handful of phenomenal Spirit- The transient joys to which we cling unlists together, eyen in our large Ofttimes impart a grievous sting, cities? Would our world swing off its | Veiling in gloom the sunlit skies hinges, if our cheap hypocritical pre- To which our aspirations rise. tenses should cease? Is there the least | We travel in woe life's pathway o'er, necessity for all this church tomfoolery. And vanishing hopes sink lower and

And the good in life escapes our grasp In our foolish haste the reflection to HENRY M. EDMISTON.

TOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin-, of Death;". "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Have we not in our Spiritual press the Spirit Side of Life;" "Death Conidered by the Spirit Lucretius;" "Odditles in Reference to the Dead;" "Death from a Vibratory Force;" "The Day After Death Beautifully Illustrated:" "Sensations of the Dying:" "A Birth | trum. In this little volume he presents Out of Dark Conditions;" "After Death in succinct form the substance of his Experiences of an Avaricious Man;" Special Visit to the Spirit World;" 'Fragrance at a Child's Death Bed:" "The Varied Experiences of a Human-Itarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying," "The Idlosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable infor-

> The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard 11; paper, 75 cents. For sale at this gressive Thinker one year and both of in every home in the land. For sale at this office. Price, 15 cents; \$1.50 per

ty of Form and Features. The Cultivation of Personal Beauty, Based on Hy Origin of Life, or Where Man Comes and value. For side at this office, For sale at this office.

# SPIRITUALISM.

An Attack Upon it Repelled.

Allow me, through the columns of your paper to make a few remarks on the sermon delivered at the Methodist Church in Rutledge, Mo., in which the learned minister, either through malice or a mistaken understanding of God's word, took the pulpit as a place from which to hurl uncomplimentary epithets at all believers in Spiritualism.

When the brother stops to consider, he will have to admit that there is something in Spiritualism that is not foolishness.

All Christians concede that there is a soul or spirit that leaves the human body at death, and takes its flight to another world; if it can leave this world, why can it not return? There where they have and do return; cases where people on their death beds saw and recognized friends who had gone before.

Spiritualism has been the means of converting many from infidelity Christianity; by proving to them the reality of a better world beyond the

The Bible is a living proof of Spiritualism; the greater part of it was written by ignorant men, who were inspired, or in other words it was written by writing mediums whose hands were guided by the Holy Spirit.

Christ appeared to his disciples, after his crucifixion, in a room with closed

Peter was a trance medium, as will be seen by turning to Acts, 10th chapter, | 50 cents. 10th verse. St. John, on the isle of Patmos, was another, when he wrote his revelations

to the seven churches of Asia. We have another instance in I. Sam., 28th chapter, where Saul visited the woman of Endor and conversed with

the spirit of Samuel.

These are only a few of the proofs of Spiritualism. . Many others will be found by the careful reader between the lids of the Bible. While many people admit the doctrine of Spiritualism. they claim that only the evil spirits return. Does any sensible person for an instant believe that God would allow the evil more privilege than the good? Certainly not. If any are favored it is the good, not the evil. And some people imagine that a Spiritualist cannot be a Christian-that the belief is in direct opposition to the teachings of the Bible. There never was a greater mistake. Spiritualism, when rightly understood, goes hand in hand with Christianity,

truth of the Bible. Cases are known to the writer where Spiritualism has been proved to the troubled heart in direct answer to prayer, that if false or true, God would so prove it to them, and in each case it has been proven true without the shadow of a doubt, and this truth has done much toward converting the broken hearted. Does any one think that God would answer prayers and comfort the broken hearted with something that was utterly false? At least we do not; we have more faith in our God than to think he would do such a

and proves, if proof be necessary, the

things, and there are no doubt frauds for 25 cents. among Spiritualists just as there are among church members and Christians. But we are not dealing with the hypocrites now, but with those who are sincere and know whereof they speak. In regard to its being the ignorant classes who have this belief, we beg leave to differ. Are we to call Camille Plammarion, the world's greatest versity of Pennsylvania, Prof. James of Harvard, Dr. Richard Hodgson of Oxford and Prof. Hyslop ignorant men; If so, where are the wise ones? And beside these some of the world's great-

Of course there are frauds in all

est ministers have been converted to this belief. The world is advancing. A few years ago had any one predicted that telegraph messages would be sent without the use of wires, the idea would have been ridiculed, and he would have been considered a fit subject for a lunatic asylum. And yet to-day it is an established fact that such messages can be

wires. Spiritualism, although held down and frowned upon so long, is gradually coming to the front as 'the world grows more enlightened; and instead of its followers being the ignorant class, they are the deepest thinkers, the highest ed-

sent on ether waves without the use of

ucators in the land. People in general, and public speakers in particular, should confine themselves to subjects they thoroughly understand, and not attempt to sit in judgment on things that, to them, are a sealed book.

to be so. One good brother who preached in Rutledge this fall had the courage and \$2.35. Total \$3.35. honesty to say in the pulpit that he beto watch over us. And there are hun- to assist in forming a Spiritual and dreds and thousands of others who are Occult Library in every Spiritualist's neither ignorant nor lunatics who be home, these seven valuable books are lieve the same thing.

for the mists of eternity obscures our EMMA SMITH. vision.

Rutledge, Mo.

"Invisible Helpers" is the expressive

title of a little book by Mr. C. W. Leadbeater, two of whose lectures have recently been published in The Progressive Thinker, and with whose style and tone of thought our readers are not wholly unacquainted. The reader will find the subject treated very interestingly, as viewed from the standpoint of Theosophy. The author narrates many incidents of striking spiritualistic experiences, some of which seem fairly miraculous. The book is for sale at the office of

The Progressive Thinker. Price 55 cts. "The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood, Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual roslectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents. "The Bridge Between Two Worlds."

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How I Heard from Hahne-

Was it Hahnemann? And if so, why as I believe you \* \* have discovered did he not foresee a certain objection to the true process, or, at least, given the his statements?

been presented. this was a doctrine that affronted rea- tained. The fetid, close atmosphere of cure. son. Neither was I successful in gain- acts as a deodorizer, and eats up the ing enlightenment from homeopathic purer chemical essences, \* \*"

natural law. However, my curiosity was not abated, and to this fact was due the state that a three minute shaking and experiment, the details of which are a ten second exposure are required begiven herewith.

In a contribution to a medical journal

methods direct or indirect, the one on the subject." desideratum is to assist nature in re-

influence of faith and imagination, the crude drug. rangement.

made by homeopathy.

direct observation. The experiments are per- forgetful of the teachings of Hippocformed in the full light of day, and rates, nature was either overlooked or often the scratching of the pencil can rudely opposed by wrong and ungentle be heard. With regard to the genuine methods. He was so dissatisfied with ness of the communications, I would this system that he gave up practice. say that, in the course of the numerous | We can scarcely now estimate the force sittings had with this psychic, I had of character and of courage which was ample opportunity to observe him and implied a hundred years back in abanhis methods, as well as to become ac- doning the common lines of medicine." quainted with his immediate family; He was universally acknowledged to and I have as much confidence in his have displayed great genius, industry, honesty as I have in the absence of self- and erudition; and Jean Jaul Richter delusion in my own part. Every com- calls him "a prodigy of philosophy munication should, of course, be judged and learning."-Edgar G. Bradford, in hy its internal evidence.

In the latter part of February. '99. I determined to try an experiment in homeopathy, with the help of the psychic. Upon interrogating the spirits, I was informed, through the medium of larry intelligence are familiar with the the slates, that Dr. Hahnemann had oft-quoted quatrain: consented to be present, and would write his impressions after the experiment had been completed. On the occasion in question I had with me some mother-tincture of aconite, a medicine dropper, and an empty bottle or two. My intention was to raise a drop of this tincture to the third or fourth potency. I knew this would have to be done in a crude way with the time and implements at my command; but if spirit fluid I was manipulating.

Before beginning, two clean slates were put together with a rubber band. laid upon the table in full view, and a pitcher of water placed on top of them. It was on these slates that a message was received shortly thereafter. Durthe psychic and myself were on our feet and had our hands employed in filling, shaking, emptying, cleaning and refilling the bottles.

After using up about twenty minutes in this way, the slates were inspected, and found to contain the following:

"Referring to your questions in reelated in discovering the effects that I cents. For sale at this office.

paid little or no attention to searching

[After stating that he and others had watched the experiment with interest, as it was the first practical demonstration of the theory they had witnessed, he continued]: "The results are gratifying, inasmuch

scientific explanation of the attenuation I shall leave the reader to answer of drugs homeopathically. You are these questions after the facts have right. The wave motion (imparted by the shaking) sets up a vortical suction Homeopathy has possessed a fascina- which, when exposed to the atmostion for me ever since I began to think phere, acts as a magnet to draw in the about the laws of life and health, and opposite chemical. Increased potency the various methods by which physican be made ad libitum by alternate clans have sought to cure disease. It's shaking and exposing to the atmoswide departure from the ferocious phere, allowing, whilst shaking, about methods of the older practice, in other three minutes for the refilling of the words its refinement, was an attractive displaced chemical essences drawn into feature; at the same time, it seemed the bottle. The exposures need only absurd to believe that infinitesimal last ten seconds, for I can see the esdoses could produce substantial results. sences suspended in the air, and note But the greatest puzzle was how a sub- how rapidly they fill the top surface of stance that would create certain patho- your fluid. That is why shaking is logical symptoms could remove those necessary to obtain higher results of symptoms where they already existed- potency. A wider surface for exposure in short, cure the disease. The other would most certainly do the work more claims made by homeopathy one could rapidly. The more fresh air you have, accept as matters of experience, but the higher and better the potency ob-

practitioners, who usually confessed As the directions about preparing their ignorance on the subject or medicine were not quite clear to me, I avoided the issue by asserting that the submitted another question, and reefficacy of their remedies was due to a ceived a second reply on a separate

"In answer to your question, I will tween every reduction. Thus, five exposures at ten seconds each, and five shakings at three minutes each, would "In therapeutics there is but one law aggregate fifteen minutes and fifty secof cure, though the applications of that onds. The preparation will become law are many. This law is universal homeopathic after the first reduction. and infrangible; disease is disequilib- The potency that homeopathically acts rium of the vital forces, and remedial with power depends entirely upon the art consists in supplying or inducing subject upon whom the preparation is the balancing condition. No matter to be used, and herein lies the skill of of two absolutely separate personalities how the citadel of life is approached, by the physician. Later I will write more

Both these communications were gaining her harmony of function; and signed Dr. Hahnemann. The informathis is to be done by making good a tion did not originate in my mind bedeficiency, or curbing an excess, or cause it was new to me, as it was to the medium, who knew less than I did on Believing this, it was not easy to be- the subject. Three or four lines have lieve that homeopathy effected its cures been omitted from the first message, as proven by science to be capable of acby using similars; and I was at last they do not bear upon the scientific part forced to conclude that the medicinal of the inquiry, being simply an expresaction, if any, was on the principle of sion of friendly interest on my behalf. contraries. A medicine that will pro- Homeopathic medicines, then, if this duce an excited, feverish condition of be the correct explanation of them, are the system is not likely to allay a fever. surpassingly fine, and may fittingly be It is a universal instinct to balance the described as aromal. They do not act extremes of one condition by its oppo- on the principle that like cures like, but site. When we are cold, we go to the that opposite cures opposite. And the stove, not to the refrigerator. Yet, higher the potency (up to a certain eliminating from consideration those point at least) the greater the absolute cures that could be explained as due to quantity of indrawn essence, and the the self-limitation of disease, or to the less the relative quantity of the original

records of homeopathy contain cases in | Since conducting the foregoing exwhich recovery has been so pronounced periment I have ascertained that chemand rapid that it seems reasonable to ists have discovered that glass is attribute them to the effect of the med-soluble; in other words, that when glass icine. Assuming that the vital pro- comes in contact with water, a certain cesses are more or less automatic, if portion of it dissolves. The bottle-glass one of these processes was to become used by physicians and pharmacists one-sided in action, it is not improbable commonly contains such elements as simplicity, a mere matter of form as to suppose that a non-poisonous drug silica, soda, or potash, lime, lead, specifically adapted to induce a balanc- arsenic, and saltpetre-or several of ing condition, administered in small these ... All of these substances are doses, would tend to remove the de-prominent members of the materia medica; and it has been estimated that, It is known that, suspended in the air, up to the tenth decimal potency, the are the sublimated particles of all, or amount of dissolved glass materials nearly all, the crude substances found will equal the original drug, and bein and on the crust of the earth. In the | youd that exceed it. Of course, what is preparation of homeopathic remedies, washed out of the glass is very minute the remarkable feature is the prolonged in quantity, but so is the diluted drug. grinding or shaking which accompanies The unavoidable inference from this is, the attenuation of the drug. Putting that an ordinary homeopathic remedy, two and two together, it is evident that, which is supposed to be single and speduring this process, a refined essence—cific, is actually made up of several the chemical complement, or opposite, elements, which may or may not harof the substance that is being attenu- monize. If they do not harmonize, they field for the use of hypnosis. The ated-is indrawn and accumulated. It must render each other nugatory; if Irritability, depression and peculiar conis this invisible essence, absorbed from they do harmonize, they may have an duct of the victim always indicates the air, and not the original drug, that entirely different effect from that inis instrumental in any cures really tended. If this defect be as real as it seems to be, it is a very serious one, and Dr. Babbitt had announced this ex- must tend to impair the scientific accuplanation of homeopathy several years racy of homeopathy. I often wonder ago, though it is not generally known to whether, at some future itme. Hahnethe profession; and this is the hypothe- mann will be able to show that the obsis on which I was working, but the jection is not an important one—that it problem was how to corroborate it by is seldom operative, or that it is offset in some way not now apparent to me. About two years ago I made the ac- At any rate, if it were he that comquaintance of a psychic residing in New | municated on that day in February, it York City, who is remarkable for the shows that he had not lost his interest uniform success with which phenomena in mundane affairs, or in the medical occur in his presence. His specialty is system of which he was the originator. what is known as independent slate. Hahnemann was born in April, 1755. writing. Ordinary school slates, with at Meissen, a small town pear Dresden, a particle of pencil between them, are Saxony; and translated in 1843. "Hahplaced on a table, in full view, or held in | nemann deserves the credit of being the

### True of Opposites.

To the Editor:-Most people of ordi-

"Vice is a monster of such frightful mien. That to be shunned, needs but to be

Health, New, York.

But seen too oft, familiar with her face, We first endure, then pity, then em-

brace." Now that idea is true: It is a painful fact, but it is pessimistic and the only consolation is in the extension of the wills could write on slates, it seemed idea that if it is true of "vice" it is also likely that spirit eyes would be able to quite as true of the opposite quality of note any changes taking place in the human nature, as may be seen by the substitution for "vice" of "a new idea," "a reform," something of an optimistic

nature. Show me a true reform that has not started, gained headway, and become the dominant idea in civilization in just that way? People are gradually coming ing the progress of the experiment, both to the belief nowadays that virtue is "catching," as well as vice: that the Devil has no just claim to all the best music; that honesty is the best policy.

etc. To be sure they are not all out of the woods yet, but they are coming all the same, is the belief of -Glicago, 'Ill. GEO. D. EPPS.

"Human Culture and Oure. Marriage. gard to the science of homeopathy: I Sexual Development, and Social Upnote your question as to the process of building." By E. C. Babbitt, M. D. attenuating a drug homeopathically, LL.D. A most excellent and very valuand the same question often forced able work, by the Dean of the College lizelf upon me when in the form; but of Fine Forces, and author of other im-I never succeeded in answering it to my portant volumes on Health, Social Sci- Education." By A. C. Halphide. Pres. own satisfaction. In fact, I was so ence. Religion, etc. Price, cloth, 75 ident Chicago Society of Anthropology.

Compelling a Man to Marry The possibility that the craving for From the bond of a mauriage which

drink can be eliminated by hypnotic in- he could not remember having confluence is one of the most fascinating tracted, Judge Smith, of the Supreme ideas with which the medical world re- Court, in Brooklyn, lately freed Dr. cently has had to deal. Dipsomania is George W. Cushing, a wealthy and well one of the growing evils of society of known physician in that borough, and all classes in all countries, and unfortu- an expert in gynecology; says the Chinately is now becoming common with cago American. Dr. Cushing told a rewomen as well as with men. In view markable story on the" stande and of this fact the latest observations averred that he, a widower with two made by so eminent an authority as Dr. | children, a man of science with a J. C. Quackenbos, late emeritus profes- recognized position in professional sor of Columbia University, N. Y., on ranks, beyond middle age and settled this important subject will be read with in his habits, had fallen 'completely widespread interest everywhere. He under the influence of a woman with

cases of dipsomania, in the treatment of | and judgment were temporarily parawhich hypnotism has been introduced. Ivzed. Of this number, some of which were quite recent, fifty per cent have not returned to drink, about thirty-three per lyn, were startled some months ago by cent have been lost track of entirely, the announcement that a suit for sepand seventeen per cent have completely a ration, on the grounds of abandonrelapsed. I knew at the outset that more than one-half of the latter cases were hopeless. The results obtained thus far would seem to justify the entertainment of hopes that hypnotism will go far toward meeting the difficulties which hitherto have beset the reclamation of inebriates. Whatever new system of treatment are at the service of others who intend using this method

"Failing a more exact philosophy I have accepted the theory of a duplex personality and explain the phenomena of hypnotism on the supposition of a double self, each self having a distinct state of consciousness. One of these states is known as the primary consciousness, which can be defined as the self-illumination of the objective mind, the inner light in which all the motions will designate the secondary consciousness, which holds those mental pro cedures of which, objectively, nothing is known. These are all automatic.

"I assume, therefore, that each human, being possessed of two distinct phases of existence, is a combination personality by which he is known to his o'clock in the afternoon. associates and with which he carries on all his business relations with others. The other personality is of a higher and more subtle character. It was then tion perfectly independent of its physical environment. It intuitively apprebends and automatically controls the physical and intellectual man so far as notization can be made spontaneously assertive and brought into active

"Dipsomaniacs are usually easy subjects for hypnosis and accept uncouditionally the suggestions communicated by the operator. The hypnotizing process is a quite simple one. The subject is made to concentrate his visual attention upon some brilliant object, his confidence in the doctor's ability to help him is induced and he is given the usual sleeping suggestions under the impression of the personality of the doctor.

"All this is a matter of the utmost one may say. The real difficulty comes in handling the various classes of inebriates according to the necessaries of the case. For instance, the regular drinker may be dealt with whenever he can be induced to sober up, but in an intoxicated condition he would be a hopeless case. The periodic drinker can be better dealt with just previous to the end of the debauch. Regularly recurring drinking spells have intervals of as long as three years, although the majority recur much oftener.

"The periodic drinking spells is one of the most easily counteracted if it be taken in time, and affords an excellent when an outburst of this kind is going to occur and if his friends would at that stage induce him to supplement his natural aversion to going off on a debauch by the assistance of hypnotism the habit could be cured.

"I have hypnotized such patients so that they lost their craving for beer. wine or whisky, in fact for alcohol in any form. It is necessary that they be also impressed with an aversion for all the accompaniments of drink. They must be made to desire to avoid the fascinations of the bar-room, which should be placed in vivid contrast to the delights of home life. The feeling of abhorrence for everything connected with drinking must be made as strong as possible and all the remorse which

"The sub-personal mind must next be directed to the future prospects of the subject and a career of healthy activities and permanent successes be pictured as the result of abandoning the enthralling habit. Hypnotic suggestion thus becomes practical inspiration. It results in the summoning to the front of the true man, of granting an insight into life and its procedures, the revealing of all the sublimity and infinity of ethical truth. This lifts the patient out development of ethical energy which be the impression of a parrot-like imitativeness, for it implies a belief in the suggestions offered. It is the impression of the best self post hypnotically and spontaneously, from a plane above the will along lines that are good and

"The idea of practical hypnotics is that the best thing one has to give is himself and an indispensable condition of success must be an honest desire on the part of the patient to conquer his are the dominoes?" weakness. There are cases in which the drink habit has become so ingrained as to render cure by post-hypnotic suggestion alone impossible. The sub-personal mind in such cases struggles in vain for mastery of the habit, which has not only evolved into a second nature, but is forever converting an unnatural ap-

petite into a flery passion. "In such cases the only remedy is to supplement suggestion by appropriate drugs and in some cases by discipline. While hypnotic suggestions might regulate a disturbed metabolism in the changes in cell protoplasm it could not be expected to repair lesions in the blood vessel sheaths or suddenly atone for the results of an exaggerated destructive metamophorsis in the nerve dell bodies. The success of the treatment in all cases bore a distinct relation I to the amount of injury already inflicted upon the brain cells and the ac-

"Mind and Body: Suggestions and Hymotism Applied in Medicine and For sale at this office. Price \$1.

companying mental deterioration."

whom he had gone to dine and had been "During the past two years I have forced to go through a marriage mehad an experience with over forty chanically while his faculties of volition

> Friends of Dr. Cushing, who lives at No. 221 Schermerhorn street, Brookment and non-support, had been instituted against him by Clara A. Cushing. It was not known that the physician had married a second time.

Dr. Cushing filed an answer to the complaint, in which he alleged that the marriage had been obtained by fraud and without his knowledge, and asked methods I may have introduced in my that it be annulled. The plaintiff, maintained that the Doctor was a man of means, that he had abandoned her without cause and that she had been a good and faithful wife.

PLAINTIFF NOT PRUSENT.

When the case was called for trial in the Equity Term of the Supreme Court late yesterday afternoon neither the plaintiff nor her lawyer was in court. Mirabeau L. Towns and his colleague, Mr. McCrossin, were ready. however, to go on with the trial with of the weakened mind are rendered vis- their client, and Judge Smith decided lble to that mind. The outer state we to have the physician called to the

"I received a letter on November 25 1899, inviting me to meet a woman at the Bridge, have dinner with her and go to the theatre afterwards," deposed Dr. Cushing. "For some months before that I had been suffering from nervous prostration, the result of overwork, and which do not overlap into each other. as I could not sleep I took chloral and One of these personalities enters into some bromide. I was very weak when the active concerns of his life. It is the I started for the Bridge, about four

"I met the woman and we went to a restaurant where I had something to drink. I remember getting into a cal and after that I cannot recall anything until I woke up at ten or eleven o'clock the following day. I was dazed,

"I was asked to call at the woman's residence in New York. I, did so, and she asked me if I knew we had been his apprehensions are concerned. It is married. I told her I did not, and that this submerged self which through hyp. I did not believe any such thing had occurred. She said she had the certificate and had placed it in a safe deposit

NEVER SEEN CERTIFICATE.

"I have never seen the certificate, and I have never found out where she says we were married. She declared that after the ceremony she took me to the Grand Union Hotel, I was then in such a helpless condition that she finally took me home."

Mrs. Francis Brown and her husband, Emanuel Brown, testified that on the evening of November 25 a dark woman of medium height and dressed in black, had taken the doctor into their jewelry store, in Sixth avenue. The woman had asked for a guard ring, and, after examining several, had purchased a wedding ring. Dr. Cushing seemed to be helpless, and his companion had taken from him the money to pay for the ring.

Thomas King, a cabman, testified that he had driven Dr. Cushing and a woman from near the Grand Union Hotel to their homes. The physician was apparently paralyzed, and the woman had obtained the money for the fare from his pockets.

Dr. Harry Enton and Dr. Arthur C. Brush, an expert in mental and nervous disorders, then deposed that in Dr. Cushing's run-down condition at the time of the alleged marriage the consumption of liquor would destroy volition and leave one at the mercy of another's will.

"I think you are entitled to your decree," observed Judge Marean at this point. "Have the testimony written

## HOME EXPERIENCES

That Demonstrate the Truth of Spiritualism.

To the Editor:-I saw an article in your paper of Jan. 26, from Mr. W. R. | fied, the thinker is insulted, but the Clifford. He expressed my ideas exact- medium is advertised. the hands of the investigator; and upon first to break decidedly with the old would attend the indulgence in a single ly when he said he thought it would be Chicago, Ill. GEO. E. CRAMER. these slates spirit messages are re- school of medical practice, in which, drink must be portrayed in the strong- beneficial to the cause of Spiritualism to have a column or so each week in The Progressive Thinker devoted to actual experiences of those who have the knowledge of spirit return.

We have had overwhelming proof in our family that our loved ones can come back to us, and make their presence

known. Well, I will begin with an incident that occurred in our family just before Christmas, 1900. I sent to California for Christmas presents for the family, of himself. It produces an abnormal and when they came Mr. Bailey and were sitting by the fire. I took the seeks immediate outlet in the activities | packages out into another room, and of a moral life. Such inspiration cannot | as I did so, I said to my husband: " will shut this door and take out the articles I got for you; then I will bring the children's presents and show them to you. He said he wanted to see what I had for him. In a joking way, I said, "No, you are not going to know till Christmas."

> I took his presents out and opened the door, and as I was coming through the same with the children's things. Mr. Balley looked at me and said: "Where I said: "Oh. Fred, you naughty man!"

He remarked: "Little Clydle said to me, 'Dominoes, papa,' and was just as tickled as one of our little ones, here in the flesh would be to give mama away." I talked to him just the same as I would if he had been in the flesh. I said: "Now, Clydie, don't you tell papa What the other present is mamma got him," and he wouldn't tell him. On the 17th of December I was busy sewing on the machine by lamp light, and Mr. Bailey was lying on the lounge back of me when an aunt of mine who has been nerve organs, or check atrophic in spirit land for over three years, came and said to him she did not believe in keeping secrets and told him that the other present I had for him was a deck of cards. I did not know he had been told about the cards until two or three days before Christmas when he in formed me he knew what the other present was. He would not tell me the name of it, but told me so much that I was pretty sure he knew what it was. We had a Christmas tree for our family and when I gave Mr. Bailey the deck of cards, I said: "Is that what was told you last." He pointed to the calendar and said: "You go over there and get

it." I did so, and I-found these words: "Deck of cards, on 17th." Then I remembered his getting up, from the lounge and crossing the room, taking this calendar over to the lounge and saying: "Let's see; this is the 17th, is it not?" I did not think anything of it at the time, but that was why he had

date my aunt told him about the cards. Now,'I will ask what more proof does any one want of spirit return than the two above written facts. They are proof enough for me, for I know he had no other way of finding this out, as there was not a soul here in the flesh knew what I had got for Mr. Bailey, but myself. When one receives this truth in their own family they know it is genuine, and no chance for fraud They are always welcome in our home.

We have had a great many more experiences of this kind in our home. MRS. ALFRED BAILEY. Yaquina City, Ore.

Some Reflections Thereon

LICENSE.

To the Editor:-I have often witnessed the distress manifested by some of our mediums when called upon to pay a license for carrying on a mediumistic business for gain. Certainly the idea of licensing any kind of business is, to my mind, a questionable method of collecting revenue with which to maintain State or Municipal institutions. That question being settled, however, I can see no special injustice in placing a tax upon mediums. as well as upon ordinary amusement vendors, who require a fee for their entertalnment.

from the license comes from our recollection of past and present favors, favors shown to the Church by the State. We Spiritualists all agree that church favoritism is wrong, and the world in general is gradually outgrowing the custom. Spiritualism should be scientific and progressive, asking no favors, and giving no quarter; if true it should stand upon its merit, and if false it should go down with other superstitions, The great tide of intellectual freedom, which is rising in the morning of the twentieth century, will soon break the barriers of conservatism, and in the awful cataclysm to follow, errors, like mimic ships in a storm, will experience great difficulty in maintaining an equilibrium.

The notion of exempting mediums

To the medium who has devoted his (or her) whole life of honest energy to the cause of Spiritualism, gaining thereby the merest subsistence, it seems hard to be handicapped by the State, with an additional burden in the form of a license for doing business. I am also acquainted with some earnest Spiritualists, who are fighting the medium licensing idea, because they believe it harmful to the cause of true Spiritual ism, regarding it as a legislative slap in the face of our dear ones, who are trying by every means to disseminate

the truth of their continued existence. This is a sentimental view of the case; the practical and philosophical one is, that the business of the medium. for gain, from an equity point of view, is on the same plane with the common showman-both are in it for a living, and often the showman produces a superior performance, pays his license without grumbling, and when his business ceases to net him a profit, after deducting the expenses, including the license, he quits it.

Aside from the religious and sentimental notions of the mediumistic business, there is the educational phase. Spiritual unfoldment or mental development is always admirable, and whoever assists in this great work, whether Spiritualistic medium or Atheistic materialist; whether performing for a high salary, or doing so gratis, because of an innate sense of justice and an unstinted love of liberty, they are, nevertheless, alike benefactors, in the proportion that they plant seeds of thought which blossom and fructify, and reproduce after their kind.

On the contrary the medium who harangues for an hour or so, without rhyme or reason, cannot, under any stretch of the imagination be considered as adding anything to the respectability of Spiritualism; indeed such is not his purpose. The lecture is purely a prelude to the tests which follow. The test is the drawing card, and upon the amount of mystery woven into it, depends the business the medium may expect during the week following. Usually a few good tests are given, which appeal strongly to the ones receiving them. These tests are too frequently followed by a few guesses on character-the more flattering the more likelihood of the medium getting a sitter, the sequence of the meeting.

Recapitulation: The sentimentalist is flattered, the superstitious are mysti-

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SATURDAY, FEBRUARY 23 1901.

Nebular Theory of Creation. It has been suggested that the Nebuginning. To relieve any one of anxiety in that direction we take pleasure in creed. agreed in regard to that hypothesis. It is an old theory which was thought to account for suns and planets, as lesser satellites, all moving in the same direction on their axes and in their orbits. It answered a very good purpose in explaining many natural phenomena. La Place, a hundred years ago, with his five foot reflector, mistook those fields of illumination in the heavens for nebula; but the large telescopes of recent years have resolved them into clusters of stars, otherwise suns, so distant as to appear merely as thickly studded clusters of light like the milky-way, though less distinct, while new clusters appear, still more remote. The Encyclopedia Britannica, article "Nebular

Theory," says: "The Nebular Theory is a famous hypothesis which has been advanced with the view of accounting for the origin of the solar system. It is emphatically a speculation; it cannot be demonstrated by mathematical calcula ion." Further on it says: "The theory is a noble speculation supported by plausible argument"

The chief of these arguments is the rotation of suns and planets from left to right, which is characteristic of al matter in motion, as illustrated in whirlpools and whirlwinds. This law of moving bodies is known as the Vortex Theory of matter, which seems inberent, but, like many other phenomena, it is not well understood.

It is proper to add: The Encyclopedia article was written a goodly number of years ago, and the great telescopes, as well the spectroscopes of light on the subject.

If modern science has displaced the last twenty-five years touching this subject, is it surprising we have to revise the philosophy of priestly scribes, ignorant of the first principles of science, who, possibly 3,000 years ago, attempted to account for the processes of nature by ascribing everything to supernatural causes?

A Word to Orthodox Readers. How can a person be a Christian without carrying out to the letter the

teachings of the Master? When the inquiry was made of Jesus: "What good thing shall I do, that I may have eternal life?"

"Our Lord" replied, Mat. 19:21:

"If thou will be perfect go sell that thou hast, and give to the poor."

Where are the Rockefellers who give their millions to make proselytes, and retain other millions that they may clothe themselves in fine linen, live in princely palaces, and fare sumptuously every day? Where are those churchmen having an abundance, with the poor all around them? They have no claim on eternal life. It is only the tramp who keeps the commandments, and gives his last farthing to his destitute fellow tramp, or other poor, who have any claim on eternal life,

## Methuselah Was Drowned.

That was a gigantic menagerie, conducted by that old boatman, Noah, way back when time was young. Talk about the mammoth affairs of these modern times! They are not to be mentioned in the same breath with that exhibited

There is one matter connected with that old flood that we have always deplored, as will humanity generally when their attention is called to it. That great deluge came on in the year of the world, as per Bible chronology, 1656. Methuselah was drowned in that flood. He was 969 years of age at that time. Possibly he would have lived on until these times but for the excess of water with which he was badly mixed. ....

The dates will be found in chapter 5 of Genesis, to which the curious reader

Was It an Oversight? The fact has just reached us that the good Queen-Victoria, when her last Par-mon lodging-house. The parents plended teaching in orthodox schools of learn-liament assembled; neglected to "invoke their great poverty and received the ing." He said:

Where is Craft? where is Talmage? where the whole herd of boodlers for glory ambitious to get God into the American constitution?

The World's Real Sarier.

Education teaches us to know. The people submit to burdensome taxes to support schools that knowledge may be imparted to children. Those children, the major part of them, spend all their mmature years in these schools, studying diligently to be wise, Colleges and Universities are established to perfect that education. Public Libraries are springing up in every part of the country, which are open to all alike, that all may learn of the past, and the present, with scientific instruction added, that the ignorance of the childhood of the race may be superseded by lusting, practical truths in place of fable.

The consequence: In no other age of the world has knowledge been so widely years go by.

diffused as now, and never before have the whole people shared so largely in the blessings of education. In an earlier age education was lim-

ited to the priesthood, while the masses remained ignorant. Because of their education the priesthood professed to voice the will of God. They pretended their knowledge was inspired of God, for the purpose of teaching his will as regards man. They enforced this idea on the people by the most cruel methods, even sacrificing life when necessary to accomplish their purpose. They invented a Devil as God's avenger, and constructed a great prison-house on the other side of life for confining and torturing, world without end, those who would not accept and conform to their infamous teaching.

man's enslavement, is to become his savior. A few brave men broke away from the restraints of the church. They demanded universal education. Frederick the Great, under the influence of that great skeptic. Voltaire, as heretofore stated in these columns, led in this glorious work of educating the

Of course the liberalizing influence of that universal teaching was first felt in Prussia. It extended over Germany. It revolutionized France. It is gradually uprooting the former popular faith in Great Britain. In America it has become irrepressible, and it is only lar Theory of Creation is overthrown by a matter of time when the sway of the proposition that there was no be- priestcraft will end, and humanity will be emancipated from the galling tyranny of church, and priesteraft, and

> May good spirits everywhere bless, have aided in any way in the grand task of emancipating the world from the tyranny of priests and creeds, and in the same way, but were it not for the with a fair and boundlessly forgiving the first dawn of our physical life to its may the glorious work go on until the heavy donations made by capitalists for entire race is disenthralled, and the the strengthening of the churches they humblest of mortality is at liberty to | would be in as deplorable condition as think and express an honest thought without incurring the malediction of some priestly bigot intent on his own aggrandizement, professedly in the interest of a crucified God.

### The Language of the Bigots. Bishop Thoburn made a startling pre-

diction in a sermon at the First Methodist Church of this city, two Sundays ago. He said great Christian empires are springing up, which will absorb all other governments; that when peace is restored in China the people will embrace Christianity as has no other nation; and that her overflowing millions will spread over the great islands, and into Africa and South America, carrying the gospel with them.

Gov. Leslie M. Shaw, of Iowa, was present. Following the Bishop, and enthused by his predictions, in language we would expect from Rev. Jasper, of 'Sun do move' fame, the Governor declared, as reported by the Chicago

"The verdict of God seems to be: Either civilize or get off the earth." By "civilize" the Governor showed very clearly he meant Christianize.

It was only a few years ago some domineering priest advised all those who could not embrace Christianity as later years, have thrown a world of a truth to leave the country; for they are not wanted in this. If such a narrow minded bigot had the power to dicteachings of Herschell, La Place, and in | tate a creed for the guidance of the peofact of all astronomers until within the ple the fires of the Inquisition would be this great country.

It is the overbearing and insulting language of these professedly pious prelates, reiterated by demagogic poliabhor an institution everywhere tyran- shall perish with the sword." nical when entrusted with legal authority.

Shameful Mockery. In the Chicago Journal of the 7th inst., is an account of a mass celebration in the county jail, for the absolution of prisoners charged with every

Thirty-eight prisoners with hands folded and heads bowed, were made reconcluding with, in Latin: "May the body of our Lord Jesus preserve thy sold to life everlasting."

There were murderers, and thieves, and burglars; there were persons waiting the death penalty, and life imprisonment in the penitentiary. Sixteen wax candles illuminated the scene, while a golden crucifix was flanked on either side by the "Blessed Virgin and During the Father's address to those

"Almighty God, who shed his blood for you, has left you the heritage of the time of salvation. Yesterday you approached the sacred tribunal of penance, and to-day you are to receive the body and blood of Christ, that God who died for you."

In that Jail, according to the Journal, there are 530 prisoners, 200 of whom are nominal Catholics. It sounds like blasphemy, shameful blasphemy, to talk about "Almighty God shedding his blood and dying." And yet it is the teaching from every orthodox pulpit, whether Catholic or Protestant, and is accepted by every communicant who is faithful to his church creed.

An English paper is responsible for

"The Rev. Forbes Phillips says he was the child of some poor people in a com-

That was equivalent to \$2.75 Americant religious topics of the day is courted socialism potent and possible, but to can money, and each haptism ought to the line is no such tolerated. There is no such tolerated sell out as well that experience which the interest of the little girl's prospect the orthogonative rat, and any of the will to love and prepare society of implortal biles. demociate Lina ou derra En affant

Sorrewful Outlook the the Churches, Some twenty-five years ago an aged ex-clergyman remarked to the writer, significance were the words of Prof. that the evidence was conclusive to him | George D. Herron, uttered in a recent that the church was in its decline. "It has seen its best day," said he, "and it is now obstructing the world's progress. Until it is removed entirely it will be a hindrance, instead of an aid to the world's advancement." He urged every one who could command a hearing or

Since then we have seen the evidences things, and so creating a planet or a of disintegration in the churches constantly increasing. We have noted many such evidences in these columns, and hope to add many more as the

reading to exhaust his best efforts in

demolishing an institution which had

cursed humanity from its very be-

Here is a clipping from a late issue of the London Daily Chronicle. It tells

a frightful story to churchmen: "We publish on another page some startling figures about the city churches. It has long been common knowledge that the forty churches within the boundaries of the city's square mile of area were distinguished by two special features—the largeness of their incumbents' incomes and the smallness of their congregations. The Rev. H. W. Clarke, who has compiled these figures, set himself some six months ago to ascertain the facts. At intervals of a month he made four Sunday visits to every one of the city churches which are open on Sunday for divine worship. At each visit he counted the congregation; and he now, But this very education, invented for in an open letter to the present Bishop of London, gives us for each church the average attendance at morning and evening service, and other particulars gleaned in the course of his investigations. The figures are very cloquent. London-wall, with an income of £925 [\$4,025] a year, has an average attendance of four in the morning and six in the evening. St. Olave, Hart street, averages thirty-four in the morning and twenty-seven in the evening."

A correspondent of the London Daily Mall visited several of the forty churches within the corporate limits of London proper on a particular day. In ten of those churches he found 147 communicants, averaging about 141/2 to each church, costing to the state £7,128, or some \$242 a head. Rather expensive 'bread of life" for a gospel dinner. Were not those churches sustained by

American churches are not sustained are those in London.

the revenues of the state of course they

Reforms Not Made That Way. Mrs. Nation justifies her attack on saloons and the destruction of private property, by quoting texts from the Bible. In some of those same saloons she has destroyed she found mottoes in large gilt letters:

"Use a little wine for thy stomach's sake: and thine often infirmities."-

thy soul lusteth after, \* \* for wine, or for strong drink, or for whatsoever thy soul desireth."-Deut. 14:26. "Give strong drink unto him \* that be of a heavy heart. Let him drink and forget his poverty, and remember his misery no more."-Prov. 31:6, 7.

"Go thy way, \* \* and drink thy wine with a merry heart."-Ecc. 9:7. The liquor traffic grew up under the patronage of the church. Seventy years ago the distillers and dealers in intoxicants were almost invariably deacons and men of prominence in the churches, while the clergy were the best patrons of drinking saloons, because they had the money to pay for their beverages. Preachers in the pulpit positively preached long discourses, citing the very texts the saloonists now

use, against the infidel temperance re-

If Mrs. Nation will modulate her action, and, instead of violence, appeal to lighted in America, and only orthodox a lasting good. And though Jesus is believers would be permitted to live in quoted for authority when he overset the tables of the money changers and lashed them from the temple, a little later, taking the same record for authority, we find him dying on a cross, icians, which has aroused the indigna- thus vindicating the truthfulness of his tion of thinkers, and cause them to own axiom: "They that take the sword

### No Beginning.

Since writing the reply of last week to the criticism of our friend, who was was no beginning, we have received and read an admirable little brochure by Wm. H. Maple, attorney-at-law, entitled variety of crimes, Father McCarthy No Beginning, or the Fundamental Failney." The author, clearly a profound mathematician, deeply versed in logic, and, withal, largely endowed with ogisms, and analysis which seem to establish beyond the possibility of doubt that change, not creation, has characterized matter through all the eternal eons of the past. He claims herent and invariable." Mr. Maple does not antagonize the Nebular Theory, but is insistent that matter is indestructible; that summer and winter, life and death follow each other in orderly suc- ist movement is preparing the material

late that "matter always was, and always will be," has become a convic-

To all students of Nature in pursuit of truth we cordially commend this in-structive volume of near 200 pages, nicely bound in cloth, price 75 cents. It may be ordered through this office.

### Disliked the Orthodox Ruts.

Prof. F. J. Steen has just resigned his chair of Ecclesiastical History and Apologetics in the Diocessan Theological College, affiliated with the McGill University, of Montreal. The Professor gives the reason for his retirement by declaring freedom of thought in theological matters is not possible to those

the Divine blessing, and when she of the door, the deputy jocularly ob logical nir of Canada rather hard to socialism to give up its class-conscious prorogued that Parliament she also served: You are the seventh parson breathe. In England and in the United philosophy would be for it to sell itself neglected to make any reference to who has ballifed that kid to day."

Almighty God.

That were controlled to \$2.75 American and the country of Canada tather hard to socialism to give up its class-conscious breathe. In England and in the United philosophy would be for it to sell itself.

States discussion on the most important out—to sell out not only all that makes religious tonics of the day is country.

# Deeply thoughtful and full of fine

lecture delivered in this city. As reported in the Record his sentiments were inspired from high sources, and are in close alignment with the spirit of Spiritualism. In part he said: Every powers or force, or energy, when analyzed through and back again, when reduced from what it seems to be to what, it is, turns out to be a love

power. In physics, love is the law of attraction, finding the affinities of flower. In conscious life, love is the adhesive and creative property, uniting beast to beast, holding man to man bringing forth a lion, a child, a state, a religion; bringing forth the deeds we call good and the deeds we call evil. In politics, love is democracy; democ-

racy is the love dream of the common life, yet to be realized through the whole range of our activities and relations. In terms of social philosophy, love is association; the power of association has always lain in its aspiration and effort toward a life embracing unity, in which the full blossoming of each individual would be freely willed and inherent spiritual necessity. In economic terms, love is co-operation; the elemental ideal of socialism is that of a world love-organized. In essential religion, love is the fellowship of each | crimination, and made the term Spirman as a lover with the whole round of human experience. There is, indeed, no | in the world. According to their interother kind of power than love power for | pretation, all the sciences, mathemateither the individual or the collective ics, geology, chemistry, anatomy, phys-Viewed from its night side, nature

seems to have conditioned man's ex- unlism." Could anything result from istence on a programme of struggle and such an interpretation of Spiritualism hate, of greed and blood. The survival | but confusion and endless discussion? of the strongest in selfish might and. It is doubtless true that in a final ancunning was the story the older evolu-Talysis all phenomena are spiritual in tionists had to tell us. But the newer | their origin. The Harmonial Philosoevolutionists are telling us the love story of nature and of social development. Within the evolution which looks like an endless orgy of blood and devouring struggle, within the natural and human monsters that have made the earth a scene of anguish and waste, the will to love is seen to have been steadily working toward self-realization in a world without struggle.

The things that are red in tooth and claw devour one another; they that come to power by the sword perish by the sword; the competitors build the tions. tion; the monopolies retreat before the | land asks is: "Can physical phenomena wittingly divulge, And love remains, Our whole conscious experience, from earth of exhaustless resources to organ- | close, consists in physical phenomena have been, they perish with the works is an expression of feeling, thought, voof their own hands; one by one they lition. It is by these manifestations of upon golden fields of co-operative op-

its whole perspective surveyed from the or are they exact opposites?" They are center of some world crisis, the will to both, on that fundamental principle love may be seen as its source, and the which underlies everything, and conever-increasing leader of the centuries stitutes all their phases dual opposites. to their goal.

Tyranny is but misused force. Des- well as all the phenomena of matter. potic power has always had to misuse As there cannot be an' up without a "Bestow thy money for whatsoever the love forces of the common life in down, or an inside without an outside order to be. No despotism could stand or a right without a left; so there can without finding; an affinity of service | be no manifestation without that which with those it oppressed and crushed, manifests goes into difference, opposi-Caesar, Cromwell and Napoleon each | tion. Indeed, there could be no such began as a friend and deliverer of the thing as manifestation or expression people; the rallway magnate must haul without an opposition implicit in the you over his railway; the industrial cause becomes explicit in the effect. It monopolist must furnish you with pro- is this principle of correlative opposiducts; the church must make you think tion that is the mainspring of all manof your soul. The moment the most lifestation. This principle is the pivot despotic power altogether refuses to be upon which the universe and its every responsible, the moment it no longer lis- least part revolves. Philosophers have tens to a single whisper of the soul of | reduced all things to "Force," but there service somewhere within it, that mo- could be no such thing as force without ment it ceases to be. Whenever the will an opposite force. to love has gone clean out of the throne or center of any kind of power, then the lifestation is "the expression of Infinite impure imagination—the like of it could | Infinite. We cannot conceive of a place

not exist. present to the common life but one and direct all our conscious experience, liberate the love energy at the heart of | philosophical, metaphysical and moral things and organize it for the leadership truths, which are the constituents of the good sense of the people, she can do of the whole human advance. To con- our Intelligence, were not true. When sciously and purposely outline a human | we come to see that this principle of evolution and history for the will to correlative opposition is all-pervading. love to work by; to so liberate and infinite, and that it applies equally to motor the love energy that it may run | subjects of the highest and most comthe whole world machinery; to effect an | prehensive metaphysical thought, as to economy that shall make love the sole | the familiar phases of our material enevery gain or good or glory that love | Finite Manifestation, Eternity and does not bring; to take love as the true | Time, Absolute and Relative, Feeling religion and sure faith; to follow love and Thought, are as completely correlaas the only safe guide to truth; to aban- | tive opposites, as are right and left, in don the world to love as its sole ward and outward, force and motion authority and complete liberty—to all we have a principle which solves the of this is the common life summoned by | perplexing questions which arise spongrieved because we suspicioned there the principle of its own being-the prin- taneously in every thinking mind. ciple of its economic and social develop-

A programme for leading all nations under the yoke of tenderness to those that are in need or in wrong; a programme for fitting all, even unto the least, to worthily survive by nobly serving; a programme for putting on the strong the infirmities of the weak, until gramme for surrounding every child from the moment of its appearing, with all the fullness of the centuries-their resources for loving and for making man free; a programme for a civilization which shall make every man to inherit the earth and to count the servthat "Nature has her own way of doing ing of his comrades as its own reward things-and that her methods are in- and joy-this is the programme which the will to love offers to every man as its thought of his infinite worth and Whether it knows it or not, the social-

cession, and will while eternity rolls its for this task; it is making ready the way for the realization of the love life We have greatly enjoyed the reading of the world. The socialist stage of de-of "No Beginning," for it has greatly velopment is a necessary training of strengthened that "suspicion" we enter- inen in mutuality of responsibility and tained before reading it, and the postu- of service. Socialism is the body in which the soul of love must learn to express and liberate itself, and the kingdom of heaven can no more pass by the co-operative commonwealth than the spirit of man can dispense with his physical body while fulfilling the func-tions of earth life and labor. Putting it on no other grounds, socialism is a spiritual necessity, to the race. Men have got to learn how to live together, how to work together for a common good, how to combine for free and creative ends, and not aunder mere stress of defense. if

Even the class struggle at which so many ignorant take offense is at bottom a love struggle. The class consciousness of the socialist movement is a profoundly spiritual revelation, a most significantly Christian experience. The conscious solidarity of the working class is an indispensable prelude to the

## PERTINENT QUESTIONS

Considered by a Philosophic Thinker.

In The Progressive Thinker of Dec. 29, J. S. Loveland asks several very pertinent questions, many of them bearing upon the most important one, as to whether Spiritualism is a philosophy? He shows conclusively that the facts and phenomena do not, of themselves alone, constitute a philosophy. But is not his definition of Spiritualism confusing, in thus confounding the phenomena with the philosophical explanation of them? In the minds of a large majority of Spiritualists, Spiritualism means the facts of spirit intercourse, just as history means a record of events, and just as the philosophy of history is something more and different from the mere facts of history, so the philosophy of Spiritualism is something more than the facts and phenomena of spirit communion, and to avoid confusion should we not designate it by a different name? Several years ago A. J. Davis and oth-

ers tried to institute such a discrimination, claiming that Modern Spiritualism consisted in its facts and phenomena, and termed the scientific explanation of these facts, as well as of all other phenomena, under the comprehensive title of "The Harmonial Philosophy." But so great was the zeal of the phenomenalists that they ignored any such disitualism cover and include everything iology, as well as history, political Price, \$1.25. economy and sociology, are all "Spiritphy is based upon this truth, for it affirms that "all things sprang from spiritual fountains of self-conscious causation," in the form of "Ideas." But is that a reason why we should make a term which we apply to one class of all phenomena? If we are going to use language intelligibly, we must discriminate between the personal facts and phenomena of spirit intercourse and the rest of the universal phenomena of Nature, in their vast and intricate evolu-

co-operation secret which they un- express anything but physical force? ize. Black and overwhelming, mighty expressing sentient and spiritual force. and all-present as the forces of unlove | Every physical manifestation we make vanish as the mists, while love shines | physical force that we intelligently communicate with our fellow creatures portunity, which are to be the real the- and realize their thoughts and feelings.

Again he asks: "Are physical and When history is seen from within and | spiritual the same in essential nature, It underlies all the processes of mind as

On this same principle all finite man power itself has melted away with the Intelligence." This Intelligence-all the shadows. A pure despotism is but an intelligence we have got-declares itself where, of a time when, all the princi-When all is said history and nature ples and axioms that absolutely control problem, and that is the problem how to such as all mathematical, scientific producer and distributor: to renounce | vironment, that Infinite Principle and FRANKLIN SMITH.

### Onset. Mass.

Christianizing China. A special telegram from Peking, to the New York Herald of February 9, tells how China is being Christianized: "The family of Lu Sen, minister of foreign affairs, who was executed by the empress dowager because he would not sauction the anti-foreign movement, have lodged a complaint with the international government of Peking, charging Bishop Favier, who is now in France, with looting their house of money and valuables to an aggregate of a million thei [about \$700,000] on the day after the siege was raised.

"The league of civilian looters of all nationalities has been disrupted by differences which have arisen over the division of the spoils, and there now seems to be a chance for honest men, including the Chinese, to get their dues. "If only one-tenth of the charges of murder, assault and robbery against the foreigners are substantiated, as there is much reason to believe will be the case; Christendom will have cause to blush for shame. "The family of Lu Sen states that the stolen property is now in the possession of Herbert L. Squiers, first secretary of

### be shipped away." A Lucky Find.

the American legation, and is about to

A big find in the interest of his Satanic majesty, the Devil, has just been made on the Amer river, about 100 miles from Khiva, in the Trans-Caspian province; and churchmen ought to be happy. It is no less than huge mounds of native sulphur, scattered over an area of 23 miles. The mounds are described by the London Telegraph, as dome-shaped, and about 800 feet in height. It is estimated they contain more than 9,000,000 tons of sulphur, making this the richest sulphur deposits

It has been suggested the sulphur supply in the infernal regions because of the great waste in war, had, like the boy's calf, "kinder gin out," and that was the reason it had become almost obsolete: but with this fresh supply of the real stuff the Trans-Styglan flames may be maintained for awhile yet.

## Sweet and Soul Elevating.

## Books that Tend to Spiritualize and Elevate the Soul and Improve One's Condition.

That is what they are—sweet and soul-elevating. Every family should have something of that kind on the shelves of their library. Such works have a refining process. We have selected the following as being particularly valuable: "The Discovery of a Lost Trail," by Charles B. Newcomb. It can be studied with profit. Price

"In Tune with the Infinite, or Fullness of Peace, Power and Plenty," by Ralph Waldo Trine. It certainly is full of soul-elevating and suggestive instructions. Price, \$1.25.

"What All the World's a Seeking, or the Vital Law of True Life, True Greatness, Power and Happiness," by Ralph Waldo Trine. A work that will spiritualize all who read it carefully.

The Attainment of Womanly Beauty of Form and Features," edited by Albert Turner. This book has for its object the cultivation of personal beauty, based on hygiene and health culture. It is the combined wisdom of twenty physicians and specialists. Every young lady in Every wife should pephenomena do duty for a philosophy of the land should read it. ruse its pages. Every elderly woman should be familiar with its contents. Price, \$1.00.

"As It Is To Be," by Cora Linn Daniels. It, monopolies that destroy their competi- Another question which Bro. Love too, is a sweet and soul-elevating work, beaming with spirituality. It treats of the Process of Dying, Light and Speed, Senses of the Spirits, Our Conditions and Surroundings After Death, etc. Price, \$1.00.

"The Kingship of Self-control," Wm. George It treats of the Crimes of the Tongue, Jordan. It treats of the Crimes of the Tongue, the Red Tape Duty, the Supreme Charity of the World, the Revelation of Reserve Power, etc. Price, 30 cents.

The Majesty of Calmness, or Individual Problems and Possibilities," by Wm. George Jordan. Another valuable little work. Price, 30 cents.

## Our Moses Has Had a Vision.

Not the original Moses of ancient times and of bulrush fame, but the modern up-to-date Moses Hull, of Buffalo, N. Y. His visionis especially startling and timely. It reveals important facts in reference to old age and youth, which are of great importance and significance to every person. You should read this vision and become master of yourself. It will appear in the columns of The Progressive Thinker soon. Hasten in your subscriptions.

## THE ENGYGLOPEDIA IN BALTIMORE, MD.

To the Editor: I inform you with great pleasure that Volumes 1, 2 and 3 of the Encyclopedia of Death, and Life in the Spirit World arrived in short metre and good condition. It is impossible for me to express in written or oral form my appreciation of your profound spirit of charity and progression, in placing into the hands of honest truth-seekers such a trinity of eternal facts, as recorded in the three volumes.

I trust you may be influenced to continue such noble and ennobling publications for many years, and may the entire world come en rapport with the immortal facts of true Spiritualism.

Chas. B. Gruber, 1713 Brunt St., Baltimore, Md.

### GLUBS! GLUBS!

J. W. Ring, an indefatigable worker in the ranks of reform, sends us the third club of subscribers from Galveston, Texas. Thos. Kizer, of Decatur, Ill., sends us a club. Others have responded nobly.

# Why Don't You Subscribe for a Spiritualist Paper?

Please answer this question. You certainly can not be posted on the Spiritual or Occult events unless you take a Spiritualist paper. Two cents each week pays for The Progressive Thinker. Subscribe for it.

# Un Intellectual-Monstrosity.

"The fool hath said in his heart, 'there is no God.'" up to it:

the human intelligence, being the epitome of physical cre- before my very gaze. ation, was superior to all other intelligence.

doubted; especially the evolution of intelligence.

were governed in the universe cosmically. I resolved own. suitable apparatus, I arranged all these elements, and have stark mad. world, gradually there seemed to be a center formed. At resembling that of my youth; I could see that every fibre could I perceive that I stood upon anything, but I was of light, unlike anything in stars or worlds I had ever last I saw, to my not great surprise, that center seemed to responded to my will. But was I alone in all the uni- alone. control other centers, and that those other centers con- verse, that I had supposed to be a universe of life? For Then I began to think: "How would it be to enquire for self and appeared in the center of the room and the people trolled centers or satellites. In other words, I repro- look in whatsoever direction I would I could not see a companionship? I who had been alone with my thoughts, there all saw it, but they did not see her whom I saw, and duced, under similar conditions, what I supposed to be an world, a star or form of any kind; I could not see the with my images, with my science and with I said, "This is marvelous, since you know nothing of image of the moving, heavenly bodies. It is true there earth. Then I was in an absolute void, I only was there. my constructions? I who had been alone for years upon chemistry or the laws of physical life." was no uniform cosmic arrangement; there was no great | Suddenly the thing that I had constructed came before the earth, thinking of nothing but this thing, that finally | "But," she said, "there is no chemistry, the sympathy of and wonderful agitation that usually accompanies the me, nodded and then simply reflected me; did, and gone from me forever, gone along with all love is what I use, and by the sympathy of my mother, forming of new planets as offshoots from the sun. I the things that I thought and said; when I moved that whom I had ever known or cared for as a child. I re- who sits in that room I can go. She is now feeble and seemed to forget that the great sun's splendor originally moved; when I bowed that bowed; when I smiles which I membered my mother, but I simply had not thought of aged, but she understands me, and I can go to her." filled all the space now occupied by this solar system, that did to try to change its mood, that would smile a ghastly her for years. Suddenly, as a sunbeam comes out of the Then it seemed as though the mother broke the silence its various planets were formed by the forming of outer smile. Whatever I did, this thing mocked me. I could sky when the clouds are parted in a rainy day, a little girl with prayer and praise to the Infinite for this message of rings, that in their turn were broken to form the planets, not go anywhere, for there seemed to be nowhere to go. I stood beside me.! I recalled that she was the only being life that had come to bear her on in her declining years. to accompany it in its revolutions around the sun.

substance, producing in my experiments the things that cated the joints; what I thought when I made the fibre gave me a flower; and every day for many weeks she stood lerested in human welfare, interested in their fellow-be-were analogous to plants and to the lower order of ani- that would constitute the nerves; what I thought when there, and her face haunted me for some time. Then I ings, were the ones who came to subject and to act upon mals. In fact the fauna and flora of this latitude were making the veins and tissues that were to carry the fluid of grew so hard and callous, pursuing my themes, that I for substance through mediums. So I began to study this quite well known to me, as well in their generic as in their life throughout the structure, what I thought during the got her. But here she was with a flower. I seized that great message of life, and then my friend and monitor told A VERY IMPORTANT WORK. chemical relations. I produced what I believed to be im- whole process of my work upon its creation this thing flower as though it were a part of life, as though it were me: itations of nature, not of conferring the origin of life would reproduce to me. Then every little while it would the one thing in all the universe that I had been seeking, "If you would give that which is of the most value to without a germ, but of forming an organism of substance burst out saying: "God indeed, as though nature were not as though suns, planets and moons had been studied for the human race, give your experience in human life and that would respond to certain actions magnetically and sufficient, and man the king of all." Then again and the purpose of finding that flower, as though nature had how you awoke to a spirit existence, of your own creation, liful," "After Her Death," "Kate Field, electrically. This was as far as I could go; but I thought again would this image go through with all these been for years resolved in my crucibles for the purpose of and of having nothing there but the image you had fashwith suitable analysis of certain substances of which the thoughts; until I said, "Will you never cease? Will you finding that blossom, and I studied it. As I looked at loned in your arrogance and pride."

A Record," "A Study of Elizabeth Barwith suitable analysis of certain substances of which the thoughts; until I said, "Will you never cease? Will you finding that blossom, and I studied it. As I looked at loned in your arrogance and pride." human organism is composed in their active relations; if I could only have a living organism beneath my eyes—I are you and I to be together eternally?" did not know of the X-ray-if. I could see it in action (for I believed there could be a distinct chemical and electrical answered. analysis while there was full action in human life), I believed I could obtain the results desired. Nevertheless, I seriously set about the creation of a human c. mism by fashioning you, the things that I talk to you in thoughts that finally seemed so horrible to me that I could not stay, from without, and the great life of the universe trembled superficial methods.

Intent upon my purpose, I found that I was fully possessed with knowledge of the human anatomy, even the composition of the nerves and the nerve aura, and of the various fibres and the different systems throughout the

self apart from all human beings in the pursuit of my one tions; of the power of will, which Professor Gregory, of your intelligence, what will you do?" aim. I would become a creator, I would defy, not only the Edinburgh University, had told me was sufficient to I put out my hand, and she took it. I seemed, com- those finally who gathered around me, friends and comthis talk of an infinite God, but of any intelligence supe-control anything, even wild beasts, and I looked that pared to her, like a child. I said, "I am a babe. I do panions of my childhood and youth, and from the love of rior to man or outside of the human organism; I would thing in the eye. Even as I looked, back again was my not know who these that mother whom I had forgotten for all the years of my full continues the same argument preshow that it would be possible in the ultimate of human look reflected, and the image of my thought, and the in- are, these beings. I have no belongings, I know nothing, earthly manhood I received the lesson of spirit life and sented in those volumes in a plea that science to produce what nature produces as the result of cantations were reproduced, and all was at naught. her organic laws. What man had accomplished in dis- Then I said, "I will bother myself no more, but close ence, I would add to and supplement by the production of thing as shutting out that object. Still did it haunt me. an intelligent, automatic human being.

it is true, intent upon my purpose, my pursuit, I well re-things concerning mathematics, until I weary." But that an empty dream; all my analysis of substance has van- unto the light of the soul.

born to investigate every form of life around me, I had their proper position, the forming of artificial corpuscles I had learned in any college course, nothing in any line of law of life is governed by intelligence, as the source of made up my mind that everything was governed by law, of blood, and their correct color. I remember distinctly human anger, there was no curse or epithet that I did not law; tell them there is no structure, not even as the smalland that which we call intelligence was simply the action of thinking that all was in perfect accord; since not only apply to that thing, but still it repeated each word. I est cloud, that is not influenced by that law of intelliof a portion of the natural forces in the human organism. brain, tissue, fibre, but such substance as it is thought that I could think of, I called on gence; tell them that you, though a monster you were of

would devote myself to solving the human problem. In the thing that I had fashioned and live in that which was something that seemed like dissolution. Would it leave stand by the bar of justice and confess your error. Say atom, that which would give me the solvent of human in- earth. Ah! Now, I could vie with those fabled gifts of off, but all more or less beautiful.

the satellites or moons being portions of the ring that had could not get rid of it, because whichever way I turned whom I had ever cared for. That once, when I was a Then another and another came. I saw with the most not been assimilated with the planet, but, nevertheless the image was there. I saw reflected in that image all my young man purshing my studies, this little child had been ravishing insight, that every law that I had studied from have a similar rotation and at last are drawn to the planet own thoughts; what I had thought when I was producing in danger; I had snatched her from in front of a runaway the human side had its inverse action in the spirit: That the bony structure that was to make the skeleton; what I team, and then passed on my way. The next day she mind governed, that intelligence governed only by the thought when I had, with my chemical apparatus, lubri- stood beside me as I passed that way to my studies, and power of affection, and that philanthropists and those in-Finally I decided to attempt the imitation of organic thought when I had, with my chemical apparatus, lubri- stood beside me as I passed that way to my studies, and power of affection, and that philanthropists and those innever have done? Are you, then, a living thing? And her, instead of a child she grew to womanhood right be- Then I said, "I will, but let me be a little stronger, let

and words, will that go on forever?" "Forever," said the image. earth and the earth is annihilated, I am still mad."

And it said, "Still mad." I toiled for many years. I became a recluse; I set my- ever do to get rid of disagreeable things; of spells, incanta- which was you, your image, your mind, your thought, Oh! at the feet of a child I learned wisdom and, at last,

covering and solving the great problems of natural sci- my eyes," Close my eyes I did, but there was no such "I will calculate the distances of the sun, moon and have become as a child and your first duty must be to min- It is the element of that Love that works in and through a truer knowledge of the nature of man I was already mad, as you will see. But they do say stars; I will tell of their orbits, I will repeat the curriculister to others." that much or little learning makes men mad. Whether lum of the schools, I will tell of languages, I will repeat all "But how can I minister to others? My knowledge is turns the spirit that has been hidden by external intellect

ing obtained what I believed to be the ultimate solution, There was oblivion, for how many years I did not know not. I thought, "Well, this is better than that horrible "You do something." as obtainable, at first shutting out the light and heat automatic structure? Passed away, dispersed, the work of the midst of all these people? Will they not discover or That is the great force by which they act, and if there Gradually these molecules assumed spheral form; grad- a madman. And I; my consciousness living without the pay any attention to me?" I did not seem to have power were no such attraction I could not go." ually there came to be a miniature arrangement of the organism of the dust. Still I could see that I had a form to move, although I did not stand upon the earth, nor

will you teach me?" She said: "Do you see a shadow yonder?"

of Mrs. Gora L. V. Richmond. member, how carefully each substance was separated; I thing never descrited me. Whatever I thought, whether I ished, but you come to me in the beauty of your immortal Undoubtedly I was mad! But I will tell you what led well remember the analysis of bone, fibre and tissue, that seemed to express it in words or only in my mind with my life and I have nothing to give to my fellow-beings." sometimes took days, weeks, months; I well remember, at eyes closed, intent upon shutting it out, still would that "Give," she said, "of your experience; tell them what a I had studied the laws of physical science. By nature last, placing bones, nerves, fibres, tissue, arteries, all in horrible thing repeat it. There was no word of language flimsy fabric of the mind you created; tell them how every

The Experience of a Spirit,

As Told by Himself; Through the Lips

I did not believe there was any intelligence in the universe mind itself is composed of had been subject to my analy- all the powers that I had ever heard of—excepting God. intellect, have no life now but the life of the spirit. For aside from its manifestations in nature. I believed that sis. I remember distinctly of having this form created Unexpectedly the thought came to me, "What if I should now you stand upon the other side of substance and you say and believe that there is a God, and undo and unthink can disperse it. You talk about analysis and experiment How many years it took to make that automatic repre- everything that'I had thought? What if I should say, I in the crucible of science, one breath from the spirit can I had a theory, and working upon that theory, I com-sentation of a human being you will scarcely believe; but believe there are souls; and what if I should say, I am disperse all substance; you talk about the laws and unfail-menced my education in foreign schools and ended it at for forty years I had worked upon that alone, after I had spirit, since I seem to have survived whatever was bodily?" ing properties of nature; on the physical side of life it is the University of Berlin. I afterwards came to this coun-studied and studied until I was thirty. This brought me As I thought these thoughts, I said the word "God," half-so, though they are but manifestations of the spirit. try, having visited England and the other European coun- along toward that time when I knew I must leave the hu-i believing, and the word "soul," with a new kind of feeling That image that you fashioned could have no soul, and tries. I studied the thought of the various scientific men man body, when I know it must dissolve. Could not I. already, and the words, "I am spirit," and I saw that your soul was shadowed in the attempt to make it. in all the countries I visited. I made up my mind that I when my body was worn out, take intelligent possession of thing tremble; I saw it seem to oscillate, and there was "So," she said to me, "your first ministration is to

order to do that I must become possessed of all knowledge not worn and feeble? Ah! The thought filled me with me Would it depart? "What am I, a living soul, a liv- to those people who dwell upon the earth, that not only obtainable of the substances beneath the human organism. I the greatest exhibaration. I remembered that in the cru- ing spirit within the universe of God?" I believed it. | pride, and the power of intellect that knows all the mech-The theory of the evolution of human life I had not cibles of old, in the rare alembic of science, it was supposed the clixir of perpetual youth would be found. I re- me like the cleaving of the heavens. I had heard many analysis can stand for one instant before the light of the I pursued my investigations; becoming thoroughly ac- membered that many had crossed the ocean at the time of thunder-storms; I had heard Alpine glaciers come crash- spirit." quainted, as I supposed, with all that was known of chem- the discovery of this continent to find "the fountain of ling down the mountain sides; I had heard the frightful | She took me to earth; she took me to a wonderful place; istry, of physiology and anatomy, with whatever had been perpetual youth" that was said to exist in the islands of battle, but I never heard such a sound as that. there were a number of people there, and some one, whom

written concerning the gradual evolution of man from the western sea. I remembered that among ancient Ma- When I looked around that thing was gone; there was a she called a "medium" was there, and that medium was the lower orders of existence. I will not weary you by gians there was subtle knowledge of all the elements of vast space like the empyrean filled with stars, below me holding a seance. I saw learned men in the audience, tracing, as I did through many years, these different sub- earth and air and sky, that under transmutation, like the seemed the earth, around me were beings like myself. with intellects like mine, who did not believe in God or stances, but I thought I had at last found the ultimate fatal secret of Merlin, one might become immortal on the They seemed kind, and there were others seemingly far spirits, nor anything but law. I saw in the presence of the medium spirits came, they were not those especially telligence, and I thought I could govern the atoms in antiquity! Now I would taste that immortality which I stood amazed; since I am to have no part nor parcel in endowed with intellect, but they seemed to have power their molecular relations in the same manner that they did not depend upon any fickle deity, but which was my their existence. They moved to and fro, evidently intent over substance, they moved the substance of the room, A STORY OF TWO WORLDS. on doing some work or mission. As far as my eyes could they moved the physical hand of the medium, they wrote substance into what I called cosmic elements. I placed . When at last the frame was ready and all the substance | see there were these beings passing to and fro. Some vis- messages, they made music upon a closed piano, from that them in my retort, with the result of what I supposed was, was prepared and placed in proper position, I believed I ited the earth and brought, seemingly, spirits from the realm of manifestation they came and dispersed the lineaand what I denominated, cosmic dust. In a sphere or would breathe into that thing the breath of life and it earth with them. No one noticed me, I was still alone. ments of the medium, dispersed the organic nature and globe of glass, which I cannot describe to you without would become a living being. I breathed—and I went I called to them but they made no answer. I used all the substance of things and passed them through other subforce and persuasion at my command, but they replied stances and they came through substance. I said to her, I placed that solution in a vacuum, or as near a vacuum until I awakened in spirit life. My body? Was it my thing that has departed from me; but shall I be alone in | She said, "I will, if there is some one there whom I love.

She surrounded the medium with a most perfect aura seen, then out of that aura projected an image like her-

fore my gaze. She remained looking at me and saying: "I my knowledge of spirit existence grow, until I am sure of Leigh:" "Eternally," the thing answered, and mocked me as it have always thought of you as my benefactor, and when my true position." Then led on and on, I perceived how at last I died-for I did die on earth, but I am still living the great forces of nature bend to the limitless force and Then I said, "Will we do nothing but face each other so, -I went to you, but you were alone and you were so in- behest of the spirit; how healing, and the gift of tongues, and you tell me the things that I told you when I was tent upon something that I could not understand, and and the working of wonders were from within instead of and never in all the years that you were there did I fail to in balance only by the power of Infinite will and guidance; go sometimes, to see if you had changed. When, finally, that, like the engine, which has no power of motion in it-Then I said, "I am mad, and if my body is dead on that great darkness came upon you that eclipsed your self, though constructed for speed, unless guided by the mind, I ministered to you then; but you did not know engineer who knows and understands, so worlds, systems | the developments of modern science and what was passing in either world. Now," she said, "that and suns are all guided and governed by the matchless Then I thought of all the things that people could you have rid yourself of that thing that you created, power of intelligence; law pervaded by all intelligence.

from the great voices of those beyond and above, from idly advancing and thus gaining a new. love; and now you ask me, what element and force is most | the future life is the continuation and potent in the realm of the universe and can best solve the problems of life, can best decide what is immortal, can "That is the earth; there we must go; because, first you best make up the substance and sum-total, I will tell you: all things, bending substance to its divine mandates, and

other substances, it does not itself mix poses and outcome of these sorrows, director of all forces. On this rock I HE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual cur-

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four weeks the kava-kava Shrub cured filli of Kheu-matism and Kidney and Bladder disease after ten years' suffering, the bladder trouble being so great he had to rise ten to twelve times during the night. Many ladies, including Mrs. C. C. Fowler, of Locktowu, N. J., and Mrs. James Young, of Kent. Ohio, also tes-tify to its wonderful curative powers in Kidneys and other disorders peculiar to womanhood.

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incongruitles, Inconsistencies and Blasphemies.

A review of Rev. T. DeWitt and Rev. Frank De Witt Talmage's off-repeated attacks upon Spiritualism. By Moses Hull. For sale at this office. Price 10 cents.

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

# SIGNIFICANCE.

The Spiritual Significance is by Lilian Whiting, author of "The World Beau-

Miss Whiting finds the title of her new book in these lines from "Aurora

"If a man could feel Not one, but every day, feast, fast, and working-day,

The spiritual significance burn through The hieroglyphic of material shows, Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapenvironment. From this evolutionary, progress, as illustrated by physical science the author of "The World Beautidevelopment of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide

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jects; also, Patanjali's Yega Aphorisms, with commentaries and a copions glossary of Sanskrit terms. Revised and enlarged, 12mo., Cloth, \$1.50. Raja Yoga is an ancient system of Indian Philosophy, and one of the four chief methods that the Vedants Philosophy pifers to obtain freedom and perfection. Swami Vivelkanands became a familiar figure in several American cities during the three years following the Parliament of Religions at Chicago; he was cordially received in America, where the breath and depth of his tanchings were soon recognized. his teachings were soon recognized. His teachings are universal in their application. The book is cheap at \$1.50. For sale at this office.

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THEOLOGICAL.

Attempt to Define God.

Nature comprises within her own diminution. personal God.

I stated in a former article my belief, ter into man's composition. that God has a soul and a body; that But it is objected that to speak of in- three distinct parts; a physical body a land sorrow; and after their graduation Each is circumscribed. Nature has a lupon physical physiological and psyhis soul is universal spirit, permeating finite personality is a contradiction, be-spiritual body, and a soul or spirit, the and infilling all space; his body the ma- cause the term implies limitation. But seat of the affections and the intellect. and realizing the grand results arising sponds. The souls of each are, or lecular or spiritual hypothesis of naterial universe. He is all, and in all, this objection is not well founded; a So the cosmic man of the universe has both matter and spirit. And being both personality may be finite or infinite. As a physical body, the visible universe; a grand institution in its place. matter and spirit, he is both positive Bro. Weaver says, the one thing con-spiritual body, of all the finer suband negative: both male and female; stituting personality is self-consciousand therefore both father and mother ness, whether finite or infinite. Now is and pure spirit; and a universal soul, of pointment? Was lit a wise appoint | will learn the truth of solid happiness. | with music, by 'C. Payson' Longley. of all organized life. Now is this nature, considered as including all that pure spirit, the seat of pure love and ment, or the result of blind chance? There will be worship, but it will be the Price by mail, 15 cents. For sale at universal One an organized intelligent is, infinite? Does time and space belong infinite intelligence. As man's spiritual The atheist will tell us it is a random worship of the profound student. There this office. personality, and therefore responsible to nature, and are they infinite? If so, body is the medium between his gross | shot from the Vannoiis of nature's | will be devotion, the devotion of en- "Longley's Beautiful Songe." Vol. 2 to himself for all that happens, within nature is an infinite intelligence.

ject all words that imply personality as atheism he got it from nothing.

the one universal personality.

stances considered in their original con-without an intelligent head to it. Just soul. dition, have always existed. It is not as well say, man's dead body is a living | But it is claimed that the universe is heights are gained, except by struggle possible for man to conceive of any organism with no soul in it. It may be run by law. To this I reply: Law is and effort against adverse forces, force that can create something from asked, has this universal man-nature not a self-propelling force; it does not We hear our returning friends say, nothing, or change something into noth- any brains? Most assuredly, nature execute itself. Law in itself, considered speaking from their heavenly standing. The great master builder did not must be abundantly supplied with brain apart from executive force, has no ac- point, that they would not that their Modern knowledge is broadening the create the raw material but builded of substance, for she has been furnishing tive existence; it is a mere possibility earth sufferings should have been any appellation to the common gender. material already existing in and of him- brains for billions of sentient beings for a thing can be done thus or so, provided less; that they could now see the wis-

illimitable domain all the forces and all is man a type, or epitome, of upi-superadded to the machinery before palms of victory came up through great and feminine. It is from eternity to the material necessary to construct her- versal nature? If so, nature is dual; any movement can be had. What move- tribulation. Others in reporting say eternity. The world is slowly growing | Voice from The Higher Oriticism. A self as she is, and to run herself as she having soul and body. Is man an or- ment is there in the human machinery they passed earth life in ease and to the higher education. does. There is no outside force to in- ganized intelligence? So is nature. Did after the executive has retired? So it luxury; but when they passed over, terfere, or draw upon. There can be, man derive all the attributes and quali- would be of the universe of matter. therefore, no personal God, unless we ties of his being from nature? Then If man the microcosm represents man titute; and that it was absolutely neces- made it known in inorganic Nature. designate nature herself as being that nature possesses in unbound measure the macrocosm, the parallels will show sary for them to go through a course

himself? For myself, I see no escape Is it claimed that nature exists and nature. Is man instantly cognizant of less thing and without purpose, that tional reverence. There will be a re- social meetings. For sale at this office. from an affirmative answer to this runs herself without intelligence? How all that transpires within his own sys- man came into the world; and a random ligion of salvation love. is this? Man is intelligent. Has he de-tem? So the universal man is fully ade-shot that sends him out. Some of our excellent writers who rived his intelligence from non-intelli- quate to the same. He has perfect | Now, whether nature is intelligent or out the history of the past the present hold to infinite intelligence, in order to gence? Something from nothing? knowledge of himself; and that com- crazy, the atheist is dissatisfied with could not be. Primitive humanity will tin, M. A., D. D. Giving a sketch of avoid anthropomorphism, virtually sur- Man's intellect is the grand central fea- prises all there is to be known.

intelligence, but predicate it of nothing, most intricate question: What is that nature has an intelligent head to it, thing? If nature is so crazy here, and This makes confusion of the whole sub-subtile force in nature, that gives life; sufficient to control the whole body of her blind laws so relentless and unject. Who ever heard of intelligence form and motion, to all organized be the universe; the same as man's intelligence form and motion, to all organized be apart from an intellectual organism? ing? As none of us can claim absolute gent head controls his body. All the attributes of God-nature are knowledge, or inftllibility, we must of But it is protested that the ministra- right along into an endless seathing predicable only of personality. What is necessity, found our arguments upon tions of sorrow and death incident to right along into an endless seething ical; facts and data needed by every cluding Methods and Instruments). love without a lover? What is thought hypothetic assumption. I therefore this life are incompatible with a wise hell, with neither promise nor means of student and especially by every Spir. By E. D. Babbitt, M. D., LL. D. A. without a thinker? God is not an assume that the soul of nature is the and benevolent administration of the evanescence, or phantom of the inner life-essence of all being; that it is affairs of the universe. On first sight ing thought that there is in this uniimagination. He is nature itself, in- indivisible, elastic and impenetrable; this objection seems to have weight; verse an all-embracing intelligent force, cloth, paper 50 cents. For sale at this, well fulfills the promise of its title.

It is evident that physical nature is or become a part of any other sub- they will be found to be not a curse, but plant my doubtful feet; to this main one grand organism full of life and mo- stance; that being the life-essence of all blessings in disguise. Earth expe- land I cable my frail bark; and when I tion. It is just as evident that there is being, it is the source of all activity riences constitute the primary depart- hear of the pestilence that walketh in within this vast machinery an all-pro- both physical and mental; and being ment of a vast system of education and darkness, and the destruction that An Attempt to Define God.

Pelling intelligent force, to whom is justly attributable all the wisdom and by all that the word nature, in its broadby all that the word nature, in its broadan atheist it is necessary to deny that proposed in control of the highest wisdom, will, purpose, includes all that a visit system of education and progression, worthy of the highest wisdom and the broadest benevolence.

What is the purpose of human suffering the highest wisdom and the broadest benevolence.

What is the purpose of human suffering either in this or the life to come?

To the Editor:—It must be conceded by the assurance that my intelligence, memory, consciousness. It in geither in this or the life to come?

To the Editor:—It must be conceded the progression, worthy of the highest wisdom and the broadest benevolence.

What is the purpose of human suffering either in this or the life to come?

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To be such as the purpose, in the progression and the broadest benevolence.

To the Editor:—It must be conceded the progression and the broadest benevolence.

To the Editor:—It must be conceded the progression and the broadest benevolence.

To the Editor:—It must be conceded the progression and the broadest benevolence.

To the Editor:—It must be conceded the progression and the broadest benevolence.

To the Editor:—It must be conced est sense, includes all that exists, nature is a living organism. Perhaps it is the seat also of all the affections and There is something in man's nature pessimist. There is nothing supernatural. All sub- will be said, nature is a living organism | moral attributes known to the human | that requires a training in the school of

millions of years, without any signs of there is sufficient executive force. The dom and goodness of their appointment, without. The principle of causation is

stances that lie between gross matter pointed unto man? Who made this ap- vet to be read like an open book. Man teen beautiful, soul-inspiring songs,

clading both matter and spirit. He is that while it penetrates and infills all but on a careful examination of the pur- which is, itself, the conservation and affice.

ladversity. No progress is made, no

executive is distinct from, and must be Those seen in white robes and with dual, positive and negative, masculine all the qualities and attributes that en- beyond dispute that the positions taken of study in hell, that flier might have above are correct. Man is a trinity of the benefit of an experience in poverty Nature are both limited in their power. By Prof. W. M. Lockwood, lecturer through repentance and humiliation; soul to which the soul of man corre-chie science. Demonstrator of the motherefrom, they pronounced hell itself a should be, in harmony. With this har- ture. Scholarly, masterly, trenchant.

We see that sorrow and death are ap- principles of both man and Nature are

deny that man is a type or epitome of Why wouldn't an orthodox hell work are many men of many minds." applied to God. They believe in infinite. I will attempt now the solution of the nature; for to admit it, is to admit that into the athelstic idea as well as anyanother crazy shot will not send us

W. BUTT, SR. Woods, Oregon.

Grammarians of the past have relegated Nature to the feminine gender. In Nature, causation is within, not In organic Nature the duality is read-

Evolution is a term that expresses something of Nature's action. "Man and mony efficiency is augmented. The Price 25 cents. For sale at this office.

It will be duly recognized that with-Verona, Wis. E. W. BALDWIN.

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rent of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents-far less than its actual cost to us. Its regular price to the every family in the United States. It is elegantly and substantially bound, Father and Mother Nature. neatly printed and is an ornament to any library One million copies of this work should be distributed throughout the country. The Progressive Thinker

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outer man and his soul, so of universal thoughtless laws; that it was a thought-lightened sincerity. There will be ra- Sweet songs and music for home and Price 15 cents. "The Heresy Trial of Rev. B. F. Aus-

her work. She cuts up too bad to ad- be reflected as tenderly as the tottering Dr. Austin's life, story of the heresy render their keys to athelsm. They re ture of his being; but according to To be an atheist it is necessary to mit the belief that she is intelligent. steps of an infant. And still "there trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can., etc. Price 15 cents. For sale at this

"Human Culture and Cura. Part philosophic, historic, analytical and crit- First. The Philosophy of Cure. (In-For sale at this office. Price To conta,

# .. GENERAL SURVEY ...

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

CONTRIBUTORS .- Each contributor | is alone responsible for any assertions that is no reason why they should be | into the waste basket. suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for less; otherwise many items would be much pleased with them." crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publi cation, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Frank T. Ripley held a successful Oxford, Ohio.

P. Miller writes: "The Spiritualists of Dunkirk, Ind., have had the good fortune to get Mr. and Mrs. E. W. Sprague to come in our midst, from the 6th to the 11th of this month, February, and gave us four grand lectures, on true Spiritualism; also Mrs. Sprague followed with some fine tests after the lectures, and in a good many instances she gave names in full, describing the loved ones just as they looked in earth life. Our meetings were attended fairly considering the feeling here against Spiritualism. Bro. Sprague and his good wife have reorganized our society (which was entirely gone) and set us on a good basis once more, starting out with twenty members, and among them some of our best business men. and I don't see why we should not be successful. We have a fine hall, with a seating capacity of about 200, with no rent to pay, through the liberality of our present treasurer. E. Hoover. The officers elected are as follows: President, Barton Fairfield: vice-president, Barney Leitz; secretary, Miss Emma White: treasurer, Edwin Hoover: trustees, Charles Birch, Peter Miller and Goal Payton.

The Sentinel, of Bowling Green, Ohio, says: "A family named Smith, at Find lay, one night last week was disturbed by some remarkable occurrences. During the night, Mr. Smith observed the door of his bedroom to open suddenly but attributed it to the house dog or to the wind blowing, but as the dog was lying quietly, apparently asleep, and no wind could be felt, it is not known what caused the door to open. About two o'clock in the morning a music box on the first floor of the house began to play suddenly as if operated by unseen hands. Mr. Smith descended to the ground floor and stopped the music box and then noticed that a large door on the north side of the house was standing wide open. The door was locked by a heavy spring tock and could not have been blown open by the He is not a superstitious man and does not ascribe the commotion to the supernatural but thinks that it was caused by somebody prying about the premises. However, nothing was missed from the house."

Mrs. H. S. Slosson, an excellent medium of this city, is now in New York, where she will remain for a time.

The Nashville (Tenn.) American says: "Dr. Schlesinger, a trance or spiritual medium as he insists, of Chattanooga, has been at the Black House, Shelbyville, for several days, and his rooms have been constantly crowded by visitors to see what they term his wonderful manifestations. Some of the most intelligent people in town seem to believe in what is called his power to hold converse with departed spirits, while others do not hesitate to spurn his so-called powers and to ridicule his pretensions, but for all that he has set the town 'atalkin'."

Mr. Thos S. Kizer, of Decatur, Ill., sends us a club of subscribers. Mr. Kizer is an active worker in the cause of reform.

M. A. Togue writes: "The premiums are a splendid addition to my library." A bill to declare illegal the practices of Alexander Dowie will be introduced in the Legislature of Indiana. Ex-Prosecuting Attorney S. E. Sutton of Hammond will push it. The bill will provide that where any one under 16 years old dies as the result of neglect through practices of the Dowieltes the healers called in shall be deemed guilty of man-

slaughter. The Journal, of Madison, Wis., speaks of Moses Hull, who lately lectured there, as follows: "The point of his address of over an hour was that there is no proof of the immortality of the soul Spiritualistic manifestation. The Bible is filled, he said, with instances of the appearance of spirits of the departed and of angels to the men of the ancient world. Outside these statements there is proof of immortality nowhere in the Bible. Writers of the Bible books wrote the reflection of the ages in which they lived and of the moods that ruled them. These ancient | wish you God speed in your laudable | men wrote words of hope in sunlight efforts." hours and dipped their pens in gloom when clouds obscured their joys. The Christian church has much of humbug | tiful place, nice climate and good fruit to answer for. It preaches immortality | country, and I think Spiritualists lookbut denies Spiritualism. It knows ing for a home would do well to take neither the date of Christ's birth or a look here. I would be glad to cordeath. One thing we know-he was not | respond with any one seeking a pleasborn on Christmas Day and did not die ant home. Land is' cheap, good soil, at Eastertide. These festivals were good water, and the Ozarks can't be ethnical functions of the pagan world beat for health." 8.000 years before Christ was born and | That it shall be possible to telegraph were made Christian festivals by the from mind to mind on the principle of early Roman pontiffs. He told of re- wireless telegraphy, as now predicted. markable cases of Spiritualistic man- is not more marvelous in the present ifestations that had taken place in his state of electricity than telegraphing. presence, one of which was the voice of | with wires was when Morse accoma clergyman's son who had died in plished that. If the latest promise be England twenty-four years before, tell- fulfilled a proverb universal in folklore ing of his youth to his parents through | will pass into fact. "Speak of the devil

ehildless."

Take due notice, that all items for this page must be accompanied by the or statements he may make. The editor | full name and address of the writer. It allows this freedom of expression, be- will not do to say that Secretary or Corlieving that the cause of truth can be respondent writes so and so, without best subserved thereby. Many of the giving the full name and address of the sentiments uttered in an article may be | writer. The items of those who do not diametrically opposed to his belief, yet | comply with this request will be cast

> E. W. and C. A. Sprague, missionaries for the N. S. A., have organized and chartered six societies in the last three weeks. Parties wishing their services may address them at Rochester, Ind., until further notice. They have a little ime left for camp-meeting engage-

> facts as to create astonishment and conviction of the presence of spirits. February 17 and 23, she speaks in Spencer, and February 12 in Marlboro. For open

Della Senn writes from Kansas City, the General Survey will all cases be Mo.; "I received volumes one, two and adjusted to the space we have to occu- three of the Encyclopedia of Death, and py, and in order to do that they will Life in the Spirit World, in good congenerally have to be abridged more or dition, and must say that I am very ladles will offer him their parlors. If

> There will be a mass meeting of Spir-Itualists at the following places: At St. Louis, Mo., February 26, 27 and 28; Kansas City, Mo., March 2 and 3; Topeka, Kan., March 8, 9 and 10. It is ex | week." pected also that there will be a mass meeting in St. Joe, Mo., March 5 and 6. M. T. C. Flower writes from St. Paul.

would end with No. 587, my cogitations meeting at Coshocton, Ohio, February as to renewal ran something in this 3 and 10. These were the first public | wise: Remember you are of greatly admeetings ever held in this place. He vanced age and that your eyes are failcan be engaged for the last Sunday in ling, and that you may not be in con-February and all the Sundays of dition to peruse its manifold offerings to March. Address him, postoffice box 79, any extent; besides, in the common I wish that I could realize in my own course of human events, you are liable life what he has in his, for I have a to pass out at any moment, and very heavy 'Stone' lying at the door of though you are a subscriber to other my heart. It has been nearly four years Spiritualistic publications, can you since my companion for twenty-five afford to drop the only Spiritualist pub- | years of my life was taken from me by lication that heralds the doings and | what we commonly call death, but acprogress of Spiritualism throughout the | cording to your Spiritual teaching she civilized world, and deprive yourself of | must have then just entered into the the pleasures of its weekly visits, and higher and more perfect life. Such was by renewal be doing-something towards | her desire and such was her hope. If benefiting the cause you so dearly love? | daily devotion to her loving memory, My best thought says renew! So. Bro. Francis, find enclosed \$1,00 for renewal: her in nightly dreams, is evidence of but allow me to say, I am puzzled some | her spiritual nearness to me, then inwhat to understand under what rule in | deed I have many such evidences. No mathematics you are enabled to place The Progressive Thinker (loaded down to the guards with the grandest spirit- am fast growing old her absence seems ual thoughts of the ages) in the hands to become more unbearable. I read of of its readers at one dollar a year, while the beautiful and assuring manifestaother publications, with less than half | tions that some seem to enjoy, but I its reading matter, are held at one dol- have never seen one. I have never been lar and fifty per year?" The Chicago News says: "That the

ghost of Detective Sergeant Thomas Whalen, who died January 27, and was buried January 29, still lingers in his and fully appreciate the drift and tenold familiar haunts is firmly believed | dency of its teachings." by several of his brother officers of the Grand Crossing police station. Several of them aver that they have seen and conversed with his shade, and when a fire alarm , was turned in from a box near his house last Thursday night when there was no fire and no evidence could be found that any one had turned in any alarm, they were convinced that his ghost had done it. Olose to the midnight hour last Thursday night an alarm came in from alarm box No. 1298, which is situated at Seventy-third street and Cottage Grove avenue, and this was the nearest box to his house. The patrol wagon and the fire engine and hose cart from the Grand Crossing station, Seventy-fifth street and Dobson avenue, as well as fire truck No. 16, at Sixty-second street and Madison avenue, responded to the call. L'ire Marshal Kenyon and Capt. Gatz, of truck No. 16, both arrived at the firebox at the same time, but there was no sign of any fire anywhere in the neighborhood. Thinking it was a false alarm and wsihing to find and punish the offender. Marshal Kenyon and Capt. Gatz made a careful examination of the firebox. They were surprised to find that the glass cover of the box had not been broken. Looking farther they discovered that their own were the only tracks in the two or three inches of fresh snow which surrounded the alarm box. Looking at it any way they would they were convinced that no alarm had been rung ln from that box by an earthly hand. Coming on the top of the reported manifestations of the late sergeant's spirit about the station and at his former home, this is accepted by the

visit his old friends." Mathew Stephenson writes from Albany, N. Y .: "Your paper is one that all advanced thinkers (and mediums in particular) would do well to read, as it gives some trite thoughts on the subject in which we are all interested, and at times when we are in doubt as to mode of procedure in our line of work, may give us quite a little light on the same. In a recent number I saw a letter from Mr. Lyman C. Howe, who stated that he was engaged to try to revive or resurrect the cause in this city. We have a very nice society here which was organized by that old war horse in the cause, Mr. A. Crocker, and myself, and as we are having good success and rate, and in fact will not add to the great interest taken in the same. I think we are neither dead nor inactive."

policemen at the station as proof posi-

tive that his ghost is coming back to

G. W. Lettew writes from Kenton, Ohio: "E. W. Sprague and wife did excellent work while here. Mr. Sprague. after organizing a society of twenty-one members, delivered two excellent lectures, followed by tests from Mrs. Sprague, which were well received. They deserve success and praise for the grand work they are doing."

Benj. Lake writes from San Diego, Cal.: "Although not considered a Spiritualist, I am free to admit that The Progressive Thinker furnishes me with a fund of interesting information and I am loth to part with its company. I

Frank Catt, of Springdale, Ark., writes: "I am here all alone in a beau-

the mouth of a medium, a young girl and you hear his hoofs" or "of an angel of sixteen. The parents were supposed and you see his wings," is an ancient by all of their American friends to be typical phrase for influence of milid upon mind or body.

Mrs. Dr. Franks writes from New ! York City: "Advance Spiritual Conference, 1101 Bedford avenue, Brooklyn, N.Y. Address by Mr. MacDonald, on John Wesley being a Spiritualist. Communications given by Mrs. Sawtell, also by Dr. William Franks. Meeting as usual next Saturday night."

The Chicago Chronicle says: "Clara Wolff, sixteen years old and living at 6117 Madison avenue, makes no pretense of being a clairyoyant, but her family insist that she foretold the burglary of the Wolff home. On Sunday night she dreamed that burglars had entered her home and stolen her jewelry. So vivid was her dream and so great the impression it made on her that she recited it to her mother and sister at the breakfast table, the next morning, warning them to keep the doors and windows tightly locked. But they only laughed at her fears and declared that no burglar could enter their flat by the windows, as it was on the second floor. Yesterday the family went out, leaving a watchdog to guard the flat. When Mrs. Wolff returned and looked on the confusion that had been wrought in her flat during her absence she Mrs. J. W. Kenyon lectured and gave | screamed and nearly fainted. Drawers tests in Salem, Mass., February 10, to had been pulled out by thieves, closets large audiences. The guides gave such had been ransacked and even the kitchen had not escaped the general

overhauling." who is teaching classes in breath and dates, address 95. North street, Fitch- health culture, free of all charges, having closed his first ten classes, containing over 250 students, will open a few more classes, to meet from 4:30 to 6 n. m. on Wednesday, Thursday and Friday, in different parts of the city, if the classes are too large for parlors, he will teach in the liberal churches, if the pastors will offer them to him, since it would improve the atmosphere of the church if it was ventilated once a George Adkins writes from Sisseton,

> S. Dak.: "I do not claim to be a Spiritualist, because I don't know whether I know that I always find something beautifully interesting in every copy of The Progressive Thinker that I receive. The lecture by Mr. Moses Hull in a rethe Stone,' is worth considerable to me. and often sweet companionship with man was ever blessed with a more loving, sweet and faithful wife, and as I in an assemblage of people who claim to have the spiritual manifestations. Perhaps I am too much of a 'Thomas, but with all of that I like your paper,

A. A. Kimball writes: "The Texas State National Association of Spiritualists have postponed their annual convention to be held at Dallas, Texas, nntil March 1, 2 and 3, 1901.'

Mrs. Jennie Darrell, lecturer and platform test medium, also materialization and slate writing medium, will be open for engagements in Massachusetts after the 20th of February. 'Address her at North Adams, Mass.

Thos H. Hartley writes of the First Spiritual Church, corner Oakwood and Ellis avenues: "Mrs. Dr. Emma Warne will again occupy Mrs. Cooley's at large, it having existed long ages berostrum, next Sunday, Feb. 24, at 7:30 | fore any of the present cults sprang p. m. The subject of her address will into existence. be 'Jacob's Ladder and How to Ascend It.' Mrs. Graves will render 'The Holy | no relation in itself to any system of | plainly shows, where he speaks "of the City' during the services."

clety,' on March 4, at 8 p. m., in Hall 613 Masonic Temple, Dr. T. Y. Kayne will deliver a free lecture. Subject: "Health Obtained Through Mentality or Thinking." Tickets of admission can be secured by addressing John F. Morgan, 507 New York Life Building.

The Detroit Ladies' Auxiliary Island Lake Camp Association held a very successful pedro party on the 12th inst., at the residence of Mrs. Brown, 266 Twenty-first street. Mrs. Brown furnished refreshments. This was the first party of the season. They are to be held during the winter every two weeks. The Auxiliary meets the second Friday at the residence of their president. Rev. St. Omer Briggs, 106 Clifford street. Visitors to the city will receive a hearty welcome. New members are added every meeting.

## A Consoling Test.

A remarkable test of spirit presence has been reported to me by the lady who received it, and it is one I feel well worthy of being recorded in the pages of The Progressive Thinker.

A lady of middle age, living in a small town some twelve miles from this city having an only daughter, beautiful, ed ucated and accomplished, was one day summoned to the bedside of her daughter, and in haste if she wished to see her alive; but alas! too late to hear her last words. The spirit had taken its flight ere the mother arrived. (I will pass over the circumstances attending her demise, being too painful to enumetest.)

The mother, bowed down with grie at the loss of her daughter and household darling could not seem to be reconciled with the condolence offered by the local clergy, and came to this city in search of that comfort and consolation which comes only through spirit communion. She told me she had visited several local mediums, attended several circles, but had not received that which brings comfort to her soul but fragmentary evidence, not satisfactory, until she obtained an interview with the pastor of the Society of Spirit ual Unity, Marguerite St. Omer Briggs; for, as she said, "my heart was sad nigh unto death, by grief, but the comfort and consolation I received in that interview I cannot express. Especially daughter speaking to me when she said: detailed accounts of two cases 'Mamma, don't weep any more for me, for you will know, that I am not dead when I tell you I was present when you took the bracelet off my wrist, and put | For sale at this office. Price 15 cents. it on your own; wear it ever in memory

of me." It was then the cloud was lifted, her intellect became clearer, she had drank at the fountain of living water, spirit communion, and became reconciled to its truth, and knows that though her daughter is absent in the body, she is

with her in spirit. This is only one of the many I could enumerate, as I have listened to them at her meetings and circles, Detroit. Mich.

"Love Sex-Immortality." By Dr. May Collins. An address delivered be-W. P. Phelon. For sale at this office. Price, 25 cents.

# Veterans | Stand by Your Quité."

The result of trying to read to his Perkins, entitled Does Spiritualism Prolong Life," which was protestingly listened to, until the gleam of his bright sword seemed to whiz through the orthodox air, which ever surrounds her in "the presence of the saints," when bouncing to her feet, she, as usual, left the room. The sentence that gave offense read, "the slanderous accusations of the whining orthodox preacher. when he annually drawls out his 'Objections to Spiritualism." Bro. Perkins will remember that he

and the writer hereof were, one fine

spring morning, on Fairmount, not far

from here, sinking for mineral, before sunrise and just after: when we concluded to take the advice from spirit friends and "go slow." Now, he and the other mighty men and women, battle scar'd in many fierce fights with the hard-dying errors still upheld by millions of deluded mortals of many creeds. are implored to "put up their swords," for a needless thrust will close the J. F. Morgan writes: "Dr. Hanish, door, and is of a questionable spirit influence. The Bible is the apple of the orthodox eye, of those who know the least about it, where "Ignorance is the mother of devotion;" and who among us at some time in our lives has not been there, standing on the quicksand of intolerance? How often has the spirit world admonished the writer to not smash her "household idols." but to leave all to them, and they in their own good time would bring light out of darkness. Even though in our defense this early morn I remarked, "Spiritual- Temple Builders. ism brings ten times more joy, more uplifting, more peace, more knowledge, than all the creeds of Christendom put | avenue, Topeka, Kansas, as I am sectogether," for they one and all are not | retary of the Ladies' Temple Builders practically following the Christ princi- and am intrusted by them with this ples, neither do they teach them, nor honor, understand them; and only through the everlasting philosophy (called by the medium Daniel of old, a kingdom) that the God of heaven would set upcent number, on 'The Rolling Away of which philosophy (or kingdom) was set up in a manner worthy of a God-for passing by all the Doctors of Theology, all the learned, all the wise. He sent messages from the spirit world to little children, unexpected, uncalled for, and announced to the children of earth, through them, as Daniel saw of old that the word of the medium should become true, a kingdom--or philosophy, that should never be thrown down. The writer does not advocate pessim-

ism. Leader of thought, in the shining columns of the world's greatest journal in the fields of spiritual lore, verily I say unto you, put your foot upon the lever when despondency would up, and keep the trap-door closed over the pit | pursuit of happiness; but liberty must of the dam'd; wait the shining sun. We have been lifted to sublime

Dawbarn, and a host of others; we have felt as did Peter-"It is good to be here"-while reading from Dr. Peebles, Moses Hull, Hudson Tuttle, Mrs. Richsee of the long ago travail of his mighty | every one tending strictly to his own mother in heaven," for sending into earth this noble army of sons and daughters of the highest, builders of a temple not made with hands, never to be thrown down, but to endure forever! Take courage all; "Stand by your W. DUNCAN.

Look at the Label.

Council Bluffs, Iowa.

For untold ages religious cults have been attempting to appropriate unto themselves all that is pure, all that is good, all that is true. Honesty is a moral virtue and is owned by the world

bow in awe and reverence without money and without price, and without aid of Pope, Bishop, Preacher, Priest, Elder or Deacon in their official capaci-

Love, with its shimmering radiance of peace, good will and soothing influ- right to dominate over and control the ence, sheds its rays of splendor over | means which God has ordained to bring the entire human race; its quality can | such wonderful creatures as the mascube improved by cultivation in a natural line "genus homo" into existence. and rational manner. One set of bigots | have no particular objection to the rest lay claim to this great life principle by of his article, except that he entirely

"Blest be the tie that binds Our hearts in Christian love." etc. The man or woman who loves his or her fellow being would not cultivate this narrow and selfish view, but would sing it thus:

"Blest be the tle that binds Our hearts in Human love." -

Yet Christian and Mohammedan love particularly is peculiar to itself, not being of the universal sort, but radiating from the most sublime heights to the lowest depths of persecution and butchery. The common or universal kind is best; it lightens the sorrows and increases the joys of life. Thus it is with charity, art, literature, and all that goes to make life happy and enjoyable. Look at the label: If you see a "can' of love labeled Mohammedan, Christian, Mormon, Spiritualism, Infidel, or anything except just plain love, don't take it-its a humbug, and will make you narrow, selfish and bigoted; it-is the entering wedge for prejudice and hypocrisy. So it is with all moral virtues; look at the label and select the plain but simple package labeled Honesty, Love, Charity, Justice, Truth or

Honor. The foundation of religious cults is belief in the unknown, faith in things "hoped for but" not seen," so-called miracles, hope of reward and fear of punishment, creeds, dogmas, forms and ceremonles in fact, just the ideas which enslave mankind and inspire the thought that "this world's a wilderness of woe," breeding vice and crime, and casting a mentalidong faced, hypocritical shadow overo suffering humanity. Glenville, Ohio. of Ir J. C. BELL.

"The Watseka" Wonder." To the student of psychic phenomena, this pamdid I know it was the spirit of my phlet is intensely interesting. It gives "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango county, Pa.

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

"Gleanings from the Rostrum." By A. B. French. Cloth, \$1. For sale at this office. "A Plea for the New Woman." By fore the Ohio Liberal Society. For sale

at this office. Price 10 cents.

To the Editor:—There are a few honest, earnest Spiritualists in Topeka who are known as the Ladles' Temple Builders. Their object is to raise a fund with which to build a temple that shall be dedicated to the use of Spiritualists and the promulgation of the Spiritual Philosophy, and we ask you, Mr. Ed-

itor, to kindly insert the following appeal in your paper for the good of the Dear Friends of Spiritualism, and all promoters of free thought, as readers of The Progressive Thinker, will you give us your kind attention one moment. There is a band of Spiritualists here in Topeka, Kansas, known as the

Ladies' Temple Builders, whose object it is to raise a fund with which to build a temple that shall be dedicated to the use of Spiritualists and the propagation of the spiritual philosophy. Realizing the magnitude of the undertaking and also the truth in "Many hands make light work," we earnestly ask your cooperation in a Fair we intend holding every family. the last of March. Now, friends, we do not ask anything

inreasonable, but we feel sure there is scarcely a brother in the ranks of Spiritualism who cannot send us a dime, and ofttimes more, or some book or other article for our Fair, and be pleased to help us. This coupled with their best wishes will make our hearts rejoice as we labor on. Each sister, we are sure, has some little article she can spare that will help us. Let no one hold back fearing lest their contribution be too small. Remember we shall prize each gift, be it great or small, and ever hold a kind thought for the giver. May you be impressed, dear friends, to respond to our call in the name of our glorious philosophy, resting assured you will have the heartfelt thanks of the Ladles'

Please address all letters and parcels to Miss Emma C. Challand, 712 Garfield

As president of the Church of Spiritualism here I am placed where I can realize how important is the work which our Temple Builders have undertaken to do and pray earnestly for their EMMA C. CHALLAND.

### Individual Liberty. Brother Hamilton DeGraw, in his ar-

ticle in No. 582 of The Progressive Thinker, on "Intemperance," seems to advance the idea that individual liberty and exclaims, "What a paradox!"

Now if Spiritualism teaches anything, it imparts the idea of absolute individual liberty, by claiming that each one is God in expression, hence equal to every other individual in the right to enjoy inherently, life, liberty and the not be confounded with license, which is only an assumed privilege, to dictate spheres of thought by Prof. Loveland, to others, who are in reality endowed with as many rights as the dictator.

Liberty is the unqualified right to govern our own individualities, letting every other individuality entirely alone mond and many others. We have said: | in the enjoyment of his inherent rights. now dear Mr. Francis is beginning to In short, individual liberty consists in soul, and is saying- "Praise God, our | business, and letting every other individual's business strictly alone, or exemplifying the Golden Rule.

The self-protecting action of society is not in the least incompatible with the occult subjects. Spiritual astrology is idea of individual liberty, but it is in- especially elaborated. Alchemy, Talis- Securely packed, and sent postage paid from compatible with the idea of absolute in- mans, the Magic Wand, Symbolism, the manufacturer, for \$1.00. Address: dependence of each individual. We are | Correspondence, Penetralia, etc., are a interdependent, because we are each an few of the subjects treated of in a individualized expression of the uni- scholarly and masterly manner, showversal whole, or of God. We are absolutely free actors in the drama of ex- subjects. You cannot afford to be withistence (what Christians paradoxically out it, as well as all his other books, call free moral agents), and can obey or disobey, as we elect, any law or edict, in cloth, \$2; paper, \$1. The Light of either human or divine, subject of course to the inevitable results of our Celestial Dynamics, cloth, \$1. The voluntary action,

Brother DeGraw surely misconstrues the word Liberty, as the paragraph re-Truth is also a moral virtue and bears | ferred to, the second one in his letter. religion; it stands alone, independent | individual that has gained possession Prentice Mulford Club, 'Auto Life So- | and majestic, the common property of | of that almost limitless power, the right trolled by any power that would pre vent its giving free expression to its desires." An expression of thought which undeviatingly delineates the masculine characteristics of the writer, which spontaneously assumes its inherent fails to give us an adequate remedy for Selected Especially for Those Inthe disease.

WM. H. THOMPSON.

Notes From Lake Helen Camp.

ment under the direction of Mr. Johns, for the benefit of the association. There | Price \$1. For sale at this office. was a large attendance, and a most enjoyable evening. Tuesdana lecture by Mrs. Carrie Twing. Wednesday a conference: Thursday a lecture by G. H. Brooks, who followed the lecture by description of the lines, and also a numpsychometric readings; Friday a concamp dance, which is always so enjoyable. Saturday another lecture by Mrs. Twing, and she followed her lecture by psychometric reading. Sunday the platform was occupied in the morning by J. Clegg Wright, who gave one of his masterly addresses. G. H. Brooks spoke, taking his subject from a party who presented the same as he went to the platform, following his lecture by

Every morning Mr. Wright holds a class at 10:30, which is well attended. The camp is receiving new visitors who have come to attend the camp, as Its say about it. By well as to get away from the cold climate of the North. The weather is warm, some of the days very warm, almost too much so for comfort, yet very pleasant. The climate reminds one of Southern California in many ways. Mrs. Northrup, of Lily Dale, who makes every one feel at home. The dining

The hotel is under the management of room is under the control of Mrs. Sher man and Mrs. Lloyd, of Llly Dale, and no one need stay away fearing they will not get enough to eat. The food is well cooked, and everything as neat as a pin. There is perfect harmony here, and an earnestness that cannot help but leave Its impress upon the minds of one and G. H. BROOKS.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of. ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is

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This is a beautiful book, by Cora Lynn, Daniels, and it scintillates with grand spiritual thought. An idea of is in the nature of things non-existent, this work can be obtained by reading the titles of a few of the chapters therein:

The Process of Dying; Light and Spirit: The Law of Attraction: Senses of the Spirit; What Is Unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price \$1. For sale at this office.

## LIGHT OF EGYPT.

The Second Volume of Most Valuable Work.

This is the author's posthumous work

left in MS, to a few of his private pupils in occultism, and like Volume I. is (a valuable addition and) a library on ing the author to be familiar with his viz.: The Light of Egypt, Vol. I., bound Egypt, Vol. II., bound in cloth only, \$2. Language of the Stars, paper, 50 cents. For sale at this office.

## ESOTERIC LESSONS.

This work includes "Personified Unthinkables," "First Lessons in Reality," and "A Tour Through the Zodiac." This is an interesting production of occult thought and will well repay careful study and meditation by all occultists. Price, Cloth, \$1.50. For sale at this

terested In The Subject.

Practical Palmistry, or Hand Reading Simplified. By Comte C. De Saint Ger-One week of camp life has gone, full main, A. B., LL. M. of the University of interest to all who are so fortunate of France. This book contains 18 chapas to be able to be present. Monday, ters of interesting reading, with 50 i the 4th, there was a conference well at- | lustrations; also an appendix giving intended. In the evening an entertain- | terviews and opinious of famous men on the practical value of palmistry.

Twenty-five Minutes with Palmistry. By Julian Greer. A little book of 41 pages, with cloth cover, giving a short ber of illustrations. Is well worth the ference, and in the evening the regular | price, 25 cents. For sale at this office.

> The Science of Spirit Return. By Charles Dawbarn. A scientific rehearsal that is truly interesting. Price 10 cents. For sale at this

A Symposium by W. E. Coleman, J. Tuttle, Moses Hull nearly every day, and there is a goodly J. R. Buchanan, B. B. Hill, Rabbi I. M. attendance on the ground, of people Wise, Col. Ingersoll-and what the spir-

> Whether this book settles the question or not, it will be found eminently entertaining, and brings together a mass of evidence to establish the historical character of Jesus. A large volume, cloth, \$1.25, For

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

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

Mrs. Ida Thelteplace: Q. To what churches did the presidents of the

United States belong? nized with Thomas Paine. Madison in- | might be entertained. clined to Presbyterianism, but was not rianism more than anything else. Jack- | Savior." son was a Presbyterian in the faith. Van Buren was by birth of the Dutch Reform Church. Harrison was inclined to Methodism, and Tyler to Episcopallanism. Polk was not a church member until his presidential term expired. when he was converted and baptized. and became a Methodist preacher. Taymore the Unitarian; Pierce, the Congregational, and Buchanan the Presbyteall, Washington not excepted, was a Spiritualist. Grant attended the Meth- cannot be entertained. odist church; Garfield was a member of the Disciples, and at one time a preacher. Cleveland is not a church-member. Benjamin Harrison is a member of the Presbyterian church, Hayes was a Methodist. McKinley is strictly Meth-

Washington, Garfield, Benjamin Harrison, Hayes and McKinley were the only church-members:

L. A. S. is perplexed because a spirit prophecy proved only partially true, and the event which she thinks of most importance was not mentioned, and concludes: "I have many relatives and have prevented the severe accident which befel me, which caused me a severe illness?

A. If this correspondent were asked, surrounded by earth friends as she was, why they did not warn her of danger, she would reply that it was because they could not foresee the accident. Why should she expect more of her spirit friends? They are not all-seeing, and although they may have a wider knowledge, it has limitations-much narrower than usually assigned. All this confusion, and doubt comes from knowledge, and making prophecy a test of the genuineness of spirit presence. Yet they cannot forecast events, except effect by the processes of reason. Even if they know, if the subject was not susceptible to their influence, they would be unable to communicate. Constantly recurring instances show that they arrive at a foreknowledge of coming events, and find the subject of their case susceptible, and by impressions save from disaster. This, in the very nature of things must be of somewhat rare occurrence, and this is for the best It would not be well for the individual fail and a bruise now and then than possibly awaiting the voice of a guide.

W. T.: Q. (1) What is the solar (2) Is it right to retain membership in the orthodox church, when one is almost won over to Spiritualism?

A. (1) A net-work of nerves, situated points of the body.

clear. But when fully convinced, no vipers. honest person could remain a subscriber to and sustainer of creeds he knew were | by the editor of The Progressive Think-

questions or give phenomena when test | falsehoods, and seeks to clog the wheels. conditions are asked for by honest in- of progress. quirers?

failure, or refusal to give tests, or royal road to knowledge or to heaven. promise certain phenomena. Of course | We can present the truth to others, but such refusal is interpreted as indicative | each soul must have the power and the of fraud, but this is by no means a nec- will to receive. Much effort is wasted, essary inference. The genuine medi- | yet some seed will reach a rich and ferum might refuse, or the controlling spir- | tile soil. its, because of knowing the uncertainty of producing a given manifestation and | nearly universal knowledge possible of the harsh criticism which would follow attainment, will have its fruition in the fallure. They may not care to make the most nearly perfect and practical hueffort which can bring no reward to manitarian religion. So, long as the

the time or the matter. If you are pres- study for man, is min. ant when this influence comes, and the Tucson, Ariz. B. F. FRENCH. at this effice.

guiding intelligence so wills, you may tronomer wishes to observe an selipse he must wait for the time of its coming. see what the conditions will be at a proposed seance, and when a medium is challenged to give certain phenomena in evidence of his or her genuineness, the spirit controls, if wise, will refuse. Under such circumstances the opportunity should be offered for a careful, unprejudiced investigation, and those who engage in it should promise to restrain all hasty judgment until after many seances, held under most favorable con-

Theologian: Q. How should we explain the recorded instances, especially in the Bible, of prophets and sages seeing God?

A. In many instances the overwrought enthusiast has been deceived by the vagarles of his fancy; in many more the presence of a spiritual being sertive, which of all things is to be dep- has been mistaken for that of God. Such recated. Correspondents often weary instances illustrate the potency of eduwith waiting for the appearance of cational belief, which moulds the impressions received after its own standards. And again the communicating spirit seeing the mental condition of the seer, that he was expecting a revelation from God and would be satisfied with nothing else, often makes the stupendons claim which at once places the abject prophet on the throne of power and makes him among his ignorant people an autocrat, reverenced for his divine nearness, and feared for his unknown and mysterious power. The strength of Moses lay in that indisputable forerunner of his commands: "Thus saith the Lord," as the words of Mohammed were infallible because they came direct from Allah.

John the Revelator says he saw God, and the prophets were in constant communication with him if their testimony is accepted. Swedenborg was under the same delusion. Following the ex. be deprived of these God-given gifts of agitation attends the taking off of Mr. pure principles of Spiritualism. ample of the Bible writers, he says healing. Are we willing to submit to after a misty darkness, light succeeded | the enforced use of poisonous drugs at | A. Although affiliating with the and a human form came out of it and the hands of a medical trust? churches, the presidents have not been | said: "I am God, the Creator and Reas a class church members. The game of | deemer of the world. I have chosen | should come home to every Spiritualist | pads, signed by deceased persons, minds open to the light of the flaming politics is not one that is fertile in train- thee to unfold to men the spiritual in this State. ing church devotees. Washington was sense of the Holy Scripture. I will dicas a matter of course connected with tate to thee what thou shalt write." In its power to defeat these bills, but the Church of England. Adams was Thus he paralleled the sublime egotism | they are seriously handicapped for not a member of any church, though it of the prophets who set him the exam- | want of funds. Able advocates must be is said he favored Unitarianism, which ple. Had Swedenborg given to the on the ground to defeat these measures projecting out from the curtain. These and tireless worker, one of the veterans

identified therewith. Monroe held to similar experience. After a severe it if you live in New York State. Its the shoulders of the two other sitters, forcibly with the many elderly people the ragged edge of Episcopalianism. struggle with the devil, the Lord came ability to do, depends largely upon your and sometimes on the head of the mid- in the vast assemblage, and all hung John Quincy Adams believed in Unita- to her and told her he was her "dying support financially and otherwise.

> These may have been spirits good or evil, but they misrepresented and entailed a heritage of error which has lars each. Others can contribute more. been burdensome and most difficult to If more funds are paid in than is needed

The mistaking of a spirit for God. was made possible by the crude belief in the Divine nature. God was perlor attended the Episcopal church; Fill- sonal in being, and hence of the human type. Hence it is that of whatever form or appearance he may have presented. rian. Abraham Lincoln, the greatest of | the idea that the appearance was God. or that God can be seen by mortal eyes

## JOSTLE AND JOGGLE

### Let the Good Work Go On.

To the Editor:-We read much about the inharmony prevailing among Spiritualists, and of much fault-finding because Spiritualist papers print articles on astrology and 'palmistry. To my mind it all depends upon the standpoint from which we view these questions. As'some people look upon harmony, it friends in the spirit world, and I often | would be a condition of stagnation and feel their presence. Why could they not | intellectual death. The churches have harmonized on dogmas and creeds, and if we take the words of some of their foremost preachers, their condition is deplorable. As some view harmony, there would be nothing more to learn; everything would be "fixed" just as the Roman church had it 400 years ago. Nothing must be disputed which ecclesiasticism had affirmed, on pain of death. So long as people worship idols, whether the idols be of stone, wood or gold, or if they are formed in the minds and imaginations of uncultured men: just so long will the jostling and jogthe old idea of spirits having infinite. gling go on. We must not forget that we are by nature progressive beings, and that the agitation and exchange of thought is the only way we can obtain as they draw conclusions from cause to knowledge and wisdom. The philosophical Spiritualist who has cast away all imaginary Gods, christs and idols, cannot be shaken; he glories in, and laughs at the severest jostling you can bring to bear upon him; he has built his house upon the rock, the grand rock of nature, the very same rock that Jesus spoke of to Peter, which saying the Romish church has wrested to its own damnation.

Exchange of thought is not inharmony, it is simply truth seeking to disto be placed in leading strings, and al- place error. The cyclone and the earthways protected from danger. Better a quake are not inharmony, but the effort of the forces of nature to bring forth greater harmony. If a change of our understanding of nature's wonderful phenomena and of the causes of life constitutes inharmony, then there can be no harmony for human souls until they reach a condition of infinite knowledge, if such a condition is possible.

I note, regretfully, that of late some in the upper part of the abdomen and of our Spiritual papers print only behind the stomach. It has associative articles on one side of a question; that ganglia and throws off numerous is, they believe in jostling only those branches which follow the arteries to | who don't think just as the editor the principal abdominal organs. It is thinks. They virtually say, the lambs The truths by earthly shadows velledthe seat of the nerve-force which impels | must not be jostled; in other words, if the vital functions of these organs, and | people have idols and cling to gross hence it is one of the most vulnerable errors, which propagate crime, they must not be told of it for fear of in-(2) If one had been educated into the harmony. Jesus had no such scruples crude belief, he might remain, and be when he called the scribes and phariquite honest until his convictions were | sees hypocrites and a generation of

I highly commend the course pursued | On each and all who trust and pray, er. Give both sides a chance. Truth is never afraid to face error, nor right the Delayan Bates: Q. Why do spirit wrong; it is error, wrong, and imbedie controls or guides refuse to answer test | idolatry, that skulks behind sacred

The lambs need jostling; yes, we all A. Many causes may be given for need jostling and jolting. There is no

I maintain that the highest and most In spiritual seances it is the rule that on Gods, Allas, Buddhas, and Christs, tests are given and the most startling so long will men and women be forphenomena, spontaneously and when gotten, children left to starvation and least expected. The anxiety, suspense crime, millions spent to teach theology, and eagerness of all parties is in many | and next to nothing for teaching the instances prohibitive. Speaking from living and eternal facts of nature, experience, I will say I often write au Khowledge and wisdom are salvation: tomatically. A great deal of my pub there is no other; bitter disappointment lished writings were thus given. Yet awaits all those expecting peace and if some one Would come to me and say: happiness from any other source. The Progressive Thinker. Price \$2. I want you to write automatically, as a wise man will call no man master; he

## New York

Two medical bills have been introduced in the legislature of the State of and one by Mr. Wagner.

physicians. except their own.

the Bell bill have demonstrated. As to the right of such restriction, lit- the best I ever witnessed. tle need be said. The proposed laws

very unjust and injurious in effect. an established science, as the frequent

suffering humanity?

These are burning questions that

in his day was regarded as heresy, world a revelation of truth instead of a and defend the rights of the people. are written on a large pad held by the in our cause, Mrs. Maggie Butler, who

Joanna Southcote followed with a tion. You are or ought to be a part of of Mr. Keeler and the next sitter; or on sat near the platform we were struck

inconvenience contribute one to five dol- | the same instant. for this purpose, it will be judiciously they are more. Shortly after the death is pleasing to note that his Sunday auused in carrying on the regular State of Charles A. Dana the visible hand diences are taxing to its utmost cawork of the association.

Send in your contributions quickly, as immediate action is essential. Remit to or under it. the treasurer or secretary of the New

President. TILLIE U. REYNOLDS. Vice-President. HERBERT L. WHITNEY, Sec., 953 Madison St., Brooklyn, N. Y. H. W. RICHARDSON, Treasurer, East Aurora, N. Y.

STILL OF OUR HOUSEHOLD.

Just here-with us-and close beside Our lived ones live-with us abide. With us they walk in common ways," With us they join in work and praise. No distant sphere holds them afar-No phantom sky, nor phantom star-No realm above, nor realm below-With us they come-with us they go. For death tears not love's ties in twain, But binds anew love's chords again! Earth's mist may vell from outer view, The new-made paths our friends pursue! A fear that makes us insecure, May hide from us the real—the sure-May cloud the brightness round about, May fill our hearts with grief and doubt, But stronger still, because of this, Strive they to right the things amiss-To help us here, and help us there,

Wherever we may need their care! In all life's records, this we learn, In bibles all, where'er we turn, Great "clouds of witnesses" appear, Unto life's burden-bearers here. And messages from angels sent, Have led the world to betterment! And bibles too, of visions tell. Of glories where the loved ones dwell. But stronger than the printed page, Or records past of any age, Is sense of presence, close and mear, That comes to us, of those held dear! The consciousness that they do know, Of what is passing here below, Is proof of love, as real and true As though they stood before our view. Then open wide the inner door, Till sacred silence more and more Pervades the temple of the soul. With worldless strength of life's great

Anon the vibrant currents swing, With truth's triumphant, puissant wing, Until thy being's higher poise, Can sense the real eternal joys-Until thy own perception grows, To heights, where now it really knows, God's truths that never yet have falled. Here may'st thou meet thy loved ones

In this, life's higher atmosphere! Benignant blessings will attend-Love's purest benison descend. On each and all who find their way-For God to guide, and light to lead, The longing heart to love's own need! Still of our household are they yet-This truth we never need forget. Just here with us-and close beside-Our loved ones live-with us abide!"

ET.T.A DARE. Austin Station, Chicago, IL.

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the medium being William W. Aber. will be delighted with it. 507 pp. octavo. For sale at the office of

## MEDICAL MONOPOLY P. L. O. A. KEELER.

Plerre L. O. A. Keller is a medlum without reproach. For more than flourishing condition here and all about New York, one by Assemblyman Bell twenty years he has been giving slate- Boston, which is, as some cranky Chris-The purpose of these bills is to re- time in Washington City, where he was ty, and we of the liberal faith are strict the practice of medicine to drug first developed as a medium. I first making it warm for those who are met him in 1888 and obtained a most prone to believe in frigidity here and Their advocates presume to arrogate satisfactory slate-writing. I then at sulphurous fire and smoke hereafter, to themselves the right to restrict the | tended several of his. materializing se- for our work-day meetings and many healing art, claiming the ability to do lances. These he discontinued long private circles are thronged not only all that is needful for diseased hu- since. Being entranged, he knew noth- with the faithful, but it is becoming manity. They believe they haveframed ing of what transpired, and there were very noticeable how many of those not manity. They believe they have framed some unpleasant features of the per- of our faith, oftentimes dressed in the the law of the State, they will effect- formance. For example, he would sombre garb of mourning, are seeking ually prevent the practice of clairvoy- sometimes come out of the cabinet in for light, love and consolation from ance, magnetic healing, Christian sci- his trance, giving a personation, which those who have crossed the border ence, or any other healing power or art | was more like an obsession, and this | "line" and taken up their permanent would in some instances be followed by abode with the Saints translated. They are pushing the measures vigor- his turning on the gaslight, which ously, as the hearings already given on | would make him fall prostrate on the abundantly fed with spiritual manna at floor. But the materializations were Cadet Hall meetings, Dr. Caird, presi-

are vicious in character, and would be | cellent. With rare exceptions his coat | plemented by recitations from Mrs. is taken off while his two hands clasp Jahnke, both of Stoneham, Mass., who . The real question is: Are the Spirit- the arm of the next sitter in the have proven themselves valiant workualists of New York State willing to be "battery." I calculate that this per- ers in our cause. deprived of the liberty to avail them- formance has been repeated at least Miss Lizzie Harlow is following selves of such remedies as they believe two thousand times in the twenty them during February, and is, as ever, in? We know that the practice of med- years. Several times it has occurred a very popular and conscientious workicine comes a long way short of being when I was the next sitter, and his two er, drawing large audiences, among hands clasped my arm, while my other | whom are many from adjoining towns blunuers of practicing drug physicians arm was held at the wrist by the third who are attracted by her logic and sitter. And sometimes his vest comes eloquence. We know that clairvoyance and mag- off leaving his coat op. On one occa- At the Providence Hall meetings, pre-Keeler's coat.

then many messages are written on religious teachers with unprejudiced whose names are almost always recog- torch of reason and common sense. The New York Association is doing all nized by the attendants for whom they | The writer passed a very pleasurable

were intended. A third battery follows, and then "The Industrial Union" in Boston, premessages are written by visible hands sided over by that generous, faithful The State Association is your associa- tain. The pad is held on the shoulders; esteem in which she is held. As we dle sitter. Sometimes three persons are with bated breath upon the earnest and There are thousands of Spiritualists called, up, each one with a pad, and encouraging words of one of the most in the State who can without serious three separate hands write messages at gifted and popular workers in our

> hand are mere greetings, but sometimes | meetings at "Berkeley Temple," and it wrote me this:

CHS. A. DANA." The motto of the New York Sun at York State Association of Spiritualists. the head of its first page was, "If you introducing each Sunday fine musical carrier E. S. TWING, see it in the Sun it is true," programs rendered by "The Ladies' Only a few days ago I got this mes-

sage in the same wax:

"Bacon tells me that your theory is Whether that means the general theory of Lord Bacon's huthorship of the staff of assistants appear to be the right Shakspeare plays, of my forthcoming men in their right places, and the presproof in a pamphlet, how in type, that Bacon lived on in exile fifteen years after his alleged death, being driven in this "Athens of America," are thereto by the Rosicrucian secret so- achieving a most wonderful and flatterclety that he himself founded, I can-

not say.

hold of the wrist of the second one.

Platform tests have been given by Mr. | rare enjoyment and profit. Keeler with great success. . I never wit-

discontinued. allowed Mrs. Levy to take control. In enlightenment of mankind. a little while Wash came, his wellknown voice being recognized though his form was not visible in the darkness. He came up to the gentleman, led him out and told him to sit down on the floor. Being aged the gentleman was | No "Beginning," or the Fundamental was filled with the regetables—three | Nature. By William H. Maple. potatoes, one sweet potatoe, an onion, a simin (squash), and a cabbage. These | be apparent to 'those who read its he carried away and had them boiled thoughtful and logical array of fact and

by his landlady.

With the exception of the potatoes, the fallacy of the ordinary church-thru Keeler said he had upne of the thught notions of Creation and a Great vegetables in his house. His seauces First Cause of all things, are held in his own hired house, No 918

H. St. N. W.

Washington, D. C.

Description of these author says: "In pointing of the purport of these author says: "In pointing of the purport of the purp

"Wedding Chimes." By Beloha Pearl etc., with choice matter in poetry and prose. Specially designed for the use of the substance of things, and of the of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

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> "The Commandments Analyzed," By at this office.

## LYNN, MASS.

### It is impossible for even a spirit to fore- Proposed in the State of A Medium Without Re- Notes of the Cause There and Elsewhere.

To the Editor: Our cause is in a very writing communications, most of the I tian has observed, a hot-bed of infideli-

Since our last writing we have been dent, by that old yet ever young vet-His light circle manifestations are ex- eran worker, Mrs. C. Fannie Allyn, sup-

netic healing are curing multitudes sion the vest was turned wrong side sided over by Mrs. Anna Quaid, a feast whom drug physicians have given up to out, under his coat, without either being of good things is enjoyed every Sundie. Now, are we willing to have this taken off. Once he put on my coat and day. Dr. Frank Roscoe, of Providence, doorway to health closed to us and to presently that came off. Once the coat has just closed a months' engagement. of Dr. Hausmann, seated next to him His audiences have increased weekly. Shall we stand calmly by and not in the battery, came flying over the cur- Through the gifted Doctor they have raise our hand, permitting ourselves to tain and fell into my lap. Little or no had presented to them each Sunday the Yes. Mr. Editor, it is an encouraging

A second battery is selected by the fact that the opening of the new year controlling spirit, George Christie, and and century finds the people and many

and profitable evening recently with

ranks, Mr. Fred A. Wiggin, permanent-Usually these writings by the visible ly settled over the society holding their pacitythat vast auditorium, under a "This is true, whether it is in the Sun new management, which have abolished all door fees and rented permanently some of the most available seats. programs rendered by "The Ladles" Shubert Quartette," one of the finest in this country, with instrumental solos by talented artists. It is really a coveted privilege to be able to attend upon these exercises. President Allen and all his ent society, composed of some of the most highly gifted and intelligent minds ing success.

Having said this much of Mr. Wiggin Recently a skeptical attendant re and his work, allow us to return and marked when the coat came off: "A further report as to the gathering at trick cont." When another battery was Redmen's Hall, of the Industrial Union. formed Mr. Keeler asked to have We were pleased and inspired by the another man's coat put on him. It was sweet singing of Miss Pauline Wood, done and presently that coat came off. | who was followed in turn by Miss Car-Putting an iron ring on the arm of the | rie Webber, and that staunch Apostle middle sitter is another feature of the of Liberty, Religious, Political and Medperformances. Long ago it was done, icai, Immanuel Pfeiffer, M. D., who but when it caused an injury to the sit- discoursed most eloquently and logicalter's arm it was discontinued. But ly for forty minutes. He is a powerful now it is resumed. It was my privilege | man in many ways, and his eloquence to sit next to Mr. Keeler a few nights and happy faculty of presenting his ago, when it was put on my arm while | views will prove a strong force in help-I clenched his two hands. For this per- ing to mould private and public opinformance the third sitter lets go his ion. Other talented speakers and singers followed, filling in an evening of

These random thoughts are penned nessed any better. But they are now with the hope that possibly some prejudiced minds may be enlightened and Trumpet seances are now given every some other wavering and discouraged Saturday evening. The room is almost | souls worn with the heat and burdens totally dark; a very dim light comes of the day who may now be laboring in from the upper corner farthest from the | some fields barren of spiritual produccabinet, regulated by a cord reaching to | tiveness, may be encouraged to "push the cabinet. Mr. Keeler sits un- on' until a more full enlightenment and entranced near the cabinet which con- final victory is achieved, that then they tains the trumpet and the cord. A few | may receive the cheering plaudits "well nights ago at one of these seances the | done." We must not fail to mention spirit of Mrs. Mary C. Levy appeared | that we have recently enjoyed the rare clothed in white. At a previous light pleasure upon life's journey of grasping circle she wrote to an ex-member of the cordial and friendly hands and re-Congress present, who had boarded at | ceived a cheery salutation from those her house many years, about the boiled gifted veteran workers whose labors dinners she used to serve, asking him | have blessed our cause and made it posif he would like one now. He said he sible and more easy for those of us who would, and accordingly attended the follow to turn the fallow soil of connext trumpet seance with his wife and servatism and agnosticism of our age, present landlady. Mrs. Levy said to letting the light of our phenomena and him at the latter seance; "Wash Em- philosophy into the minds of the commons will bring you the vegetables." ing generation. We refer to J. Frank Captain Emmons had been the con- Baxter, Mrs. Sarah A. Byrnes and Mrs. trolling spirit of the former material- Abble Burnham-whose names will apizing circles and was the same at the pear emplazoned with others upon the trumpet seances; but this time he future history of our movement for the

DR. G. W. FOWLER.

### BOOK REVIEW.

louth to do so, but Wash made him sit | Fallacy. A common-sense demonstraon the floor and spread his handker- tion of the non-existence of a "First chief on his lap. Then the handkerchief | Cause." thereby identifying God with

. That this is not an orthodox book will

One excerpt will make clearly manifest the purport of these pages. The author says: "In pointing out the fund." amental fallacy in the argument on which rests the doctrines of the 'Creation' of the universe out of nothing, and nature, the great truths of the eternity existence in nature of adequate causes for all that occurs, have been made

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### KANSAS AND MISSOURI

Missionary Work Needed and Offered.

It has been my misfortune during the past two weeks to be compelled to entertain an unwelcome guest, la grippe, and I want to say that his presence has been very much of a bore and has left some very unpleasant impressions. To the man or woman who can wrap them-selves up in a cloak of I Am science, Divine science, Christian science or Mental science, and when their every bone'is aching, their head feeling like a buzz-saw in motion, their throat and lungs sore and slimy, and their whole being depressed and dejected, and in that condition can stand up and exclaim with all the unblushing gall of a government mule, "I am supremely well and happy. I am, that I am, and there is nothing the matter because all is mind, there is no matter." When that individual has got a good dose of the grip, or the grip has got a good hold of the individual and that individual can utter those sentiments; well-he is either a continental, monumental lint, or a philosophical and cheerful idiot!

Before I knew anything of the philosophy of Spiritualism, I tried hard to make an idiot of myself, by studying Christian Science, Mental Science, etc., and was for a few months firmly decided that "there is no matter." Just how I arrived at that cheerful conclusion I have almost forgotten, but I pity that man or woman with all-my heart and soul who so loses sight of everyand later on in life is compelled to wake up to the stubborn realities of life and finds out "there is a whole lot the matter with the people in this world."

Judging from the reports given in our daily papers of wide-open saloons in prohibition Kansas, with Mrs. Nation and her little hatchet playing an accompaniment upon the mirrors, cut-glass and furniture, with the women in other towns organizing for similar effort, the men in some places following sult in-stend of being the leaders as they should have been and closed up the

joints years ago.
With horrible outrages upon women by willtes and blacks, and just as horrible lynchings perpetrated without giving the law a chance; with the liquor traffic in Missouri and other States under the protection of the law; with every kind of vice flaunting itself both in high and low places; with unfortunate mismated married(?) couples compelled to blackguard each other in a court of justice to get relief: with Episcopalian dignitaries recommending that they be compelled to live together or if they separate should not be allowed to marry again, for fear they might be happy the next time and lead a harmonious life; with the competitive system forcing men to steal bread from bakers' wagons, like the discharged drummer in Chicago a few days ago; with gaunt poverty staring whole fam-ilies in the face in every town and hamlet in Christendom, caused by criminal negligence in allowing a few men to nonopolize every branch of business activity, every natural resource and opportunity; with the whole world full of injustice, cut-throat competition, ignorance, superstition, insanity, poverty, vice of all descriptions, red-handed warfare, greed and gullibility, we are told that the "Kingdom of Heaven is at band;" that "all is well," "I am that I am," "there is no matter," "all is mind," and these pet phrases are bandled back and forth by sagacious editors who make dollars by so doing. A friend of mine in Philadelphia once sent me the following lines. There is a great deal of truth in them, if not poetry:

"Tickle the public and make it grin, You will always do well and be sure to win.

Teach the public you'll never grow rich But live like a beggar and die in a

Now I for one do not wish either to be a beggar or die in a ditch, yet I would like to continue in the work of teaching such principles as I have reason to believe are natural, reasonable and calculated to benefit humanity. To do this missionary work, however, it is absolutely necessary for Spiritualists to assist. I will be glad to go to any point in Missouri during the next few weeks where there are one or more person sufficiently interested in our grand philosophy as to be willing that other people shall have an opportunity to learn something as well as themselves. There are plenty of places in Missouri where a good work might be done with a little effort. Do not hold back because you have no local society, but organize yourself, dear reader, into an active working Spiritualist and others will soon be

found to assist. A little later on in the spring I would the basis of science. For sale at this like to visit points in Southern Kansas, office. Price 6 cents.

and I want to open up correspondence at once with friends in that section so that I can arrange a route. Do not de-lay, friends, the season for indoor meetings will soon draw to a close. Give us a chance to fill in the remaining time to good advantage, and you will not regret the little time and money you spent in the grandest cause on earth.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

R. C. Glover passed to spirit life, at the age of 74, January 22, at Los An-geles, Cal. He was one of the oldest and best known Spiritualists in this sec tion, and he had a wide and extended list of friends and acquaintances in several different States, including Iowa, where he and Mrs. Glover (who was a medium) lived some thiray years ago It was her fate to precede him in the medium) lived some thirty years ago. Though rough and plain of speech, a kinder heart is seldom found within the human breast.

CLARENCE SEVERANCE.

Passed to spirit life, January 18, 1901, at his home, 788 Oakland avenue, De-troit, Mich., after an illness of many weeks, my beloved son, Charles E. Salter, aged 26 years.
FRANCES SALTER.

Passed to spirit life, from her home in St. Louis, January 31, Mrs. L. M. Garrison, aged 58 years. She was a good woman, for years a devoted Spiritualist. She is survived by her husband and eight children. The remains were brought to Keokuk, Iowa, for burial. Funeral services were conducted from the residence of her son by the writer, who was a personal friend, the services at the cemetery being by the L. of G. A. R.

STELLA A. FISK.

Mrs. Mary F. Kimball Mosher passed to spirit life, from her home in Salem, Mass., January 26, 1901, aged 65 years She leaves one son, Frank Kimball, to mourn her loss. Mrs. Mosher was a lifelong Spiritualist, and a great worker in the Childrens' Progressive Lyceum. She organized the first one in Salem, and was its conductor many years.

Mrs. Sarah Hews passed to spirit life, from her old home in Ingham town-ship, Mich., January 28, 1901, in her 89th year. She was married to Daniel Hews in 1831, and with whom she lived happily for 67 years, he having pre-ceded her two years to the land of souls. She was a devoted mother, and had the knowledge of continuity of life. The services were conducted by the writer. MRS. MARIAN CARPENTER.

Passed to spirit life, from his home in Morenci, Mich., January 28, 1901, Byron Hoig, age 65. He was an ardent Spiritualist, and was noted for his kind and noble deeds. He was a devoted husband and a kind father. A few hours before his transition he saw the dear angel friends, who welcomed him home. He leaves a companion and three daughters to mourn his loss, but they are comforted with the knowledge that he is free from pain now, and can come to them again. Services were conducted by the writer.

MRS. MARIAN CARPENTER.

Passed to the higher life, January 26, from her home in Waterloo, Iowa, Mrs. Sarah S. Whitney, aged 39 years. Her trapsition transition came without a second's warning, but her knowledge of the better land made her entrance therein very bright. She leaves two young children, an aged father, two sisters and three brothers. Services were conducted by Rev. Tillinghast, Universalist, and Mrs. Emma M. Nutt-Moore.

Durand, Ill., Mrs. E. L. Montieth, January 28, 1901, at the age of 88 years. She was a Spiritualist for over forty years, and for many years a reader of The Progressive Thinker. Funeral at her home, conducted by Rev. C. A. E. R. EVANS.

Prof. D. C. Seymour passed to spirit ife at his home in Port Angeles, Wash., January 15, 1901. He was born in Erie, Pa., about 64 years ago, but when a child moved to Illinois. In early manhood he was a school teacher, and finally studied phrenology. For forty years he traveled and lectured, on this subject, from the Mississipi Valley to the Pacific Coast. He also gave many illustrated lectures on Astronomy, Evolution and Stirpiculture, and has written vast amount for liberal and scientific papers. He was an ardent Spiritualst and will be greatly missed by a large

LIDA BRIGGS BROWNE.

Passed to spirit life, after a short illness, from her home in Wonewoc, Wis., January 14, 1901, Mrs. Cecelia Hill, age 64. Her life has given a wealth of eternal values to the world, and for 45 years she has been a firm Spiritualist, exemplifying in her daily life the teachings of our philosophy. To cherish her memory and emulate her sincerity will help us all in the ways of life here and hereafter. Services were conducted by Mrs. Edna Ford Pierce, of Wonewood, MRS. A. H. WHITNEY.

Don't Be Hard Up This Winter. Tell-Mr. Jones the best paying business I know of is the Bath Cabinet business. I am making from \$22 to \$37 a week easy, appointing agents, and elling Quaker Vapor Bath Cabinets. It is the greatest seller I ever saw, so well advertised that everybody wants it. Last week I made \$33.50. I am working for the World Mfg Co., 51 World Bldg., Cincinnati, O., and am sure that any lady or gentleman who is industrious can get a good position and make money as I have by writing them. KARL L.

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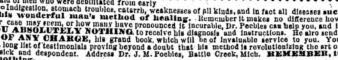
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ices at Van BureniOpera House, Hall B, at Madison street and California avenue, Sunday at 2:30 and 730 p. m. Mrs. Hamilton Gill and Chas. J. Barnes will lecture and give spirit messages. No. 3, W. W., Beacon Light Church. Every Sunday at 2 p. m. Reverends Geo. F. Perkins and Emaline Perkins Will conduct services at Lincoln Turner Hall, Diversey Boulevard, near corner Sheffield, one block from Lincoln avenue car barns; 3rd Branch from Beacon Light Church, W. W. All true mediums are invited to join us and a cordial welcome is extended to all who come. Seats free.

progressive card party or some other social entertainment, every second and fourth Friday of each month, at their Oakland Club Hall, corner of Oakwood and Bills avenues, one block east of Cottage Grove avenue. Lunch served. Everybody welcome. L. H. Brewster, secretary.

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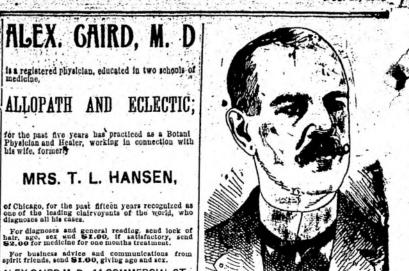
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