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## A PLAIN RE-STATEMENT OF CHRISTIAN SCIENCE.

Christian Science had lately a rather tain that he is not sick at all, that it is staggering exemplification in the person all an illusion of the mortal mind, without one of its noted and able exponents, out reality; he must affirm that he is As stated by the New Orleans Times-Democrat,

ence to-day than there were at dinner other words: Lie and stick to it, though time last night. The additional hun-you know you are lying. That is the dreds who are now immune, constituted sum and substance of the Christian the audience that assembled in the Science system of healing.

Y. M. C. A. hall last night, to hear exity the sum of the containing of the containin explain the real significance of Christian Science. The reason that the memders of the audience are now cured of been grounded on this basic principle in

"He had barely finished the opening sentences of his lecture, when his voice became indistinct, and as he continued it became huskier and less in volume. Over his face there came a deathly Jr., the gentleman who introduced him, not sich to hand him a glass of water. Mr. assert. Gensler apparently did not see the motion, and the desperately sick man stick to it; and keep on lying until you gamely tried to go on with his talk. By believe your lie is truth. that time his words could only be heard

with you this evening. "By the greatest effort of his will he was able to turn and take a little of the water that was handed to him, and then

staggering and limp, he tottered off the stage in the arms of Mr. Gensler. "To say that the audience was electri-The out-and-out Christian Scientists apparently were momentarily paralyzed, and the others, while deeply sympathetic with Judge Ewing, were inclined to laugh a little at the spectacle of a leader of the cult, afflicted with pleblan an ill of the flesh, right before their eyes. "'What a pity,' was the general com-

Democrat:

"Before the stricken jurist could answer several of the attendants hustled indeed very great, and the effect may the reporter away and left the solution be the same, whether the thing said be of a very interesting question forever in doubt. The persons who attended the ing one's own interests, or concerning a lecture are wondering how the tenets of very dear friend or relative may so Christian Science can be reconciled shock a sensitive person as to cause with the palpable physical illness of the fainting and even death; and this, great apostle of the cult."

nfluence of mind in conserving health and overcoming diseased con-ditions of one's physical system may be freely acknowledged, especially by known as "Suggestion" and "Auto-suggestion."

But a knowledge and acknowledg-ment of this fact does not necessarily imply that the assumptions of Mrs. Eddy are truths beyond dispute, as they e held by her disciples and followers. There is a truth in Christian Science so-called-which may be freely admitted, without going to the extent of asserting one's belief in what one the evidence of his senses to be a falsehood.

Really there seems to be much basis

for the assertion that it is a cardinal principle with the confirmed Christian Scientist to lie-to declare as fact what said Scientist knows is false.

The system, as a "science," bears resemblance to the principle of lying to one's self, or to others, in order to cure one's own, or others' disease or sick-

It is an attempt to cheat one's own consciousness by persistently claiming to be "well" when one knows he is 'sick.'

Or, perhaps it might be said, on T. Jay Hudson's hypothesis, one's "objec-

tive mind" was attempting to trick his the treasury of "Zion." "subjective mind," by suggesting that "all is spirit, there is no sickness," etc. To show the absurdity of the Eddy doctrine, let us see how it will appear when stated in the form of a syllogism:

Matter has no existence. Our bodies re composed of matter. Therefore our are composed of matter. bodies have no existence Hence, of course, disease cannot exist non-existent body. Such is

logic of Christian Science.
One of the leading teachers of the "science," in a published book, directs the patient to affirm that "all is spirit," 'there is no matter." etc.

All right; agreed. Now here is a man with a big, deep, ulcerous carbuncle on his neck. Now: "All is spirit," "there is no matter." Well, what is the result? If all is spirit, and there is no matter, suggested into this a big painful spirit carbuncle; and the senses. pain is none the less acute because it is

on a spirit neck.

"All is spirit," hence the human body is spirit, and then the child with diphtheria must be a spirit afflicted with spirit diphtheria, and when the child dies under Christian Science treat-

all is spirit," "there is no matter." Of course, then, it is a spirit nose, afflicted with a spirit cancer, and so

well, and by this affirmation and belief he will be well. "There are several hundred more peo- |. Says Mrs. Eddy: "Mentally contradict

ple in the city of New Orleans who are every complaint from the body, and much further beyond the reach of the hold your ground disputatiously until teachings and power of Christian Sci- the body yields to your demand." In

well stuck to is as good as the truth," The Eddy "scientists" seem to have any hankering for the strange cult is their method of healing. The principle that Judge Ewing collapsed from an is just this: Whatever your aliment, attack of real old-fashioned heartfallure before he had more than just until you believe it, and you will be entered into the discussion of the well—and give the glory of your cure to subject. well—and give the glory of your cure to Mrs. Eddy and the wonderful Christian Science that came straight down to her

But, alas, sometimes the plan fails to effect a cure. Then, of course, there must be a reason for the failure; and it palor and great drops of perspiration is found, as with the Dowie failures in stood out on his forehead. He looked like cases, in "lack of faith." You must around and beckoned to Philip Gensler, not only persistently assert that you are Jr., the gentleman who introduced him, not sick, but you must believe what you

The logic of it is, you must lie and

Then, if you get well-great is Mrs. by those who sat in the front row of the auditorium.

"His last distinguishable words were: will be "no matter."

But, ladies and gentlemen, I do not care to discuss these questions further problem that cannot be solved on lines Another anomaly which presents a of common sense, nor by anything aside from the peculiar logic of Christian Science, is this: The Christian Scientist utterly decries the use of drugs; then declares there is no matter, all is spirit. Of course, then, drugs are spirit, and the giving of drugs is purely spirit medfled would be putting it very mildly, ication. This is the logical sequence of their own philosophy. But if drugs are spirit, and spirit is God, and God is good-why object to drug medication? There is really no conclusive evidence

to prove that the cures effected by Christian Science healers are the result heart failure, which is unquestionably of any force or power other than "suggestion." Suggestion may be em-bodied in a literal lie. "Regular" physi-claus act upon this principle when they administer bread pills to their patients; ment.
"Judge Ewing was seen in the ante- the suggestion to the patient's mind is room and was unable to raise his head that he is taking a medicine that will from the back of a chair, over which he do him good-and it does. The suggeswas leaning. His face was covered with tion to the Christian Science patient is, perspiration, and he was weak and that the formulas of lying asseverations embling.

"'Was it just a sudden shock, Judge?" be called the science of lying for asked a representative of the Times- health, will result in health-and sometimes, as a result of suggestion, it does.

The power of thought, suggestion, is though the news turns out to be untrue. Its truth or falsity cuts no figure, if only it be believed to be true. The same priciple applies to Christian Science and ts results; the truth or falsity cuts no those who have intelligently studied the figure, if only it is believed to be true. subject and the principles of what is Hence the fact of healing occurring under Christian Science methods does not prove that the theories and assumptions of the Christian Scientists are true, or that their philosophy of healing correct. Their healings are all explainable on the experimentally proved

theory of "suggestion" and "auto-suggestion."

The questionable ethics of "Christian Science" deserves some attention. In view of the methods of healing-by persistently asserting as a fact what knows to be false, the Science might well be said to be ethics reversed.

But there are other considerations that may well incline a judicial mind to take a lenient view. No one will deny that very many-perhaps most Chris tian Scientists are persons of high moral character. What, then, is the explanation of ween their character and their teach ngs?

Look at the notorious Dowle'and his following. A man of strong hypnotic nower, he has brought thousands under his sway, so that they fear to incur his displeasure, and are ready to obey when he commands them to pour money into

And so of Christian Scientists, hypnotized, "suggested" or "auto-sug-gested" into believing in Mrs. Eddy and her teachings-including "all is spirit," "there is no matter," "sickness is unreal," a mere "illusion of the mind;" "dispute the testimony of the mind;" "dispute the cleaner," mentally contradict every complaint from the body, and hold your ground disputationsly until the body yields to your de-"mentally

mand."
What she means by "the body," where "all is spirit," "there is no matter," is a conundrum to ordinary common-sense minds. But her disciples yield assent to her

teachings, and believe the same to be true—hypnotized, suggested or auto-suggested into this belief—in things then there is a "spirit" suffering with that contradict the testimony of their

Charles Wesley wrote in one of his hymns:

Faith, mighty faith the promise sees, And looks to that alone, Laughs at impossibilities. And cries: It shall be done."

The Christian Science disciples of ment a "spirit" dies. Of course—if "all Mrs. Eddy, under the influence of her feachings, seem to be possessed with an Here is a man whose note has been exaggerated form of the same idea, and wholly enten away by a malignant can- not only "laugh at impossibilities," but cer, during which process, extending carry the principle to the extent of beover several years, he has suffered ex-eruclating pain. Which the whole testimony of their censes declares is false. There may be "Christian Science" in this, but it is not scientific science, and runs counter to common sense, logic and ethics. Where But how effect a cure? Why, this is the sense or science, for instance, of man whose nose is eaten away, and the a "Christian Science" lady, afflicted

near her ankle, persisting for a year or more in the "Christian Science" treat-ment, declaring she is well, she cannot nent, declaring she is well, she talling be sick, she has no pain—"all is spirit," "there is no matter," "dispute the testi-mony of the senses by divine science," "mentally contradict every complaint from the body, and hold your ground disputatiously," etc., etc.,-and all the while growing worse. Such a case occurred here in Chicago.

The fact is, such cures as are effected under "Christian Science" treatment are wrought under and by the principle of Mental Science, and the Christian Scientists do not understand the real principle by which their supposed Chris-tian Science cures are effected.

Mental Science therapeutics rests on a stable philosophic and scientific basis; its advocates and practitioners do not embody lies and falsities in their system of treatment; and their patients are not required to iterate and relterate a lie or series of lies, to bring about the desired cure Without making high claims to "divine science," or "Christian Science," their science consistently conforms to sound sense, sound logic, and

oure ethical principles.

As regards Mrs. Eddy herself, if instead of making the claims she does as to the divine origin of her system of healing, she had honestly and candidly acknowledged that she "cribbed" it from Phineas P. Quimby, those who are cognizant of the facts in the case could X-RAY.

Give Us a New Bible, in Harmony with Science.

This request may seem strange to many and blasphemous to a few. Let us investigate and see if this request is not reasonable, for it is by investigation we progress. Why is this sacredness thrown around the Bible, because it is claimed to be the word of God, when, in truth, it is the word of man, written in an ignorant age of the world?

Why is the world going wrong? Be-cause error is taught instead of truth I am a truth seeker and have no use for error even if it is found between the lids of the Bible. Truth will stand; error must fall. I do not say there is no truth in the Bible; far from it. But why not take the truth and let the ergo into oblivion with the mythology and traditions of the past?
Some may say that the Bible is the

word of God, infallible. Now let us see if we can find an error in the Bible. If there is one, there may be more. One error will destroy the infallibility, and then we will have to use our reason to find the truth. The Bible says the earth was made in six days. Geology and the rocks say it was ages upon ages in forming. The Bible says the sun was made to give light to the earth; astronomy says the earth is an offspring of the suh.
The Bible says the sun stood still that

oshua might kill more of his enemies suppose it meant the earth, for only it standing still would have lengthened the day. If the earth had stopped, the momentum would have thrown Joshua and all the Israelites off into space. They might have got on to the and formed a colony, then there would have been a man in the moon sure enough. The Bible says a big fish swallowed Jonah. He was in the fish three days and three nights and came out alive. We know the gastric juice of the stomach would have eaten him up in twenty-four hours. Yes, but he in the whale's belly. Well, he unust have got into the stomach first.

I heard Selah Brown preach a sermon in this city on the infallibility of the Bible. He said he believed ever word of it—the fish story and all. Said he: "If the Bible had said that Jonah swallowed the whale, I would believe it." Comment is unnecessary. The Bible says it rained forty days and forty nights (I don't believe it was in Southern California) and the waters covered the whole earth. Query: where lid the water come from, and where did t go to when it dried up? But we must not ask questions.

Everything was drowned except Noah and his family, and one pair of each kind. Did not some of those anthe Polar bear for instance? It seems that the animals knew more than the people did at that time, for they knew enough to go in out of the rain. Noah and to take care and feed all these animals for 150 days. What did he feed them on? I think it must have been blind faith. The waters dried up. The Bible says God set a rainbow in the heavens as a sign that there would be no more floods. Now, what causes a rainbow? Is it not the sun's rays shining through water? If they had a sun and rain before the flood, they must have had rainbows. But why quote farther; anyone can read these mythical stories for themselves. Is it not amazing that intelligent people can believe these stories? But some may say all things are possible with Cod Co. things are possible with God. never broke one of nature's laws. Prof. Le Conte says God never breaks the

laws of nature.
I do not ask for a new Bible for the sake of the hardshell and mossback, but for the children and yet unborn. Where, oh! where is the man who will write us a new Bible that is true and up to the needs of the twentieth century? I do not wish to be disrespectful hurt the feelings of any one. I am simply seeking the truth; truth will stand, error must fall.

Santa Barbara; Cal.

We become willing servants to the good by the bonds their virtues lay upon us. -Sir P. Sidney.

Whosoever is out of patience is out of nossession of his soul. Men must not turn bees and kill themselves in stinging others,-Bacon,

skies, and paints a rainbow on the storm .- Watts. Music washes away from the soul the saucer gnawing deeper still, must main- with a painful "running" sore on or dust of every-day life,-Auerbach.

So shines the setting sun on adverse

## WHAT IS THE MATTER WITH MOSES HULL?

wrong or the untruthful side of the lithink well before they acted on so imlithink well before they acted on so important a matter, etc. His counsel was
place to drag personal inatters of controversy and dispute before the public, him all around as presiding officer, as troversy and dispute before the public, inasmuch as President Hull has set the example, in self-defense I must speak. a strong case, but possibly he is una- stood. ware of the trap he has spring for him-self by his words. And before reading this I hope every reader of The Pro-gressive Thinker will peruse the article by Mr. Hull in the issue of April 12, that all may know that I do not misquote.

versy between his honorable self and the humble writer of these lines, that is no doubt fresh in the minds of many.

Mr. Hull says he let me down as const. Mr. Hull says he let me down as easy as possible, but if my memory serves me rightly, in the opinion of many, Brother Moses went down hard, and he has held a gentle grudge against me

The part of Mr. Hull's recent article referring to the ordination of Mrs. \_\_\_, contained the elements of falsity, misrepresentation and missintement with rial. I tell you, kind reader, we have to keep an eye out for the "Revs." Mr. Hull says that within a year one of my neighbors—a worthy, woman who had been holding meetings in her own home for years (two) sought ordination, all of which is true; it is further added: "She was duly elected by a society to which Mrs. Watson belonged, to be ordained, I believe the vote was unanimous." It is true the vote was taken, but Mr. Hull knows it was not early fittingly or rightly) taken. It is further true that Mr. Hull came to Jamestown to ordain Mrs. ..., but on learning the condition of affairs he told the candidate and friends that the moothing at which the vote was taken was entirely filegal, all this time it was known that Moses and gave reasons why and said the or- Hull had a theological schooling and

dination could not proceed and this can bad been known to speak at funerals, be attested to by twenty-five persons.

I quote: "Mrs. Watson was entirely given himself a fair estimate for a man overcome with the fear that an illiter that cannot descern between an article at the person would find a pleas on the spiritualist platformula place on the friends, she did not raint but, good friends, she did not raint but kept her head level. Again: "She begged and pleaded with me," etc. but L did nothing of the kind. I did with a letter, yes, two, but this was done to clear Mr. Watson from a "thrust" given him by Mr Hull in his world be ordination with the second standard of even a theological institution, and I hereby suggest that President Hull be removed and E. W. Baldwin be at her would-be ordination. Mr. Hull deal of "gush" about the deploring semblance to the original

summer and asked nie about the lady, did not consider Mrs. --- competent to and added: "She has been a pupil of our training school both when at Maple Dell and here at Lily Dale and it seems impossible for us in our instruction to overcome certain deficiencles in exknow of her ability, many times, when invited, refusing to speak for us, saying she did not feel qualified, etc. In less than a week Mr. Hull went to Jamestown to ordain here Learning, as before stated, that the meeting at which the recommend for ordination was obtained (the writer not then being present) was illegal, he said he could not go on with the proceedings then, but if at a meeting properly called the society still desired her ordination, he would come and ordain her; and yet Mr. Hull says: "In the interest of harmony" and to pacify me he advised her to She had to walt at least just a little. cept his advice, but at once commenced proceedings necessary, journeyed to a neighboring state, and from one of the high up" organizations received ordination papers, and whether Mr. Hull knows it or not (and I think he does) the lady is to-day the proud possessor of those important papers; and I have been told she boasts that she received them from a "bigger man" than Moses Hull.

Inasmuch as Mr. Hull followed another fashionable custom of the Revs. a la Covert, and dragged my husband into the matter, I wish to say here a few words in his behalf. The reasons given by Mr. Hull for his resignation were not in accord with fact. The candidate for ordination, only a lay member of the ordination, only a lay member of the society took the matter of arranging and calling the special meeting entirely out of the presidents of any of the officers hands, the president only being asked at the last monjent to sign the call for the meeting schich he did not) but the secretary did. Mr. Watson attended the meeting and told the friends that the matter was not being properly here to learn grammatical expression

It is said there are always two sides meeting; there had been no notifying of to a question—there is the right side members in proper form, many of them and there is the wrong side, and unfor-tunately for Mr. Hall in his recent at-tack upon the writer, he has stated the standing between the candidate and any person with any self-respect would, resigned his position then and there, No doubt Mr. Hull thinks he has made all of which I think Mr. Hull under-

And now I want a word for myself Mr. Hull says: "Mrs. Watson went away from home to be ordained." I fling back the charge. I did not go away from home; there are ways of getting things without going after them. The U.S. mails sometimes serve Mr. Hull starts out by reference to a us, and I was not "ordained," nor would little pleasantry I wrote on him and the I consider it any honor to have been Bible some time ago, and instead of prayed over and talked over and taking it in the spirit given he received "blessed" by the "holy" or unboly it in soher earnest and it aroused his hands of any president of any school

There was no society in Jamestown, there was no state organization, and having been a public worker fully fifteen years, lecturing, speaking at funerals, writing for the press and fending Spiritualism in every possible way, time and place, and being advised by many friends, I sought and obtained from the society of "Friends of Human Progress," of North Collins, in my own state, a duly authorized and legal document or certificate empowering me with a small grain of truth. A method of ment or certificate empowering me with procedure that has been characteristic the right to perform the marriage cereof the priesthood from time immemo-mony, which right I now hold and exerelse from time to time. As to my bad grammar and poor logic, which Mr. Hull says he would not attempt to make me know I possess, let me whisper in his ear, when the beloved daugher of Mr. and Mrs. Lyman Howe was translated to the better life, Clara Watson officiated at the service customary on such occasions. When the dear old mother of Mrs. Carrie Twing laid down the earth burdens, Clara Watson conducted the service. When George Taylor, one of the best men and noblest and truest specifics. truest speakers that ever graced our platform, passed to the beyond, the writer was called, but having previous engagement, could not respond. And all this time it was known that Moses:

or a portion of one written wholly in a

against a personal attack (which Mr. sense perception sufficient to grasp the Hull afterward admitted was uncalled situation. In the face of facts it looks for) upon myself made by the candidate very much as though there was a great thinks these letters would make interignorance and the need of Moses Hull
esting reading; but if published with
schools, on the part of a man who acthe same "doctoring" that his representation gives them there would be little person competent to assume the position of minister, and yet signify his will-Now I wish to state the fact about the ordination of Mis. Mr. Hull said person. Where is the moral stamman to me at the Lift, Dale camp last in or backbone of such a man? Mr. Hull deplores the small audiences where he says formerly immense audiher character, fitness; fability, etc. I said, "She is an estimable woman, but Mr. Hull, I think there has been too many ordinations arready;" and he made reply: "I think to too." The mater dropped there at that time. A few man and I think I would be to be to be to generate upon our rostrum. Now here I do want to tell a section of the man and I think I would be to woman and I think I will be to woman and I will be to woman and I think I will be to woman and will be to woman ter dropped there at that time. A few man, and I think I will claim the predays later Mr. Hull said to me in the rogative anyway. It is known to all presence of at least one witness that he readers that one Moses Hull has been occupying the rostrum or pulpit of a fill the position of an ordained minister, Spiritualist society or church for near four years, and now give ear, O reader, for the secret I must tell. It is said that immense. The same worthy Mrs. -of whom Mr. Hull speaks, is often in pression, attitude," etc. In reply to Buffalo, and this lady told me not so this I said, I did not see how our society very many moons ago that she attendcould recommend her for ordination, as she had given us no opportunity to audience consisted of seventeen per sons. Again, two old-time, up-to-date Spiritualists were attending the Pan-American last summer, and on Sunday went to the same church. These friends report that in the morning when there was the usual preaching service the audience was very small-a mere handful; in the evening they said a test me dium occupied the rostrum and the hall church, after years of effort on his part, I am glad he has informed us where ignorance plays its part. During the past fall and winter Pastor Hull has been absent from his Buffalc -- arge much of the time and his place . been sup-Here let me state the legal meeting was plied and this fact has its By Meance held and the vote with against her; she at least to some of us who live heldse was not endorsed. Ar. Hull says: "The proximity to the Bison City, and, horgood lady accepted my udylce." But I ror of horrors! one of the workers called have to inform him that she did not ac- as a supply to the Buffalo society was the writer; evidently Pastor Hull neglected to leave orders that no "unschooled" ones be called. But then I did not respond, not caring to make effort to revive or rekindle the waning interest quite apparent under the regime of a college-bred instructor. Give ear again, gentle reader; one of the others who has kept the Buffalo Temple Society together, speaking of the discouragements, was heard to say-no, I will not tell what; let me prove that woman can keep a secret, or at least a part of one. It would not be courteous or flattering to Mr. Hull to tell all.

other year. But another little secret about the Training School at Lily Dale is too good to keep. It is told that one pupil was heard to say, that "if the management of the school could not employ teachers that can use a good respective of the school could not employ teachers. that can use as good grammar at least as the pupils, what is the use of coming carried forward, that it was a "rush" I have detected grammatical errors on business; proper time had not been business; proper time had not been the part of the teachers in that depart these people knew they were faulty in given for the calling of so important a ment." And I understand the pupil did learning and could be induced to go to

does not expect to serve that society an

course. I tell you, my friends, schools with high-sounding names have not "got it all," and while I would be glad to share my "seventy-five per cent of knowledge and wisdom" received from the "higher schools" with President Hull, I hardly see how I can. The demands upon my time dispensing the good news to hungry souls, and trying to speak comforting and assuring words unto those whose hearfs are torn and bleeding with sorrow and grief, are so great that I am sure I cannot accept the invitation of Mr. Hull to make ef-

fort to enlighten him, His pleadings with me to "cease pleading for ignorance on the part of our workers" is a waste of time and energy on his part. is and ever has been for education, enlightenment, culture, intelligence, dig-nity, goodness, and especially truthfulness, to be characteristics of our workers; but I know that all this has been and can be attained unaided by sectarian schools. I am so sorry that I cannot find time to help expand President Hull's intellect, for if I could possibly he might attain unto a degree of intelligence that would enable him to grasp the idea embodied in my statements regarding the noble, talented and cultured speakers whose names I mentioned in my former article. Mr. Hill says: "These all have been and are studious."

In the name of goodness, who said they were not? I am certainly amazed at the stupidity of President Hull. I said that these people had been educated in the schools peculiar to Spiritualism, or in the higher spiritual schools. What does education mean? Does it not imply effort on the part of the pupil as well as on the part of the tutor? Whoever heard of a person becoming finely educated and putting forth no effort of In placing these workers and many others not mentioned, upon the high pedestal that I did, I gave them the

highest praise for their own part toward education nobly performed. I did not place such as they in the category of those whose "guides" dld not wish them to read, etc. There was no inti-mation that these workers had not a fair common-school education when they came under the tutelage of spiritual teachers; indeed it is assumed that their parents in common with others gave their children the benefits of ordinary education, but I believe that every one of those spoken of will admit that their fitness for public work came largely through those "higher schools," aided of course by their own efforts. If not so, then I stand corrected. Mr. Hull says I classed these persons on the ignorant plane probably as "ad captandum vulgus," (to catch the rabble). But I did not place them there; that is his say-so and not mine. I place them on a higher plane than any theological stu-dent made to order the Moses schools will ever be able to turn out. I do not believe that all the training of Mr. Hull or any of his assistants will ever be able to touch the secret springs of the intol. to touch the secret springs of the intel-Watson from a "inrust serious and the intermediate ordination of the intermediate of sublime speech, and to explain my-own position his successor, for that gentleman had inspiration that flows in rhythmical utlect and open the floodgates of sublime terance from the lips of a Lyman Howe or a Cora Richmond and others in their

grand improvisations. Theology does not contain it to give out. Mr. Hull accuses me of following in the wake of the old fogies; but it is he that is there, and not myself. Theological institutions are "old fogies," and yet Mr. Hull can see no chance for Spiritualism in the future, only to fall into the ruts of the dead past. A Christian minister in my own city once said in his pulpit, that the majority of students in their own schools came forth "theological mummies," and judging from some specimens turned out, the training schools of Spiritualism will be little if

any improvement. Mr. Hull said in his "notes" recently that "religion never hurt anybody." had been the "theologies" that had done the mischief, and yet he is working his very best to build up another theology. O, consistency, thou art a jewel not possessed by some Revs. Again Mr. Hull says: "Yes, I am a religious man." Another object lesson that religion does ot tend to truthfulness and integrity of purpose. If he could only be induced to give up his religion and substitute spiritual unfoldment, which means to be true at all times and in all places, I am sure he would be the gainer.

But I think I must tell another secret about that ordination. To the credit of our society be it said that in voting upon the matter it was only to recommend Mrs. - to the state organization for ordination, and the notice to Mr. Hull from our secretary so stated, which is all the society has the right to do. However, Mr. Hull said we had the legal right to ordain and came here with his grip full of prayers and huge parcels of blessings, ready to sacrifice his manhood and ordain one whom he had said he did not consider worthy.

But it turns out that the society right; I am informed that according to the laws of the state of New York, our society has no ordaining power; having no authority from the state legislature a charter from the state association (which we possess) not being sufficient: the state organization being ered, but not us, and yet Moses Hull the would-be "high priest" of Spiritualism, as president of the state body did not know "where he was at." His time had evidently been pre-occupied study ing about "Paul" it "Paul" and "Aaron" and etc., and fixing up his new the ology to the exclusion of information regarding the rights of the organization whose president he is, and its subordinate hodies. And here I wish to most humbly beg

happen to know; but anyway Mr. Hull prominently into public notice: wish further to say that if Mr. Hull de ales the truthfulness of the statements made regarding this matter, he places the ban of falsifler upon himself. Mr. Hull asks me if schools of a mundane source would not correct some of the "evils" of mispronunciation of

pardon of Mrs. --- for being called

upon in self-defense to bring her so

words and the incorrect formation of sentences of which he speaks. Yes, any of our public schools would do that (no

not consider it worth while to finish the school; but as I stated in my former ar ticle, they do not know that they do not know, and no one will tell them, and judging from what I know I have no doubt that Mr. Huli would "ordain" any one of those he speaks of if called

Again, Mr. Hull says, "It is an insult to an audience to place such ignorance before it." But, my dear sir, they place themselves there through lack of judg-ment and good sense, and if some one will inform me in what way the Moses Hull schools can exert a greater influence over ignorance than our thousands of public schools, and prevent persons that don't know that they are ignorant from starting a "meetin'" if they choose, they will confer a favor.

Do I believe in education? Yes, and Moses Hull knows it as well as any one. First, in our common schools which is the birthright of every child, and then in conjunction with the spirit teachers I would have such instructors as W. M. Lockwood, J. Clegg Wright, Hudson Tuttle and many others who have gotten out of the miasma of orthodox mimiery, mummery and old-fogyism, into the clear atmosphere of science, philosophy, reason and sound sense.

This article is already too long, but I wish to say just a word to my other critics. Harry Moore asks if I would take a "circuit" in Indiana, would I feel competent to without a theological training? No, I don't think I would. Circuits are too orthodox for me; I do not hanker after them; indeed I would not take one as a free gift.

And one or two statements of E. W. Baldwin I wish to comment on. This friend accuses me of driving cultivated and enlightened Spiritualists back into the churches. How little we know. sometimes regarding the truthfulness of the statements we make. Enlightened Spiritualists are not afraid to hear the truth told. Mr. Baldwin says: "She takes away their God, their theology, their religion, their prayers, their forms and ceremonies, many of which are beautiful." I shall have to plead guilty to this charge. At least I do all I can to accomplish this, and really I thought this was one of the grand missions of Spiritualism. The church has its angry, murderous, tyrannical God: it has a theology as contrary to the laws of nature as the inventive genius of priestcraft could formulate; it has a religion that holds the human mind and soul and body in direst ignorance and fear and abject slavery; it has its prayers of lip service, of adulation and flattery unto Deity, with petitions to God to set aside nature's inexorable laws, it has its forms and ceremonies, and even if beautiful in outward expression useless and senseless, a waste of time and energy and many of them degrading and demoralizing to mind and body; and I confess all the energy within me has been and shall be given to take from church people that come into Spiritualism all this that has been a curse to their lives. I have been there and know whereof I speak, and I give them as a substitute not "a little talk with a spirit" but a philosophy or system in accord with nature, rooted and grounded on or in Nature's unchanging laws. And there are other things that Spirit-ualism takes away from the church people who come to us, and that is their all-powerful devil, their spacious hell, and their narrow-contracted heaven; and let the good work go on.

CLARA WATSON.

Jamestown, N. Y.

THE RETURN OF THE BIRDS.

They have come again to the old pine tree, I knew they would when they left last fall:

They are back again in their joy and

glee. The robin, the linnet, the thrush and all. As I quietly sit by my window to-day, I watch two robins building their

nest: They have perched it up on the topmost brauch-

Were ever two robins so happy and Weaving it closely and firmly and

strong. Making it hollow, cozy and soft; He thinks no exertion, or care too great To build her a home in the tree aloft.

They are up in the morn, at peep of day. In the early twilight I hear them sing; and all day long, till the light is gone,

These happy creatures are on wing. These are happy days for you, lady . Dird,
But weary ones too will côme to you;
When you hide your eggs 'neath your

When you hide your esses golden breast, While your mate coos a love song tender and true. Then your anxious heart will worry

and fret, When the headstrong things will leave the nest; You can only show them the use of

their wings, Knowing nature will teach the rest.

I am glad you are back in the old pine tree: I missed you so when you went away; for drear and sad was the winter time. Without your song at the close of day.

So.I give you a welcome sincere and For many a care you lift from my breast;

And teach me sweet lessons of patience nul trust. While I watch you busily building MRS. D. L. BURROWS.

Ask the heart to give a reason for any of its beautiful and divine motions, and it can only look upwards and be dumb.

Gibson, Pa.

-Lowell. Hypocrites do the devil's drudgery.-

Old age is not one of the beauties of erention, but it is one of its harmonies. -Mme. Swetchine.

## LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersiles.

> LETTER NUMBER THIRTEEN. Groaning, weary, heavy-laden, Lo! I see a weeping maiden. Sad and desolate she moans:

Who has dared to blast this flower,-Made such cursed use of power? Who has bound this maid in chains? Demons haunt him for his painst I will raise the drooping slave.
Woman, rise! Be free, he brave!
I (hy galling chains will break And the consequences take.

Such distress might move the stones.

I felt like quoting from one of my old rhymes before commencing this letter. I called it at the time, Man, Woman and Priest; little dreaming then that as a man, I should be called upon to open the prison doors of the slaves of priests and set their captors free. But it is a glorious work, and may I never cease in my efforts until every woman on the earth, and in the lower spheres of carth, is free from priestly bondage.

The morrow, which Father Ambrose had established,

soon came. I heard him moving about near me and I joined him. He looked weary and dejected. He took my hand.

"Must I, then, do as you have said?" he asked.

"You must," I answered. "It is the only path left for you to take—the only one that leads to your restoration and eventually to happiness. What a load of guilt and sin you are bearing at the present time. Ambrose, have you ever known happiness?"

He shook his head sadly. "Never for an instant since "Never!" he ejaculated. "Never for an instant since my childhood. As an innocent child I was happy for

"If your manhood had been as innocent as your childhood, you would have been happy; and now, as a spirit, you would have been supremely blest; but despair not. I am not here to cause you misery but to lead the way to future happiness; such happiness as you have never known, not even in innocent childhood. We will go now and open the doors of the nunnery. This is the first step for you to take toward your own redemption, for you must redeem yourself, if redemption and pardon ever come to you. No Christ nor holy Mother of God can save your soul from hell, for you are the maker of your own hell, and that which you have made remains for you to un-

make. Shall we now go and release these captives?"

Ambrose raised the rosary which hung by his girdle and beside the pendant cross hung a key. He took the key between his thumb and finger.
"Follow me," he said, droopingly, and together we passed through a secret door leading from the apartment,

from thence through a long, dark corridor, down-down into regions of miasmic-spiritual miasm. At the far end a number of candles were dimly burning, a candle near each grated door. He inserted the key and unlocked the first door. I peered into the small apartment or cell; the cell of a nun. A stricken creature sat there on a low stool, the spirit of one who once bore the form of an earthly woman. Although the had left the mortal body behind, the spiritual: was an exact counterpart of the earthly, and her surroundings were precisely the same There was nothing in the cell but a small cot, a little table with a crucifix upon it, and one other chair, besides the stool on which she sat. She was gaunt and wild-eyed, her neck like parchment and her hands like claws. A dark robe, almost in tatters, hing about her shapeless form. As the door of her cell swang open, she started forward eagerly, but as her eyes fell upon me she slunk back in a "Heap, covering her face with her hands, for a nun is supposed never to look upon the face of a man, except the face of the confessor or priest.

"Sister Teresa," said the priest, "I have come to tell you that changes are about to take place in this dormitory. When you hear the bell ring for prayers you are to go into the cathedral with the congregation. Do you hear and understand? Remember you are not in the earthly life now, and I am no longer responsible for the changes that may come to you." He flung the door wide as he spoke.
"Look up," he commanded. "Can you not see that I am not alone?"

She allowed her hands to drop away from her face. Her large eyes looked into mine like those of a frightened child's, then she sank upon her knees and cowered and shook.

"Get up! I say," ordered the priest, sternly.

forth and go up-stairs into the main apartment. He stepped one side with a wave of his hand, she flitted out and down the dark corridor toward some stairs that were now visible but which I had not noticed before There were a dozen or more cells, all alike: "He unlocked the door of each precisely as he had done the first, and the same scene was re-enacted again and again. These nuns appeared very much alike, very much as rats look alike, each one in its hole; still, of course, there was a distinction not to be observed by a stranger in the dim light of the candles, for all these nuns had, for many years of earthly time, led precisely the same kind of life.

"There," said I, as we reached the last door; "those women must never return to these cells again, or if they must from habit return, the doors must not be locked; but I hope to soon open their eyes to the truth of their condition, so that they may not wish to return to these

noisome cells." So we left the doors all flung wide open, never more to be locked on their human spiritual victims. When the last door had been flung wide, and the last nun had descended the stairs, we; too, went up and entered the large room whither they had gone. This was much better than the cells, for large windows let in the light of day. In this room the nuns usually took their meals, for all earthly habits were kept up as previously stated. The large windows were grated, however. An immense dining table stood in the center of the room and hard-bottomed chairs were ranged around against the walls. The nuns had already seated themselves in these chairs. The room was bare of everything else. As we entered every eye glared in affright, for all could see that I was no priest

Ambrose gave them a malignant scowl. At this moment there entered the room the Lady Superior. She

darted a fiery glance at me as she cried: "What is the meaning of all this? The breakfast bell has not yet sounded. Who has unlocked the doors of the

dormitories?"
"Silence! Agatha," thundered the priest. "It was I who unlocked the doors; and I have come here to say that these women, all of them are, together with yourself, to come to service when the bell sounds. Remember we are not upon the earth now, and changes are coming to us.

See to it that I am obeyed," he said a little more softly to the woman he had addressed as Agatha. Agatha's appearance was not at all like the nuns'. She was plump and fair, with large, fascinating eyes, in which lurked great hypnotic power. Her manner was haughty

and commanding.
"May I ask," she said, "who this gentleman may be that you bring here at this unseasonable hour?" She threw back her head, staring at me defiantly.
"Ambrose;" I said, quietly, "you had better tell her who

I hm." The priest looked nettled as he made reply: This, Mother Agatha, is one William Denton. Our Lady Superior, Agatha." The state of the

"William Denton!" she cried with blanched cheeks and pallid lips. "William Denton, that blasphemer and reviler of God's hely word, that hell-born wretch! What rior to the particular and predominant error of his own can have induced you, Father Ambrose, to bring him times.—Golton.

here? How is it that he is not in hell with the devil whom he served so long on earth? Why is it that he is not frying and squirming on a red-hot gridiron, with an imp of hell turning him like toast? Why is it, I say?" and she stamped her pretty foot, for her foot was pretty withal; and even in her face she was a superb woman. I stepped forward and bowed before her respectfully, for no matter how misguided a woman may be, she is a woman,

and as such deserves man's homage.
"Madame," I said, "I am not in hell because, as I stoutly maintained when on the earth, there is no hell nor devil, consequently, as you see, I am here."

"This-this," she stammered, "is purgatory." "You are wrong, madame. There is no purgatory." "Base liar!" she cried, glancing at the cowering, frightened nuns. "This is purgatory, where we are awaiting God's mercy and pardon, or the yawning, sulphurous abyss of hell." You see a woman usually puts things stronger than a man.

"Say your prayers and count your beads," she commanded, throwing her eyes around over the trembling nuns. "No doubt the devil himself is just outside, keep ing guard over this black spirit, and must have sent him in first to see if, perchance, some of you might waver in Light:

Your allegiance to God, and he would then take you hence The Russian—from the highest to the to him at once." At this the nuns fell on their knees. crossing themselves again and again, and then holding up

their crucifixes, muttered and mumbled supposedly prayers. I believe if I had not been sustained by an angelic host I should have turned away disheartened, for I never was good at opposing or quareling with a woman. Ambrose was quick to see that for the moment I was weakened; and, strange as it may seem, I knew that he was sorry. One can see that hope had already sprung upwithin the man's heart, and instead of taking advantage of my momentary weakness he came to my rescue.

"Agatha," he said, "Mr. Denton came here alone, and have decided to listen to what he has to say to us." "Do you; then, fly in the face of the God who has sent

you back to us that we might yet be saved? Do you realize, Father Ambrose, that these promised brides of heaven are listening to us?". Ambrose turned and looked at the group of helpless hopeless, bloodless skeletons, and a look of pity swept over

his face. Ah, he was softening at last! "Do not be afraid." I murmured. "Tell them the

truth and let these poor creatures go free."

Ambrese turned and faced them:

Ambrese turned and faced them.

"Daughters," he said, "you have confessed to me for many years; it is now my turn. I have a confession to make. I have not seen God nor heaven, consequently God has not commissioned me to take charge of your souls. I have deceived you all, but I thought it for the face that the day it to argue with, and when one meets it one stangity listens as gravely as possible, and feels—to say the least—slight by amused and somewhat surprised to think that in the enlightened twentieth century such arrant his detention. Rothe's time stangity listens as gravely as possible, and feels—to say the least—slight by amused and somewhat surprised to the fraud to warrant his detention. The following interesting particulars have confession to think that in the enlightened twentieth following interesting particulars have been communicated to us concerning that the residue of the sensational capture:

The criminal police has for a long that the face there is the following interesting particulars have been communicated to us concerning that the face there is the following interesting particulars have been communicated to us concerning the face there is the face that the face is the face to the face that the face is the face that the face is the face that the face is the face is the face that the face is the face is

"Do you mean it, Ambrose?" she said with a sob. "Will you marry me and let these others go? Will you be true to me, and me alone? Oh, Ambrose, this is more than I ever hoped," and she fell weeping upon his neck.

"Agatha," he said, "I have long thought that no man has a right to more than one wife, or one woman rather, and that woman should be his wife. My secret soul has protested against this nunnery business for a long time, much longer," he said, turning again to me, "than you told her adopted mother that while alone she had seen two men in one of the rooms, and that they had spoken was finally over powered and her hands the rooms, and that they had spoken was finally over powered and her hands was finally over powered and her lands the rooms, and that they had spoken was finally over powered and her lands the rooms. protested against this nunnery business for a long time. think. All sinners have a secret consciousness that they are doing wrong, and my conscience has been ill at ease these many years. Mr. Denton has come to set me free."

Agatha glanced at me from out the corners of her eyes. "I have loved him," she said, "since we were little children together. He used often to call me his wife-his little wife-promising me always that I should some day be his wife; and when he became a priest I wept myself almost blind; then I determined that I would enter a convent, the one he was more nearly connected with, that I might ever be near him and see him as often as possible, and he and he alone should be my father confessor. Oh!" she wailed, "I was so innocent then and knew so

"You need not confess to me," I said. "I know all without that. I also know another thing that perhaps you do not as yet: You are his real other-self, his soul mate, the other half of himself, the female half, his wife, through great, eternal, natural laws that you may not understand at present. You called me a liar and a fiend, fit only for hell and the devil, a short time ago; but I shall be the one to show you the road to eternal happiness for all of that." She blushed as she said:

"Forgive me-forgive me! I knew not what I did." "Yes," I said, "we must all forgive many; for they know not what they do; and now we can count on your help, Lady Agatha, for Ambrose will need you sadly. We are about to enlighten these people, to tell them the truth, and by so doing to let their souls go free. When the bell strikes we all must meet the assembled throng." You will see to it, Agatha, that these nuns are pres-

ent," said Ambrose.
"I will," she replied, and Ambrose and I went back to his own apartments to await the stroke of the bell. WILLIAM DENTON. Or, if you prefer, SPIRIT WILLIAM DENTON.

### (To be Continued.) THE MAN WHO ALWAYS SMILES.

His house may not a mansion be; his place inside the line Where common people stand and note their richer neighbor's shine; ... .

But yet his life's a grander one, though lacking much of His title is the Prince of Hope—the man who always

Though he never limned a ladscape he's an artist in his He's a picture fair of joyousness in a frame that's always

His life's a useful sermon, and he's preaching all the while,

And he's better off than governors—the man who always paragraphs:

| Description of the control smiles.

He's one of life's physicians without antidotes or pills; His cures are freely given to all men's current Ills: He's a missionary worker, leaving out the heathen isles, And he's aiming straight for heaven—the man who always smiles. State of the State of the Ex.

With respect to the authority of great names it should be remembered that he alone deserves to have any weight of influence with posterity, who has shown himself supe-

# OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND. SPIRITUALISM IN RUSSIA.

"What in me is dark Illuming, white is low raise and sup-That to the height of this great argument "
I may assert efernal Providence,
And justify the ways of God to Men."

—Milton.

If the lines of thought are in the present age, and in many countries, some-what ordinary and highly materialistic, immense charm; and knowing that numbers of the latter are to be found in practical England, I venture to offer this brief article to the readers of

lowest-is conscious of a great force in nature, believes that he possesses a soul, and is not too skeptical to assert that this soul may be so cultivated as to at also gives proof positive of his fatth in the magnetic touch by the confidence which he places in the Pere Jean, of Cronstadt, whose fame is doubtless known to all your readers.

"And what is the base of this great credulity? Is it the remnant of an exploded medieval superstition which accepted every fairy tale?" asks the skeptic; to whom we simply reply, "No; it is the continuation of that pure and sim-

the continuation of that pure and simple faith which once ruled a great portion of the circle; it is a firm belief in a Being, greater than all other beings, and capable of greater things."

Then there is the plous church-going man or woman, who repudintes any thing and everything which is un peur hors de la nature, or who, it he or she admits evidence of Spiritualistic influence at all, at once aftributes it to the Devil. This type of person is really too the Police and afterwards committed

who had no children, adopted a fear or so ago a girl of twelve. Shortly after the arrival of the child strange noises were heard in the house, and it frequently happened that the doors of cup- Rothe's husband and daughter. boards-which were locked, and of which this good woman had the keys-were flung open. The little girl one day quite kindly to her. The flinging open held, while the agent relieved her of of cupboard doors was soon followed by her treasure of flowers, which she had the withdrawal of clothes, etc., and the kept in a sack-like contrivance sewn on two men began to show themselves her petticoat, to which it was but little more frequently to the little girl, who trouble to obtain access through an feared them so little that when a dress or coat of her guardian mother's was wanted (one of those which had been taken) she used to ask the apparitions to put it backs and her request was invariably granted. The poor widow herself became very anxious. She had never been subjected to any inconven-lence till the child-same, and it was evident, she thought, that the raid upon her things was a rather violent way of take in taking the dittle girl away from her previous curroundings. She was thoroughly convinced that the two visitors belonged to another world, and all her friends advised her to forego the pleasure of an adopted daughter; still she would not give in; and a few months ago Libeard that she was unable to accept some daily employment -offered her-by the sister of an ac-qualitance of my... own—because the mystical visitors what now actually mystical visitors had now actually taken to cutting holes in her garments, and she thus found herself in too tattered a condition to appear in public. Evidently this poor child's Karma is to be fulfilled elsewhere, and the sooner the poor lone widow recognizes the fact the better for her and her little belong-ings. So the land which gave birth to Blaydisky is one which does Madame Blavetsky is one which does not mind admitting that "there are suppressed." more things in heaven and earth than are dreamed of in our philosophy;" it is are as many as two hundred circles in minds in every community need the one which does not pooh pooh, unheard, all that it cannot immediately grasp, and though, likenother intellectual nations, it does not believe in any and ev-

ery thing Spiritualistic, it readily admits that off there were no diamonds there would be no paste:" THE CAPTURE OF FRAU ROTHE-A ROGUS MEDIUM.

Frau Rothe and her confederate, Jentsch, is the subject of universal comment in this month's psychical

journals. The "Debersing che Welt," which on several occasions declined to continuo of the Hothe seauces and the controversy the which they have given on the writes in a footnote that it birth, has two pilpers, indirectly dealing with then subject; while in the "short notices" almost the whole space police have obtained from friends and is given up to an executive the science relations living there a number of letby the policet and remarks upon that ters and papers of an incriminating naevent. Among these it is only just to ture, one especially from Frau Rothe

we warned our renders in the 'Ueber- Of course it such letters have been sinnliche Welt'-pages 136 and 162 to seized, they will come out at the trial.

166-against the traudulent practices of The following extracts are from the warning and noveffect upon her entitus-

might almost have been called a "Rothe organ," now treats the subject very cautiously; and only one page is this month devoted to the "Rothe affair!" After a very brief mention of the police capture, a short account is given of a meeting of the Psyche "Loge" on March 7, at which the subject was discussed, the opinions of the members being divided. The following is the concluding

sentence:
"In the case of Rothe, the police have only forestalled us; and we must just say that at the last sitting of the "Loge" the members had determined, in view of the many suspicious circumthere are, nevertheless, individuals in stances attending Frau Rothe's mediovery hand for whom the occult has an umship lately, to proceed with the greatest caution, to enforce tests, and to expose any attempt at fraud." The editor says that he thinks it only fair to withhold the expression of any

opinion till the case is finished.

As this case cannot but excite much

interest among, Spiritualists in England, as well as on the Continent, have read all the accounts in the different journals, Dr. Maier, in "Psychische length attain to great spirituality. He also gives proof positive of his faith in the magnetic tough by the confidence which he places in the Pers Jean, of which he places in the Pers Jean, of case, but as he had never seen Fran Rothe, and had no personal experience of her "mediumship," I think the 'Nachtrag''-Appendix-which occupies the concluding eight pages, and contains all the police reports and other details, will be of greater interest to readers of "Light;" I will, therefore, translate the first account nearly in full. Other reports are the same in essentials, but contain some differences of detail:

> Jacobsen, of Charlottenburg, we extract from the "Lok. Anz.," No. 104, March 3, the following particulars: "Fran Rothe, together with her impressure Jentsch, was brought up today, at noon, before the President of to the House of Detention. Rothe's

Through the kindness of Dr. Emil

souls. Thave deceived you all, but I thought it for the best. I have also come to think that this is not purgatory, but it is, as Mr. Denton tells us, one of the spurity and the suggestion I think of turning this establishment into schools and temples of wisdom." He again turned to the quivering nuns.

"You are free from this moment, every one of you, to go when and where you please; but if you prefer to remain the power of the purity of ing room, while a number of police offi-cers, who had entered the scance room, took the names and addresses of the persons present, afterwards arresting

"Frau Rothe should then have been searched by the female agent, but she opening in her dress skirt, and then by means of skillful sleight-of-hand make the flowers appear as though falling from above. The bag attached to the petticoat still contained about one hundred and fifty flowers.

Another account says thirteen bunches of flowers were found, besides three oranges and as many apples. Then follows a description of the way in which Jentsch collected the entrance showing her that she had made a mis- fees, varying from five shillings to as much as wealthy persons in high positions chose to give. The party, consisting of Rothe, Jentsch, and the husband and daughter of the former, were taken to the police station in a cab and examined. The daughter was liberated and the husband set free the next day; Rothe and Jentsch were kept in prison,

where, I suppose, they still are, for I cannot find anything said about bail.
"The energetic proceedings on the part of the police are evidently to be attributed to advice from 'high quarters,' if not directly to the well-known interview between the Emperor William and the President of Police, Von Windhelm, as well as the General Superintendent. Dr. Faber, at which the Emperor expressed his desire that the increasing recognition of the Police of State of the Control of State interest in aristocratic circles in Spiritiam and Christian Science should be

In another place it is said that there Berlin, but as no money is taken in facts of Spiritualism to overcome their these private circles, the police can have no hold upon them.

It appears that the police, on visiting Frau Bothe's rooms, found lists of her | unl world for that purpose; I could not clients, with their addresses, among whom were persons of the highest aris tocracy. Of some of these the police made inquiries at their own residences in order to ascertain what money had been taken; they all agreed that they As was to be expected, the capture of had no suspicion of any deception, and many, in spite of the exposure, still ex-pressed their conviction of the medium's genuineness. Both the accused were photographed in the prison. They have

that journal to copy the following short herself, in which she expresses a hope

Frau Rother but sunfortunately our account in the Uebershullche Welt; "The nteliminary inquiries in the Instite adherents at 1 control of the Rothe case have now discovered a clue "Our reticence in the Rothe matter to where the flower apports came from. has often exposed his to reproaches A gardener and a flower seller who from both her didherents and her op have their stalls in the Winterfeldplatz popents; but we thought it only right to on market days, recognized Fran Rothe leep our tournal ass. for an execution keep our journal as far as possible directly as the person who for some long time past had, every market day, purchased from the mount of the "Spliftsche Rundschau.", which between two and three marks, flowers

They thought their customer was in the employment of some family of position, and that the flowers were for table decoration, while the fir branches were, she said, to put on here child's grave. As. after Rothe was imprisoned, their customer failed to appear, they commu-nicated their suspicions to the police of-ficers. These think that Rothe must have made purchases of flowers at oth-er markets also, and are anxious to obtain information about it. Further researches into the business part of the transactions of the Rotho and Jentsch couple have elicited the fact that the tween nine and eleven hundred marks

(shillings)."
The Editor writes:
"From the standpoint of our aforementioned experiences with Frau Rothe, we have purposely avoided mixing ourselves in any way with the discussion, in spite of the persistent efforts of Jentsch to elist the sympathies of the "Uebersinnliche Welt" on behalf of his questionable cause. At first we looked on Frau Rothe as a pathological swindler, till in course of time we could no longer disguise from ourselves the fact that with the aid of her confederates she consciously cheated. We think that in the face of the facts now brought to light, there can be no further question as to whether she was or is really a medium. If in her case con-scious imposture is proved—which, looking at the situation in which she was caught by the officers, must be taken as granted—there is no question about the matter, and she must be condemned and avoided by all right-think ing persons. All attempts at vindicating her seems to us an insult to the holiest feelings of humanity."

### UNIVERSALISM

The Herald of the Christ of Spiritualism.

It occurs to me that the theology of Universalism and the philosophy of Spiritualism are complements of each other and sustain in history a divine or spiritual relation. One preceded the other as John preceded Christ, and as the message of the Christ supplemented the fraud to warrant his detention. The the message of John, so does the mis-following interesting particulars have ston of Spiritualism supplement the 

ing in the wilderness, saying "Repent, for the kingdom of beaven is at hand." It addressed itself to the Pharlsons and Sadducers of the old church and said unto them, "Who hath warned you to flee from the wrath to come?" It came lenouncing the fear of divine wrath, preaching good nows and teaching that the "goodness of God leadeth to repentance," and held that the works worthy of repentance were not ritual works but good moral works, such as had to do with one's neighbors. It held that the children of the church of Abraham bave no advantage over other people, for God is able of these stones to rulse

up seed unto Abraham.
The Universalist church is to the church of Spiritualism as John was to Christ. The John of Universalism prepared the way for the Christ of Spirit-

The former marks the last days of the old dispensation; the latter the beginning of the new dispensation. The Universalist church having accomplished its mission and fulfilled its appointed work in abrogating theological fear, is now in a state of decadence; the Spiritualist church having only entered apon its formulative period, is organizing for an aggressive and far-reaching campaign. One shall decrease, the other increase, as organic movements One announced the coming of the Christ, the other manifests the Christ which is the resurrection and the life. resurrection. The mission of Universal- Life in the Spirit World, Vol. 2.

The Encyclopedia of Death, and resurrection. The mission of Universal- Life in the Spirit World, Vol. 2. ism of God, and the mission of Spiritualism is of God, both brought to Life in the Spirit World, Vol. 3. earth by the angel world. It is as evident in history that the Universalist church is as much the work of spirits as the movement of Spiriualism, and in the movement of Spiriualism, and in its beginning in the United States was attended by unquestionable guidance by spirits. Sometime I will be glad to give to the readers of your valuable pa-per the story of Rev. John Murray, who left his native country, England, and came to America with a full determination of not being known as a preacher and the story of John Potter, who lived pear the coast in Virginia, who a few years prior to the coming of John Murray, built a church in obedience to the voice of the spirit which told him he would send a preacher and, when John Murray came, Mr. Potter knew him at sight and claimed the voice said "that is your preacher, Mr. Potter."

Mt. Murray tried to lie out of it, but

it did not go with the clairaudient Pot-I was regularly ordained as a Universalist minister, and having been forced by spirits to realize that spirits through mortals can prove to the satisfaction of the most skeptical that what I preached as a hope may be demonstrated as a fact, I am prepared to accept ordination from the church of Spiritualism and henceforth be as zenious and untiring in the promotion of the cause of the Spiritualist church as I have been for Universalism. But I shall ever hold the Universalist church in high esteem for its great work in emancipating hu-man minds from the slavery of fear. A desire to remove fear and dread from the mind is the motive that actuated me in the Universalist ministry. I could go on working as a Universalist minister | and utilize the laws of mediumship and were it not for the fact that certain development, and avoid errors. Price, doubts and build them up in spiritual knowledge, but in making use of such facts which are provided by the spiritdo it with that freedom which is the right and duty of the minister of the gospel of the arisen Christ. in Iowa,

About twelve years ago, in Iowa, when I was active in the Universalist ministry, holding the responsible position of chairman of committee of Fellowship, Ordination and Discipline, wrote to the Gospel Banner, a Universalist paper published in Maine, asking

1. Is it right and proper for a minister of the gospel to investigate those facts which thousands of eye-witnesses, affirm prove that what he preaches is true? Or is it right for him to ignore those facts?

2: Having investigated those facts which are claimed by hundreds and thousands as proof of the hope of immortality, is it the duty of the minister ordained to preach that hope, to an nounce the facts if they demonstrate immortality? or is it his duty to keep

·To these questions-I received all sorts of answers: I recognize the movement of Spirit-

ualism as most in accord with the movement of early Christianity, and though very imperfect is the first gleams of light just before the golden dawn of a grander day. Hobart, O. T. W. WOODROW.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. in its warm partisanship of Fran Rothe of different kinds, and branches of fir. For sale at this office.



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experiences as abnormal, irrational, perience and "with authority." physical science from astronomy to akin to my own. anatomy has been a field of conjecture. The philosophy of Spiritualism

May 24, 1002.

theories of the alchemist or an astrono- you a better way." mer in all the vagaries of the ancient astrologer.

One who is a worthy disciple and felthe bones of St. Anne, or the waters of lace to face; when "that which is is scientist, he is yet a pigmy in comparison with the man who carries the ment through supermundane experiences preserves the scientific spirit to "prove all things."

True indeed, Spiritualism is not, yet, generally speaking, on a solid scientific basis. Listening to many "inspirational" orators who, when emerging onsists in stating vague generalities in points of agreement with, we also have human nature has "come to stay." from the safety of a position which iamiliar, phrases which may be construed as meaning this, that or 'tother, frequently contradict each other one, is reminded of the lament of Jesus in his day, that they were scattered as sheep baving no shepherd; and the investigator who wants to be led, and that-only along clear and flowery paths, is discouraged or in a quandary as to what the philosophy of Spiritualism may be; for what one means by that phrase varies greatly from what

We have come with varied endowments out of so many and various religious schools, carrying with us as virtue they ever possessed—that of sugmuch as possible of the good and bad. gesting spiritual real es, is the real place in the temple for the idols of his in a far count fathers, as well as "the dollars of our

casian whether from Russia or Califor. repeated itself when fifty odd years ago nia as a "Boston man," so do people great manifestations challenged the atcarclessly designate as a Spiritualist tention of a race that for a long period anyone who acknowledges spirit com- had "no open vision"-no clear and munication. Now there has never been positive communication with the spirit world but was founded on such a faith. cases. At every previous "outpouring forth on the spiritual side. They can also needs watchful care, patient study of the spirit" there was given a modi-only die with the extinction of individ-and sometimes very positive action to as it is possessed by an individual information. a religious system flourished in the world except in obscure and isolated fathers and mothers who gave their fled philosophy of life requiring a corbabes into the redhot arms of a molten responding change in ceremony and idol, believed in this; so did the invent- ritual and a readjustment of moral or ors of the rack and thumbscrew; so ethical ideas. With the advent of does nearly every primitive tribe in modern Spiritualism there also comes a Africa or the Cannibal Islands, but they new philosophy of life, and as we can are not all Spiritualists in the sense I have no omelettes without breaking use the term. I mean by the word one eggs, neither can we give a creditable who in addition to this accepts a phil- exposition of this philosophy without osophy of life and especially of morals antagonizing what is known as Chrisor ethics which is saner and simpler tianity as well as every system that prethan any other and more free from a ceded it. confusing metaphysical jargon.

'Forty or fifty years ago, as I learn, the issue was more clearly cut, and as the god-makers of Athens opposed the Christians as "those who turn the world upside down" and teach that "the gods which we make are no gods;" and "this our craft whereby we make our living that many of ourselves and many of is in danger," so did every orthodox preacher and teacher and designer of gods in America or Europe recognize in a Spiritualist one whose moral and religious ideas were radical if not revolutionary.

. To-day it is somewhat different. On the principle of the Dutchman who, wishing to have a short-tailed dog, lump, and that this is Spiritualism or would not cruelly cut off all at once, but cut off one inch and when that healed cut off another and another until only upon minor points. Language is combed with it." If he looked carefully used to conceal thought and the lack of he would find honey in the comb. thought with us as with our friends the enemy, and most assertive orators and ly in secondary things to various minds ing his own hobby.

The rocky road to Dublin." times cheerfully pay the druggist one the knowledge, etc.". Now a woodchopper would express in paved with gold, yet there is no rush

alon of sensitives, and evolve a philoso- all who refused to tamely bend their last. Price \$1. For sale at this office. Price 6 cents.

It is characteristic of highly educated phy which "is fearfully and wondermen along well defined grooves and fully made." They remind one of the beaten paths, who despite every educa- Irishman who contracted to dig a patch tional advantage never can sour above of potatoes for a bottle of rum. He the plane of respectable mediocrity, to was paid in advance, got drunk, and regard a popular interest in spiritual was sitting on a stump when the "boss" manifestations as indicative of atav- came along and reproved him. "All ism-as the sign of a retrograde move right, boss, fetch along your potatoes ment to medievalism or barbarism; to and I'll dig them." Now I have digged view the question of a spiritual life as according to my ability-have laid mybeyond reason, and spiritual phenomena | self open to the advances of spirit visitas ultra scientific, and personal spiritual ors, and in some degree speak from ex- box, has there been a fundamental

almost or wholly insane; and to refer to I confess that I believe a great deal the scientific method as opposed to the more than I know, and infer a great of life in the highly civilized, and the mental processes of those who claim deal from known premises. As an ob- narrow, violent, irregular torrent in the some knowledge of life on a higher scure star-gazer noting the deflection of plane than the physical one. They de- well-known bodies, by rational infer- tially in the method of expression. Just plore the popular demand for stories of ence predicted the existence of an un- as the water which flows over Niagara psychic experiences and with a sel- known star within a given radius in the | Falls is the same as that which meanentific phraseology which insinuates heavens, whose attraction affected the ders along the lower Amazon and obeys that the realms of science are bounded orbit of the others, so may a rational the same law of gravitation, so is the by their own limitations, refer to that mind infer much from a little experi- human nature of Bishon Potter the influence and condition which moves ence. However that may be, my ex- same as that of Cetewayo and actuated the multitude to manifest an interest in perience convinces me that "holy men by the same basic motive. The same spiritual healing, clairvoyance, etc., as of old spoke (sometimes) as they were desires claim gratification, the same proof of their lack of reason and the moved by the spirit"-that often the old hopes allure and beneath the surface scientific spirit, assuming that a symbolism reflected spiritual realities the same mighty propelling desire for rational mind would consider evidence and that many ceremonies and even happiness actuating all endeavor. Nor of any kind on these subjects as un-postures were originally "from above," worthy of investigation. Yet every were natural responses to experiences accordance with the dogma of natural

theory, imagination; a battle ground of eclectic, embracing what is found the purity of its source and guiding the opinion as truly as that of religion, and worthy in every system. We ac- same emotions, desires, appetites, into while the scientific method of experi- knowledge truth in every system, but broader and smoother channels. And mental research is the only one of win- we cannot make a living extracting the lafter all these centuries of fear and nowing the wheat from the chaff and gold held in solution in the ocean, getting at exact knowledge on any sub. neither can we thrive spiritually on the ject, there was chopping and digging, truth diffused in any ancient system of plowing and sowing, before the grain philosophy or record of spiritual experi-was ready for the scientist with his ences. Our ideas are not wholly new, in the other a victim of depravity and telligent to assume that a modern Spir- his appeal frequently on the ground of child of to-day instead of having the will surely beat against it." itualist is on a par with the frenzied "the combination" and simplicity of devotaries of bygone ages than to assume sign, so do we appeal for a hearing and that a chemist believes in all the wild enunciate a new philosophy. We "show

Those "holy men of old" confessed to seeing as through a glass darkly; of "knowing only in part" and the idea of low of the great scientist, if referring infallibility in their exposition was at all to the condition which moves never entertained by themselves. It thousands of the sick to visit Lourdes, was a dogma of the "dark ages." Their Denver, or the shrine of St. Anne, will enthusiasm and sustaining hope was not do so with supercilious scorn, but from the conviction that their labors will inquire, will investigate whether would hasten the day when we should any have touched the hand of Schlatter, see not as through a glass darkly but as Lourdes, and have then thrown away part shall be done away with." Every their crutches and drugs; and if so, pro- one of them in anticipation like Abraceed to consider and if possible de. ham "rejoiced to see this day and were spirit appeared he manifested so far as | go to some favorite medium of our own termine what agency has been the real glad." And the way to be true to conditions allowed the same old and re- expecting convincing evidence, and one in producing the result. Taking no Moses, Jesus, or any other great man liable human nature as ourselves. If have permitted, may solicited, every laurels from the brow of the physical of the past, is to imitate them in being | there were not this ground for mutual | tenth-part developed medium to exhibit scientific method into the psychic realm, He that putteth his hand to the plow ble, and unless given conditions that been as might have been expected. and who in his own personal develop- and looketh back is not fit to be a Spir- allow for the natural play of this

substitute for their old religion and philosophy a better one, so will the worthles of Judea, Egypt, Palestine, Greece and Rome, support the Spiritualist, who acknowledges that if we have points of conflict with any and every system of preceding ages. The way to be worthy sons of illustrous sires is not to stultify reason or honest thought and discredit the "power that makes for righteousness" by making an idol of a

"These are traitors to our sires Smothering in their holy ashes Freedom's new lit altar fires."

The man who thinks to gain a great reward hereafter by the perfunctory observance here of postures, forms and ceremonies that have lost the only Every recruit wants a conspicuous prodigal son filling belly with husks can only be intelligently restraining ex- plain that they have received nothing extent of its superior vibration over

There has ever been a tide-like ebb As the Indian classified every Cau- is a partial truth to say that history but | tions, emotions, desires sprouted in the | themselves.

It may be objected, seeing that our Spiritualism is not a mushroom growth but an evolution, that some of us are imprudent in combating orthodoxy; as the Indian youth sought to establish his manhood by publicly whipping his mother. Especially when we consider our spirit friends were not long ago assenters to a religion of more unreason than is taught in any popular church today. There is hardly any sect which would be soundly orthodox two generations ago. They are all drifting on the current for a more lucid and rational philosophy of life here and hereafter. A new leaven is leavening the whole the influence upon somewhat sensitive brains of our spirit visitors, may be argued from the fact that mediums are it was of the required length, we try to constantly being developed out of every persuade every sectarian that the issue sectarian fold. As an objecting clergybetween Spiritualism and orthodoxy is man said, "all the churches are honey-

That this philosophy appeals variouswriters represent Spiritualism variously broad, liberal, tolerant, is proof that as a divine system calculated to em- it is based on natural laws. Nature is brace every theory and fad imaginable, ever generous. Small minds delight in and to be concerned mainly in further- the inflexible laws of the Medes and Persians. Comprehensive minds rarely "This is the road and that's the road, draw rigid lines. They generously state broad principles. However there must Reference to spiritual things has gen- be a recognition of broad principles erally been vague, indirect, ambiguous which acknowledged in word and deed language, because the speaker or writer constitutes a "peculiar people," and locked experience, logic, and had hazy justifies our claim to enlightenment. ideas himself. To a degree this speak- Now above all things the true philosoing in parables has been wisely out of phy of Spiritualism must be simple in consideration for the superstitious fears comparison, so that he who runs may

and the duliness of common men. A read-like the gospel of Jesus seemed to Kaffir would throw away a diamond to the early Christian "mighty to the pullgrasp a bend of yellow glass, and the ing down of imagination and every very intelligent. American will some high thing that exalteth itself against

dollar an ounce for "aqua pura" when I remember reading in the funny he would not give a cent per barrel for column of a paper v. the time of the pure water. A degree of ambiguity is first Klondike excitement, this item: excusable in dealing with such men. "The streets of the new Jerusalem are plain language what appeals to him as there like to Alaska." From time imsome of the fundamental principles, the memorial exhorters-have lamented the distinctive ideas of modern Spiritual- difficulty of sustaining enthusiasm in ism. To quote Artemus Ward "there's spiritual affairs. The orthodox philosoone thing I like about me"-my ideas pher accounted for this with the dogma may or may not be shallow, but on of natural depravity. Man was consome vital points they are so clear that ceived in sin and born in iniquity. The the wayfaring man though a fool shall thoughts of his heart were evil and that There be some who, being in no de- cause lay in his own incompetence, gree sensitive themselves, sit on the ignorance and consequent misrepresenfence as it were and study the proces- tation, but according to his philosophy cyclopedia of information on the sub- the basis of science. For sale at this office, Price 10.

necks to his yoke were victims of natural depravity.

Now the Spiritualist who bewails this

apathy cannot "lay that flattering unction to his soul," for upon no point does our philosophy conflict so squarely and quequivocally with that of orthodoxy as on this one, declaring that even if handicapped by prenatal and aute-natal influences, although repressed and dwarfed by misconceptions of duty and of life here and hereafter, human na ture is in all its normal qualities as pure and honorable as the god or gods who said "let us make man in our own image." Nor although a thousand systems have been devised to work reform upon this principle of human depravity, and for ages to mold the human character as you shape a cheese in a cheese change. Though there be a vast difference between the broad, placid current savage breast, this difference is essenhas any improvement been effected in current, but in contempt by recognizing fighting and torturing one another beappetites, emotions, desires weakened, has them enlarged and strengthened, Some irresistible force has been at work they evoked.

"We are the same things our fathers have been, We see the same sights our fathers

And run the same course our fathers

We drink the same stream and feel the

have seen.

whenever and wherever an intelligent true to our best convictions, sometimes sympathy—this similarity of mental his or her powers (a lack of them) from "forgetting the things that are behind." | processes, intercourse would be impossi- | the public rostrum. The result has compiled mentality there is nothing As Moses and Elias associated with more undesirable than "communion Jesus (were his guides) who labored to with saints," and "fellowship with angels" depends upon granting conditions for the unrestrained expression experience he accounts for on the prinof their minds. First and foremost then | ciple that if one guesses very frequentour philosophy is founded on the purity ly it is not improbable that he may at of natural desire and recognizes that some time guess aright.

disproportioned shadow of a great truth, but a shadow distorted fearfully. restaurant you are not in condition to but the work is not ended there. It is enjoy an Epicurean banquet. So if you a common saying among mediums that book and reading from it in a slavish are thoroughly engrossed in mundane that they can only give what they get. your nerves' system cannot well re knowledge of where they get it from. spiritual. In this sense "the natural man is at enmity with God." Herein is doubt, but none the less really they the rationale of solitude, fasting, etc., and the ascetic, the recluse, the celibate, other influences, and afterwards com- perfect will-influential or potent to the a view to their expression on another perhaps they exult at having ideas | material or animal will is held in abeyand flow in spiritual manifestations. It plane. He is only uprooting the affecterrestrial nursery with a view to transplanting into a richer soil and milder climate. The fires that warm the human breast, color the emotions, quicken the intellect, are unquenchable, and deuality—the "loss of the soul." (To be Continued.)

THE JASPER GATES

Fog-rain was sweeping o'er my roses Misty darkness lay upon the land and

The echo of the wind-tossed leaves that stirred the air Called back the past, that was so sad

Amid the anguish of my heart's wild

An angel's symphony fell on my ear, That seemed to breathe the song again We sang together, sweet and clear.

As the music came in tenderest song. My heart's wild tempest died away; Entrancing sounds were borne along, That crowned my soul in love-lit ray.

Harmony, truth and love must blend, So the blissful music sang afar, Doubt, sorrow, pain, must have an end

ajar. It whispered hope, and immortality; It breathed of joys in glad refrain;; Of reunions in the yet "To Be" --

When the jasper gates swing wide

When the jasper gates swing wide again.

ROSE L. BUSHNELL. San Francisco, Cal.

A CHANCE TO MAKE MONEY I have berries, grapes and peaches a year old fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the nctual cost of the samples, postage, etc. Francis Casey, St. Louis, Mo.

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## FACTS AND CAUSES.

Spiritualism.

Philosophy is an explanation of causes which produce observed effects. The practical use of philosophy is that it teaches the effects which follow! causes, thus enabling us to intelligently make use of causes to produce effects which we judge to be desirable.

Spirit phenomena are facts. study of their cause is the study of spirit philosophy. Its practical use is the evidence it affords that we are spiritual beings, thus enabling us intelligently to set spiritual causes into operation with the object of producing desired spiritual

The only object worthy of desire is the spiritualization of the individual. By this is meant the realization by is the end and aim of spiritual philosto live for all. That which leads him | tions. to live for personalities (his own or oth- | But what is temptation? One may ers) is unreal, because transitory and ride over what another readily suclimited good. It often appears in the cumbs to. Thus it is difficult to draw a A Very Excellent and Compreguise of evil to other personalities.

nuity of life, spirit phenomena prove controls his mind or spirit, or a circumthat man is spirit, that his existence is stance that controls his heart or soul. not dependent upon the preservation of | Sensation and emotion are the subtle depravity by reversing or damming the the physical body, but is entirely dis- tempters of the unseen conditions of life tinct from it. They are the basis upon |-reason and love their opponents. which the structure of spiritual philosophy must be erected.

The first essential to a good substantial building is a solid foundation, must be founded on an immovable ence; after all this praying and cursing, rock, not on shifting sands. It is of the system is the medium of sensation and utmost importance that when we present a philosophy for acceptance it shall be able to withstand the winds this effect. The heart and blood the separator; and it is not more just or in- but as the applicant for a patent bases | hateful in God's sight, the brightest | and tides of adverse criticism which | medium of emotion, being controlled by

> usual manner in which the phenomena of Spiritualism have been presented which triumphed over all the theolo- than to say that they have been gians and the terrifying gods or devils "rushed." While theoretically we have admitted that they cannot be produced to order and are dependent upon conditions but very partially under our control, practically we have endeavored to produce them "in season and out of season," and often under conditions the most unfavorable for the purpose that could well be imagined. That we cannot have phenomena just when and Not only this, but we now know that | part of our philosophy. Yet we have habitually advised every investigator to After receiving nothing satisfactory on dozens or hundreds of occasions, the in-

vestigator, if he should persevere a sufficient length of time, gets a genuine test, which in the light of his previous To distinguish between : phenomena

There is, though, in this dogma the which are genuine and those which are not is a herculean task even for advanced students. It may be compara-If you gorge your stomach in a ten-cent | tively easy to sift out the fraudulent, affairs, your organism attuned to physi- This is true, and the knowledge that cal influences, your desires, ambitions, it is so should protect them from all atappetites satiated habitually with the tempts at forcing something upon them terrestrial, you cannot be in condition to | in order that they may give it out again. | practice leads to perfection-inspiration realize and appreciate the celestial- They give what they get, without any spond to the finer sensations of the Yet most of those who visit mediums play a double role. Unintentionally, no the former rewards with truth, the lat- 15 cents. control the sensitive, shutting out all pression and desire on one plane with but that which they already knew. Or the material, or to the extent that the confirmed which have been inspired by ance-controlled.

The home circle may be considered as affairs—the law created by sensation free from motives for fraud. It is not, and emotion for a material effect, and | however, free from auto-hypnosis and | by reason and love for a spiritual effect, suggestion from others. In addition it may lead to development of medium- fect, therefore, we must analyze the prevent ill results.

ject is surrounded by difficulties and at- lust might inspire; and fail or collapse tended by some danger we should not | comparative to the negative emotion or refrain from investigating but be willing to make the necessary effort and to be infused. take due precaution. We cannot produce spirit phenomena. We can afford or a cause, thus depends upon those two opportunities for their production. Pos- principles converted into a law of our The Law of Correspondence Apsibly some who may not develop medi- own. " umship may develop psychic powers of far greater value in many respects, must first know how much we are gov-But these would not be direct proofs of ermed by temptation—psychological inthe continuity of life and should not be fluence, fashion, conventionality, orthoclassed with these phenomena which doxy, self-indulgence, preconceived

are the works of the decarnate. If there are those who in public meetings or to any large number of (passion) generally. visitors give readings or tests which without this knowledge, too, we may advertisement will deeply interest you, and are always or almost accurate, so far be in the right—but it is safer to know after reading this brief description you will from this being an evidence of medium it, in order to avoid blunders and fail- doubtless wish to give the work a careful ship it is fairly suggestive that they are ures. Of course mistakes and calami. Price, \$1.50. ship it is fairly suggestive that they are | ures. Of course, mistakes and calaminot mediums at all but may be powerful psychics. Their work has value better appreciate their opposites. which can scarcely be over estimated. labors may be more satisfactory. They should be well trained, well educated and given every facility for close and avoid. It is therefore advisable to apearnest study. But they are as far removed from mediumship in the proper our intentions at all times and under all sense of the word as is the equator circumstances, and in that be as near keenest, most powerful and most truly religious from the poles. They give nothing that can be proved to be from the decarnate. For that the medium is necessary, and that his work may be effective he should be secluded, as much as possible, from all influences from the incarnate. How to do this with our mediums is the knotty problem to solve. It would appear to have been done to a great extent in ancient Spiritualism, but in fifty-four years Modern Spiritualism has not even attempted .it. In consequence we are served a compound of things past, present and future, from the world visible and the world invisible, and he must be wisely illumined indeed who can idistinguish between the several ingredients. Wit The result is that we meet with many

who after years of investigation have arrived at the conclusion that "there is something in it." What the something is they know not. Others a little less fortunate think they have discovered that there is "nothing in it." And here and there we find one who having been attracted by the philosophy before he was too much repelled by abortive attempts to produce the phenomena to order has investigated privately and been convinced of the truth by evidence at an unexpected time and through an unlooked-for channel or possibly brought other, and the cause will soar above all in the silence to himself alone.

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> Sunshine, prosperity and happiness are a triuity sought by all humanity. but neither branch could be appreciated Fascinating, Interesting and Inif unmarked by changes, adverses or sorrow. Contrast is needed to enhance their beauty, their blessings or their pre-eminence over that which stands in opposition to them.

> If men were born perfect they would stand in the same relation to themselves | Smith. In her trances she lives the and to each another as the foregoing dual existence of an Indian princess implies. The struggles for eminence and of an inhabitant of the planet would not obtain, and our existence Mars. Professor Flournoy and his fel would probably become a very monoto- low scientists have for more than five nous affair,

Perhaps that was man's primitive ing physical phenomena." state, and monotony or wearisomeness material conditions means stagnation | For sale at this office. only. It is the one great good. It con- and "temptation" was and is necessary tains within itself all lesser goods. for progress. If so, we certainly have That is real good which leads each man | an abundance of it with constant addi-

line. The strongest often finds his mas-By furnishing evidence of the contiliter, either by way of an influence that

Spirit and soul are both very sensitive

tals, and we are often influenced beyond expectation. The brain and nervous being controlled by the spirit-body for the soul: and love or happiness its op-I know no better term to express the posing influence—its spiritual impulse.

One lends man consciousness, the other desire. The combination constitutes the will—that intelligent or consclous motive power through which he carries out his designs or enacts that which thought and desire suggest.

sensations and emotions—imperfection derful story to his friend who gives it to the heing synonymous with lack of anirthual world in his best style. This friend is Dr. T. unfoldment or development; or, specifically stated, having a more energetic material or content and the work is very value of the material or content and the work is very value of the material or content and the material or co material or animal vibration than spir-

Animal sensation is that which loves the material, worldly or carnal. Spiritual sensation is inspiration or logical reasoning—inspired thought. Animal or negative emotion is that which vibrates for effects antithetical to the positive or that known as love. The human will thus may also act for

a material or a spiritual effect, according to the negative or positive vibration of sensation and ambition. Inspiration or reason may be perfect,

but pride, envy, prejudice or selfishness may govern the motive power. In that case the action will not be a perfect one. On the other hand, love may inspire the effort, but imperfect inspiration or reason spoil the action or creation. We naturally censure the first as egotistical and the latter as blundersome or absurd.

Reason must be freed from negative sensation or carnality to be perfect, as love must be from selfishness or negative emotion to be right or just.

Reasoning for good effects only is that state relatively exercised, and continued without effort. Designing similarly develops perfect

spiritual emotion or love so-called. As ter makes content. In combination, acting spiritually, they manifest the The will is therefore the master in our

To know whether our motives are pering for a negative or an animalistic ef-When the investigation of any sub- fect, such as intemperance, gluttony, or selfishness, envy or prejudice permitted

Perfect unbuilding, whether for self

To be assured of success, then, we opinions or notions, self-love, vanity, conceit, sensualism and selfishness

ties are great teachers and enable us to

Contrast aids the understanding and cyclone, may prove more of a calamity work. Price, 25 cents. than a blessing, and such we wish to ply the searchlight of introspection on

right as possible. sure spiritual progress, and remorse is orthodoxy and from the dogmas of materialnot conducive to happiness, even upon redemption; for humanity is less prone to forget our blunders and failures than to recall our achievements or successes. These all go into oblivion with the first cloud that darkens the sunshine of our life. Our happiness usually follows this burief unless we have ly follows this burial, unless we have the positive will or the combined force of thought and creative energy to rise superior to psychological influence, human opinion and adverse circumstances. But how many are independent enough to defy the world? Are we not

all more or less dependent on one another for support, for sympathy, for happiness? are we not one brotherhood? Perhaps our perfection depends upon our harmonious relations with the greatest number, or our harmony in this direction points out our perfection. Iso pages, post 8vo. Paper, 25c; cloth, 50c. Have Spiritualists reached this condition of harmony?

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years experimented with these astound-

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hensive Work.

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Is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherealized, In the will, therefore, lies the responsibility of action, creation, effort. The sibility of action, creation, effort. The prefection of action or creation then depends upon the perfection of the will, and the latter on the perfection of the realm of the so-called dead. He talk is won-W. Thomas, D. D., president of the American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement. Everybody will be charmed with it, for it is not only a great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold, and has afull page portrait of the angel heroine, from aspirit painting. Price, \$1.00.

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SATURDAY, MAY 24, 1902.

### Stamina.

It is easier to possess too little than too much of this necessity of life.

True, other qualities and character istics are needed towards the accomplishment of the various successes of life. For instance, to accumulate immense wealth one must have foresight. or he must have greed, selfishness and force; otherwise his wealth will have to be thrust upon him.

But to make a grand success out of one's whole life a large supply of moral and intellectual stamina is necessary.

It is not every genius who lays the plans for a great invention or scents the needs of a reform who has stamina to execute.

It was his stamina that made Martin Luther carry out the plans of his ingenious brain.

With all his tactics, wisdom, shrewdness and forethought, had not Napoleon possessed stamina he never would have been a leader of men.

In many smaller things and undertakings of life more stamina is needed, and nowhere is it more to be admired than in the ranks of a great reform movement, such as Spiritualism.

Where would have been our cause today if those old pioneer Spiritualists had not possessed stamina? When the whole world of religions, and infidels as well, was standing as a solid wall in the road of our advancement, and when Catholicism and orthodoxy stood shoulder to shoulder, almost persuaded to burn our mediums and frequently egging our speakers, could the cause have been sustained without men and women of stamina as well as brains and mediumistic qualities about them?

We are past the pioneer days, though still young, but we are not past the necessity for great stamina. In fact, with our boasted millions in membership, listed and professed, we cannot truly claim one-half the number without counting those who lack the stamina to tear themselves loose from the church and come out squarely upon our broad and comprehensive platform.

. Some claiming to have "grown" beyond Spiritualism in general, have formed into little societies of their own upon the basis or principle of the "Higher Thought," with little creeds in their inside pockets, and they are in-cluded in this broad estimate of our numbers. This may require stamina for the accomplishment of anything with such societies, but it requires more for the toiling, thinking, planning and struggling speakers and genuine mediums and the Spiritualistic press to push the cause forward in advance of the great thinkers of the age, and in advance of the great thinkers of the age, and in advance of the great thinkers of the age, and in advance of the property and the second secon vance of a hungry, anxious public, in

this but partially organized and equipped condition. As Brother Hodge often says: "Could as Brother Hodge often says: "Could every tub stand on its own bottom," we could count the tubs and know just where we stand. But this lack of stamina is human, and yet those who have the address the says of the says the says of the s lack this adjunct are ever ready to attribute their lack of affiliation to the

character, the lack of true morals of a

large percent of Spiritualists. "Holy I, unholy thou," is the expression of a narrow mind, and had its birth in the hottest days of the Inquisition, and is almost obsolete so far as its oral use is concerned, but human beings are still found possessing that spirit Spiritualism knows no such expres sion and will recognize no such spirit, expressed or implied. No one has outgrown Spiritualism upon this or the other side of the grave, for it stands as a grand and noble truth that may be ingrown and may aid in growth, but cannot be outgrown.

As well say one can outgrow his own soul as to claim to be superior (that is what it implies) to Spiritualism; as well

claim to be superior to life.

Spiritualists above all others, are independent and without restrictions to their power of thought, and are supposed to do a little thinking on the side, but there is no need of letting a small, one-idead fad lead them to believe they have solved the great problem of life by a mere "once one is two" illusion, or which in the light of the whole spiritual truth is later proven an illu-

All these diversions and deviations, and all these solutions are but the arteries of life in our great spiritual body; are but the feeders and unfolders of the human-brain, the human mind that is searching the universe for its future abode, its future occupation, its future surroundings and possibilities.

We need stamina more to hold together and swing the immortal gates niar and hold them back and show the world the continuity of life, when we have such an awful element attached to us as the great gang of imitators that continues to undo much that is done by the genuine mediums. We need staming to attend to our own troubles and go on in the fight against prejudice and

If every reader will take this subject home to himself and herself our cause will receive an impetus never before ex-

perienced in its history. Let us develop stamina for the right, for the upbuilding of the whole cause of. Spiritualism.

Rhetoric is nothing but reason well diessed and argument put in order.-Jeremy Collier.

# Is God Angry, or Is the Devil Triumphant?

This is a question that may well be asked at the present time, and which will undoubtedly be "comprehensively" answered in at least 10,000,000 different ways, by different minds-no two constituted exactly alike; no two hav-

the same vibrations; the education of no two being precisely the same, and when early environment and heredity are brought into consideration the extreme difference in 

Somebody-something-whether a he, a she, an it, a namable caused this terrible catastrophe at St. Pierre, July 2, 1863—Earthquake partly destroyed Mawhere 40,000 people lost their lives.

Ever since this magnificent earth was launched in the region of space Something has been diligently at work in wrecking homes, in destroying fair cities, in murdering human beings by the thousands. Just think of the extreme barbarity and cruel torture on the part of our enemies in the Philippines in burying our soldier-prisoners alive, or puncturing the bowels and tying a portion of the intestines to a tree and then compelling the poor victim to move until he wound the entire contents around a tree, and then dropped down dead! Robert McClellan reports that these natives assassinated our soldiery by night and in the bush.

Bodies of our men were dropped in wells. Others were hurled into swamps.

One man after being wounded was buried alive.

Others were trapped in a church, which was set afire and molten oil poured on them,

Water was poisoned and food. Prisoners taken were starved.

Others were boloed to eternity.

Others trainpled upon by oxen, the water bison.

Alas! what a horrible scene—it baffles description! It was worse than a hell; it was the refined cruelty of say-

But we have incidents equally as bad as the death agony of some of our tortured soldiers in the Philippines, repeated thousands of times. Something is responsible therefor, just as much as if a hand were raised, and thousands stabbed to death in a moment. Here is a partial

GREAT DISASTERS TO HUMAN LIFE.

Place Feb. 24, 79-Pompeii destroyed by cruption of quake ..... 15,000 1268—Cilicia destroyed by earthquake...... 60,000 Dec. 5, 1456—Earthquake at Naples...... 40,000 Feb. 26, 1531—Earthquake at Lisbon . . . . . . . 30,000

September, 1693-Earthquake in Sicily buried fifty-four cities and towns and villages; of Catania and its 18,000 inhabitants not a trace remained .......100,000

Feb. 2, 1703—Jeddo, Japan, destroyed ....... 200,000 Nov. 30, 1731—Earthquake at Pekin..........100,000 Oct. 28, 1746-Lima and Calloa demolished .... 18,000 September, 1754—Grand Cairo destroyed..... 40,000 June 7, 1755-Kascham, Persia, swallowed up... 40,000 Nov. 1, 1755-Great earthquake in Spain and

Portugal; in eight minutes 50,000 inhabitants in Lishon perished; cities of Coimbra, Oporto, Braga and St. Ubes wholly overturned. In Spain, Malaga reduced to ruins. One-half of Fez, Morocco, destroyed, more than 12,000 Arabs killed; 2,000 houses in the 

Feb. 4, 1797—Whole county between Santa Fe 

This is only a partial list of the horrors of horrors that

have occurred on this earth, all of which have been ascribed to a God of some kind-his nature, whereabouts and methods of action being but dimly understood and in-

These calamities are often sugar coated, or so scented that they become palatable to those who collect at the various orthodox churches to hear a minister expound the gospel. They open their mouths like young birds, and gulp down whatever is told them without any reflection.

This awful calamity at St. Pierre-a holocaust unparalleled in the history of the world-whereby nearly 40,000 were compelled to suffer an appalling death-too horrible to contemplate!-will furnish a most excellent theme for sapient orthodox ministers of the gospel to consider when in vociferous tones they descant on the mysterious ways of Divine Providence.

Just as if there be anything mysterious in murdering 40,000 innocent men, women and children.

Just as if there be any Divine Providence in hurling an innocent babe into a cauldron of boiling lava.

Just as if there be any kind of a God-whether formu lated in ancient or modern times-who would dash into a flame of fire a mother with her darling child clasped to

Just as if there be any God-of whatever kind-who would commit such a wholesale murder-40,000, in all and reports not yet all in-placing this God co-equal with Filipinos who poured boiling oil on their prisoners.

The Human mind is appalled when considering this disaster, and associating a reasonable kind of a God

In speaking of this disaster the Record-Herald says:

"Human language is inadequate to express, human impotence in the presence of such an appalling calamity as that which has visited the city of St. Pierre in the Island of Martinique too feeble to convey any measure of human sympathy large enough to meet the awful suffering that must have accompanied it. Such a catastrophe almost baffles human comprehension. We think we have some conception of the distress and suffering incident to a Johnstown flood or a Galveston hurricane. We try to comprehend the horrors of drowning in midocean or of women and children being maimed and swept into eternity by a windstorm. But here was a city of 30,000 inhabitants covered with molten lava and wiped out of through the process of evolution. This statement reexistence in the twinkling of an eye. No visitation in all the wide range of nature's phenomena could be so terrible the Chicago Chronicle under the head, as this. The hapless inhabitants of the town were literally buried in masses of fire that appeared to fall from the sky in lurid torrents. The rain of fire from the vol-

Gomorrah was the obliteration of St. Pierre. Not only was the town of St. Pierre completely submerged with the center. molten lava, but grave apprehensions now exist as to the safety of other islands in the vicinity of Martinique. As the volcanic dust is said to have fallen one hundred miles from the crater, it is believed that the people of Dominica 5,000 and St. Vincent have suffered heavily. It now appears March 2, 1856—Earthquake in Molucca Islands. 3,000 probable that the volcanic cruption has destroyed from principle, a force in nature, or the unknowable and un- Dec. 16, 1857—Calabria, Naples, destroyed..... 10,000 40,000 to 50,000 lives. If reports are finally and fully confirmed the destruction of St. Pierre, with its appalling loss of human lives, will surpass in awful suddenness and completeness all save the most direful disasters recorded by history."

In view of this terrible calamity would it not be well to reconstruct our views of Divine Providence?

Better have no God at all than one who gets mad. Especially would it be better to erase that God from our ist who deliberately commits murder.

A God who will throw an innocent babe into boiling lava, and then let the rotten prostitutes, thieves and robbers of all our large cities live, should be expunged from all Bibles, from all histories, from every human brain.

But the vast majority of people can only think in ruts -ruts made by the moving lips and foolish thoughts of a priest, hence this disaster will be ascribed to a great and good God.

Idiots, they! Reflect, please, for a single moment.

Law remains supreme.

It is no respecter of persons.

It sees no difference between the high and the low, the rich and the poor, the king and the peasant, the pure and the filthy.

Cosmic forces are moving in the order of evolution, with no more regard for human beings than they have for

rattlesnakes. If the Rev. Dowie had been at St. Pierre, his prayers

would have had as much effect, perhaps, as the driveling of an idiot would in putting out the volcanic fire. Law has no feeling.

Molten lava has no consciousness.

Fire is not aware of the ruin it is causing. The forces of nature have no eyes, no ears, no sym-

pathy. But under the reign of law order is being evolved out

of chaotic conditions. In primeval times there were a thousand calamities from volcanoes where there is now one.

One thing is self-evident; we must reconstruct our views of a God. An overruling, omniscient, all-powerful God, possessed

of volition would not create children for the purpose of murdering them. Matter, spirit, cosmic forces of all kinds, have eternally

existed; they are working to-day just the same as they did 1,000,000,000,000,000,000 years ago, and longer, even extending throughout the infinite past-working under a law eternally self-existing, a law that is ever moving ceives confirmation from the following, which appears in

PREDICTED BY SCIENTISTS.

Extraordinary as it may seem, the St. Pierre disaster heavens.

cano of Mount Pelee swept down with such terrific sud-denness and fury as to give no one an opportunity to scientific writers declared that before another half century escape. As complete as the destruction of Sodom and there would be a violent earthquake or other volcanic disturbance in the group of islands of which Martinique is There are two chief causes of such disturbances-first,

volcanic explosions, and second, overloading. The St. Pierre disaster, say the scientists, was caused by the latter.

By overloading it means the carrying down of silt or sand by large rivers, thus creating an extra pressure on a certain spot of the thin surface for the earth. This increases until it makes a slight crack in the crust of the earth, causing the eruption of lava or a disaster like the earthquakes of Lisbon and Charleston.

The West Indian islands, including Martinique, were especially exposed to this danger. They are the dumping ground for all the sand silt and sediment washed down by the Ohio and Mississippi rivers, besides all the smaller rivers that flow into the Gulf of Mexico.

Very few people have any idea of the great quantity of sediment that is washed down by a large river. But a scientist has estimated that a belt line of freight cars could not haul more than half as much as the Potomac deposits at its mouth.

"What, then, shall be said of the sediment-carrying power of a mighty torrent like the Mississippi, which deposits its enormous load among the West Indies.

Every city or island near the mouth of a large river is in danger of earthquakes and volcanic explosions.

Such dangerous districts are, for instance, the land near the mouth of the River Po, into which a number of other rivers empty great quantities of silt, the Bay of Bengal, which is the dumping ground for the famous Ganges and other rivers; the Yellow sea, which empties loads of sandy deposit from the Chinese river Yang-tse, and the district

around the mouth of the Amazon. Smaller and slower rivers, such as the Hudson and Rhine, are not apt to cause earthquakes, though they are certain to do so if only given sufficient time.

The surface of the earth is very thin in proportion to its bulk. The skin of an ordinary orange, so say scientists, is much thicker than the rind of the earth upon which we tread in proportion to its size.

Any very serious alteration in the weight which rests upon this thin earth surface, therefore, is liable to cause a pressure that results in earthquakes and similar disturb-

Every region, whether of sand or water, that lies at the foot of a large sloping territory and thus at the mouth of great rivers, is in danger of such sudden disasters as have befallen Lisbon, Charleston, Pekin and St. Pierre. No means known to modern science can be used to

avert such disasters. They are the result of gigantic natural forces, beyond all human power. No human engineer can control the fires that rage in the earth's center. At the most, nothing can be done except to foresee such happenings and to warn the inhabitants of all near-by towns and cities that there is imminent danger in their locality of overloading and consequently of earthquakes and volcanic eruptions.

These statements from scientists divest any God or Devil of any direct responsibility in this matter.

The cause of this disaster is so plain that any one can discern the same as plainly as they can see the sun in the

Prayers.

Esther Dowie, only daughter of John outside observers that something un- hood. Alexander Dowie, is dead at the Dowie home, Michigan avenue and Twelfth street-a victim of a frightful accident. She was burned by the explosion of

an alcohol lamp, while she was locked in her room, preparing for an entertain-ment. Imprisoned in the chamber, with her hair a mass of flame, she coul only scream wildly for help. Mrs. Jane Dowie, her mother, and several of the Zion guards, responded to the alarm. Finding the door locked,

they threw their combined weight against it again and again, until it fell from its hinges in splinters. The apartment was filled with smoke and a nauseous odor of burned hair, and there upon the floor, with her head wrapped in a sheet, lay Esther Dowie writhing

in agony.

n agony. John Alexander Dowie was absent in Zion City.
The faith of Dowleism-that terrible Zion City. and relentless denial of science as an and to sufferers—precluded the services of a physician. With the girl's hair burned from her head and her scalp blistered and in shreds, the frantic mother stood by in helpless despair and

wrung her hands. The attendants lifted the girl from the floor and bore her to the bed. She cried in the extremity of her pain for succor. But there was none.

In this crisis, all thoughts were turned toward the white-bearded prophet Elijah, up in Zion. While the mother prayed blindly at the daughter's bedside, a telegram was sent posthaste to the leader.

Dowie has fast horses, and a train was nearly due when he received the message. He was whirled away to the railroad station in time to catch the cars, and when he reached Chicago another carriage and more of Dowie's horses were in waiting at the Northwestern station. The trip to the Dowie home was made at break-neck speed.

Dowle hurried to the chamber where his child lay in awful pain. A sigh of relief went through the great Zion building-the home of so many tragedies, and so many sad romances. "The overseer has come!" was passed

from mouth to mouth. "He will save Dowle was firm to the tenets of his preaching. He saw the fearful burns upon his daughter, but he refused to call a physician. However, he did permit the use of a salve and bandages, and when Esther's wounds were thus dressed he began to pray.

of the family, and alone with the sufferdaughter will perhaps never be known in full, but at last the prophet and healer came out of the room. His eyes were bloodshot and his face baggard. He had failed in the supreme test.

Dowle knew his daughter was dying. From the accounts that have reached the outside world the room was now filled with deacons and elders and sisters of the faith of Zion. They prayed long and loud. Some threw themselves calling upon God to restore the stricken child of the leader. Fervid were the appeals that were made for a miracle. to save the young woman and to show to the world that Dowie was indeed di-

But Esther Dowle did not hear the prayers now, for she was delirious. She struggled fiercely with the attendants, wildly trying to get up. Half a alive it was a verifable hell, but to will not nominate tickets; but will addozen attendants were necessary to those only seriously burned and left in vise the platform makers what planks hold her on the bed.

The great Zion home was ablaze with Let us t

usual was going on. Not until late in the evening, however, did the outside world learn the terrible secret of Dowle's Zion.

Even then the whole story of the catastrophe was withheld. At 9 o'clock Esther Dowle had sunk

praying at her bedside. Suddenly Esther opened her eyes and spoke. She was conscious for the first time since afternoon, and she was calm and quiet, and said she was suffering much pain. Then she closed her eyes

again. She was dead. The above from the Chicago Journal illustrates the imbecility of this man Dowie. His prayers have no potency in such a case as this. But the semi-idiots of his flock will still adhere to him, even while his prayers meet a mocking response from the corridors of heaven. His religious belief is a travesty on common sense, while his followers are

blinded by superstition and ignorance. Eruption of Mt. Pelee.

The awfulness of the recent catastrophe in the Danish West Indies, wherein forty thousand lives were snuffed out in the twinkling of an eye, must certainly by the Roman pontiff. have an awakening effect upon the slumbering minds in sleepy old orthodoxy when they recount the facts that Nature is ungoverned by a special hand of Providence, and that the charred remains of the so-called saint and sinner lie side by side beneath the molten lava of the doomed city of St. Pierre, burned by the same natural element cast up from the bowels of the crater, and no amount of praying or singing, or incantations could prevent the explosion of that mountain. Water had seeped come into contact with a mineral that national governmental affairs. could not affiliate with it and the con-

sequence was an eruption.

The occurrence is appalling to the whole world, and aid is being rushed to the scene from all countries, and we are once more one common brotherhood of

man All hearts beat in sympathy with dressed he began to pray.

The doors were closed upon the rest medical and surgical assistance, and all edge that our brothers and sisters are in want.

> the wrath of God, who, in order to get at the wicked, burned many good Thanks to the Age of Reason, both the faculties, these awful ideas are almost obliterated; but science sees in it something for further investigation; some-

few wicked people:

To those who were caught and burned "The proposed political organization" few wicked people:

Not One of the Many Gods Answers His | lights from basement to garret. Carri- | lng and help to soothe their pains and | before the next national election the ages dashed up to the entrances, and let the awfulness of the scene forever hurried away again. It was evident to unite the world in one common brother-

Political Romanism. It is nothing new for the Romish Octupus to meddle in politics; indeed the old church has ever manifested a strong penchant in that direction, so breathing heavily, but the agony of much so that it is well known to observhours had left her. Dowie was still ant students of history that as an or-

ganization it is fully as much a political as an ecclesiastical body. During all the years of its existence, from the time of Constantine down to the present, the Romish authorities that have shaped and guided the affairs of the church, have never scrupled to plot and plan and use every device known to unscrupled ecclesiastico-politicians, to further the ends and aims, and build up and solidify the power, of the Catholic

No rulers' nor people's rights have been respected, if they stood in the way of Romish aggrandizement. Kings, Emperors, or other rulers and magistrates, have been compelled to bow to Romish dictation, or incur the bitte enmity of the church authorities. The Pope must be acknowledged as superior to any and all earthly potentates, who had no right to rule except as permitted

Luckily for the world the day of such Romish rule is past, the onflowing tide of human mental and political freedom has swept away the former preroga tives of popish power, which to-day are not acknowledged and obeyed even by

most Catholic countries. But the old ingrained spirit of political Romanism still survives, and manifests itself, now in fulminations by the head of the church, and again by priestly interference in party politics, and even in matters pertaining to the through the fissures in the rocks and conduct and operation of state and

> A few days ago, as stated by the daily press of this city, at Aurora, Ill., steps were taken by the convention of the Federation of Catholic Societies toward the organization of a "powerful com-bination to attend to national and state

"The object of the combination is to prevent legislation derogatory to the influence of the institutions of the Cathminds are turned towards the stricken olic church and the chactment of measing girl, Dowle prayed for hours. Just human beings, with no thought of ures by the national or state governwhat took place between the father and creed, race or color; with but the knowl- ments calculated to limit the liberties granted under the constitution. It is proposed to effect this 'combination' In this awful thing there is something through the unification of the Catholic societies of all nationalities on a politifor the ignorant, superstitious ones to think of as having come about through

cal basis, 10 of the resolutions, which were introduced by Father Hagan, of Belleville, instruct the chalrman of the Vigilance Committee, Theodore'B. Thiele, to place book and the age, and every other cause himself in communication with the va-for the unfoldment of man's reasoning rious Oatholic societies all over the lous Catholic societies all over the United States, with a view to effecting the proposed organization in the early future. As the best means to accom thing to study; something the cause of plish this end, the resolutions recomwhich gives them a new depth to mend the union of the chairmen of the fathom. Science knows it was not Vigilance Committees of the various thought out and executed by some Om- state organizations into an Executive nipotent being with a design against a Committee, which shall be vested with

the form came the same suffering, or are agreeable or offensive to Catholies. Evening came, and Miss Dowle be perhaps worse, for they are continuing it was declared in the convention that by a claimed to came worse. The prayers were real in their agony and the dead have passed such a powerful defensive and offensive and offensive

reins of government will be controlled by the federation. "It was not denied by some of the

tained from neither party eventually a Catholic national party would nominate a Presidential ticket. "The proposed federation is expected to facilitate the organization of a labor union opposed to Socialism. Chairman

leaders that if satisfaction could be ob-

clared to-day that fully 80 per cent of the union labor men in Illinois are Catholics. "The resolution proposing the com-bination' followed closely upon the passage of resolutions denouncing the policy of the national administration, the defeat of which is admitted to be one of the motives underlying the proposition to establish the federation. "Those resolutions described the Philippine policy of the present administration as a 'modern Christian persecution' and 'an injustice to the oppressed Catholics' and 'a shameful stigma upon our flag.' The attitude of the Governor of Guam was characterized as tyrauny in that he exercised 'arbitrary powers calculated to diminish the influence of the Catholic faith on the Island.' gartens were described as tending to hinder Catholic education of children.

"'The child belongs in this world to its mother and for all eternity to God. was the sense of the resolutions. "Mayor Harrison was called an enemy of Catholics and accused of a lack of moral courage in the free text book fight, and Senator Cullom was scored

for his inactivity in the Indian mission It is merely a fresh manifestation of the old popish spirit that desires and seeks to rule every country's affairs, in the especial interest of the Catholic church. Rome is the enemy of everything that is not Romish, be it education, schools, politics, religion or gov

ernments. 'Among other resolutions adopted was the following: "Our national administration has sought by means of an irreligious educational system, conducted by sectarian ministers and Freemasons, to weaken and as far as possible to eradicate the Catholic faith in the Philippine Islands. We see in such action a crying injustice toward the oppressed Catholics, in the light of faith a modern persecution."

The only truth in this resolution is that schools have been established there. The tenets of no creed are taught by the teachers. No creed is assailed by them. And some of the teachers are Catholics. The schools are non-sectarian, same as are the public schools of the United States. But that is suffi clent reason for the Romanists to hate them-according to the church's way

A Sign of the Times. A striking sign of the times, and of

the trend of modern scholarly thought, when not utterly circumscribed by the stultifying and mind-narrowing influence of creed, is apparent in the fact as stated by the press, that Professor Francis Brown, acting president of the noted training school of orthodox ministers. Union Seminary, recently told the graduates that the God of Abraham was an unjust God, and that modern thought or at least New Testament thought, had been compelled to make a God of love." The discovery of an "unjust God" as

depicted in the Bible records, is nothing flow, but the special meaning of the new discovery is that it should be made new thenlogical professor and new discovery is that it should be mind theological professor and profes graduates. It may set some of them to

## MOUNT PELEE

Hark! Do you hear that awful wail that comes from over the sea?

Tis the cry of a deep, dark horror befalling hu-

'Tis the cry of human beings upon whom calam-'Tis the cry of those escaping from a veritable

Up from the poor man's hovel, up from the pal-

Drowned by that roaring furnace, comes a pitiable cry! Lift up your hearts, <sup>oh</sup>, ye people! Lift up your

souls for a spell, And lighten the anguish of beings in this veritable hell!

Up from the foot of Mt. Pelee; up from a city entombed.

Comes the sad call: "Oh, please help us, or to perish we are doomed!" Comes forth the groans of deep anguish, deeper

than tongue can tell, Up from the depth of a crater, as from a furnace of hell.

DR. T. WILKINS.

Gleams and Foregleams.

Slowly, carefully, hesitatingly, with laborious painstaking to secure indubitable results, science is reaching a definite position pertaining to Spiritualism. It is well that the progress should be slow, and the results attained thereby be made sure and well fortified with known facts and keen experiment. Never has psychology so engrossed

the attention of the world as at the

present. The soul, in its earthly embodiment and after, occupies the thought of the world and the study of scientists to a degree never before known or even possible. The multifarious manifestations of

Spiritualism have forced the world, unlettered and scientists alike, to think, and an interest has been excited and a spirit of inquiry awakened, that forebodes great advance in knowledge pertaining to spirit existence and spirit relationships. This will result, and is resulting in progress in our knowledge of spiritual things. Spirit manifestations are increasing

in number and variety, challenging the awakening impulse of research and appealing to the interested minds of enliters. Many families have experi-ces of the visits of dear ones whose dies have with tears been committed bodies have with tears been committed to mother earth, which they keep within

their own hearts, for fear of being accounted mentally unbalanced by their neighbors; but the new experience has sufficed, with them, to rob death of its terrors, and in their hearts they are Spiritualists, giving glad welcome to the new-found knowledge of spirit confinuity and return. In some is developed the gift of clairvoyance and they are enabled to see the

"departed" stand with hands out-stretched in gesture of welcome or invitation; in some the spiritual sense of hearing is made acute to hear the spiritually spoken words of love and cheer. These things, these occurrences, are known and the knowledge is floating everywhere, the mental atmosphere is thus surcharged with the knowledge of Spiritualism, and the new thought engendered is full of vital meaning, to which the world, if it would, cannot be indifferent. Science cannot ignore the facts with which it is thus surrounded and enveloped; it cannot afford to even appear to be indifferent, for to do so would entail loss of prestige, loss of respect, and loss of influence.

Thus are the things of spirit being surely and definitely brought within the scope of scientific inquiry, and with the resultant broadening of scientific knowledge the spiritual vision will en-

large, and vaster expanses of truth will open to our expanding perceptions.

New glories may be expected to open to perpotually surprised eyes, and Spiritualism will go on from triumph to triumph, bearing the message of light and joy to all humanity.

## The Relation Science bolds to Matural Philosophy;

and Its Conflict with Every Phase of Religion,

=An Essay =

Philosophical and Scientific, on an Important Subject.

Written by Prof. Wm. ID. Lockwood.

The numerous discoveries made by scientific investigation during the last quarter of a century, have so far made its inductions popular, that now every divergent system of belief within the domain of sociology would system of belief within the domain of sociology would somether paragraph of the same kind of reasoning. fain employ it in verification of their respective claims. tion of some creedal claim postulated in the domain of the science its handmaiden." unknowable, which postulate if accepted, will have a tendency to impress the popular mind with the data and proportions of a scientific proof in the conclusions reached. The avidity and eagerness with which all of these assumptive speculators will grasp at a scientific thought when it seems to promote the truthfulness or strength of their claim, is only equaled by the unqualified zeal with which they will repudiate both science and its formulas, when-ever its inductions are antipodal to, and refute their make it a mop. claims The prevailing looseness with which this class of superficial thinkers employ the term, is manifest in the fact that it is constantly referred to as a schism, and in an fact that it is constantly the term science is individualized sense, when in reality the term science is a general term applicable to those formulas of research by which every branch and department of human knowledge is established. Hence it is the name of a method by which natural philosophy as a sequence to scientific investigation is verified; and being the name of a method of verification, it cannot be at the same time the name of the fact which it demonstrates.

### SCIENCE AS CLASSIFIED.

One writer affirms that "science is classified knowledge." Another, that "science is reasoned truth;" and another that "science is the knowledge of nature, its laws and functions;" and still another affirms that "science and religion will, when man becomes spiritually unfolded, be seen to be one and the same."

To all of this vague and inconsistent statement we shall enter a most hearty protest. "Science is a system of inductive and deductive reasoning. It is a formula of demonstration, as applied to the inductive method, and of syllogistic reasoning as applied to the deductive; hence it can never be employed as a synonym for knowledge, philosophy or truth, since it is only the method by which knowledge and truth are established. To illustrate: Mathematics in its application, is the science of quantity but quantity, per se, is not science, but the result of math ematical deduction as applied to processes of reckoning quantities. A lumberman's rule is a scientific mechanism. so figured as to enable the dealer to tell at a glance when the lays it upon a board or stick of timber, the number of square or solid feet contained in the lumber thus measured. But the rule itself is not science; neither is the pile of lumber measured science; nor is our knowledge of the square feet in the pile of lumber science, per se, since our knowledge is the result of a system of scientific measurement. Electricity is measured in volts of energy and plications is a formula of intellectual sequences; therefore sensation is evoked. ohms of resistance; but neither volts, ohms, nor electricity is science, since volts and ohms are only units of measurement, and electricity the energy measured.

### CHEMICAL COMBINATION.

Chemical combination depends upon the reciprocal polarity of combining molecules, reckoned in volumes; known to the physicist as life energies. It is a ludicrous tion and the general formulas of knowledge, give opporbut neither the volumes of the elemental energies that commentary on the consistency of thought of these critics tunity for all this class of pseudo instructors to belittle science is the system of analysis by which our knowledge all cosmic process out of his Holy Spirit," that he Godof chemical data is made known by demonstration. These facts being in evidence, it will be seen that knowledge is hydrogen, nitrogen, and all other elements of nature their edge," we mean that superior order of understanding and ual design;" and yet this God, this "First Great Cause," comprehension which scientific analysis only can educe.

### THE ELEMENTS.

individualizing each element of nature is at first only him—thus to be libeled and lied about, if he is the author gods) of the nations of the past in every public library, cosmic evolution.

### FLIPPANT LOOSENESS.

It is the especial sphere of the student and experimentalist in scientific research, to deal directly with the invisible attributes of nature, through the phenomena of the visible. His thoughtful intellect first suggested the term, "modes of motion" as applicable to that invisible relation which one element or factor of nature holds to another; also to suggest that the ganglia of conscious sensation in man, are only avenues through which invisible methods of impressing his consciousness connect him to his environment. The flippant looseness with which the popular mind refers to science as the name of knowledge. instead of the method by which the data of knowledge and truth are established, and the reckless disregard they manifest for the real facts upon which the scientific intellect builds, is open evidence that their acquaintance with the formulas of science begins with a desire to conserve the name of scientific synthesis when it can be warped into the seeming support of some individual or popular schism, and ends with zealous disregard for anything scientific, when it is antipodal to their claim, or no longer conserves their speculative interests. Let us amplify this

After being taught in school that nature is a unit—that all of her forces and energies are eternally co-related; after listening to the declarations of learned pulpiteers that the entire universe is a vast system of harmony, a modern writer makes this counter statement. In speaking of Spiritualism he says: "Spiritualism is truly a science. Mathematics is not more surely fixed as a science than is the science of life here and hereafter, called Spiritualism." "But," this writer goes on to say, "it is a spiritual science differing from natural science as widely as spiritual things differ from material things." So, if the assertions of the writer are valuable, "nature is not a unit;" and the universe is not a vast system of harmony, since it includes two antipodal systems of science; the one for the material, and the other for the spiritual world. Now the opinion of this writer, however opposed it is to the inductions of natural philosophy, will find a warm response in the mentality of public opinion. That cosmic science has nothing to do with spirit or spiritual things, still lingers in the popular mind, a relic of past forms of thought, as instructed in the days of Calvin and Cotton

### THE MENTAL TANGLE.

Here is another pen picture of the mental tangle that a modern writer gets into when affirming the incompe- in the hands of this constituency, to belabor and valign tency of scientific method to deal with spiritual things, The writer lays down the two following postulates, both and who oppose the assumptive arrogance of an illiterate of which are incomplete and erroneous, and contain in their application grave inconsistencies. The writer affirms in postulate No. 1: "Science is the knowledge of nature, its laws or functions." Postulate No. 2: "Spirit is nature manifesting in these laws or functions."
'Affirmation. "To test the higher by the lesser is effort misapplied—the reverse of cause and effect."

If spirit be considered the higher, and science the lesser, then applying postulate No. 1, we analyze that to test nature (which is spirit in manifestation) by science (which is our knowledge of nature), is effort misapplied, In other words, to test nature by knowledge, "is the reverse of cause and effect." Most unfortunate are these postulates that both admit and deny the central proposifion; for it will be seen that if science is knowledge of

Nothing is more common than to hear an advocate of a the great realm of super-consciousness in human exist- order of time a God or, Infinite Intelligence can be or is elements resist combination until their individual polaridogma or creed cite an induction of science in confirma- cnce, that realm can take possession of science, can make Infinite, is a pseudo instructor, since God or Infinite In- ties are mutually overcome by the action of other element

> cesses, is ignorance. That the realm of ignorance can ticks of the clock of time for his unperfected infinity is take possession of science is not true; that it has tried and as finite in the processes of time and in the duration yet still is trying to possess it, seems true, as it witnessed in to be, as any existence of time and space. And we Science," and the like; but that it can make science its who affirm God as the spiritual cause of all cosmic process,

### - TALKING UP A VACUUM.

But however quaint and incongruous these postulate and paragraphs cited are, and in what beggarly states of incompetency the author attempts to leave science, we scientific demonstration of Spiritualism, are simply talking up a vacuum." Indeed, we might say with a great degree of truthfulness, that all such talk and criticism of than is the realm of cogent reasoning from the sphere of still being taught; while the infidels in the pulpits, the science emanates in a vacuum. It will be a day of real this ignorance and mental perjury. emancipation of man from the fogs of ecclesiasticismreal awakening from the hypnotic slumber of theological suggestion, when all of these expositors of ancestral betellectual poverty of their methods of reasoning, and the declared the spirituality of all elements and substances of tude, hence in no sense is this clerical criticism true. which matter is composed, which affirmation has never Man's mind and intellect is limited in knowledge and in been disproved, but grows more luminous with the discoveries of modern time. Ears have they, but they seem dead to the fact that in nearly every college in the civilized world a chair is endowed to instruct that all nature and her processes are eternally co-related by invisible physical senses," seeming to be entirely oblivious to the formula called "modes of motion." These facts being in evidence, we affirm that science does not deal with material things in the general sense in which that term is that all sensations emanate in the realm of consciousness; understood, but with those invisible energies and elements "physical science;" but rather sciences of the evolution ble modes of molecular motion to man's consciousness, and development of physical organization. Besides these which upon being impressed has sensation in accord with self-evident facts, science itself, in any and all of its ap- the molecular structure of the avenue through which the cannot be material or physical in the sense claimed.

### VIEWS IN REFERENCE TO GOD.

No one ever saw the life principle of oxygen or hydrogen, or that of any element or compound or form of exthis "Infinite Intelligence," is accused in all of these loose criticisms, of being "A MATERIALIST," and the author of materialism. He is accused of creating the visible uni-

### INFINITE INTELLIGENCE.

volition is required on the part of the credulous penitent of this hypocrisy and hypnosis will be rare phenomena. to make him believe that God, the Hebrew Jehovah, made | Whenever a man's zeal is so great that he can ask you to infinitude in six days of the pagan calendar; he also made perjure your intellect in the acceptance of the principles self-existing principles called laws; he made twice two of his faith, such zeal is greater than the man's moral confour; he established the theorems (self-existing principles) victions of the value of truth. Science has always been of mathematics; and the equations (the polar balance of of questionable value in the realm of religious faith. combining molecules) of chemical physics. More than all Indeed, we can say with the greatest truthfulness that of this, he established the combining proportions of the religious zeal and faith unfit a man to be a student of heterogeneous spiritual substances of which God is like, science, for the reason that with belief and faith estaband in which he is .- all of this must be believed. What a constant, prayerful, religious self-hypnotism is required to keep the believers' faith in the possibility of these assumptions. And then to have pulpit and pew malign God for making a materialistic world out of his own spiritual substance, is, to say the least, unpardonable, and a libel upon "Infinite Intelligence."

How inconsistently and questionably the human glorifies and honors his God, by claiming "a material science for the material world" which he affirms God made, and "a spiritual science for a spiritual world," out of which his God made the material universe. This almost universal method of imputing the crudeness of materiality and material things to God, comprises the fundamental idiosyncrasy of religious worship and belief. No wonder that Voltaire should say that, "One of the lovely proofs of religion is that it is unintelligible." When the critics and scoffers of science can get out of this rut of inconsistency, when they are no longer in mental condict within themselves as to the relation of the invisible to the visible in cosmic process; when they are able to disentangle themselves from the mental dilemma they are in by assuming that God's spirit as a motion of omnipotent energy is in no way related to matter except by the domination of miraculous power; when they cease to assume "material laws for material things," and "spiritual laws for spiritual things;" when they can free their intellect from all of this rubbish of pagan concept and modern superstition, they will at least cease to traduce their God by reviling the material world which they affirm he made. PSEUDO SCIENTIST.

The term, "pseudo scientist," whoever or whatever is meant by it, seems to be a common and convenient club and capable of being pleased and displeased. all those who favor the scientific method of investigation, and dogmatic theism. The use of the term in this connection however is a most unwise selection, but it fully indicates the lack of erudition and cogent common sense of those who employ it.

The term "Pscudo" is from the Greeks and means, "In term Take the content of the content of the content of the factors of the fac a liar.

A PSEUDO TEACHER But unfortunately for our critics, the term does apply affirms the eternal unity of spiritual elements and matter, The patriarchs of Spiritualism are the unnumbered

"If there is that which is beyond science, and there is Any cleric or instructor who affirms that in the cosmic telligence has not existed to-morrow. Therefore we or elements upon them. With reciprocal polarities The realm that is "above," "over," or "beyond" con- affirm that any God known to the canvas of time and the mutually changed, a new system of polar combination is sciousness as applied to lack of knowledge of cosmic pro- human imagination that depends upon the never-ceasing evoked, bringing with it and inducing the phenomenon cesses, is ignorance. That the realm of ignorance can ticks of the clock of time for his unperfected infinity is of the compound. Science affirms that this combining the terms "Christian Science," "Occult-(obscure)- furthermore submit, that any teacher or class of people matical and polar relation and amount of each of the handmaiden is doubtful, since it seems more inclined to who instruct that matter which they claim God made, is make it a mop. "dead," and "crude," and "inert," thereby assuming that established the principles of the Chemical Balance and to this extent God's spirit is dead and crude and inert, and Chemical Equations, and the application of these cosmic that his effort to make matter out of his spirit died in the principles demonstrates nature to be automatic and selfmaterial, not only vilify and traduce the spiritual omnipo- existent. The facts upon which the equational character tence of the God they profess to believe in and worship, of nature is established had their inception in the experibut they are the greatest infidels of the age, since all ments of the immortal Lavoisier and Sir Humphrey Day; can agree that all such talkers and writers "about the chemical experiments demonstrate that there can be no and with other facts subsequently discovered have been such thing as crude and dead matter.

The antipodes are no further away from their opposites,

### THE HUMAN MIND.

It is this class of pseudo teachers, who are continually liefs become sufficiently awake mentally to sense the in- berating what they call the "finiteness of the human sorcery of the forgiveness of sin, its ordinations, consemind." Mind is the mental expression of the soul; and crations, dedications, and installations, platitudes and tattered and torn logic with its sequences, with which if it can be proven as our critics claim that the soul came formula of pagan idolatry when its systems of theology they seek to cover and bolster up individual opinion, or from God, then it is as infinite as God. If it be held that and theogony, and its religion consisted in the worship some remnant of oriental phantasy. Eyes have they, the soul is an evolution, then it is as infinite in duration as of its idols Phallus and Yoni. That these low and sensubut evidently they have not read that fully twenty-four the factors that evoke and sustain it, and its province as ous ideals introduce Christianity and its ecclesiastical hundred years ago the philosophic intellect of that time a progressive entity is to discover more and more of infini-declared the spirituality of all elements and substances of tude, hence in no sense is this clerical criticism true. garding the birth of Jesus. its capacity to acquire it, but as a progressive soul, man is not finite. These pseudo teachers not only instruct the finiteness of the human mind, but they continually criticise in terms of moral obloquy what they call "man's and consciousness is a sentient attribute of the soul. The which the thinkers and philosophers of every age have avenues and tracts of the sensory system connecting the as is testified in the tradition in the New Testament of the called spiritual. Hence in exact language there can be external world to human consciousness may seem to be "immaculate conception" of Jesus, is historical and logical no such thing as "a material science;" but we do have sci- physical in their visible aspect, but their functions are of proof as strong as the testimony of Matthew, Mark, Luke ences of the formation of matter. Neither do we have psychical character, since these tracts convey only invisi- and John, of the pagan origin of ecclesiastical dogma.

### TUTELARY GODS.

The states of mental hypnosis upon the public mind in consequence of adherence to occlesiastical beliefs, in connection with the prevailing ignorance of the cerebral reistence, as they are invisible spiritual entities, and are lation of man's conscious principle to methods of sensaenter into the combination, nor their molecules or the of science, who affirming "God as the first great cause," not only mankind, but even the very avenues through their persistent adherence to pagan methods of demon-compound evoked, can be termed science, since chemical "The Infinite Intelligence" "who created the world and which only he can have knowledge of his environment. strating the superiority and divinity of their respective It seems almost incredible that anyone, claiming to accept should have made a visible world; that he gave to oxygen, the inductions of science and the higher life, can continue to stake their morals upon the Bible of an adulterous age, the synthesis to scientific analysis; the result of inductive respective life motions and established their combining and the claimed miracles of its numerous Gods. While ent sophism. That the time will ever come when science and deductive reasoning. By the term "scientific knowl- proportions, that every form and type of life was "a spirit- affirming the central postulates of evolution, they instruct and religious platitude will be one and the same, is the as the basis of literary ethics, the Mosaic theory of creation. Assuming in private and public the inductions of geology and archeology as proof of the great antiquity of man, they continually refer to the Bible Adam as a fact. The invisible and primary motion belonging to, and verse of material things. Poor God! We feel sorry for With the history of the various systems of theogony (the known through or by the phenomena of its actions and of the universe, by those who claim to worship him in they claim Jehovah—the Hebrew Yahve—a national and repudiates the miraculous and the metaphysical, and rereactions in combination with other elements; yet these spirit and in truth. Strange spirit of criticism that rephenomena have been so accurately tested and classified, that to-day the progressive physicist points out seventy-like the authorship of materialism upon God who is claimed to have made all things from spirit by the spirits of deified men, and are so accounted in all history faith. Science demands demonstration. A religion that two, possibly seventy-four elements that enter into and omnipotence of design! What an uncertain and irregular and mythology. Now when any thinker refuses to be- contains an unknowable postulate, is antagonistic to scibecome factors in the visible and invisible processes of ideal of "truth" and consistency of thought to affirm God lieve that the spirit of a deified man made the heavens entific investigation and analysis. As all religions known idly advancing and thus gaining a new lides are that the spirit of a deified man made the heavens entific investigation and analysis. As all religions known idly advancing and thus gaining a new lides are that the spirit of a deified man made the heavens entific investigation and analysis. As all religions known in the visible and invisible processes of ideal of "truth" and consistency of thought to affirm God lieve that the spirit of a deified man made the heavens entific investigation and analysis. As all religions known in the visible and invisible processes of ideal of "truth" and consistency of thought to affirm God lieve that the spirit of a deified man made the heavens entific investigation and modern thought, do contain environment. From this evolution religious that the page of history and modern thought, do contain environment. as a spirit, and that cosmos and its processes were made and the earth, he is met with the epithets of "atheist." to the page of history and modern thought, do contain and evoked by his "Holy Spirit," and then to denounce in degratic terms the materiality of its visibility and co- and personal contempt on the part of those in sympathy with this god of pagan idolatry. That science as the formula of inductive and deductive reasoning can gain Just to think, what a tremendous throb of spiritual the recognition of those under the cloud and in the foils lished a mind is disqualified to investigate those facts

### which have a tendency to dethrone his faith. SCIENCE AND RELIGION.

Religion postulates an unknown and unknowable God. either anthropomorphic, spiritual, or cosmic, yet possessing individualized intelligence and personal designs, infinitely diffused through space and expressed in matter, as the "First Great Cause" of infinitude—of that which

Science postulates the eternal invisible elemental energies of nature, infinitely co-related by principles of polar god who can be pleased with the adulations and praise of attraction and repulsion, with an inherent tendency to evoke higher forms of existence in the evolution and development of all cosmic phenomena.

Religion affirms its God or First Great Cause as an intelligence outside of matter, that molds it into form. Science affirms that the power and potency to evolve all

of nature and in their combining processes.

Religion claims matter to be "dead, crude and inert;"

create forms of matter, and types of life. Science demonstrates that every molecule of the active principle of all known elements is an energizing life principle, which in its various spheres of combination evokes

form and life of infinite variety of expression. Religion affirms God as the First Great Cause as beyond nature and superior to it, therefore supernatural. Science affirms nature to be self-existent and eternal;

hence there can be no supernatural. Religion pictures its God as possessing the characteristics and features of man with pro-creative function tion.

God, or of a First Great Cause in the analysis of Cosmic factors-it recognizes only co-related elemental energies each of which is omnipotent in its sphere of action. Religion formulates the term "Law," as the edict, com-

Science sees no form or features of an anthropomorphic

mand, or volition of its God, in the control and continua tion of cosmic processes.

Science affirms "eternal principle" as the order of nature, the factors of which were never made, nor can

bine upon a plane of "polar resistance," which means that process does not depend upon a God acting from without or within the combining molecules, but upon the mathecombining elements by weight or volume. Upon the unvarying integrity of the data of chemical combinations are voiced in treatises on Chemistry and taught in schools, academies and colleges for nearly a hundred years, and are pseudo teachers on the rostrum and a large element of civilization "false" to the inductions and demonstrations of its own colleges and universities, continue to recite the errors and sophisms of ecclesiasticism and to accept its

### CONSTANTINE THE GREAT.

The historical fact that "Constantine the Great," a born pagan who was titled "Pontifex Maximus," "Emperor and Supreme Dignitary of the Pagan Hierarchy," who lived and died a pagan, issued an edict in the year 321 changing the day of pagan worship from Saturn's-day to Suns-day, and another edict in 325 calling in convention the Nicene Council which fastened upon future generations the story of the phallic incest of one of the tutelary gods of the Jews The same Nicene Council issued a canon uniting in holy communication the festival of the phallic divinity Eastre, worshiped by the ancient Celts, and the festival of Beletine (Baael worship) as practiced in the north of Germany, and our modern Easter, all and each of them of phallic origin. Let the thinker think. The fact that these monstrous dogmas have given birth to 328 distinct hybrid religious schisms, each with its salaried priests and sign-boards pointing out "the only true way," and each proclaiming "the gospel of glad tidings," that "I am the only true way"-"all of the rest are infidels, heretics and sinners," is further evidence of their pagan origin, and of religions.

That continuity of life can ever be established and proven by any of these ridiculous schisms, is an inconsistidle dream of intoxicated religious zeal.

### THE SUPERNATURAL.

All religions deal with the supernatural. Science investigates only the natural. All religions include faith in the mythical, the wonderful and the miraculous. Science unknowable factors, there can never be a scientific religion. Spiritualism in its synthetic analysis has none of the features of religion: for the reason that its premise sented in those volumes in a plea that established in the infinite spirituality of all of nature's the future life is the continuation and forces, affords an orderly and logical analysis of the development of our present life in all natural features by which we demonstrate in precise sequences the philosophy of the evolution of the soul of nan as a progressive entity of nature. Hence its philosophy is capable of the most careful analysis, while its synthesis will be found to be composed of logical sequences containing precise data.

possibility and capability of the spirit of the human after ts disembodiment, to make its individuality manifest to those still in the form. Not only this, but it demonstrates how this mental association takes place, by an analysis of the natural co-relation of all cosmic elements and forces, which must include mental, cerebral and conscious modes of motion. While Spiritualism contains none of the features of religion, its system of synthetic ethics transcends in beauty and eloquence of thought the progressive possibilities of the human soul in the realm of spirit life, far ewond that voiced in any religion, or outlined by mortal pen. Its representatives are too progressive in intellect

to consent to worship forever at the throne of a pagan ignorant humanity.

The gods of all religious cults are relics of a mythologi

cal and traditional past, and although voiced in Bibles and so-called Sacred cosmogonies they had their origin when it was customary to deify great men and claim their spirits lived in the Sun, Moon and Stars of Heaven, and forms of matter and types of life inheres in the elements to perpetuate their memories by voicing their caprices, passions and revengeful natures. Read the history of the fierce and revengeful character of the Jewish Jehovah as necessitating an omnipotent power with special designs to portrayed in the pentateuch, and his tutelary nature will be seen in every chapter.

These gods of a sensuous past are fast disappearing before the search-light of science and archaeology, and giving place to the broader and wiser view that nature is infinite in extension, automatic in its functional character,

therefore will be unending in duration.

The intelligent Spiritualist and thinker argues that infinitude could not be infinite in capacity, unless its spiritual elements possessed all of the omnipotence and possibilities expressed on the canvas of time in cosmic evolu-

### AS TO FIRST CAUSE.

This omnipotent power and function of Infinitude in cosmic process, he offers in place of that which a pagan age ascribed to its numerous gods, and a modern theology so illogically represents in a "First Great Cause," or an Overruling Power. The consistent thinker affirms that there can be no First Cause to that which has eternally existed, or an Overruling Power in the infinitude of corelated forces—such thought and claim is assumptive, inconsistent, dogmatic and infidel to the inductions of universities, colleges and a scientific age.

The Saviors of Spiritualism are those who extend the boundaries of human knowledge and brush away from the Science applies to methods of demonstrating truth and strates truth; and in the demonstration of truth had strates truth; and in the demonstration of truth had strates truth; and in the demonstration of truth had some has its own individual polarity, which fact is mathematical relation to its phenomena, hence mental ascertained by its action and reaction in combination with modes of motion contain vibrations reciprocal and polar

other elements. Hence the student in scientific physics to other mentalities; and this principle is universal.

dead, who in their time discovered truths before unknown and laid them upon the altar of human progression. Its aposties are all those in every clime who are continuing to make new discoveries in the various avenues of the ciences of cosmos, and who thus labor to make the to-morrow of munkind wiser and better. Its code of morals is good health, reciprocal justice for the here and now, and a thorough knowledge of human environment. Its re-rewards, a growing realization of the possibility of human improvement during man's life on the earth plane, and continued existence and progression in a life beyond the grave-nature's own free gift to every son and daughter of

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### 652

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## THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, \$1.00.

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

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

Not one, but every day, feast, fast, and working-day,

The spiritual significance burn through The hieroglyphic of material shows,

Herceforward he would paint the globe with wings."

The aim of this book is to reveal the the aim of this book is to revent the curiously close correspondence between the developments of modern science and applitual laws; to note that new forces, as discovered and applied in wireless as discovered and applied to wireless. telegraphy, are simply laws of an un-seen realm into which humanity is rapenvironment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument preits faculties and powers, and that the present may be enrobled by the con-stant sense of the Divine Presence, and a truer knowledge of the nature of man 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 Beauti-In a general sense Spiritualism is the philosophy of the full volumes an almost world-wide popularity.

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ING: Kate Field, A Record. Price \$2. A Study of Elizabeth Barrett Browning. Price \$1.25.

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# .. GENERAL SURVEY ..

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

CONTRIBUTORS .- Esch contributos good as ever. He gives slate-writings in bright light every week, with the or statements he may make. The editor best of satisfaction. If anyone wishes allows this freedom of expression, be to know more in regard to him, I will lieving that the cause of truth can be answer all inquiries if a stamp is sent best subserved thereby. Many of the for return postage." sentiments uttered in an article may be diametrically opposed to his belief, yet Progressive Thinker the greatest paper that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes so hand, however much we might desire to do so. That must account for the Bon-appearance of YOUR article.

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker ing, West Va.: "The First Progressive quirements being favorable, should be Detroit, we know great good can she side of the paper.

ITEMS .- Bear in mind that items for that subject most beautifully." the General Survey will all cases be Dr. J. M. Peebles writes from Dune-

this office, for they will not be returned | Spiritualists, upon reincarnation, and If we have not space to use them. Bear in mind that all notices for this

have to occupy when received. Take due notice, that all items for ment, and then start homeward by way this page must be accompanied by the of London. Find enclosed an article full name and address of the writer. It for your stirring, wide-awake weekly." will not do to say that Secretary or Cor. This article will appear next week. respondent writes so and so, without into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

Inspirational lecturer in German open for engagement. Write to Julius Kuhn, No. 803 North Carnac street, Philadelphia, Pa., for full particulars.

The Progressive Thinker office.

great favorite at Rochester, Ind, as a merous inventions, some of which are like to hear it proclaimed from the town. The next point reached was Gallecturer, will respond to calls to attend involved in this suit." Mrs. Smith, in camp-meetings. Address him at No. her suit, demands that Case turn over tion, Chicago, Ill.

now almost finished."

Mrs. Georgia Gladys Cooley had ex-

One of these men, Hugh Reilly, is un- at the truth." der arrest. The police believe he did !. bead, and as I fell to the ground I saw terested just the same." before me a church steeple.' The dream

he was murdered,-Chicago American. is simply a change of life."

gressive Thinker dated May 17, on the second page, appears an article signed bright before us for a large organiza-J. S. Loveland. I write simply to en- tion.

dorse and commend said article." Mrs. Henrietta L. Lichtig has re Calumet avenue, Chicago, and is recom-

fice that their permanent address is stay here. My wife, Mrs. M. S. Brown, minds with the beautiful truths of our ten in the midst of the rejoicings. Mrs. 600 Pennsylvania avenue S. E., Wash- who was president of the Wheaton | philosophy." ington, D. C. Address them there and Spiritual Society, will join me here in a

mail will be forwarded.

Mrs. C. W. Judd writes: "I think The on earth. It is a welcome visitor. The premium books I prize very highly." Frank T. Ripley, who is lecturing at Erle, Pa., has the Sundays of June and July open for engagements. Terms liberal. Address all letters to him at Erie, Pa., care of General Delivery, Lucy S. Carroll writes from Wheel-

to set up on a Linotype machine that Spiritual Society of Wheeling feels must make speed equal to about four very proud to realize that we are a link compositors. That means rapid work, in this great line of thought, and in and it is essential that all copy, to in- harmony with the inspiring influence of sure insertion in the paper, all other re- our noble speaker, Nellie S. Baade, of written plainly with ink on white done. She gave a lecture last Sunday paper, or with a typewriter, and only on evening on the Difference Between Spiritism and Spiritualism. She handled

adjusted to the space we have to occu- din, New Zealand: "You see by date of Dy, and in order to do that they will this that I am in Dunedin, in the very generally have to be abridged more or southernmost part of New Zealand, ing to a statement made by Pierre less; otherwise many items would be and pretty well on towards the Antarccrowded out. Sometimes a thirty-line tic circle, where at noon the sun is Item is cut down to ten lines, and ten north of me, and the southern cross lines to two lines, as occasion may reglitters in the southwest at night. I am quire. Every item sent to us for publi- lecturing every Sunday and two or address of the writer. We desire to such demand for lectures, for I have or camp-meetings this coming summer. Keep copies of your poems sent to I find much inharmony here among other subjects. The Theosophists seem sectarian and even bitter towards Spirpage are cut down to suit the space we itualists. I can hardly understand it. I

> The Pittsburg Leader has the followjunction involving the J. M. Case mill are being misled are let free." works has been turned into a yeritable

battle of Sniritualism. Case has alleged that Mrs. C. A. Smith, of 410 East Spiritualistic mediums. Mrs. Smith, . - Dr. J. O. M. Hewitt may be addressed through her attorneys, Bates and Merfor camp or society engagements, at 498 cer, claims that Case is dominated by a "Harry J. Moore who has proved a nished the inspiration for Case's nu-

773 Sixty-third Place. Englewood Sta- to the company several patents. Case and his wife both say they are Spirit-The Indianapolis (Ind.) Sentinel says: ualists, but that they only believe in the "The executive board of the Indiana higher Spiritualism. Every man who Spiritualist Association has decided to accomplishes anything is inspired,' says open the Spiritualist camp-grounds to Case. But 90 per cent of the so-called the public on Sundays during the month spirit mediums and spirit seances are of June. A good speaker will be here frauds and fakes of the first water. every Sunday during the month, the But I do not see how any believer in first being Mrs. Cora L. V. Richmond, of the Bible can fail to believe in Spirit-Chicago... Work on the auditorium has valism. Several instances of persons proceeded rapidly and the structure is | "inspired by the spirit" are cited in the New Testament.

Mrs. A. C. Steger writes from Michicellent audiences at Waco, Tex. Mrs. gan: "I received a book from the office Cooley is one of the best test mediums of The Progressive Thinker last year entitled Apollonius of Tyana, for which "Detective Patrick Duffy's death at receive my sincere thanks. I have read the hands of two highwaymen was it through from cover to cover and find foretold to the policeman in a dream it intensely interesting. I don't know two nights before he fell with a bullet how anyone can help but believe that society has some children which have in his brain. His widow told the story each communication is from the spirit | been thus trained for five years and to a reporter for the American last world, as the most of them agree so they are strong and healthy and very night. It is best told in her own words closely with ancient history. I have spiritual. The work is maintained from at the above place, Postoffice Box 76. with the statement that Duffy was now quite a library of Spiritual books | the labor of the members and they live shot by one of two men whom he tried that money could not buy. I hope you as a family. The basis of the work is to arrest at Forty-sixth street and Em- may long live to fight the orthodox largely laid down in Oahspe, but it is GOLDEN JUBILEE, 1852:1902. erald avenue on the night of May 1. creeds; the world needs thinkers to get | mainly directed by the angels who have

the killing, but he throws the blame Frank Ripley, the medium lecturer, oped in mediumship. The society owns upon Vincent Briscoe, with whom, he spoke last night to a large audience in a fine irrigated farm with a large modsays, he was at the time, and who has Grand Army Hall. He took for his subdisappeared from his home 5614 Union ject, 'After Death, What?' The speakavenue, since the shooting. Mrs. Duffy er told of the work the spirits would said: "My husband was never a super have to do facross the rainbow bridge." stitious man. He seldom dreamed and He told of their coming back to their he never paid any attention 'to" the loved ones left liere and belping and dreams he had except this one. It was comforting them. "At the close of the Tuesday night. He was in bed. He lecture Mr. Ripley called his control was very tired and was sleeping sound; and other spirits the said) to him. Then ly, I thought, when he suddenly sprang he gave what are called 'tests.' As the out of bed. His face was bathed in per- control talked to him (as alleged) the spiration and he was trembling. 'What | medium would tell the story 'as it was is the trouble? I called to him. 'I have told to him.' These messages were to had an awful dream," he said. "I many in the audience, as the hidden dreamed I was on my beat last night ones pointed out. All who received and that I saw two men lurking in the messages were strangers to the medi- and are arranging to take them by the shadow of a building. It was my busi- um. The messages were all recognized. ness to find out who they were, and I some of them were startling in their It is interesting to see the little ones walked toward them. As soon as they tragic denouement. Others of a hu- grow and develop. It is the desire to saw I was a police officer one of them morous nature. There were many skep. get them as quickly after birth as posfired at me. I felt a sharp pain in the tics in the audience. But all were in-

the next day he told other policemen Seekers of Niagara. Falls have been of the discourse will be, by request: about it. Neither they nor Mrs. Duffy highly entertained the past two Sunday | "Reconcile Volcanic Eruptions, Earthregarded it seriously. But now they evenings (May 4 and 11), at its hall in quakes and Cataclysms with the Love incline to the opinion that there was a the Einstein's Block, by Mrs. A. Atch- of an Infinite God, and My Peace I touch of the supernatural in it. They eson, of Buffalo. She delivered two say that the fact that in his dream very instructive and impressive ad-Duffy saw the steeple of a church is sig-dresses on the subject of Spiritualism. nificant, because it was before a church The writer heard many favorable comments made relative to these lectures. John D. Wilson writes: "If a man die | She also gave numerous communicashall he live again? As an answer to tions from the spirit world. These this great question, we simply say that messages were eagerly listened to by we have no belief or faith in the matter; those present and the interest created | the harvest, but reapers are few. We but we personally know of our own by their recognition was intense. May had a good meeting and feel much imknowledge that man continues to live 18, we have the great pleasure of hear- pressed that Peoria should have the after what we call death. To die is but | ing the noted, eloquent inspirational attention of our earnest workers. The to fall asleep and wake up in a new speaker, Mr. Lyman C. Howe, of Fre- | State Association will get a strong state of existence. What we call death donia, N. Y. Our society here is only showing here if proper attention is just organized. We have only held a given and the friends here are encour-H. E. Pomeroy writes: "In The Pro- few meetings; yet our membership is increasing fast and the prospects are

I. O. Brown writes from Northport, Lyceum conducted by Brother John W. G. W. Kates and wife want all to no- them work in the smelter. I expect to his method of impressing the young

aue. He has been in this city since Worth, and while there had large and I am open to engagements, and will tion Day; Monday, the Sunflower Club, early last fall, and with me since March enthusiastic audiences to greet her in also respond to calls for mid-week an auxiliary; Tuesday, the Progressive

When writing for this paper use a pen or typewriter.

friend, Mrs. G. O. McGregor, gave her the hospitality of her beautiful home. and we are glad the State Association was so fortunate as to employ such a gifted woman. All her lectures were greatly enjoyed, the one on Sunday pecially good, and proved correct beyoud a doubt. We feel that our cause in the Lone Star State will be greatly helped by the ministration of the spirit strument." W. E. T. writes from Milwaukee,

Wls.: "I have read the articles of Prof. Wm. Deuton, given through the mediumship of Carlyle Petersilea, in your | Maude Lord-Drake, is lecturing here that now is the time for the people on earth to clasp hands with the angelic host, that have declared "The word has gone forth,' which means that the angelic bosts are determined to abolish ford us an opportunity to help undo this terrible eyil that has been practiced so long upon earth, and to save the many occasion to call your attention to a paragraph in one of our city papers, relat-Bachere, the prisoner who was found dungeon of the city prison of St. Pierre. He says: 'I could not help feeling that there was a disaster near, and vent where 200 girls and a large numinside of the wall in order that none of the girls should be able to climb up go from here to Wellington, the capital | from the inside, and this acted as a sort

of New Zealand, to fulfill an engage of moat, in which the lava floated, and thus made a complete circle around the convent, rendering escape impossible, even if it had been possible to live in of Texas I held two meetings at Fort the rain of hot stones and ashes.' This is the paragraph I alluded to, and congiving the full name and address of the ing from Cincinnati, Ohio: "As a result firms the statements made under the greeted by very interested audiences. writer. The items of those who do not of the answer of John Murray Case, in- dates before mentioned. It is high time comply with this request will be cast ventor, manufacturer and author, filed that these conditions were made public. in the Superior Court to-day, the in- and that hundreds of thousands that Mrs. Thomas Barker writes: "I cannot afford to miss one copy of your valuable paper. To me and my family it is

Third street, wife of the vice-president food for the mind. I am only an inof the company, has been influenced in fant in the cause it advocates. My holding two meetings where we found a bringing suit and continuing to press it | eyes have only been open to the beauby her 'spirit control, George,' and by tiful philosophy of Spiritualism one year, but I grow stronger each week as read The Progressive Thinker, the books by Moses Hull, Hudson Tuttle, West Madison street, Chicago, Ill., or at 'spirit control, Yam; an Oriental.' This and other great minds. I am convinced unseen adviser, Mrs. Smith claims, fur- that Spiritualism is a truth that should not be quenched or hidden. I should

> L. W. Van Dyke writes from Denver, Col., in reference to the Brotherhood of Light Society: "This Society was organized not for profit nor charity, but to gather up orphan and castaway babes and train them up along spiritual lines and by the most advanced educational possess their own large stone temple methods to be useful self-supporting men and women, and to do likewise for others. There are three degrees to the | undivided attention to the spiritual and society; the first two are educational in | philosophical lectures given by the nature where the members are taught life hereafter, and how to develop. The third degree requires a person to live in a communal home and devote his life to laboring for little children, and where all things are owned in common, Second and third degree members use no animal food of any kind, but live on fruits, nuts, vegetables and grains. The it in charge. The members of the third degree are nearly all quite well develern house on it near Denver, where the present communal home is located. Outside lodges are located in Los Angeles, Denver, Chicago, Detroit and Cleveland, and another is being formed in Philadelphia. It is the purpose in the near future to locate a large tract of land in a section abounding in natural resources where a large colony will be located and all manner of industries established so as to make it self-sup-

porting from the labor of the members and give the individual talents an opportunity for the fullest development. The society now has fourteen infants, hundred in a comparatively short time.

Next Sunday will be the last meeting C. C. Baker writes from Niagara of the Church of the Soul for Sunday impressed itself upon Duffy's mind and Falls, N. Y.: "The Spiritual Truth services, until next September. Subject Leave With You."

G. W. Kates writes: "We visited Peoria on the 16th, and held a meeting at the residence of Mr. and Mrs. Brayshaw. We find this city to be in need of an earnest leader and offers good prospects for a local society of influence and support. The field is ripe for

Georgia Gladys Cooley writes: "One of the grandest features connected with the Spiritualistic work in Texas is the

23. He has been a physical week, but their Temple. Her next stop was Waco, is much better now, but not able to our home. My soul bounded with dewrite as he has but little use of his light to see her, for I had beard her in writings. It is for sale at the office of the special features were numerous. We have the special features were numerous. We have the special features were numerous. The special features were numerous. The special features were numerous. The special features were numerous of Orthodoxy. right arm. His psychic powers are as Chicago, and knew her ability. Our inspirational and trance speaking and

clairvoyant readings. Anyone wishing my services please uddress me at 160 Juneau avenue, Milwaukee, Wis."

Mrs. M. A. Howe writes: "Billings, Mont., is in Southern Central Montana, at the junction of the C., B. and Q., and We enjoyed a rare treat in her lectures, the N. P. R. R.; two through trains a day, each way from St. Paul to the Paclific coast; one through train a day each way between Chicago, St. Louis or Denver and the Northwest. Population night particularly. Her tests were es- about 4,000. or We have a small society here of 20 members; meet Thursday and Sunday evenings, and would like to correspond with any medium or lecturer going through here. Must be world through Mrs. Cooley as their in- able to furnish satisfactory reference and give the work under test condi-

Henry H. Warner writes from Den

ver, Colo.: "The veteran worker, Mrs.

valuable paper, with much interest, and | and giving tests to large audiences, and as they bear upon such important mat- there is an awakening of interest in the ters, especially the Catholic question, I cause of organization since her arwrite to ask if the letters published in | rival. She is a fearless advocate of the the May 10 and 17 issues, with the N. S. A., and of the truths as she sees matter that may relate to this import- them of spirit return. Her lectures are ant question which is to follow in your eloquent and her messages are conissue of the 24th, cannot be reproduced | vincing. May she long be spared to do in pamphlet form for general distribu- a good work among us. The writer is tion, at a small cost. It seems to me still here and liable to be for some time to come. Those wishing his services in Colorado can address him at 1330 Glenarm street, Denver, Colo. The Circle of Spiritual Light, at 1543 Glenarm street, under the pastorship of W the numberies of earth. This would at- H. Hough, is doing a good work in the cause. The Spiritual Truth Society, W. E. Mansfield, pastor, continues its services at 1517 Lawrence street. The that might yet be persuaded to give Denver Association has its meetings or their lives in this unholy service. I take | conference for all at the same place on Sunday afternoon and there are some lively discussions here and a good deal of good is being done in these meetings. One of the workers here who ought to semi-suffocated, but still alive in the be employed constantly by some of our societies who are in need of a permanent pastor or even for a short time, is Mrs. S. A. Walters. Mrs. Walters is cation, should contain the full name and three times a week, and I was never in I screamed to the jailers to come and one of the ablest of the inspirational unlock my cell, but I could not make speakers in the ranks of Spiritualism know the source of every item that ap received several since leaving home anyone hear. The little window in my to-day, and one who can stand before pears. This rule will be strictly ad wanting me to attend state associations cell looked out on the back of the con- the most cultured and critical of audiences and do credit to the cause as a ber of nuns always were, but there was scientific and able exponent of the a high wall between my cell and the philosophy of Spiritualism and then folconvent. A pit had been dug on the low her work with convincing proofs of the presence of our loved ones with us. Write to her and put her to work. It will pay you. Her address is 32 Gettysburg Bullding, Denver, Colo." Mrs. Georgia Gladys Cooley writes

from Texas: "Since reaching the state Worth, in the Spiritual Temple presided over by Judge Wray, and The conditions were fine, due, in our estimation to the clean and home-like little place in which the meetings are held. Would that all societies had the same. The officers and members of the Fort Worth Association deserve great credit for their energetic work and zeal. From there we went to Hillsboro, small society of earnest workers, all appreclative of interest taken by the State Association in sending a missionary to them. Then on to Waco where there is no association, but under the management of Brother Jones and Sister Craig four very good meetings were held, sustained by the leading minds of the veston where we find the association her care. We cannot yet do these flourishing, under the proficient leader- things on a large scale, but we can do ship of Brother John W. Ring, who has been the pastor for the past five years. The growth of this society has ; been phenomenal, starting in a small hall with but few members, where now they which is filled with earnest men and women each Sunday who listen with guides of Brother Ring. Perfect harspirit communion, and in regard to the mony prevails here, and one feels glad to be among the people of this association and note their interest in their pastor as well as his love for them. From here we go to Houston to minister to the society at that place for a week. The interest in Spiritualism is growing

> in spite of the cry to the contrary." Dr. W. M. Forster, a prominent Spiritualist, is now at Raton, New Mexico. He would be pleased to hear from his old friends in California. Address him

First Association of Spiritualists of Philadelphia.

Little did the handful of workers who gathered in Philadelphia fifty years ago to organize as a Spiritualist association, think that the celebration of fifty years of organized effort would crown the inception of the association they were forming with such a phenomenal success as has attended the Golden Jubilee of the oldest association of Spiritualists of Philadelphia, which has the proud record of fifty years of work, nay more. Previous to the formation of this association, there was a Psychological Society in this city, and its members nearly all affiliated themselves with the new association. The records date back to 1841. The works of A. J Davis attracted the attention of this society, afterwards the Rochester knockings. Circles were formed in Philadelphia, and in 1851, a circle was formed the medium of which was Mrs. Rebecca B.-Thomas Allen. Mrs. Allen was the second medium developed in Philadelphia, and through her mediumship was given the instructions to organize the Harmonial Benevolent Society, which has been in existence without cessation, for fifty years as a Spiritualist Association; though it soon adopted the name of the First Associatioin of Spiritualists. We record with pride that Mrs. Allen and her husband are still members of the Association, and have taken the greatest interest in the Jubilee, though Mrs. Allen was unable to be present on account of an injury recently asustained, though she sent a historical sketch which was read It was an inspiring sight to see the

at the meetings. n veterans who ralled at this jubilee. No more impressive portion of the program, at any time, than was the salute heartly given to the veterans of the Association asotheya stood upon the platform on Sunday morning. Their silver locks told of their years, but their Wash.: "I resigned my office as secre- Ring and Miss Bertha J. Pfeifer at Gal- happy faces told of their joy. Sunday tary of Wheaton Spiritualist Society of veston. Mr. Ring has an original meth- morning was devoted to the Veterans' moved from Springfield, Ill., to 3154 Wheaton, Minn., about Jan. 1, and in od of his own; prepares a lesson sheet | reunion. Mr. John Laugham, 92 years March I started west to look for a new | each week, and is preparing them for of age, Milton Allen, W. H. Jones, mended as a psychic of ability and de- home. Here I am in this smelting town print. Every lyceum should consult Capt. F. J. Kesser and others were honof about 2,000 people. About 600 of with this earnest worker in regard to ored as the pioneers of fifty years ago, while the arisen opes were not forgot-M. E. Cadwallader paid loving tribute Mrs. Catherine McFarlin writes: "I to those who had passed to the higher couple of weeks. I find a few people am still holding meetings in the Inde- life. None, were forgotten. The Ly- fied and Explained." By Andrew Jack-Jud Johnson writes from Grand Rap- who have studied occultism, and some pendent Pulpit of Milwankee, with ceum and Band of Mercy, the Sun- son Davis. We have a few copies of Progressive Thinker of May 17, under that claim to be Spiritualists; but have progressive Thinker of May 17, under the name of G. R. Bicknell, that Henry Slade was in Battle Creek, Mich., a physical wreck. That is a mistake, as properties and excellent results. I nower ciud and the work of water progress that the work of the camp season of physical wreck. That is a mistake, as physical wreck. The work was written by a single with modern pot camp, which seems queer to me."

In this claim to be spiritualism as spis. The authors with modern physical wreck with modern physical wreck. The work was written by a single with modern physical wreck. The work was written by a single with modern physical wreck. The work was written by a single with modern physical wreck. The work was written by a single with modern physical wreck. The work was written by a single with modern physical wreck. The work was w

Latest Report from N. S. A. Head-

quarters. To the Editor:-The earnest and sincere thanks of the N. S. A. board are extended to you for all your kindly courtesies and helpfulness to this National Corganization. We feel that the public is interested to our present work, and especially that of the Mediums' Home, as the first of May has expired, the limit set by the friends who had pledged fifteen hundred dollars between them for this worthy Home, if the Spiritualists at large would contribute a

Here are the facts and figures, concerning the repairing and opening of our Medium's Home: From the Spiritualists at large, from whom we hoped to raise fifteen hundred dollars ere this time, we have received up to this date. May 14, the sum of \$411.41. We are to also receive about enough from our esteemed brother, Dr. G. B. Warne, of Chicago, as proceeds of the grand entertainment gotten up by the Illinois State Association, for benefit of our Mediums' Home, to make the full sum about five hundred dollars. Those who have paid sums into this

fund since our last report are the following: Mrs. M. E. Siple, \$1; E. Linden, \$1; Mrs. Laura Eager, \$10; "A Friend." E. Saugus, \$1; Mrs. S. A. Lovell, 50 cts. First Spiritualist Society of Fairfield Me., \$5; Philadelphia Spiritualists Soclety, per T. M. Locke, \$25; Nelson Adams, \$2.50; Mary Mayers, \$2; Mrs. Bird, \$1; Mrs. A. Lumsden, \$2; N. A. Phaler, \$2; Mrs. W. O. Slocum and Mrs. A. Siple, \$2.50; Mrs. S. Parrott, \$1 Clement Rockhill, \$1; "A Friend", \$5 Helen Haddox, \$25; Mr. C. L. Stevens, \$50; Sarah Marlowe, \$1; Geo. Driver, \$1; Miss L. M. Delano, \$5; F. Crompton, \$5; Mrs. A. E. Barstow, \$2.

Our sincere and heartfelt thanks are wafted to all these good friends and to every one who is in sympathy with this grand object. As the amount needed to make the house comfortable and ready to support inmates is not at hand a new plan is to be adopted. Before mentioning this, I wish to add that the two Cocontributor before mentioned, were sold at their face value, as we could get no premium on them, and this adds one dollar to the list.

The Board of the N. S. A., has recently sat in session, and the doings of the executive committee concerning the Mediums' Home were accepted and raitfied. However, as it now appears that the old building would hardly when repaired, be the best kind of a home for our mediums, and that it will be better to rent that as a shop for a time, in order to keep its taxes, etc., paid, and to go on with our solicitations to the generous public for contributions towards building a new structure with the best of accommodations for the worthy mediums upon the ground that we own, and which is large enough to build a good brick structure, adjoining the Sanitarium. In the meantime, the N. S. A. will use what money it can afford in providing at the Banitarium of Dr. Spinney, for such sick mediums as may need medical care, and other homeless medlums who need a pleasant home, also, in such cases, where the medium would grieve to leave friends for this more public home, to aid in paying the way of such medium in the home or place best adapted to his or something right along, and yet look to the Spiritualists at large to constantly, as their means admit, increase our relief and home funds for worn-out mediums. The two gentlemen will continue their offer of fifteeen hundred dollars till we have enough to build, which will call for a generous sum, but every "widow's mite" will help along the

Only mdiums can be admitted to our charge. Veteran Spiritualists must look to other homes for their needs, as the needs of our worn-out mediums are pressing, and the N. S. A. can not as yet do more than aid these worthy workers in our cause. With good will MARY T. LONGLEY.

Secretary N. S. A. 600 Pennsylvania Avenue S. E., Washington, D. C.

PRIDE OF SOUL.

dreamed that I had left the molded Which men have known as me-my soul had passed ts earthly tenement, which

Encoffined where the people came to Their last looks down upon it and say Their tender, whispered long goodsaw the folded hands, the fast shut

The brow from which the hair fell back, the face Calm with a frankness that was new to me, And I was glad to note the easy grace

I watched the people come along the In grave-faced lines, some but to hurry And some to stop and gaze a little

Of all that I had left for men to see.

And now and then I heard an honest And some of them that passed were richly clad. And some of them were poor and bent,

and there Were honest friends I never knew I And some, who had professed their

friendship ere That day, were seeking other friends somewhere. While thus I gazed a fair-faced maiden stopped

And bent a little down and sobbed and She passed I saw where two pure tears had dropped!

And some one, halting, kindly then Held up a little child that it might lay A kiss upon the brow, and I was Not that I had beheld men come to pay Respect to me-not that the busy

Might e'en remember me a year or But, looking on the form that lay se-Where she had paused and where the child that knew Nought of the sins that man may keep

felt the thrill that those who triumph that form was mine, and I had kept it -S. E. Kiser.

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ACTRESS MADE A STAR

Under the Strange Spell She Car ried the Audience by Storm-Famous in a Night.

Doctor John D. Quackenbos, professor

in Columbia University, New York, as-

tonished his associates of the Medico-

Legal Society the other night by telling them how a young actress bounded into fame in a single night under the hypreal life; not the trick of a charlatan, but a sober, actual accomplishment of latter-day science. The new Trilby is a favorite with theater goers. Her first appearance on the stage was made at a New York theater, when, under the hypnotic spell, she carried the audience by storm; she was called before the curtain again and again-at a bound she was famous. The press of the city united in applauding her splendid work.

This is only one of the many marvels of this wonderful power. The American College of Sciences of Philadelphia has recently issued a new book by twenty eminent hypnotic specialists, which is being distributed free throughout the country for the purpose of educating and protecting the public. It is one of the most weird and fascinating works ever written. It is richly illustrated with the finest engravings, and its vivid descriptions of the practical uses and possibilities of this marvelous mindpower fill one with awe and amazement. Among the many intensely interesting subjects treated are: How to hypnotize instantaneously; how to influence a person secretly without his knowledge; how to develop Personal Magnetism and use it in business, soclety, etc.; power of the human will; how to cure the most obstinate diseases and bad habits by magnetic forces without drugs or medicines; how to make people like you; how to win in business, in society, in love; any one can develop personal magnetism: rules which will absolutely develop this power, within a short time: the transmission of thought; the development of soul power; how to make a business man listen to you when he would send any one else away; how to sell a man goods when he does not want to buy; a legitimate way to double your salary; how to keep people from influencing you: hundreds secretly influenced and controlled in body and mind without their knowledge; how to implant a suggestion or command in a subject's mind that he will carry out a week, month or a year hence, fust as the hypnotist may wish; how to hypnotize by mail or by telephone; how to develop within yourself that inward power, that force of character, which instantly gives you control over people without saying a word or making a single gesture. For the benefit of the public we wish to state that if you will write the American College of Sciences, Dept. PL 18, 420 Walnut street, Philadelphia, Pa., a copy of the above book will be sent to you by mail absolutely free of charge. The college guarantees this offer to be absolutely genuine, with no conditions attached. It is proposed to give away several thousands of copies of the book so that the public may have the wonderful secrets of this marvelous but

much misunderstood science. The World's Sixteen Saviors, Or Christianity before Christ. By Kersey Graves. New and startling revelations in religious history which disclose the Oriental origin of all the doctrines, principles, precepts and miracles of the Christian New Testament, and furnishing a key for unlocking many of its sacred mysteries, besides comprising the Ris-tory of Sixteen Oriental Crucified Gods. This wonderful and exhaustive volume will, we are certain, take high rank as a book of reference in the field which the author has chosen for it. Printed on white paper, 380 pages. New edition, Price \$1.50. Postage, 10 cents.

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pose. Next week an earnest plea for

peace among all nations will go up from the cities and towns of fourteen differ-

only one in Sloux City that is affiliated

with the International Council of

As I am devoting a great deal of time

to the writing of newspaper articles un-

offers and doing a great deal of entirely

gratuitous work in the direction of help-

ng along the peace movement. I ask the

FIELD NOTES.

The Missionary Work in Illinois.

We have been trying to get appoint-

ments for missionary nicetings in the Prairie State, and have found it difficult

to arouse sudden energy. All want more time to get ready, and some want us to stay several weeks or months and "work up an interest." We have letters

saying their town is ripe for a worker

and pay all expenses" and take all

Private readings are always plentiful,

and seances for physical manifestations

are sure to attract dollars; but 1cc-

tures-well, "we are not yet ready for lectures." And public spirit descrip-

tions are not interesting enough for all,

as they are only satisfying to the one

person obtaining them.

Are these hopeful signs for our cause?

progress. This only applies to a few-

at least not to the majority; but we

soul exaltation; and one extreme is as

bad as the other.

But what is a plain and practical little

luman fellow of the world to do to sat-

isfy the extremists? Each looks for

the missionary to be upon their plane, Why can we not all let each think and

do according to their highest and most

uality in order to harmonize. Person-

ally, I cannot help but hope for a men

tal and spiritual Spiritualism that shall usher in associated bodies of people

seeking a religious movement for the moral uplift of humanity.

Illinois is ripe for work and is asking

that "the State Association shall send

out good speakers and mediums. Mrs. Kates and self could hol get help had have groped blindly, trying to feel the

bublic pulse.

We must urge aggressive missionary work by the State Association. The field in Illinois is good. Grand results

can be obtained. It is a glorious State! Grand people exist within its borders,

who are ready to respond liberally to

sound business enterprise back of our

shall be made. A month of correspon-

dence leads' me to prophesy that an

Illinois missionary can accomplish

great results in a year of effort. Who

will give an energetic trial?
Societies are looking to the State

Association for a missionary, and the

interests of the State will warrant the

The N. S. A. looks for an aggressive

movement to be made by each State

Association; and the latter expects lo-

calities to move with vigor, and then in-

dividuals must enthuse a little. Let us

have vigor all along the line, and every

pends upon their efforts. Do not wait

If you will do this, our missionary work will succeed in getting good re-

Please remember that you should ac-

cept our services when we can reach

rour place. We cannot postnone our

account of some petty interference. Our

labors must be en route, and if not ac-

cepted then, we are not able to visit you

Springfield, III., with good results. Our triend, Mrs. H. L. Lichtig, has removed

to Chicago, and will there publicly

serve as a medium. Springfield will

miss her and must find another leader.

A good field is here for a local medium. At Watseka we had good meetings and

will never cease to praise the hospitali-

ty of Dr. and Mrs. H. H. Alter. They are true and devoted Spiritualists, and

gained our love by goodness and help-

fulness. In Watseka Spiritualism has

Two nights at Le Roy showed us that

this place will be a strong adjunct to our cause before long. Brother A. L. Coffey is devotion personified and will

help even unto sacrifice. We were en-tertained at the elegant home of Mr.

and Mrs. J. T. Crumbaugh. A town lot

and \$3,000 are already in sight for a

local temple. A located speaker can do

Farmer City, near by, has a temple

We will also visit Quincy and Ma-

comb, then go into Missouri and Kan-

and conducts regular meetings.

held a number of meetings in

visit and go when you may prefer

but now your lethargy, friend,

person feel that the whole cause d

for another, but act at once!

sults:

handicaps us.

g firm footing.

great work here.

sending of such a person.

let the spirit teach also!

organized effort.

We want to do that-but should not be expected to sacrifice our own individ-

WILLIAM E. BONNEY.

Women.



This department is under the man

### HUDSON TUTTLE.

Address him at Berlin Heights, Ohlo.

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 cored brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appropriate the increased of the spheres above its as no generation has before.

It is not possible even for Spiritual-recated. Correspondents often weary with waiting for the appropriate the increased of the spheres. with waiting for the appearance of of this interposition or the magnitude

favor.
NOTICE.—No attention will be given nnonymous letters. Full name and address must be given, or the letters will firm ground and are able to take our not be read. If the request be made, bearings. So changed! It does not the name will not be published. The seem that the same sky is over our correspondence of this department has heads, or the same ground beneath our become excessively large, especially let-ters of inquiry requesting private an-swers, and while I freely give what-ever information I am able, the ordi-cars forever sounds the angel songs of HUDSON TUTTLE.

Miss N. H., Cedar Edge: Q. I feel that I am not fulfilling my mission and

yought to be doing something more worthy. What is it? A. Your feelings are in common with the greater portion, if not all mankind, unlist funerals? None is content with his lot, unless too stolid to think. The spirit is always incited by the half-rovealed prophecy that there is for it the possibility of posing the manifestations. She was in better things, and more worthy achievements. What shall it do? Mourn and promise of reaping a barvest of wealth wait supinely for the coming of opportunities; feeling that the present is be-neath attention? Oh, no. The only point of time that is ours is the present moment. What may come to-morrow we know not. To-day is ours, and what ever it contains. Our surroundings may be unpleasant, and discouraging. but what we shall be to-morrow in greatest measure depends on how we attended her, the rappings came and use the material of to-day. Our mission communications were received. is always and forever, without reservation, without flinching, without attempt to evade, to do the work before us at a word unfavorable to Spiritualism, and the present moment. Not until that be only a short time before her death well done, honestly done, need higher wrote and published a book containing missions be anticipated. If the little her views and experiences. things are left undone; or shifted how can the soul expect to conquer the

The attention of a great manufacturer rappings through life. was called to a little boot-black, by the perfect polish he gave his boots, and the service, and also appropriate reading dexterity of his address. He called him to the office, where the boy brought the same thoroughness. It followed him until he became the superintendent of

"Doing something more worthy!" Everything that is to be done is worthy. In this department. You cannot expect After Whittier had written some of his earlier poems, a company of literary forts to obtain them. men went out to his country home to see the young poet. They round him chusify cleaning a pig-pen! Probably he was athshed, yet in after life, he sang the songs of labor, which ennobled the most disagreeable task.

What is your mission? What of every one? To do to the best of your abil-

serve it. labor well done. A task not well done occurs the following passage, which in is a disgrace. If our willing service view of the fact that a great movement goes not into our labor, it is humiliating is now on foot in fourteen different bondage; if it does it is a pleasure. The countries during the present week to woman who makes a perfect loaf of celebrate the Hague Peace Conference, brend, as a mission as well as a Joan of Arc. To preside over all the details idea at the time that such a course was of a home, the apparently triffing things contemplated. The passage referred to which may become of greatest consequence, may call for a mastery of soul before long the grandest movement for eclipsing the achievements of that hero- emancipation of the inc.

Thomas Lees, Cleveland, Ohio: Q. seen. Was the rapping at Hydesville simply The movement now in operation is dethe effort of the spirit of the murdered scribed in enclosed clipping from Sloux peddler to communicate, or was it a City Journal, May 8, 1902. I hope all concentration of a great number of spir- meetings of this character will receive its to bring about a new era?

A. There had been several attempts,

some of which were even more extra-ordinary than that at Rochester. An-

Fox children were remarkable instru- and short speeches will be made by half ents for the instruction of the new Spiritualism, the great organization city.
which had planned and awaited the op- Similar meetings will be held next portunity, at once made it a focus week throughout the United States, around which they gathered. .

rappings than the attempt of an earth- celebration of the third anniversary of bound spirit to make his presence the Universal Peace Conference at The known. They were the first trial-messages over the cable which angel hands these meetings, but circumstances pre-had laid across the gulf of Death. They marked the advent of a new era Sloux City. in spiritual understanding.

for which ages had silently labored, meetings a great waye for universal The sudden birth of the germ a thou- peace," said Mrs. Melida l'appe, who is sand years gestating. Evolution, has prominent in the arrangements for the with resistless power forced humanity Sloux City meeting. "It believes that forward, but those who look deeply into by creating a popular sentiment this great problem observe that progress is not continuous, and while at peace and arbitration these great ends times scarcely perceptible, at others it may be hastened, and the speeches that makes gigantic strides, as from valley will be made here and in thousands of

You have read of the wonderful calculating machine which went on through hundreds and thousands and millions, and those who watched it thought it would go on counting perfectly forever, —when as they looked, its wheels were seized by another law which the in-ventor had not provided for, and the next count was millions ahead. After this again the count began and went on

accurately. So in history we see that now and then plodding evolution is thwarted by its environment and again, without perceptible cause it takes a mighty leap forward. The Reformation is one example, the advent of Movern Spiritualism another. A new element has en-tered into the count, one manifested at the time of the Reformation, not us strongly. I refer to the interposition of the spirit world. This generation has felt and seen the influence of the spheres above us as no generation has

with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay, Every one has to wait his time and place, and all are treated with equal carcasses of wrongs; and caught in its resistless tide, we are carried forward league on league before we reach again joy and peace.

Lawrence Swanson. Q. (1) Many Catholics claim that the Fox sisters were converted to the Catholic belief.

What are the facts? (2) Where can I obtain a book with funeral service appropriate for Spirit-

A. (1) One of the sisters in the closing years of her life, was persuaded by a Catholic priest to give exhibitions exvery destitute circumstances and the allured her. She gave one exhibition and one only, for the rappings came so plentifully and in such strange places that they could not be explained by trickery. The manager deserted her. Then she was taken under the care of some wealthy Spiritualists in New York until her death, and until her last moments, I have been told by those who

Mrs, Leah Fox Underhill, the most intelligent of the sisters, never dropped

tic explorer, Dr. Kane, never wavered in her belief, and was attended by the (2) The Lyceum Guide has a fufferal words and music.

Effie Crabtree: The manifestations you describe are referable to inciplent clairvoyance, which you should cultivate by methods repeatedly described noteworthy results if you make no ef-

### UNIVERSAL PEACE.

Peace Prophecy Partly Pulfilled

To the Editor:-In one of your issues ery one? To do to the best of your abliity that which comes for your to-day, the
best to-morrow. Wait not a moment
for what you anticipate may be possible. If a hard row is before you, hoe it
—so thoroughly no one will have to do
your work over after you. You know
not what awaits you at the end of the
not what awaits you at the end of the row, but be sure nothing does until you for leading secular papers all pertaining reach there. The way to have a mission is to de leastet which I had printed last July entitled "A Spirit Message to the There is highest honor in any kind of Powers, Political and Ecclesiastical."

and the disarmament of the military and naval powers, the world has ever

the support of Spiritualists everywhere PEACE MEETING IS CALLED.

A big peace mass meeting will be drew Jackson Davis had prophesied held at the Court House, Friday eventhe advent, and the spirit hosts were ing. May 16, as a part of the great expectantly waiting the opportunity movement of the International Council The minds of men had become enlighted by Women for the establishment of unioned and the medium would not be hung or burned for a witch.

When it was found that the three but Maxor E. W. Caldwell will preside, a dozen or more prominent men of the

Canada, Western Europe, the British Vastly more significance had these Isles, Australia and New Zealand in

"The International Council of Women They heralded a great world-event, hopes to set in motion through these other places will be made for this pur

> "Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subjects philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to \$1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

Discovery of a Lost Trail." By Chas.
B. Newcomb. Excellent far spiritual suggestiveness. Cloth, \$1.50 at For sale

"Invisible Heipers." By C. W. Lead-beater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

"Origin of Life, or Where Man Comes From "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Frice 10 cents. For sale at this office.

ent countries in every quarter of the world, and it is hoped that its influence A Boston Medium's Instructive will be powerful." Experience. The local mass meeting will be under the auspices of the Council of Jewish Women, this organization being the

der the direction of my guides, the delivery of lectures whenever opportunity one of my brothers was a very fine medium at that time.

We knew, of course, when we were

in making arrangements for lectures, and I also ask them to aid in the distribution of my leafets. Address at once 518 Sloux street, Sloux City, Iowa-P. S .- Spiritualists of Iowa can get easy terms for lectures, but must write

symptoms of being a medium while in our childhood home circles, but doubtless the physical manifestations were aided by my presence, and none of us at that time understood much about the fine spiritual laws and conditions which should be complied with in every circle for the best results. As the long years passed, and I became a worker in the old Boston churches, it was apparent that one could not hear there anything new from the "Grand Spirit World," so we secretly began to sit in a small quiet circle for whatever the spirits could produce for us.

who "will come and rent their own hall At first only three or four of us would meet in my parlor and sit around a small table, which soon tipped and answered questions as we lightly touched it with our hands; often the table would bow to each one at the opening and close of the seance. It would answer either spoken, written or mental ques-tions; tipping once for "ne," twice for "doubtful," and three times for "yes." Sometimes it would not unswer at all. Reflect a little and determine if we find in this condition of relation to Spiritual-We soon learned that the spirits did not deem it wise or best to give an answer ism any hope for mental and spiritual to some of our questions; also saw the desirability of reading the Spiritualist

have phenomenalists who worship a sensious manifestations and fossilize there. We may have some spiritual "cranks" who are fanatical seekers of spirituality and live in the ecstastes of soul expirituality and live in the ecstastes of study some of the books that can be bought from The Progressive Thinker, and learn the best way to hold "Circles;" and make the finest conditions that shall be helpful to both spirits and mortals then present.

At one seance the spirits caused the able to walk-across the room on two of its legs, like a man, while two people lightly touched itsetop with their finger tips. Some spirits would: tip the table very strongly, while others seemed to use very little strength. We found that the Indian spirits generally used the most strength, and that often they

Later we heard the tay spirit . raps upon the table; these twere never loud, however, but could be heard plainly by all present.

Why not leave the seance-room occasionally and engage in a little of mental exercise, and even of devotional aspiration? Let us lecture a little and let the spirit teach also:

A phenomenon is interesting, but the philosophy of it is helpful of its utilizayears ago as a chill passed from mortal

that at-different times to at colled me to speak, play the pinadal borness diseases. painsietta andiguto paychbunetthoroad high, steeler, selected and that as the higher mental :: maseso of dediumship this method for communication, to the more laborious and less perfect methods by table tippings, raps, etc.
We had used "Planchette," letter

board, etc., getting some messages by their use. Controls always preferred to develop the sitters along other lines. Of course our home-circle did vary in sounds his own praises by saying: No State offers better prospect for make-up through the years, but good results. A hundred towns will or we had good mediums with us wi make-up through the years, but often ganize as nuxillaries if proper effort their special phases of mediumship. One Harvard student was controlled to write automaticallyt was fully consome marvelously-accurate tests. A phase of the circle which seemed to

> ability of my .. guides to describe the most obscure pain and diseases. Some strangers were readily cured, and if I had been a priest in the Catholic Church, the incidents would have

> beginners will be suprised at, that no matter how wonderful be cures or socalled miracles the spirit guides may perform, the Christian church will never recognize or give any credit to the spirits; instead they seem to want to crucify all the mediums, as they did the Jewish medium Jesus of Nazareth nearly nineteen hundred years ago.

Often when skentics are invited to the

then instantly removed by spirit power, they would soon deny that they were cured, and in some cases even claimed all mediums are francis; when through spirit mediumship their life had been saved. Our experience coincided with many others, in that we found people who seemed to Tavo no realization of spirit forces, and they could neither appreciate the finest dests, cures, papers, books, or anything else on the subject, In our various sequees we have found that the best conditions of harmony, etc., are apt to be secured in a semi dark room, one ispecially; magnetized and devoted to the work. Good and proper music is a stelpful factor, and some fresh water should be there. ters whose diet consists of cereals, vegetables, fruits and huts, seem to furnish more fully elements: the higher spirits need, for they cannot obtain much that can be utilized from persons filled with

meats, liquors, tobacco, setc. Our experience has been that all peo ple are endowed with revehic force, or mediumistic gifts which need cultiva-

Christians will and that if they want to co-operate with the spirit world, they must not disobey any how of nature or of spirit, and that if they wish home circles where they can have equally grand spirit mirarles as were ever en oyed by the early Apostles, Prophets, Saints, Saviors, etc., they must study up Spiritualism and comply with the

divine laws of mediumship.

We know the churches do not recog nize the work of thelomodern spirit forces, however highly endorsed, but still we say to all remember the spirit world is so anxious at this time to do just as good or better work than was

Recently some very simple directions were given, but seening to be so proper and reasonable I adopted them, and shall try to have such carried out; feel-ing it should be the childenvor of mortals to make as good childtons its may be for use of spirits who desire to give nessages that shall interest. Directions

time, to sit still, keep silent; placing both feet on the floor (no rubbers nor gloves on), place right hand on right leg just above knee, left hand on left leg, similar manner, palms of both to be down, when in seance-room, Keep the mind passive, in a receptive con-

dition, not allow the thoughts of matedition, not allow the thoughts of material or worldly subjects to then intrude. Do not communicate by voice or in other ways with others, give close attention, to see and hear what the spirits then give; making no attempt to explain, or have any argument, as such tends to bring discord. Consider the scance to be a sacred service, which spirits and mortals join in; where all should meet with one accord. Spirit intelligences may be able to show, also say, that which will benefit and instruct mortals, also earth-bound spirits then

Yours for true Spiritualism, ADELAIDE F. LITTLEFIELD. Boston, Mass.

## SCHOLARLY CRITICISM.

### The Forgery of Christian Literature.

A Christian historian is now upholding the authenticity of the writings of the Christian Fathers in the columns of an Infidel paper! He has just procured Prof. Edwin Johnson's "Rise of Christendom," and is proceeding to demolish it. He asserts, inferentially, that Prof. Johnson knew of Hardouin's theory before he began his work, and that he merely adopted, enlarged and sought to strengthen it. This assertion is maile after quoting from Prof. Johnson's 'In-troduction' the following passage: "I was led by these remarks (of Car-

dinal Newman) to consult the works of Father Hardouin. To my surprise I found that in his posthumous "Ad Censuram Veterum Scriptorum Prolego-mena" (1766) he had anticipated the substance of what I have had to say in these pages concerning the Basilian and Benedictine literature by some two hundred years."

As the introduction to a book is always the last part written, and as in the above passage the writer speaks of what he has h-a-d to say in the following pages concerning the forgery of Christian literature, what are we to think of the logic that not only ascribes to Prof. Johnson a prior knowledge of Hardouin's works, but asserts that he merely adopted, enlarged and sought to strengthen the Jesuits' theory of wholesale forgery?

The only evidence adduced in support of this assertion is a reference, on page 401, to certain "other forgeries in the 'Historia Augusta' exposed by Father Hardouin in his examination of the coins of the period." Hardonin's book on coins was known to numismatists, and possibly, though not probably, to Prof. Johnson, before he completed his great work. On pages 390-393, a "note" by the author gives a synopsis of Hardouin's "Prolegomena." ly written and inserted after the com-But to show that Prof. Johnson did

complete it before he saw Hardouin's "l'rolegomena," I now reproduce a note of my own written on page 17 of his "Introduction," several years ago, as

"In December, 1882 and January 1883, the Truth Seeker printed translations of parts of Hardouin's 'Prolegomena, made by me, the first ever published in English, I believe. Evidently Prof. Johnson did not see those articles before writing this book. I sent to the London Freethinker before 1886 my articles printed in the Truth Seeker, and I urged a complete translation of his book. But undoubtedly Prof. John-completed his 'Antiqua: Mater' (1887) without seeing my translations."

So then the assertion that Prof. John: son knew, adopted, enlarged, and sought to strengthen Hardouin's theory is not only unsupported but false. The critic resorts to the usual tactics of his class by besinirching and belittling the character of the persons whose works he assails. Every attempt at refutation so far is futile; nevertheless he

"Possibly the reader may have bein by this time to suspect logic of Prof. Johnson was not much superior to that of Father Hardouin."

I have yet to discover a want of logic in Prof. Johnson's works, or even an important error. And as regards Hardouin, few have ever read his "Prolegomena," a translation of which wa made by Prof. Johnson and now awaits publication. At the outset the critic assails the the-

ory of the wholesale forgery of the writings of so-called Fathers as scarcely worthy of serious consideration; he nevertheless discusses it at great length. He contends that there could be no monks without Christian traditions-as if monkery were a Christian institution only! He cites the fact that Hardouin in 1714 published a complete history of the Church Councils, and adds that when asked by a brother priest how he could write such a history when he had said there never had been a council before that of Trent, he replied: "That is something known only to God himself." Conceding the probability, of such an answer, was it not a prudent one for a Jesuit to make, who several years before the publication of that book was reprimanded by his superiors and debarred from promotion in the the church? The Parlement de Paris suppressed one of his books in 1708, and he was compelled, like Galileo, to make a public retraction. He nevertheless reproduced his opinions in another book, completed before his death in 1729, which could not be published in Catholic France.

"More than a hundred years before this great forgery is supposed to have been committed," says the critic, "Peter the Hermit was carrying cross through the forests of Germany.' And he adds: "The Crusades alone are sufficient to overthrow the entire theory of Professor Johnson.' Peter the Hermit was a fighting

monk, who necessarily could not have been a follower of the author of the Sermon on the Mount. The cross that he upheld was undoubtedly the Roman ensign of victory in the shape of an X with an upright P intersecting it. It has never yet been determined at what time the crucifix began to appear, but when the crucified one does appear be is arrayed in a tunic and a diadem, or he is in glory above the cross. The old Roman sign of victory was revived at the beginning of the Crusades. It expressed alike the sentiments of revenge and hope on the part of the men of the West in their struggle against the Oriental invader, and in time the seniment became fused with the idea of the crucifixion.

WM. HENRY BURR.

"Stella Upbuilding, Including Co-opcratic Systems and the happiness and Ennoblement of Humanity." By E. D. Babiltt, LL. D., M. D. This comprises the last pairt of Human Culture and Oure Paper cover, 15 cents. For sale at this office.

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row Thoughts on Other Bibles." By Moses Hull. Of especial value and in-



Send in your Camp Meeting Dates, if those given below are not correct. Inquiries in reference to the dates for holding camp meetings are coming in, and the officers of the various camps who desire to promote their own interests should send the information at once, stating where to write for full information:

Chesterfield, Ind. Chesterfield camp-meeting opens July

and other information, address Flora Hardin, secretary, Anderson, Ind. Haslett Park, Mich.

This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

Delphos, Kan. The First Society of State Spiritualsts and Liberals will hold their twenty fourth annual camp-meeting, commend ing August 9, 1901, closing August 26. For information write to J. D. Reeves, president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, Glasco, Kans.

Mowerland Park, Mass. Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass.

Sunapee Lake, N. H.

The 25th annual meeting will be held at Blodgett's Landing, Newbury, N. 11.. commencing Aug. 4 and closing Aug 18, 1902. Mrs. Addle M. Stevens, president, Claremont, N. H. Ashley, Ohio.

Ashley, Ohlo. Clinton, Ia.

at Mt. Pleasant Park, Clinton, Iowa, geles, Cal., will open this year, August will open July 28, continuing to and including August 25. Announcements for information, J. D. Griffith, secretary and full information may be had by addressing the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa.

Mantua, Ohio. camp in Ohio. For full program, ad- gus Center, Mass. The very best me-Lucy King, Box 45, Mantua Sta- diums and speakers will be present.

tion. Ohio.

Mich.

Cassadaga, N. Y. This favorite place of resort will open Park will open July 27, and close Aug. ts yearly session, July 11 and closes 19. F. W. Smith secretary, Rockland, August 24. Write the secretary, A. A. Maine.

Gaston, Meadville, Pa., for information regarding the camp, and for programs. Island Lake, Mich. Camp session for 1902 begins July 27 D. A. Herrick, and closes August 25. For programs via Kent, Ohio.

address A. G. Brown, 266 Twenty-first street, Detroit, Mich. Vicksburg, Mich.

The nineteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg,

Grand Ledge, Mich. Grand Ledge Spiritualist Camp-meet-ng will open July 27, and close August 25. For full particulars and programs, write to Geo. H. Sheets, Grand Ledge

New Era, Oregon.

Commences July 5, and closes July 25. For full particulars address Lo rena Lazelle, secretary, Oregon City, Oregon.

Etna, Wash.

The Spiritualists of Clarke county, Washington, will hold a grand campmeeting in Etna, from August 9 to the 23d. This is a lovely place in the mountains: fine water: excellent trout fishing; a beautiful grove; good speakers, mediums and music. For full par ticulars address Henry B. Allen, man-ager, Etna, Clarke county, Washington.

Opens July 13 and closes Aug. 31. For full program of this delightful place of resort, address Onset Bay Camp-Meeting Co., Onset, Mass

Ottawa, Kan. Spiritualist camp-meeting, Forest

17 and closes August 24. For programs Park, Ottawa, Kansas, August 24 to September 2. Send for program to H. W. Henderson, president, Lawrence, Kan., or Jacob Hey, secretary, Over-brook, Kan,

> Cedar Vale Kan. The Arkansas Valley Spiritual Camp-meeting Association will hold their annual meeting from the 13th to the 29th of July, at Cedar Vale, Kans. For further particulars address the secretary, Leota D. Whartenby, Cedar Vale, Kans,

> > Briggs Park, Mich.

Briggs Park Camp, Grand Rapids, Mich., opens July 6 and closes August 3. For programs and information, send postal to Thos. J. Haynes, secretary, 164 Scribner street, Grand Rapids, Mich.

Franklin, Neb. The Franklin Spiritualists will hold

heir seventh annual camp-meeting, commencing July 11 to July 28. II. J Nead, president: William Shelburn, vice-president; D. L. Haines, secretary. For full information address D. L. Haines, Franklin, Neb.

Miantic, Conn.

The Niantle Camp, located at a delightful place, Niantic, Ct., commences June 24, and continues until September 9. For full program address the secre-Camp opens Aug. 17, and closes Sept. (2). For full program address the secretary, 1902. W. F. Randolph, secretary, Conn.

Los Angeles, Cal. The comp-meeting of the M. V. S. A., Camp-Meeting Association, of Los An-

Saugus Center, Mass. The Lynn Spiritualists Association closes September 2. This is a favorite ing September 29, at Unity Camp, Sau-

> Verona Park, Me. The annual camp-meeting at Verona

> > Lake Brady, O.

This camp opens July 7, and closes August 25. For full program, address D. A. Herrick, chairman, Lake Brady,

Lake Pleasant, Mass.

The New England Spiritualists' Campmeeting Association will open July 28. and continue for thirty days, including five Sundays. Albert P. Blinn, Clerk, 603 Tremout street, Boston, Mass.

Woolley's Summerland Beach Camp

Association opens August 10, and closes Sept. 1. S. J. Woolley, president, Milo, Ohio; I. Weldon, general manager. Forest Home, Mich. This camp is located at Snowflake.

Summerland Beach, O.

Mich., and opens August 3 and continues until August 25. For full information, address Anna M. Fox, Box 207 Mancelona, Mich.

South Boulder Canon, Colo. Open three months, July, August and September, at South Boulder Canon, Colo. 27 miles from Denver. 90 cents for round trip from Denyer. For par-ticulars address Mrs. M. Taylor, Box

Bankson's Lake, Mich. At Bankson's Lake, Mich., commencing June 14 and ending June 30.

programme address Dr. D. O'Dell, Man-

ager and Chairman, Paw Paw, Mich. John Stillwell, president. Central New York.

This camp opens July 27, and closes August 18, at Freeville, N. Y.

"Just How to Wake the Solar Plex-us." By Elizabeth Towne. Valuable for health. Price 25 cents.

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### THE HOME CIRCLE

To the Editor: Since you have generously requested your roaders to relate their experiences as their home circles, I thought that in case might perhaps be of interest to some people; so now I give some details of trus several years ago that I and some friends first tried our luck, so to speak, with private home circles, for the splats to manifest to us, although in my mitther sthome, when I was a little girl, Bean semember that we often had wonderful munifestations, both in the physical and mental phases,

mere children, that spirits could often manifest in different ways, and in our childish way, we enjoyed what was then shown to us; but:not then realizing their full value.

I do not know that I exhibited any

papers, books, etc.
All new beginners should read and

came to give us abd andt

Il present, at the war at Then came the Tay when I was first entranced by at spiritowno at once spoke through. no organism. The invisible intelligences who "Flowerette," who claims to be myeding lady of Spanish nobility, whomisomer five hundred

life. After her can hang other spirits

appeal more to the outsiders was the

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'Home Circle," and their disease pains

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### THE EDUCATION OUESTION.

It has been with the greatest pleasure public workers. that I have noted the brave stand taken by some of our foremost workers in support of an institution for the training of public speakers, to present our philosophy to the public; and it has been with regret that I have perceived opposition lurking in our ranks, where it seems we should least expect it.

During my experience with Spiritualism and its workers I have had this subject forced upon my attention; and it has compelled me to notice the effects of education, as well as the lack of it among our workers; and I fail to note a single case where the medium is not used in the dead trance, where at least a moderate education is not needed, and the better the education the and friends in a very embarrassing position by their illiterate use of language, even in delivering their test work, and many who would make good inspira-tional speakers if they could supply the language to clothe the thoughts received from the spirit world; but as it field of work as teachers of our philosophy, with the success they could other wise. And there are undoubtedly many of such earnest workers, who would hall with delight, the opening of an institute, where they could take a course of studies suited to their needs, even though they are matured men and women, and perchance well-developed mediums. To-day such can gain no such help, only through laborious (because oft misdirected) study alone, and few have the courage and patience to at-

As I understand the intentions of its founders, I cannot see that they are at- fleing the proper development of our tempting to found the school upon other than philosophical and scientific lines; that there is a life beyond. And the astheir aim—as I perceive it—is to open a sertion that the spirit world selects igschool free from sectarian bias, in which the environments are spiritual, in which the inner life will be allowed to unfold in harmony with the higher-principles of love and freedom, and where any appearance of mediumistic powers among the students, will not meet with ridicule and contempt, as it would in the schools of to-day, but on the other hand, would be directed in the higher channels of mediumship, and where the students may learn to look up to the higher and better developed class of spirits for controls, and realize that it is worse than folly to give up their organism to the control of an excarnate spirit, whose education and deviduality, which they refused to survelopment is not at least equal to their render; while to-day we (or at least many) know that by a proper develop-

It is true that every district has its schools; and the growing generation has good facilities for acquiring a liberal be the case; from personal experience; education; but in spite of this fact there. I have made this letter longer than will be many whose conditions are such that they will not be able to acquire an education sufficient for public speaking; and many of these children, as they enter man or womanhood, will come in touch with our work, many may find they possess powers of mediumship sufficient to warrant a public career; many may have the inherent ability and desire to teach our philoso-

workers, unless they can better pre-pare for it by proper training; and un-less the spirits about them can force their mediumship upon them, they are lost to our cause, and where they are forced before the public, unless used in the dead trance, they fall to reach the more intelligent class, and no one, oft-times, realizes this more than they they themselves, and it is for this class, I deem it, that the founders of this in-stitute are working. I do not neither stitute are working. I do not, neither do I believe its founders, condemn or wish to banish our sincere earnest workers from the field to-day, who are illiterate, but our wish is to prepare the oncoming teachers, so that our ban-

ner carriers may keep step with the progress of those about them. The day has passed in which we can depend for recruits to our ranks, upon the presentation of phenomena alone; the fact of many of these phenomena has been accepted by all thinking classes, and now their question comes from all sides, from whence and how comes this power? And our assertion, or that of those beyond, that it comes from beyond the grave, is not sufficient for them, and they demand a thorough explanation of what we teach; and although we have many true and tried workers to-day, presenting our philosophy, the urgent cry is for more on every hand, and the successful operwhich will supply this demand, in time, to a great degree at least; and so should find the moral support of every Spiritualist, even though they cannot all give to it financially. We must teach those within, as well as without our ranks, that we should not demand our loyed ones beyond the veil to con-tinue always to use the same illiterate or baby language that they may have used while with us; true they oft continue this use of their familiar talk; but it is to meet the demand of doubt-ing mankind, for "tests" of their iden-

ilty.
I have a little one beyond the veil, and two with me, and as the years roll by, I wish to note the growth and upfoldment of his powers, in spirit life, just as I do those with me; although I knew him only as a tiny bud-I, realizing progression to be the law of life, would be disappointed to have him re turn always as a tiny infant, just as much as I would be, to see those with me dwarfed in body or mind.

I think one of the saddest mistakes of many mediums, as well as their followers, is their demand oft unconsciously, that their controls always be the same; many fail to realize, it seems, that the controls are only human, and that what they may believe to be truth to-day, they may know to be error to-morrow, just as searchers for truth in earth life, and so would fain repudiate their former teaching to allow their advanced deas to take their place, but they so oft are forced to teach the same ideas throughout the life, work of their medium, or else break their connection with them; where, if all mediums would demand and accept progress upon the part of controls, they would reap the greatest benefit for mankind. while at the same time aiding the controls to progress, while as it is, they

often prevent their progress.

I have been striving to prepare myself for work along these lines, for some time; my refusal to become the instrument for any and every spirit who could reach me, has caused a bitter struggle few can understand, and sometimes it seemed, I would be com-pelled to surrender, but by the help of spirit friends, true and tried, who ever encouraged me in my determination to have the best within my, power, or none, I am freed from the conflict. Whether I shall succeed to develop my powers sufficient to enter the work as desire, the future alone will prove; but I would prefer no mediumship de veloped, than one under undeveloped controls. Meanwhile I shall continue to endeaver to better prepare myself by study, which will benefit me, whether able to enter the work as I would like, or not; and I shall always Viewed by a Medium and Worker- add a word when possible for the higher education and training of our

Another thought brought out by this discussion is that of allowing children to be brought before the public; I admit that a child medium can oft convince the skeptic that it is spirit manifestations, where an older person would fail; but it seems the exception to the rule, for such children to grow into strong intellectual men and women; there are cases, where the controls are of the higher class, where they teach and properly develop the child, but there are many more that-do not; some controls even declare that the less t medium knows the better; and so keep their medium from reading, or advance ing in any way. Now we ask what will be the conditions of such mediums better the results. Many of our work- when they pass into spirit life? They ers have the education necessary, while knowing naught worth the knowing, many good mediums place themselves and having no will or individuality of their own developed, can it be other than pitiable? I for one have demanded of those attempting to manifest through one of my children, that they use their influence and forces to strengthen his organism, and ald him in his studies, or else leave him alone, unis, they cannot enter this much-needed til he can realize and understand the forces about him, when they are more

than welcome to guide him, if he, and The only way possible in which an education can interfere with mediumship, is where it develops one into fixed ship, is where it develops out theme; in which case it makes them positive to any influence that would guide in other channels, and this can be avoided by proper liberal training. The spirit world years ago were compelled force mediumship upon the passive child; but to-day there is no occasion, in our opinion, to run the risk of sacrisertion that the spirit world selects ig-norant mediums in preference to educated ones, we deem erroneous; such mediums are in the majority, perhaps, but they are used, in many cases, from necessity. In the past few well-educated persons could be influenced to lay aside business or social life sufficient to allow the negative, passive state necessary for development, consequently the spirits could not force their develop-ment only in rare cases; consequently the less educated more passive instruments were forced into use. Again the well-educated in the past were under the impression that to submit to devel-

opment would rob them of their indi-

ment of the spirit forces, the individuality is strengthened; this I know to I have made this letter longer than anticipated already, but I will say afew words in regard to the cause here. The First Spiritualist Spelety of which I am a member, is still holding regular services every Sunday evening. The interest is all that could be desired, our hall being packed, and many unable, often, to find room to stand. Mrs. L. O. Larson, the medium who started the society, holds a mid-week service de-

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Woodman, N.-H., who suffered all the miseries of a dyspoptic, writes that as the result of Dr.
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words to express my gratitude, as previously I had tried everything I could hear of and got no
relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and erve exhaustion, writes
that she would not go back to the state of health she was in before taking this treatment for all
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The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular ser-vices every Sunday at 11 a. m., in Han-del Hall, 40 Randolpk street. Sundayschool at 9:45 ag.m. a The meetingssof the German "Truth

Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of Sep-tember on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesdays evening, on the third floor, Atienaeum Building, in parlors 320 to 324. Sanday admission, 10 cents. Takenelevasor. Wm. Fitch

The Spirituals Research will hold meetings every Wednisday at 2 c'clock p. m., in Hall B, Van Buren Opera House norner Madison street and California avenue.

The Christiant Spiritpal Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:80 Whitney, and many others.

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