

THE ASSASSIN.

An Eastern Psychic's Plea for Assassin's Life.

THE MISTAKES OF MEN—DEATH WOULD LEAVE MURDERER'S SOUL FREE FOR MISCHIEF—OTHER CRIMES OF A SIMILAR NATURE, SHE SAYS, WOULD RESULT FROM HIS EXECUTION.

Philadelphia, Pa., Oct. 10.—Mrs. May S. Pepper, of Providence, R. I., who has won fame as a psychic among Spiritualists and psychologists, made a remarkable plea for the life of Czolgosz, and incidentally for the abolishment of capital punishment, in a lecture delivered in Haudel and Haydn Hall, before the Philadelphia Spiritualists' Society.

Her desire to save the murderer's life is based on the belief that by sending his soul into another world in its wicked, unrepentant state, it is given the power to do further evil on this earth. By being free from the body it will be enabled to remain at liberty on earth, fasten itself to some person as vicious as Czolgosz himself, and inspire the individual to a similar deed of murder.

By permitting capital punishment the deaths of persons in high places will continue indefinitely, she argues, the unrepentant souls of those whose lives are the forfeit of their crime being the inspiration.

"Let Czolgosz live," she begged in ringing tones, after paying an eloquent tribute to the late President McKinley and speaking tenderly of his sorrowing widow.

"Give the murderer a chance to repent of his sins. You have no right to take a life before its time, and send a soul into a world for which it is not ready.

"By taking his life you send him into a world where he is not wanted. No one here wants Czolgosz. No one would associate with him. He is not fit for the life over there.

"His soul will return to earth, fasten itself on some other evil person and influence him to murder. Then we will have another Czolgosz. Some one in high office will be the victim. This will continue so long as you send souls wallowing into the darkness before they have lived out their allotted time.

"Instead of keeping them in the body and within your control, and educating them to see error in all its enormity and abhor it, you free them from the influence of all earthly laws and give them the power to work endless evil.

BELIEVES IN WOMAN SUFFRAGE.

"The men who legalize capital punishment refuse to let the women vote. They do not consider us capable of exercising intelligently the right of franchise. The worst thing they would do is to send us to the gallows. We would put him on a level with the women of the country. We cannot make worse mistakes, however, than the men have done.

"I tell you this: The day is coming when we will have the right of suffrage all over this land. When this comes to pass you will see capital punishment abolished, and men of the Czolgosz type educated until they can view their own crimes with horror and are incapable of evil.

Then Mrs. Pepper talked of Spiritualism, explained its beginning as the result of the longing in the human heart to fathom the unknown, and declared that "the churches are teaching the Christianity of Paul, not of Jesus, and so the world is turning to Spiritualism."

Then for a time she was in the connective link between this world and the other. The audience saw a large blond woman, irreproachably gowned, her white hands beautiful as a sculptor's dream, shimmering with pearls, talking to invisible friends, asking them questions, compelling them to speak when they were vague and indelicate. And as she delivered these messages their listeners breathlessly and received them with tear-filled eyes.

One gray-haired man left a sealed letter on the desk to be read. His face was a sad one, telling of a disappointed life. The psychic held the letter aloft, asking for the owner. "The old man did not speak. Presently she found him."

"There is a woman beside you," she said, in a nervous, high-keyed voice, altogether different from her somber tones. "She wants me to tell you things that will be better next year—better than they have been for three years past. That is what you want to know."

"You have been saying, if these things were to come much longer in the old fashion you would not want to live. You would give up. Is that not true?"

The old man bowed his head sadly. His chin was quivering and his eyes were full of tears.

"But she says to tell you everything will be brighter. Everything will be as you want it. Do you understand?"

Again he bowed. His face was smiling through the tears. The psychic and her spirit had brought him renewed hope and life.

He was but one of many who received messages. Always they were men and women whose faces showed they had known sorrow. And the messages brought happiness to their eyes and hope to their hearts. It was weird and wonderful.

EXPERIENCE WITH AN INDIAN ADEPT.

"Always I have possessed psychic powers," declared Mrs. Pepper. "It was first manifested when I was a child of five years. I prevented my father from going on a steamboat by my fears. The boat was blown up. Curious proof of my power were given before I knew anything of Spiritualism."

"The world must admit now that there is a strange power in some persons which enables them to see over the borderland of this world."

"When that wonderful East Indian adept, Dharma Pala, was here in India and studied and fast and became an adept. He was a marvelous man. With the most beautiful, spiritual face I have ever seen. I thought much of his idea until he attended Lake Pleasant camp-meeting.

A MEDIUM.

Yet Controlled by Dark Spirits.

THE INFAMOUS CRIMES AND CAREER OF THE MEDIUM, DISS DE BAR, ILLUSTRATING VIVIDLY THE DARK SIDE OF SPIRIT LIFE.

According to the statement of Hon. Luther Marsh, a prominent Spiritualist, Ann Odella Diss De Bar is a most remarkable medium at times giving genuine manifestations, and then presenting the fraudulent. Her career is about ended as set forth in a dispatch from London to the Chicago American, as follows:

London, Oct. 10.—The Government law officers now confidently expect that Mrs. Theodore Jackson, alias Horos, will pass the rest of her life in prison. She is a dangerous woman, of many fraudulent cults, whom New York and other American cities know as Ann Odella Diss De Bar.

And it is entirely probable that her husband, the late President McKinley, will also suffer life imprisonment. The Treasury prosecutors say they have positive evidence that Jackson was convicted in America as a confidence man.

But much more serious are some of the present accusations against his wife and himself. They are charged with conspiracy to defraud women—particularly young women—of money and jewelry by pretended fortune telling, and so with obtaining money under false pretences.

They are also accused of alluring girls in a pseudo-religious sect. PRETTY VICTIMS IN COURT.

The court room was half filled with young and pretty women waiting to testify against the wretched pair. The eyes of these unhappy girls who had been taught by Diss De Bar to regard her and her husband as almost gods have been opened to find them demons.

The hearing of the case against the Horoses, to call them so, was resumed to-day. Certainly Diss De Bar presented an appearance almost unearthly. She wore in the dock the same costume she had on when she was remanded on September 26, a loose, low-necked, cream-colored garment, resembling a surplice, and over it a pale blue silk robe. Her billowy figure seemed about to break through the frail confines. Now she was dramatic now in pretended hysteria. As Charles W. Matthews, senior counsel to the Treasury, coldly rehearsed the frightful charges against her, as a witness uttered convulsing testimony that will convict her, the fat, false prophetess constantly shrieked, "False! This is a lie!"

UNIQUE IN THE ANNALS OF CRIME.

Mr. Matthews said the offences of the Horoses have been committed by fraud and by the annals of crime. Diss De Bar established a religious sect called "The Theocratic Unity." They claimed the attributes of Divine Power. Neophytes joining the Unity were obliged to vow secrecy and to profess belief in the divinity of the Horoses. Both of them, said Mr. Matthews, possessed mesmeric power; the woman in the higher degree.

A well-bred woman, twenty-three years of age, who, the prosecutors say, is the oldest of the many victims of the Horoses, testified in support of Mr. Matthews' statement. Then Diss De Bar recovered from her assumed hysteria and shrewdly cross-examined the witness.

The identity of Laura with Ann Odella Diss De Bar has been perfectly established. It has been learned that the accused were married in New Orleans in 1898, came to London in 1899, and then went to Paris and Cape Town. Returning to London, they established "The Theocratic Unity."

CLAIMED ROYAL PARENTAGE.

"It would seem that an English prison will shut out forever from the world she has defrauded," Editha Lolita, daughter of King Ludwig I. of Bavaria and Lola Montez, god-child of Pope Pius IX., all of which Ann Odella Diss De Bar has claimed to be as well as the divorced wife of General Diss De Bar, and of two other men, one of them a Chicago millionaire, the late Colonel W. J. McGowan.

As for the annals of crime, Diss De Bar recovered from her assumed hysteria and shrewdly cross-examined the witness.

THEIR CELIBATE MARRIAGE.

Jackson settled in Chicago in 1893 and became a real estate dealer. His lawyers were those retained by the widow McGowan estate, and he and the widow met by chance in the law offices of the firm. Both wished to found a fraternal colony; both held the same views of Spiritualism and platonic love.

Their ultra-opinions being the same, and Jackson having 7,000 acres of land in Lee County, Florida, they decided to found a colony there and to enter into a celibate marriage in order to avoid scandal.

Leaving New Orleans, the pair said they were going to Florida and from there to India. For the many-sided Diss De Bar pretended, too, to be a follower of Mme. Blavatsky. They got no nearer India than London.

BRILLIANT.

Don't miss the brilliant debate between Moses Hull and W. F. Jamieson, soon to begin in this paper. Put your name on our list and the names of a dozen of your friends. The good will convince the world.

Mediumship as Practised in England.

RELATES CRIMES OF DISS DE BAR, AN AMERICAN MEDIUM, AND ONCE IN THE PENITENTIARY.

London, Oct. 10.—The hearing in the case of Theodore and Laura Jackson, the latter being the notorious character, Ann Odella Diss De Bar, who is well known to the police in Chicago and other American cities, was resumed in the police court here to-day.

Mr. Matthews, representing the Treasury, said that the charges against the prisoners were threefold. One was obtaining money and jewelry from Vera Crocodile and Olive Rowson under false pretences. The other two charges were of a criminal nature and were against the man, but it was claimed by the prosecution that the woman had knowledge of the crime. One of their victims was Daisy Adams, 10 years old, who was maltreated by Jackson, aided by the woman prisoner.

CLAIMED SUPERHUMAN POWER.

The barrister said that the prisoners inflated persons into their cult, which was known as "The Theocratic Unity." A series of weird ceremonies were used and the accused claimed they had all power, spiritual and temporal. They exacted vows and threatened with dire punishment those who violated them. Both prisoners claimed divine powers.

TESTIMONY OF ONE VICTIM.

Then Miss Crocodile, who is stylish, about 23 years old, and pretty, took the stand. She testified that she had answered one of the matrimonial advertisements and received a reply which Jackson subsequently took from her. He asked her to come and reside with him in Duke street, Charing Cross. She complied, and asked Jackson for a description of Mrs. Jackson, whom Jackson represented as his mother. He said she was beautiful and clever, and had great power to read souls. Miss Crocodile, whose home is in Hull, came to London on July 12.

She went to the house of the prisoners, who called themselves by the name of Horos. The woman received the witness kindly and kissed her. Later the man appeared and exclaimed: "What a sweet little girl!" He also kissed her. She thought that Jackson meant to marry her. Later she returned to Hull. Jackson advised her to leave her jewelry behind, and she brought none when she returned to London.

RELATES PECULIAR CEREMONY.

Once Jackson went to her room and told her she was his wife. She having taken vows to that effect. Another night Jackson entered her bedroom. He talked all the time and made motions with his hands over her face. This, witness said, had a soothing effect. Jackson remained with her after compelling her to repeat vows after him, which he claimed made her his wife. The witness was surprised when Jackson informed her that Mrs. Jackson knew all that was happening. Jackson then introduced the witness to Mrs. Jackson, saying: "Welcome our little daughter. She is one of us."

The prisoners were remanded. The government officials are confident the prisoners will receive life sentences.—Chicago Tribune.

BOOK REVIEW.

Just How to Wake the Solar Plexus. By Elizabeth Towne Holyoke, Mass. Any one practicing the rules laid down in this little pamphlet, will be benefited, whether accepting the author's theory in full or not. The breathing exercises are excellent for health-building and health-conserving.

Just how to Cook Meals Without Meat. By Elizabeth Towne. Just the thing for those who wish to avoid meat-eating and live healthfully on appetizing food.

These are little pamphlets but are worth their weight in gold to those wishing to break away from the old style of thinking and living. Price 25 cents. For sale at the office of The Progressive Thinker.

Bible Proofs of Spiritualism. By D. L. Carpenter, Fort Wayne, Ind. Cloth, 75 cents.

Those who are interested in the subject of Bible Spiritualism will find this book a concise help, elucidating what the Bible teaches in reference to this subject, as also many matters mentioned in a historical way, concerning God and man.

Karezza. Ethics of Marriage. By Alice B. Stockham, M. D. A new and revised edition (the 24th) of this valuable work has just been issued. Karezza is written as a supplement to "Tokology," and is designed for married men and women who have lofty aims in life, who are pure in heart and who seek the conditions for offspring. Such will find it truly helpful and valuable.

It is for sale at the office of The Progressive Thinker. Price \$1.

Woman Revealed. A Message to the One Who Understands. By Nancy McKay Gordon. Chicago.

Woman Revealed, thoughtfully read and digested, will indeed be a revelation of Womanhood, to the "One Who Understands."

It is chastely suggestive, rich in pure esoteric thought, deftly wrought into the outward imagery of beautiful language. It is a fine study of the Feminine and its relations to the Masculine in Humanity and Nature. The mentality of one cultured in Hermetic philosophy and the lines of thought pertaining thereto is clearly discernible in its tone, sentiment and style of expression. The book is worthy of careful reading and study.

A Biography of James M. Peebles. M. D. A. M. By Edward Whipple. Published by the author, Battle Creek, Mich.

The many friends of James M. Peebles will hail with delight this little volume of nearly 600 pages, in which the life career of the renowned traveler, author, doctor and public speaker is delineated with a skill that renders the narrative one of deeply absorbing interest. His experiences from early years till the present ripened years of manhood are set forth in a way that excites close attention and draws the reader on and on, unwilling to lay the book down until it is finished, and then leaving him hungry for more.

The volume is commended as a literary resume of the life experiences of a man noted all over the world as a staunch Spiritualist, and an able advocate and expounder of Spiritualism.

Was Forewarned Against Assassination.

To the Editor:—In the month of June Frank T. Ripley came to my home to spend a month in quiet rest, and to recuperate from the effects of a sickness which he had been suffering from many years. President McKinley and I were warm personal friends. I had met him often and corresponded with him before and since he was elected president, and our relations were of the best. Since his second election to the presidency, I have been many times impressed with the fear of his assassination, and this grew upon me until at times the thought became deeply painful to me, and I would write him to let him know that I was thinking of him, and that he should be well guarded, and run no risks; that he owed it to his friends and to his countrymen to guard his life well against the conspiracies of the vile and brutal anarchists and the black hand of the assassin. To letters of this character I received no response, having understood that it was his custom to treat such communications with silence. The President was a good, brave and strong man, with a heart as tender as a woman's, and he could not be brought to believe that there was one in human form so low and vile as to attempt to take his life. I thought he was like the good Lincoln, whose heart was as tender as a child's but with all his goodness and tenderness of heart, he became the victim of the assassin's bullet. Mr. Lincoln was warned time and time again by his friends and through mediums to more carefully guard himself against the whims of the assassin. But, reasoning through his own innate goodness of heart, he could not conceive of the existence of the villain of a man so low as to take his life.

The good President McKinley was warned many times by his friends to guard his person carefully and to run no unnecessary risks, but the goodness and the tender heart of the great man whose highest ambition was to better the condition of all human kind, could not be brought to believe, and realize that there were those who would take his life as a means to take his life. This was the fatal delusion that lured the two great men, Lincoln and McKinley, into the net of the anarchist.

After Mr. Ripley had rested a few days, he announced that he would hold two sittings a week, and these should be private for the family only, unless we desired to have some special friends to be present. These sittings, he remarked, should be for the special benefit and entertainment of the family and their friends and relatives who were residing in the spirit world. Other spirits might be called and none should be turned away. My recollection now is that Mr. Ripley was with us six weeks, and the sittings were held regularly twice a week. On the evening of the fifth of July, the séance proved to be of an unusual depressing character, so unlike anything expected, or what had preceded it that it cast over all of us a spirit of gloom and depression of spirits that even to this day we have not been able to efface.

After being entranced on the evening of July 5, Mr. Ripley at once turned to me and said, "There is a hand of spirits here to-night who have come to demand your co-operation in an enterprise that is nothing less than to assist us to prevent the assassination of President McKinley." This was so startling to me, that at this stage, I demanded to know who was talking to me. The answer came quick and prompt, "Abraham Lincoln and with me are Gen. Grant, Gen. Sherman, James A. Garfield, Chester A. Arthur and Gen. Meade, and our mission is urgent, and we have in hand to do must not be delayed."

At this stage I felt deeply embarrassed and said, "Go on, Mr. Lincoln, and let me hear what you have to unfold."

"There is a deep and secret plot to assassinate President McKinley, and the assassins are already on his trail determined to take his life, and unless prompt measures of warning are given that will be effective, the president will be assassinated. The reason why we come to you is, because it is known to us, and known in the spirit world that you are a warm personal friend of the president, that you know of the great truth of spirit return and that that friendship is reciprocated by him, and we have believed that he would listen to you sooner than he would to some one nearer to him in person, or higher in station; and we feel deeply the responsibility of our mission."

I replied, "Mr. Lincoln, I am most willing to co-operate with you in any way you may point out that I can do effective work to save the nation from so dire a calamity; but I have already on three different occasions given him these notes of warning, and what as you know, Mr. Lincoln, he would not listen to my warnings any more than you listened to your friends and your spirit friends through mediums, when they warned you time and time again that you must guard yourself better against the wiles of the assassin or your life would pay the forfeit. You yourself was good; that the whole world knew and you would not believe that there were men vile enough to take your life."

He replied, "This was my fatal mistake, and it lured me to my death. We know that you have sent your warnings to the president, and they have had some influence over him. President McKinley is good, he would not willingly harm the humblest of God's creatures, and he cannot yet be brought to see that there are men low and vile enough to take his life. This is a fatal delusion and he must be warned to forsake this unnatural and delusive thought. Do not delay a single day to warn him. Let your warning be of no uncertain kind. Rouse him out of his delusive thought that because he is good the vile man will not take his life. The anarchist and the assassin have neither respect for goodness, their victim, or the nation which they would destroy. Will you promise to act promptly?"

"Yes," I replied, "to-morrow's mail shall bear my message to the president, and it will contain no uncertain sound of warning."

Mr. Lincoln tendered his thanks, bade us good evening, and the séance closed. Mr. Ripley, on coming, to quite consciousness remarked that he felt very much depressed. The influence of his Indian guide Havanah had been a depressing influence over him, and he felt that something had happened or was going to happen. Of what occurred and was said during the séance, Mr. Ripley had no knowledge until I fully explained to him what I have substantially written. I wrote to the president and it contained no uncertain sound of warning to him. I addressed it as I did all my letters to him, enclosed in my business envelope, marking it personal to the president, and requesting the secretary to see that it be handed to a staunch Spiritualist, and in every other criminality recorded in the long record of the world.

The Fall and Winter Campaign of The Progressive Thinker will be especially brilliant.

It will be unusually attractive and instructive. It will lead you on to a higher plane. It will make you happier, wiser and better. It will blossom into something brighter, fresher, and more starting, and will be a surprise to you in a variety of ways. Among the many attractions will be the debate between the brilliant Materialist, W. F. Jamieson, and the profound and eloquent Moses Hull. It will make most excellent reading for fall and winter evenings, and we are not sure but what it will so scintillate with the friction of happy hits on both sides that lights can be dispensed with while reading it on a cloudy evening. We are sure that every Spiritualist, Freethinker and Materialist will want to read this debate, and thus become wiser and better. Tell your Spiritualist friends of this debate and request them to send to this office at least 25 cents for a three months' subscription to The Progressive Thinker. No Spiritualist can afford to be without this remarkable debate.

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SILVER WEDDING.

A Very Enjoyable Occasion.

The members of the Church of the Soul and Band of Harmony have had many joyous and enjoyable gatherings, but none more interesting, pleasant and memorable than Saturday afternoon and evening, October 12.

On this occasion there met at the residence of Mr. Wm. W. Richmond and his wife, Mrs. Cora L. V. Richmond, in Rogers Park, Ill., a large concourse of devoted friends from far and near to celebrate with them their silver wedding. In spite of the dismal, inclement weather, the spacious residence was thronged with guests gathered to extend congratulations and cordial good-will. A beautiful collation was spread upon which all might regale themselves at their convenience, and nothing was lacking that might contribute to the joy of the occasion.

Mrs. Richmond, whose name is a household word wherever Spiritualism is known, is well known to the Church of the Soul and Band of Harmony, and has been continuously the pastor of this organization, and its predecessors (the First Spiritual Church and the First Spiritual Society of Chicago) for more than twenty-five years, and the rounding out of a quarter century of happy married life spent in the work of this society was indeed a notable event.

The assistant pastor, Mrs. S. J. Ash-ton, in her charming way, extended greeting to the happy couple on behalf of the hosts of friends, and Edwin A. Rice, president of the Church of the Soul, presented in the name of the Church and the Band of Harmony, two beautiful baskets of flowers containing 130 silver dollars, contributed by the members in token of their esteem.

Remarks suitable to the occasion were made by Dr. Lewis Bushnell, the first president of the society, and others, and responses were made by Mr. and Mrs. Richmond that thrilled all present.

A large number of valuable and beautiful presents were received and letters from many absent friends were read regretting their inability to be present. Among these the writer recalls the names of Dr. H. W. Thomas, Dr. Conger, Harrison D. Barrett, T. J. Skidmore, Col. Van Horn, Prof. Lockwood, Col. Deansmore, Hudson Tuttle and Moses Hull.

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"AS IT IS TO BE."

A VERY SUGGESTIVE WORK. It Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it

THE GREAT DEBATE

Every Spiritualist should read it. Every Skeptic will find it especially interesting. Even church members will find much in thought in Spiritualism and Materialism, the former represented by that ripe scholar, Rev. Moses Hull, and the latter by that wide awake and critical thinker, W. F. Jamieson. The debate throughout scintillates and glows with the friction of thought, and will prove an attractive feature of The Progressive Thinker during the Fall and Winter months. This debate alone will be worth more than a year's subscription to The Progressive Thinker. It will go down in history as an important mile-post in the cause of Spiritualism. Get your neighbor to send in 25 cents for the paper for three months, as a starter. This is a little less than two cents a week. There will be many other attractions besides the debate. In fact The Progressive Thinker will scintillate as never before during the Fall and Winter months.

The Progressive Thinker.

Published every Saturday at 10 Locust St.

J. H. FRANCIS, Editor and Publisher.

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SATURDAY, OCTOBER 20, 1901.

The Trend Is Toward Liberalism.

Dr. Wm. C. Gray, the learned editor of "The Interior," the organ of Western Presbyterianism, lately died in this city. His last request was that Rev. Dr. Hillis, now of Brooklyn, and occupying the Plymouth church pulpit, should preach his funeral sermon. This request was granted, and the venerable editor, grown grey in the service of Presbyterianism, was quietly laid away, freed from mortal suffering.

But note: It was Rev. Newell Dwight Hillis, formerly of Chicago, who, on March 25th, 1900, declared in his Plymouth pulpit:

"I would rather shake my fist in the face of the Eternal and fling every vile epithet toward the stolidity of the world, than to kneel before the throne of God and affirm that I taught or believed it."

The fact that Dr. Gray selected such a clergyman, with such a record, to administer the last rites of the Christian faith over his remains, tells where his sympathies lay, such a frank and unadorned confession of his own position.

"During Prof. Swing's trial for heresy the columns of the paper [Interior] were opened to the controversy. Dr. Gray opened the idea of a trial before it would bring out every damnable passion resident in human nature. Cyrus McCormick took the same view. Their opinions were justified by the subsequent events. Prof. Swing came out victor, and the Presbyterian church has in effect modified its doctrines."

When the newspaper organs of Presbyterianism were such a front it is impossible to avoid the conviction that the whole trend of the church is towards liberalism.

Shamefully Deceived. Many a lawyer has gone into court with what he thought an unquestionable case, with the rulings of the Supreme Court to sustain the position on which his action was founded, to be met by the opposite attorney with an over-ruled case which put him out of court, and sent his client kicking like "Becher's Life of Christ."

We find ourselves in a similar dilemma. Relying implicitly on God's unerring Bible, we stated recently that he wrote with his own finger the law and the commandments which he gave to Moses. And we found several passages of sacred Scripture so stating. See Ex. 31:18-34:1-Deut. 4:13, etc.

But one of those carping critics against whom the church rebels, calls attention to Ex. 34:27, 28, wherein it is stated:

"And the Lord said unto Moses, Write thou these words. For I have said unto thee, and thou hast written them on tables of stone."

Through all the years of a long life we have credited the Lord, otherwise Jehovah, with having written these precious words, commanding us to worship no other God than he. Now we find, to our great mortification, it was Moses who did the manual labor, and perhaps inspired the words.

With these facts what becomes of the statement that the Lord gave unto Moses through a cloud on Mount Sinai "two tables of testimony, tables of stone, written with the finger of God?"

We have been misled and deceived by that story. As the commandments did not come down through a rift in the clouds, as alleged, we begin to suspect the Lord had nothing to do with the matter. As he "made the earth and all that in it is in six days," it always seemed incredible that he spent forty days and forty nights making those two plates of stone. Now we learn it was inexperienced Moses who spent so much time on the job.

The N. S. A. We publish this week the excellent lecture delivered by Hon. J. B. Townsend, at the National Convention at Washington. Also the comprehensive report by E. W. Sprague, and the resolutions adopted. Next week we will publish a report by Moses Hull.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"Humanity, Its Nature, Powers and Possibilities." A concise, masterly presentation of the facts and philosophy of Spiritualism. For sale at this office. Price 25 cents.

Assumption of Wisdom. Consult a member of any of the learned professions on any subject within the range of his guild, and the chances are a hundred to one he will assume complete knowledge, and advise accordingly. He will not tell this client he is ignorant, and consult authorities in that client's presence. Should he do so he would admit by such act that he is not well informed. The lawyer may request his client to call again, making some feeble excuse for the delay, that he may look over his reports to see whether State Courts have made rulings on the common law. The doctor called to a patient may administer a harmless placebo, and wait until the disease is fully developed before commencing a systematic course of medical treatment; but the priest whose mission it is to know all about God and his doings, to retain his position as a religious instructor, has to claim full knowledge of everything pertaining to God and the universe.

In the past when interrogated in regard to how this world came into being, he was prompt with his answer, that a great God made it, but destitute of material he spoke it into being. And all life was the product of his skill—the priest had no conception that worlds, and life in some form was eternal.

With no knowledge of natural philosophy the priest could only account for rain by representing God opened the windows of heaven and poured the water down upon the earth. Ignorant of the laws of refraction and reflection of light, the rainbow was a miracle set in the clouds that God would not drown the world again. Climbing the highest mountains he found fossil remains, abraded rock, bowlders, pebbles and sand. Of course a universal deluge would only account for the phenomena. The priest knew nothing about the submergence and emergence of continents and the upheaval of mountains. He could only account for the changes of the seasons by ascribing them to the caprice of God. He was ignorant of the miracle. God was reputed to have changed, and adapted himself to the caprice of his creatures. He could be bought by sacrifices, teased into favorable action by prayer, and was particularly kind to those who lauded and praised him; so these practices of courtiers in influencing kings were universally adopted, the priests assuring the people that was the way to gain heavenly blessings.

As all the world seemed to the priest, sun in vice, and the blood of bulls, bucks, and goats, and cooling dew had lost their efficacy with a blood-thirsting God, so the story of a son of God was invented, who was sacrificed on a cross to appease the Father for the sins of the world. His blood, so precious to a father, was only conditionally accepted, however. The sinner must acknowledge his guilt, and trust implicitly to the saving virtues of that blood.

Only an anointed priest could fathom the Divine will, and detail with absolute precision every thing pertaining to Almighty purpose. As education has become widely diffused, priestly authority has waned. Exact science has taken the place of his ignorant guesses. The universe has expanded; time has ceased to be finite; it had neither beginning, nor will it have an end. Everlasting Nature is governed by law, without which power can change. The priest and his dupe may found their heads eternally, but they cannot make one drop of water fall in consequence; neither can they protract a single breath of life, nor abridge a single heart-beat.

At It Again. "A cablegram from Hong Kong reports the Bessel mission at Ping-Tong, Northern Kwang-Tung, has been burned by members of the Triad society of rebels. The missionaries escaped."

We are glad the missionaries got away. We wish they had sense enough to stay away; but it is apparent they have none.

The later missionaries have put on the Chinese costume, and added the pig tail appendage, hoping by such silly devices to deceive the devotees of Buddha and Confucius, and induce them to bite at the gilded bait of Christianity. But the fraud did not succeed. The most successful missionary enterprise ever waged was probably that commencing about 1204, the object to extend the blessings of the Gospel to the poor benighted Germans. They were known as the Order of Sacred Sword Bearers. With fire and sword they prosecuted their deadly work, leaving bleaching bones and desolation in their trail. Their bloody hands were only stayed when the rule was complete. Similar methods must be adopted in China before the people can be successfully Christianized.

To Be Starved into the Faith. The good Christians of St. Kilda, one of the islands of the Hebrides group, off the west coast of Scotland, have got the bugle on heretics. Their minister, Rev. Mr. Fiddes, excited the wrath of the dormant church, by repudiating some portion of its creed. The islanders refused to sell him any provisions in consequence, or allow any to be landed shipped to him from abroad. The last ship for the season, says a telegram from Glasgow, sailed without supplying his needs because of the violent hostility of the churchmen, so the poor man must revise his faith again, else starve.

That is Protestant Christianity at the very dawn of the 20th century, as expounded where churchmen have full power to enforce the beaules of their creed.

Not a Sure Test. A good Catholic priest gives it as his opinion that to tell a person to "go to hell" is prima facie evidence of the orthodoxy of the person so directing. We apprehend many persons use the expression who would not plead guilty to the soft impeachment of being orthodox.

"Glennings from the Rostrom." By A. B. French. Cloth, \$1. For sale at this office.

Ozolgosz Is Catholic. It appeared in evidence during the trial of the assassin of President McKinley, that Ozolgosz was partly educated at a Catholic parochial school, and that his religious instructors were Catholics. That is the kind of "infidels," identical with Booth and Guiteau, who assassinated Presidents. The same breed are the assassins in Europe.

Godless Schools. Yes, Godless schools are grievances of which churchmen justly complain. Catholics dwell long and eloquently on the subject, and Protestants are by no means silent.

In those schools where God is taught, science is ignored, and superstition takes its place. The expression "Godless schools," is designed as bait for gulls. Ignorance snags at it, and swallows it whole.

The priest, Bible in hand for a text book, knows all about God, and imparts that knowledge when he can get a chance, to the young. He tells of God's great industry, how he waked from an eternity of sloth and idleness, and in six days of fatiguing labor created a world out of nothing, clothed it with verdure, and peopled it with inhabitants. He instructs the juveniles; yes, and the old folks as well, that man repulsed God's authority, for which he was driven from a beautiful garden expressly prepared for him; the Creator stopping however to play tailor and make aprons—breaches, says the Geneva translation—for the sinful creatures. Once out of the garden, and fearful those he cursed would scale heaven and usurp his throne, God destroyed the tower they were constructing, and confused their language so they could not plot his ruin.

Mortified because the production of his "prettiest hand turned out so poorly, God sent a flood and swept all away, save a favored few who deserved drowning.

This God the preachers tell about, and complain because denied the privilege of exploiting in the public schools, was not a very dignified character. After wrestling all night with Jacob and falling in strength to throw the patriarch he put Jacob's thigh out of joint, a mean advantage that would be pronounced a foul in these modern times, and lose him the award of an honorable referee. See Gen. 32:23, 25.

But personal combats were not rare occurrences with this Jew God. The preachers are so anxious to make known to us, He had a little adventure with Dagon, while in captivity with the Philistines. See chapter 5, I Sam., where we learn all the details of the little episode. Not satisfied with toppling over Dagon, and hurling him face down on the ground, on the second night he cut off the heathen god's head and hands, leaving only a stump of the body, says the careful historian. But he took revenge on his indignant God by smiting them with "emerods," otherwise plagues, afflicting them so severely the Philistines voluntarily returned the God in the ark to Israel, drawn on a cart by the bellowing cows, described in the next chapter, just as should stealing a poor business, just as should anyone who worships an idol, though bearing the name Lord God.

Passage over numerous incredible doings of this Lord God these godly clerics are so anxious to make known to us, and to us, they found God with the young Jewess, Miss Mary. It does seem cruel to allow the product of that little incident to die on a cross for the sins of the world. He ought to have devised some other method, it so appears to The Progressive Thinker, to satisfy his anger, rather than the sacrifice of his own, and only son as an atonement to himself for mortal sins.

It is just to say, this Bible God, with so many peculiarities at which a sensitive mind revolts, is not the God we adore. We bow in reverence to that Master Mind, the Spirit of Nature, who knows no cessation or decay, whose reign spans eternity and a limitless universe, guiding and upholding with changeless law all the processes of being.

Judged Insane. Scarcely a paper in our large exchange list without an item bearing the above heading. And reading on we very generally find "The unfortunate was mentally unbalanced on matters pertaining to religion."

The good old orthodox faith, with its angry God and associates, its Devil and Hell, and a near by blazing world, is mainly censurable for these mental wrecks. If Spiritualism was responsible for such direful results, it would be inferred the system was defective, and the announcement of the fact, that the insane asylums are recruited from the ranks of the new faith, would be the strongest argument against it. Why should not the same fact against orthodox militate against the damnable teaching inculcated in its hellish creed?

Col. Ingersoll Misrepresented. It is most strange that well-informed journalists will persist in representing the lamented Ingersoll an Atheist. He was an Agnostic, and stood before the world as such. An Atheist denies there is a God, an overruling power that governs the universe. The Agnostic neither denies nor affirms; he doesn't know. Here is an extract in point from the Colonel:

"There may be somewhere, for aught I know, upon the shore of the eternal vast, a being whose very thought is the constellation of numberless stars. I do not know, but if there be, he has never written a Bible, he has never been in favor of slavery; he has never advocated polygamy, and he has never told the murderer to smother his dagger in the dimpled breast of a babe."

Written Approvingly. A lad, patron, writes from Western Kansas:

"Wasn't Mr. Tenney's article good? Why, it was worth a whole year's subscription to me. And the editorial, headed 'Not Mind Reading,' inspired me with more faith in immortality than I ever possessed before. Either The Progressive Thinker is getting better and better each week, else I have grown to the point in knowledge where I can appreciate it better. I have simply fastened on the last three numbers."

The good sister voices the opinion of thousands. And the numbers are constantly increasing. It is not wholly selfishness on the publisher's part when he is laboring to increase the circulation of the paper.

CONGRATULATIONS. We most heartily congratulate Harrison D. Barrett on his election for the ninth time to the position of President of the N. S. A. The fact that up to the present time there is not a single Spiritualist in the ranks of our workers as suitable for that position as he, makes his name stand high on the pedestal of fame, and causes it to glow with a resplendency that must excite the admiration of all. The position he occupies is a proud one, for when weighed in the balance with other aspirants it is like comparing mole hills with a mountain. All else seems diminutive when compared with this masterly young man, who only a few years ago was simply a school teacher and chairman of a camp-meeting. He casts all the old workers in the shade, as not suitable to represent Spiritualism at the head of the N. S. A. The author of no standard book, not considered in any respect highly qualified as a business man, and in no way stamping his individuality on the Cause only as President of the N. S. A., yet through all these years he has cast in the shade all others, and in doing so he is a psychological wonder—an extraordinary 20th century puzzle, and it is useless to try to defeat him.

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It may be said to think on the part of the disappointed presidential seekers, that they have a man of destiny to contend with, and who, like the immortal Napoleon, has his Star which leads him on to victory annually, defeating all with an ease that would make the laziest man on earth feel cheerful.

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THE REPORT. Of the Committee on Resolutions, at N. S. A. Convention.

Mr. President and Delegates:—In pursuance of the duty devolving upon your committee on resolutions, we beg to submit the following report:

Whereas Spiritualism is the philosophy leading to knowledge concerning life in all of its manifestations and human destiny especially, and that mediumship is the doorway to tangible recognition and demonstration of man's spiritual existence after the change called death, we the Spiritualists of North America in convention assembled in the name of the National Spiritualists Association, do reaffirm our devotion to and advocacy of the divine principles of nature and the voice of the great spiritual world to mankind.

And whereas, Spiritualists believe that the brotherhood of man is the integral factor of all problems relative to the social evolution of the world, and that all elements conducive to that work should be discountenanced, we submit the following as suggestive of our position touching those elements. Therefore be it

Resolved, That this convention reiterates and emphasizes the resolution on altruism adopted by the Cleveland Convention last October. We affirm that the divine principle of doing for others, which in a word is altruism, is a cardinal idea of Spiritualism, and should be magnified in our law of conduct for new definition of the word, all that is involved in the affirmation of the celestial realm that the brotherhood of man is the great work of Spiritualism on earth. Affirming the parenthood of God, it follows that humanity are the children of God, hence, brethren, whose duty is to duty for others in service to each other, inspired ways by love, wisdom and understanding.

Resolved, That education should be the chief aim of all Spiritualists not alone an all-inclusive knowledge of all natural psychic and spiritual laws, but education in the truest sense of educating or drawing forth into expression those divine elements latent within, until man shall really know himself.

Resolved, That the possibilities of freedom for the embodied spirit should be tested to their utmost limit until unnecessary bondage to the flesh shall be outgrown.

Resolved, That as only the living tree blossoms and bears fruit, so Spiritualism to be vital must express itself in a useful, altruistic service to the world, for which all Spiritualists shall get the most comfort out of prayer, in everything else they might have admirable logic. It made it clear to the understanding that with the faculty of reason on a sufficiently strong and high plane, a lecture need not only not be prefaced with prayer, but that the person who could be dispensed with, this does not mean that the imagination would be dead. Within the realm of reason imagination does its best work.

The symposium further revived the knowledge that for all these 1900 years the Christians have been doing the very thing that their Christ told them not to do, which was not to make an exhibition of themselves by praying in public to be seen of men. It was further shown that the few public praying Spiritualists, are, probably unwittingly, troubling the same name.

It was further shown that the argument claiming that prayer harmonized an audience was founded on the lack of knowledge that the audience was already harmonized, that it was in harmony before it came, had come to hear the lecture and that the speaker could not get down to his business too soon to please them.

Of course there is excuse for the Christians whose serious furnish comparatively little satisfaction. The symposium did more; it caused the two wings of the same bird to move together more unitedly. Symposiums forever! E. W. BALDWIN.

Verona, Wis. STATE ASSOCIATION. To the Spiritualists of Illinois:

Your State Association is alive, re-organized and ready for a campaign of activity. Let us know at once just what you want it to do for your neighbors. We are ready to help you; will you help us? Members of its executive board will visit regular meetings of your society, or aid it in holding extra services. Let us know how you wish to carry on before our time is all assigned. Our missionaries await your call.

GEO. B. WARNE, Pres. ELLA M. JOHNSON, Sec'y. 11437 Harvard avenue, Chicago.

The Illinois State Spiritualists Association held a very interesting meeting at their office, 423 Evans avenue, October 8, 1901, at 2 p. m., at which Dr. Geo. B. Warne, of Chicago, and Geo. H. Brooks, of Wheaton, Ill., were appointed delegates to represent the I. S. A. at the convention of the N. S. A.

The following officers were elected for the ensuing year: President, Geo. B. Warne, Chicago; vice-president, Jas. Freeman, Bloomington; secretary, Ella M. Johnson, Chicago; Treasurer, Mrs. Emma N. Warne, Chicago; Trustees, Orrin Merritt, Genoa, Ill.; Mrs. S. A. Brooks, Wheaton, Ill.; Ervin A. Rice, Chicago.

Just before the close of meeting, the president with concurrence of delegates present, appointed the following persons to act as missionaries: Dr. Emma Nickerson Warne, Dr. Arthur Houghton and Mrs. A. M. Lind.

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"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding. 48 pages. Price \$1. For sale at this office, as an event in life.

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speeches concerning each other, and that person indulging in such talk should publicly be prohibited by the various associations with which they come in contact, from fellowship therewith.

Resolved, That the thanks of this convention be extended to our missionaries for their able and efficient work during the past year.

Resolved that the thanks of the convention are due and are hereby extended to the officers of this association for their admirable administration of the affairs of the association during the year.

Resolved, That thanks be tendered the newspapers of Washington that have given space to fair and unprejudiced reports of the meetings of the convention; to the railroads, for timely courtesies extended our delegates and visitors in the matter of rates, etc.

MOSES HULL, Chairman. WILLARD J. HULL, Secretary. F. W. SMITH, MRS. STELLA A. PISK, MISS SUSIE C. CLARK, Committee.

SYMPOSIUM RESUME.

Heaven and Earth Searched for New Definitions.

The Progressive Thinker forever! I have heard a million prayers and from them all never learned so much about prayer as from that one issue of your paper. Heaven and earth were ransacked for new definitions of the words, desire, wish, require, ask, strive, study, work, etc., were all merged into the one word prayer. Hereafter language will be so much more simple; it will require the use of so many less words to express thought. The word prayer hereafter will do duty for all the words, wishes and things, and without it was all so good-natured I leaned back and laughed to see how each one would struggle for a new definition of a new application. If all words in the English language could be so much broadened in meaning, dictionaries could be reduced in size and the cost of getting an education would be almost nothing.

Also the symposium demonstrated the class of mind that prays most and the class that prays least. It was shown that the mind with the best-developed reason and most free from the church handicap had the least need of prayer. Those still living on the plane of the imagination and its consequent fear, had the most need. It was made more clear that the element of Spiritualism having a lingering distrust of the God-fearing teaching within them, got the most comfort out of prayer, in everything else they might have admirable logic. It made it clear to the understanding that with the faculty of reason on a sufficiently strong and high plane, a lecture need not only not be prefaced with prayer, but that the person who could be dispensed with, this does not mean that the imagination would be dead. Within the realm of reason imagination does its best work.

The symposium further revived the knowledge that for all these 1900 years the Christians have been doing the very thing that their Christ told them not to do, which was not to make an exhibition of themselves by praying in public to be seen of men. It was further shown that the few public praying Spiritualists, are, probably unwittingly, troubling the same name.

It was further shown that the argument claiming that prayer harmonized an audience was founded on the lack of knowledge that the audience was already harmonized, that it was in harmony before it came, had come to hear the lecture and that the speaker could not get down to his business too soon to please them.

Of course there is excuse for the Christians whose serious furnish comparatively little satisfaction. The symposium did more; it caused the two wings of the same bird to move together more unitedly. Symposiums forever! E. W. BALDWIN.

Verona, Wis. STATE ASSOCIATION. To the Spiritualists of Illinois:

Your State Association is alive, re-organized and ready for a campaign of activity. Let us know at once just what you want it to do for your neighbors. We are ready to help you; will you help us? Members of its executive board will visit regular meetings of your society, or aid it in holding extra services. Let us know how you wish to carry on before our time is all assigned. Our missionaries await your call.

GEO. B. WARNE, Pres. ELLA M. JOHNSON, Sec'y. 11437 Harvard avenue, Chicago.

The Illinois State Spiritualists Association held a very interesting meeting at their office, 423 Evans avenue, October 8, 1901, at 2 p. m., at which Dr. Geo. B. Warne, of Chicago, and Geo. H. Brooks, of Wheaton, Ill., were appointed delegates to represent the I. S. A. at the convention of the N. S. A.

The following officers were elected for the ensuing year: President, Geo. B. Warne, Chicago; vice-president, Jas. Freeman, Bloomington; secretary, Ella M. Johnson, Chicago; Treasurer, Mrs. Emma N. Warne, Chicago; Trustees, Orrin Merritt, Genoa, Ill.; Mrs. S. A. Brooks, Wheaton, Ill.; Ervin A. Rice, Chicago.

Just before the close of meeting, the president with concurrence of delegates present, appointed the following persons to act as missionaries: Dr. Emma Nickerson Warne, Dr. Arthur Houghton and Mrs. A. M. Lind.

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An Address by Hon. Jas. B. Townsend,
at the N. S. A. Convention, in Washington.

they can speak back to a mortal, though the time of control be but a few moments. When we stop to think that we each have for years control of a physical organization, it behooves us, in the light of this knowledge, to purify and refine our bodies so that the temple of the spirit may be able to express the highest spiritual inspiration. Selfishness must be burnt out!

erally speaking, it is difficult to secure attention from others. They will admit that our philosophy is beautiful, and, at odd moments, examine it casually. Now there are reasons for this state, and we must gather them from the experience of others. In addition to our own experience, if we talk with pioneers in charge of other reforms, we find that they declare the cause of indifference

is due to the terrorized state of the majority class for the want of raiment and food, and the fear that on the morrow after their death, their offspring, their dear ones, may be turned into the streets and scuffed about as have, millions before them, under similar conditions. Light, air and water are free, while bread is secured only through war under the name of competition. Therefore, Spiritualists, more than any other class, know that spirit return, or the wholesome influence of any reform directed toward benefiting the inner man, must wait until this obstacle is removed. Spiritualists as a class should be ready to declare that the next great humanitarian re-

form-is the issue of Economic Equality. Our inspired Tattle says, "We are coming to a crisis in the accumulation of wealth. There must be a change or the flaming sword of revolution will avenge the wrong." I say if we adopt the teachings of Bellamy and proceed one step further by uniting Nationalism to an Altruized Spiritualism, in effect we shall have established the state of Universal Brotherhood.

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history of our own people we can glean events which may be used to illustrate our meaning. I refer to the foundation of this republic. The mother country had meddled with the traffic and trade of the colonies until they were restless under these restraints. Everywhere agitation was seen, and the remedy generally adopted was to pray and petition the King for redress. But this was not to be the course of events. The lofty angels in whose hands rests the career of this Nation, touched the brain of the immortal patriot author, Thomas Paine, and the clarion words of "Unite or perish," rang out over the land, and from his pamphlets, "Common Sense" and "The Crisis"

the people of that day were taught that a greater issue was involved than they saw on the surface, and that issue was the establishment of a government based upon the inalienable rights of man, that now, for all time, the doctrine of the divine right of kings was to be exploded and sovereignty located within the breast of every human being.

Passing rapidly through the succeeding years, we find our nation growing in prosperity and extending its boundaries along the shores of two oceans. Deeply interested in trade and commerce, we appeared to be indifferent to the iniquities of slavery. The angel warned us that cancer was sending its roots down into the very souls of our people, and that our ideas of right and wrong were being dulled by its effects, and now the hand

which shapes our destiny touched the brain of Phillips Garrison, Wade, Greeley, Whittier, Longfellow, Harriet Beecher Stowe, and so on, until the immortal Lincoln signed the decree abolishing slavery forever from our domain.

These were grand issues, but to a large extent the efforts then, as in all previous struggles of man, were to improve his physical and material state. The spirit man the man we know resides within every physical organization, has not been thought of in these great struggles. In fact it is for Spiritualists to discover to science and mankind that there is such a thing as a spirit body within the physical organization, and to disclose further that that spirit, by reason of its environment, sits shackled and in slavery. To Spiritualists is given the God-like privilege of inaugurating a struggle, the successful issue of which will result in freeing forever the immortal man from whom, through the X-ray of clairvoyance, we are able to see living in abject slavery.

Maintaining as I do that the next issue will be the humanitarian question of Economic Equality, someone in the audience might say, "Mr. Townsend, this is Socialism. Do you claim that Socialism is near at hand? You have been engaged in large enterprises mingled with statesmen, politicians and men of wealth. From your point of observation, how is the next step in destiny Economic Equality, to be worked out? Give us your idea as to the line of least resistance in this reform."

In answer, I should have to say: "I believe that this humanitarian issue lies in the future. For the present I see the American people the most prosperous nation of the globe. I believe they are in the hands of destiny and will lead all other people in this commercial era. We have a great continent filled with natural resources, and a people whose genius is unequalled. Their inventions, their thrift and their industry will enable them in time to dominate the markets of the world. Eventually it will be conceded that the American citizen is the successful man, and the highest type of civilization. He will then be respected and followed.

"As time proceeds, the working of destiny will slowly develop within. To-day competition is being swallowed up by combination, and there is no serious objection, for

now all men realize that competition is war. Combination is on, and it will proceed until these industries are all gathered under one roof. Now man, in this period as in all others, must be taught by object lessons. The masses, the middle classes, the millions that have heretofore stood opposed to changing the functions of government and have regarded man as naturally depraved as one who could not be trusted but simply spurred on by punishment or reward, have stood like a stone wall against a change. Now as these great combinations are exploited, dividends must be earned for the holders of their securities. The middle classes who constitute the merchant, the transporter, the banker, the distributing agents and manufacturers, will, one by one, be affected by these changes, and in time come to say that after all the Nationalism of Bellamy may be an improvement over the present state. The nation proceeds in its career, and in the course of time meets a period of financial distress from which, from the very nature of things, will probably be

long drawn out. Then this great army known as the middle class will join with the others who now urge the necessity of Economic Equality. The capitalistic class who have centralized in their hands the wealth of the nation, finding that there are no other markets for the securities, will quietly drop into the idea that the best purchaser of their industries will be the government or

This issue is not an attack on government; instead, calling government an evil, man will come to look upon government as the largest possible combination for his good.

in the hands of destiny. Our work for the present is to popularize spirit return by altruizing Spiritualism, and freeing it from the spirit of selfishness. It is conceded that there are seven or eight millions of people who believe secretly in spirit return. To lead these people into open alliance with us is our next harvest field. Granted that these millions believe in spirit return, then the holding aloof must be due to criticisms of the personages of Spiritualists. To secure their co-operation, as well as that of the higher spirits, our duty is plainly to put in our daily lives the teachings of the invisibles. We have often heard spirits say that they think nothing of laboring for years to control some medium through whom

principles. As to the subject of prayer, we advise the churches to call on the Invisibles, the Elder Brother, or his followers, to co-operate with them in an effort to bring about a Universal Brotherhood. To our Spiritualistic brethren who have misgivings about prayer, we suggest they call on our Indian spirit brethren who are doing noble work to aid them. In talking to the public, let us draw from our philosophy what may fit man's needs. We have many bright pages to which we can turn for instruction. From Andrew Jackson Davis down to the present workers, we find a hundred or more writers, speakers and mediums who together have wrought out a glorious science and philosophy. Prenatal culture, mental and magnetic healing, telepathy, psychometry, hypnotism, clairvoyance, clairaudience, obsession, power of thought, power of love, will furnish themes for future work.

Thinking that I may make clearer my meaning, I shall, as a recapitulation, add the following resolutions:

Resolved, That the first effect of spirit return upon mortals is to destroy the fear of death.

Resolved, That its great message shows mortals how through co-operation with spirits they can establish upon earth the state of Universal Brotherhood.

Resolved, That spirit teaching convinces man that

Resolved, That the controversy with the churches is ended; that we adopt the works of Moses Hull as our position on the Bible; that in future we shall vie with them in promulgating the Altruistic teaching of the Elder Brother, the Christ.

Resolved, That next to extending the knowledge of spirit return, is the necessity of uniting its present believers into an harmonious organization. There are in this country several millions who are not connected with Spiritual associations, that they stay away because of their selfishness, the egotism and strife among ourselves. To soften these asperities and eventually induce these wait-

day commune with the lofty spirits and send out to each other altruizing thoughts, looking toward Altruism, here and now.

THIS, TOO, SHALL PASS AWAY.

A mighty monarch in the days of old

Oh, jewel sentence from the mine of truth!
What riches it contains for age and youth.
No stately epic, measured and sublime,
So comforts, or so counsels, for all time
As these few words. Go write them on your heart,
And make them of your daily life a part.
Has some misfortune fallen to your lot?
This stanza will be a balm to both.

shall pass away; name, glory, place and power—
They are but little baubles of the hour
Flung by the ruthless years down in the dust,
Take warning, and be worthy of God's trust.
Use well your prowess while it lasts; leave bloom,
Not blight, to mark your footprints to the tomb.
The truest greatness lies in being kind,
The truest wisdom in a bony mind.

The story of the miraculous conception, the ascent of Christ into heaven, the temptation, the opening of the grave by an angel, etc., was taken bodily from the religion of the Buddhists.—E. W. Howe.

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working-day,
The spiritual significance burn through

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development 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

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