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Here and Hereafter.

So accustomed has Mr. Dawbarn become to advancing into the higher realms of thought that he has been properly designated as the California Philosopher, and he will bear that title as long as he lives on this earth plane. This series of articles from his pen will be read with deep interest.

PREFACE.

A very talented author, in a work just published, condenses all that Science knows and guesses up to date. He assures us that neither mentally, morally, nor physically has the human race varied, to any great extent, in the last ten or fifteen thousand years. The change in that time, he tells us, has not been more than from that of a Bushman in Africa to his Zulu neighbor.

Such progress as the world has gained has depended altogether upon invention and the use of mechanical appliances. Any such advance was impossible in the past, for there was a cultivated contempt for what are called practical things. Even Plato denounced them as debasing geometry. So Physical mechanics was counted as merely a branch of the military art, and despised by philosophers.

The real obstacle to progress was the very limited senses of man. His five senses give him a very inaccurate and unreliable notion of the world in which he lives, so that until he had invented new and better senses progress was impossible. These invented senses are really all we have to-day in which we surpass the past. Man's machinery for seeing, hearing and even feeling is far better than anything with which he was endowed by his mother Nature. For instance, some four thousand stars were about all the ancient man was able to see and count. The man of to-day could do no better were it not that the eye of the camera he has invented shows him hundreds of millions. And he has even invented new senses, and it is the knowledge gained through these new senses which largely constitutes the Science of to-day. A few such items will be alluded to as showing both the author's claims, and also his effort to destroy all belief in immortality, which destruction seems to be the real object of his book.

He is specially eloquent in describing what he calls "the world beyond our senses," and elaborates the divisions of space by the scientist into micro-microns, which bear, he tells us, the same relation to an inch that an inch bears to fifteen miles. This is not merely to show how far the man of science has traveled but to explain that by such careful and accurate weights, measures and analyses he has discovered that all things are merely electrical. Every affinity is merely a question of positive and negative electricity. This he declares accounts for attractions and repulsions, but it seems rather hard on the lad and lassie who fancy that love is all in all. They are evidently mistaken, and should be taught that love is merely an expression of electricity. Perhaps meters may be presently invented that will measure the quantity of electricity in a lover's kiss.

Still our learned author is apparently disgusted at the limits to his scientific investigation of natural phenomena. For instance he runs against "critical points!" which block his progress. Nature occasionally and in the most arbitrary manner changes her method of advance, whereupon the poor scientist proclaims it a "critical point," and makes a hop, skip and a jump across the intervening space. For instance, we can mentally halve anything, but half a molecule of water is no longer water but gas. There is the same result if you try to halve the molecule of say, suger, cotton or salt. When you break up their molecules you have merely oxygen, hydrogen, carbon, sodium, etc. So the molecule is itself evidently one of Nature's critical points, a fact of which we shall presently see the import.

Science has discovered, so our author tells us, that life is nothing but a series of fermentations, a different kind of yeast plant for each organ in the body. He repeats the old claim that without phosphorus there can be no thought. He defines nervous substance as "matter which thinks." He acknowledges that there is no longer a dividing line between plant, animal, vegetable—animate and inanimate objects, because, as he declares, "all matter lives."

The remarkable truths gathered and presented in this book, as well as its astounding omissions and conclusions will be the subject of the following chapters by the present writer, for the author makes a fierce attack upon "spirit return." He declares that if spirits really exist they could certainly and easily make use of the newly invented sensitive instruments, and thus give positive proof of their existence.

CHAPTER I.—INTELLIGENCE.

The stars of Cosmos appear to be a compilation of the same sort of "world stuff" as our own little planet, such, at least, is the lesson taught by the spectroscope, and astronomy confirms the tale. Some of such lessons are founded on solid fact; others are mere theories with which the facts seem to agree. But all these investigations and conclusions rest upon the knowledge we gather through our limited five senses, supplemented by artificial ones invented and manufactured by Homo, whereby he sees, hears and feels at distances impossible to normal man.

Neither the natural nor the invented sense reach out into the Hereafter, although man is immersed in that Hereafter as in the ocean of eternity. Normal man is deaf and dumb and pulseless to the invisible, but from what certain abnormal men and women have told him he fancies he can map out his own future. The trouble is that although spirit return may be accepted as true, yet it is always, and always must be a meeting between an abnormal mordent must be perpetually on his guard, for in every spirit communication he is listening to echoes from the hereafter that are unprovable by his every-day experience.

The writer proposes to take our normal life and experiences in this little world, and start our investigations from this end of the line. In other words, we will see what the Here has to say about the Hereafter, instead of listening to what the Hereafter has to say about the Here. All religion and all spirit return have consisted of inspiration and phenomena produced by the Hereafter.

Suppose for a little while we open our door and shut theirs. In other words we will keep to the strictly normal until we reach the dividing line. For a brief hour or two it is understood the physical, mental and spiritual man, as he is in this life, is to have the floor and make his little speech.

Everything in the Here, including the planet itself, may be said to be mortal, that is to say, it is always a blending of units into molecules which come and go, and some day drop apart. But as long as the molecular grouping remains we have the physical form. There come changes at certain points when we are surprised by a sudden change of form, as arbitrary and as great as that from ice to water. The changes within these points are called "evolution." Those outside are spoken of as having passed a "critical point," when without apparent rhyme or reason, form itself is lost in the change. So when we commence our study of the Here we find the incomprehensible unit is only known to theory until it has blended with its fellows into a molecule, when the scientist proceeds to subject it to his cross examination. He declares it has poles which repel and attract, as with magnets of larger size. This is his foundation rock, for he asserts that it is electricity which is manifestng itself by polar attraction and repulsion, back of which he cannot go. If you assert there is something more manifested than mere attracton and repulsion, he hurls his dictionary at you, and retires into his den to write another volume on the potency of matter.

The careful student perceives that attraction and repulsion are weapons wielded by a SOMETHING, whereby it selects friend from foe. This something he recognizes as INTELLIGENCE, which stands back of attraction and repulsion, and yet is present and associated with substance and energy in every incomprehensible unit of Cosmos. That is to say, the student at his starting point goes back of the attraction and repulsion of the materialist, which for him are but forces wielded by the eternal unit.

A little further on in his quest the scientist is compelled to recognize intelligence as a factor in evolution. He cannot tell at just what station it got aboard the train, so he assumes it was manufactured in the baggage car while the train was running. By whom or how he does not pretend to guess, further than that certain molecules put their heads together and invented or evolved it. All this vivid mind play, which he calls "scientific imagination," is totally unnecessary and useless, for the intelligence at which he marvels was aboard the train when it started from its headquarters in eternity, and was associated in every unit with substance and energy. So our starting point is just a stage back of that of the materialist, who spends much of his time prospecting in Cosmos for "mind stuff," though so far without discovering a trace of it.

Let us start with a definition, so that our position cannot be misunderstood. Mind is intelligence in activity, after it has passed a certain critical point. Where there is no mental activity there is no mind. But intelligence is and has always been present long before the evolution of mind, but with only so much of output as the conditions will permit. But we do not call it mental activity until intelligence has given evidence that she has achieved the evolution of mind, which is itself a step in her wondrous uplift of evolution.

So our starting point in our study of HERE is the unit as an eternal and apparently indestructible trinity, and the scientist shall himself be our guide as we advance. That the planet was once "world stuff" in space 300 degrees below zero seems to be an astronomical verity. And geology tells us that it got hot by compression of its units into the little round ball called earth. And we all know for a fact that it is still hot inside, at least in spots. But the unit neither freezes nor roasts. If it be very hot or cold he and his companions keep apart as far as possible. But as soon as there is a chance, two or a dozen get together and start a molecule, whereupon Cosmos gets a new citizen. He would not be much to look at, even with a microscope warranted to stand temperature, but he grows, and evolution is born. The more molecules in one Cosmic spot the more substance, energy and intelligence to outwork evolution.

Some day that "world stuff" cools down. The process is going on now—out yonder—and the spectroscope confirms geology, and tells us of the birth of a new world. The scientist preaches of law and order which, he assures us superintend a planet childbirth in Chaos; but, if you will watch the process you will find he means "intelligence" every time. So Science has a foundation of scorched corpuscles for her igneous rocks, seething and bubbling in an atmosphere of rather wet units posing as steam, but full of the possibilities of all that can be and shall be in that planet's history, for Intelligence never lets go of its partners in the work.

What Intelligence, Energy and Substance are, no planet man knows, any more than he can think bounds to space or analyze electricity. But the time comes for that planet when the firm can evolute beyond the attraction of cohesion which is its very first manifestation. The firm has opened up a new department, and we find visible life on its bargain counter. It is a step up for Intelligence, with, perhaps, a trifle more of energy and less of substance.

(To be continued.)

The Light Among the Hills.

A Charming Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 730.)

Again it was autumn and the nearer hills glowed in the mellow sunlight like great bouquets, and the distant hills slept wrapped in a purple veil. Martha, now a tall, slender girl, sweet and pure in her dawning womanhood, stood upon the steps of the old weatherbeaten farm house, watching the gambols of her little brother and a pet lamb, with eyes bright with pleasure. She was startled when a voice just outside the gate called her name. Looking up she saw Elder Drake. He had not made an appearance for some time before, but now he bethought him of his flock among the hills, partly because the evenings were growing long and there would be plenty of time to work up a revival, and partly because at this time of the year the farmers sold off their surplus crops and stock, and sometimes had a little more money than was needed for immediate use.

The Elder came in and made himself very much at home. Martha noticed with a sense of uneasiness that he watched her keenly as she brought him his tea and pie and all the best food the house afforded.

After he had finished his meal and the table had been cleared, he said to Martha, "Come and sit down beside me; I want to talk to you."

Martha glanced appealingly at her mother, but seeing no sign of disapproval she reluctantly obeyed. The elder took the slender hand in his own—not over clean one. "You are getting to be a great girl," he said. "You are old enough to serve the Lord. Do you love your savior?".

Martha remained silent.

"Answer when you are spoken to," said her mother sharply."

"Sister Weston," said the Elder officiously, "will you allow me to wrestle with this poor lost lamb in my own way?"

Mrs. Weston, with a sullen look upon her face withdrew, and the Elder continued: "The Lord is coming in all his power and glory, Martay, and I can't bear the thought of your being lost in that dreadful day; but if you do not repent of your sins you will be one of that number that shall call upon the rocks and mountains to hide them from the face of the Lamb and of him who sitteth on the throne. Are you ready to meet that dreadful day, child?"

"No," said Martha decidedly, "and I don't know of any one who is. You and my father were afraid last winter when the northern lights turned the snow so red."

The Elder hitched his chair uneasily, then said in a severe tone: "My child, you should not talk about things of which you know nothing. The question now is, are you ready to meet that dreadful day? I see plainly that you are not. My duty calls me to wrestle with you in prayer. You must kneel beside me. Come," he said authoritatively, as Martha hesitated. With burning cheeks and throbbing pulses Martha obeyed, not knowing what else she could do. The Elder then proceeded in an ever-increasing volume of voice to rehearse before his Deity many of said Deity's good points. He then told him all, or nearly all, of his proceedings in days past and also the course of conduct that he, the Elder, expected him to pursue in the future. These trifles disposed of, he proceeded to arraign the young culprit by his side in terms sufficiently plain for the Lord's comprehension. Instead of a young and innocent girl who scarcely knew the meaning of the word sin, one would have supposed from the Elder's language that he had brought the Lord a hardened villain caught in a criminal act. After some half-hour of oratory before the throne of grace, he paused and in a voice hoarse from over-exertion said: "Pray for yourself now. Call upon the Lord mightily and he will hear and forgive your sins."

"Oh, I can't" said Martha in a voice trembling with terror. "Let me go! oh, please let me go!" and breaking from the restraining hand, she sprang to her feet and fled from the house.

Some time later she crept cautiously back to the house to see if the Elder had gone away. As she neared the door she saw him standing with her father the other side of a lilac shrub. Her father was strapping up his pocket book before replacing it in his pocket. Without a thought of eavesdropping Martha paused to listen, and heard her father say: "That money is some I saved to buy Mardie a new dress, but as it is all I have, I have let you have it."

The Elder rolled his eyes piously: "Thou shalt not muzzle the ox that treadeth out the corn,' saith the Word. The girl is better off without her dress."

"I don't know about that," said Mr. Weston. "The girl has not had anything better than calico for years, and it is natural for a young girl to want to dress like other girls."

"I tell you, Brother Weston, it is all vanity," said the Elder decidedly. "Does not the Bible say, 'Come out from among them and be ye separate?' Does it not say a 'peculiar people?' I am surprised at you. Dress like other girls—indeed! You better read again what the apostle Paul says about women and their vanities."

And so the Elder had taken the money that was to have bought her a new dress—the dress she had wanted so long. All the sneers and taunts which her thoughtless comrades in school had hurled at her regarding her parents' unpopular religion; all the poverty of home and its furnishings rose up before her and her heart was filled with bitter resentment. Shaking her fist at the Elder, she exclaimed passionately: "I hate you! I hate you!"

Then once again she fled from the house but this time she took the path leading to Neighbor Brown's. At first Martha had looked upon Mrs. Brown with curiosity not unmixed with fear, but as Mrs. Brown had spoken to her kindly and always tried in little ways to amuse and interest her, Martha's heart went out to her, and the two were soon fast friends. Martha was not slow in perceiving—young though she was—that so far as education and refinement went Mrs. Brown was greatly superior to the other women in the neighborhood. To be sure she had received advantages that the others had not, but Martha only saw the woman and looked up to her and admired her. Mrs. Brown was always pleasant and agreeable, and in her room Martha found books, pictures and papers. The little girl was fond of reading, but at home she rarely had anything to read but the Bible, the hymn book, and their one weekly paper, "The Coming Conflagration."

Martha's mother looked upon stories of all classes as wicked," and if Martha showed any yearning for them she was sternly informed that whoever loves and makes a lie shall have his part in the lake that burns with fire and brimstone.

In Mrs. Brown's own home Martha spent some of the happiest hours of her life in good, wholesome reading, from which she gathered many noble ideas which greatly influenced her after life. Mrs. Weston possessed a very sharp tongue which she did not fail to use upon all occasions, and it must be said that Martha was much more comfortable with Mrs. Brown than with her mother.

To-day Martha found her friend sitting upon a lounge with her lap full of old letters. She looked up as Martha entered the open door and motioned her to a seat beside herself. "What is the matter, dear?" she asked kindly. Martha burst into tears and sobbed out the story of her wrongs. Mrs. Brown listened attentively, and after Martha had finished, offered what comfort she could.

"Is Elder Drake a good man," asked Martha.

Mrs. Brown smiled and said quietly, "We will hope so. He seems very much in earnest; but you know, Martha, his religion and mine are widely different. It is quite likely he would think me very wicked."

A sudden idea struck Martha. Turning to her friend, sh said, "Will you please tell me, Mrs. Brown, what makes you a Spiritualist?"

Mrs. Brown hesitated and then said, slowly: "Yes, I will tell you. You are old enough to understand and I surely have a right to tell you if I wish to. A good many years ago I buried my first husband. He was one of the kindest of men, honest, pure and noble, but he was not a Christian. He would never have anything to do with religion." If anyone said anything to him upon the subject he would always laugh and say he could not see as the Christians behaved any better than he did. After he died the minister just the same as told me that my husband was in hell. For a time I was just about wild with grief, and then I began to study the Bible for myself. Your parents would be very angry with me if I should tell you the conclusions I arrived at, but they did not comfort me much, for I feared that I should never see my husband again. One night I was lying wide awake, thinking of these things, and I heard a voice say, 'Nellie, Nellie!' 'Frank!' I cried, and half sprang up in bed. The moon was shining in through the window and it was so light I could see every object in the room distinctly. I looked in amazement, for after I had spoken I remembered that my husband was dead. At the sound of his familiar voice I forgot for a moment, but there he stood right beside my bed. I could see him plainly in the bright moonlight. He put out a hand as if to touch me. 'Nellie,' he said, 'I am all right,' and the next instant he was gone—vanished instantly before my eyes, and the room was empty!"

Martha's eyes were big and bright as she turned to her friend and asked eagerly, "Did he ever come again?"

"Yes, once afterward he came, and a woman came with him. They both stood beside my bed and he spoke the words, 'My mother,' and that was all. I saw him distinctly, but the female figure was shadowy and I did not see her features. Do you know what a medium is?" asked Mrs. Brown abruptly.

Martha confessed her ignorance, and Mrs. Brown tried to explain; then she went on: "Some time after that occurrence I went to see a medium of whom I had heard. She, while in an unconscious condition produced this. Read it!"

Martha took the paper from her friend. It contained some dozen lines written in a peculiar hand. It began: "Dearest Nellie," and ended with "your loving husband, Frank."

"Now," said Mrs. Brown, "look at this," and she held out a letter yellow with age.

Martha looked at the letter and then at the other paper. "Why, the writing looks just alike," she exclaimed.

"Yes," said Mrs. Brown, very quietly, "the writing is the same. I cannot explain it, but I know that in some way my husband through that medium wrote that message to me."

As Martha walked slowly home in the gloden glow of a brilliant October sunset she pondered over what Mrs. Brown had told her. At last she paused and looked around her. The forests were ablaze with color. The sky was an intense blue and delicate golden clouds floated across the west. Down in the pasture where the lambs were bounding among the rocks, the brook with merry song and chatter ran chasing along, dark as night where the hemlocks dipped their robes in its waters, and white and shining where the sunlight streaming between the hills kissed it good night.

Martha drew a deep breath. "It is very beautiful," she said, "and I do not see what the Lord wants to burn it up for. Mrs. Brown don't believe he will, and Mother don't, either. If she did she would not scrimp all the time to get land and cattle just to be burned up. Mother just the same as said that God would destroy Mrs. Brown, but I can't see why she is not just as good as anybody, if she is a Spiritualist; at any rate she does not scold all the time."

Martha went on slowly.

"Mother says the devil does all the things, such as Mrs. Brown told me about. If he does and God lets him when he might stop it, then I don't see why God is not as wicked as the devil. Oh, dear," said Martha, twitching her shoulders impatiently, "I wish I did know what to believe. Elder Drake says one thing, and he knows it is so for God said so; and Elder Rudwin says it is not so; he knows, for God never said any such thing, and Elder Homes says that both the others are wrong. Oh, dear!" and with a sigh of despair Martha hastened homeward.

A few days later Martha went up to her father as they were alone together in the living-room and said: "Was there a moon last night, Father?"

"Moon! No, it was dark as a pocket, it was so cloudy. Why?"

"Because I saw a bright light upon the slanting wall opposite my bed."

"Pshaw!"

"I did, father," persisted Martha. "It was about the size of our looking-glass, and it was real bright. I got up and looked out of the window, but I could not see a light anywhere. What do you suppose made the light?"

"Wall, I dunno. A good many things happen that I can't explain, but I s'pose I could if I knew enough," with which sage reflection he left his daughter to her reflections.

(To be continued.)

THE GOLDEN RULE.

An Absolute Obstacle to Progress.

Truth is eternally golden. Error has an end.

"Do unto others as you would have others do unto you." Were this principle lived up to, strictly, the world would soon become wreck and ruin. After two thousand years of preaching it; no man has ever lived it. This is a pretty fair length of time for a trial.

A drunkard forces drink on others because he would have others force drink on him. The ruin has commenced. A rich man gives all his money to others because he would have others give all theirs to him. "Easy come, easy go." They make foolish use of it, and their energies are paralyzed. The ruin increases. Roosevelt hands the White House chair over to the world because he would have the world give him further untried honors. He himself is injured, and the world is thrown back a hundred years. Suppose two of the most honest, intelligent and cultivated persons meet. One proposes to the other, in the nobility of his soul, to do thus and so unto him. It might be the last thing he would desire. The meat for one is poison for the other. The "Golden Rule" was born of priestcraft. It is next to impossible, where one has a personal interest, for him to have a sound judgment.

You see the Golden Rule is, by its nature, utterly and hopelessly impracticable. Every day and every hour the world is wishing for things done unto it, which, if granted, would quickly make the whole structure totter.

The most sensible prayer the Christian makes to his Deity is, "thy will, not mine be done." This is the direct opposite of the "Golden Rule." It is an acknowledge that man is not yet all-wise; that he is is so largely incompetent to be his "brother's keeper," that, were all his desires unto others obtained, it would be his own worst enemy. The world's desires are so very largely affected by bias, that, unchecked, disaster and destruction would engulf it.

Science never stoops so low as to use the term "Golden Rule." It sees deeper and acts wiser. That makes a good commencement for a new cycle of evolution.

The free thought element had gotten above the Golden Rule dogma previous to the reappearance of science. The Catholics, Protestants, and pseudo reformers are now the only supporters of this dogma.

Golden Rule is attractive by reason of its golden name. Gold is glittering, and universally desired; any sentiment built on its name is seized with ravenous avidity. Is it any wonder the people have gone wild over it?

The "Golden Rule" is the shibboleth of the Christian theology. No other bait is more tempting. It promises fullness and gives emptiness. It is life to the opulent, and death to the dependent. The "Golden Rule," stripped of its glitter, is a Pewter Rule.

Many otherwise cultured spirits, having not yet outgrown some of their old ways, return with the same old refrain of the Golden Rule. Some spirit teaching still needs reforming.

The Golden Rule, like all other rules, has its exceptions. Some of these are very beautiful. However, in analyzing principles, exceptions are not included. Else no principle could be questioned.

"Let the past dead bury its dead," and let the Golden Rule ignis fatuus become, as rapidly as possible, part of the burial.

E. W. BALDWIN.

Madison, Wis.

Thinking the World Better.

There are said to be a few advocates of the new cult, sect or organization which has been formed in California, in Waco, Texas, and it is said that the methods prescribed for getting and retaining health and greater longevity are followed out. The matter seems to be metaphysical and psychological in character, as one of the plans of the membership is to have each and every member concentrate their minds daily, at exactly 12 o'clock (watches being arranged so as to take into account the difference in time), all over the country, and think of pleasant things, of things which they wish to do, and hope to accomplish, thereby getting a keener desire to live and having more of an object in life.

By thinking at the same time for 15 minutes it is argued that the minds and wishes of the members are brought in touch by subtle electric or magnetic currents, to the betterment of all; the eyes must be closed and the mind completely withdrawn from other thoughts during the 15 minutes mentioned. There are other things which members do, but most all of them are along magnetic or psychological lines.

It is said that there are two or three thousand members in the United States already, and the desire is to belt the earth with members as soon as possible in order to establish the thought currents around the world.

That life is long which answers life's great end.—Young.

TWO LIGHTS.

It flashed out from the dark,
It blazed and shone
As an electric spark,
It came—was gone.
For one sweet moment, one,
To please it came,
From Sorrow it had flown—
Wild Passion's flame.

It dawned as Christians die,
Pure and serene;
Gently it swept the sky,
A holy sheen.
It warmed and cheered at noon,
Radiant above;
Glorious at sunset shone—
Eternal love.

—Sidney Heald.

Why I Believe in Woman Suffrage.

I believe in woman suffrage because I am an individual, responsible for achieving the best possible results for myself physically, morally and spiritually. To do this I must be free to think my own thoughts, to mold my own opinions, to order my own actions, to direct my own course of conduct in accordance with the high standard laid down by the Great Teacher, unhampered, unhindered, untrammeled by unwise jurisprudence, unwise legislation, unjust laws, unprincipled policies heaped upon me without my consent, and which I am powerless to remedy without the right of suffrage which is my inherent right.

Individuals, known as men and women, make up the world's millions of human beings, who were placed upon this earth to work out all of the various life problems together—from the least to the greatest—irrespective of sex. Only when they have thus worked have we seen real progress, real success.

It takes many hundreds of years to correct the mistakes made in the feudal ages, when might made right. Back there, man got his ideas that an all-wise Providence had made him alone His divine agent for carrying forward the work of the world, first by brute force and later by his opinions expressed through the ballot. Since the ballot is nothing more nor less than the expression of an individual's opinion, it seems extremely ridiculous that any time or effort should have to be expended in proving that individuals known by class distinction as females have opinions and therefore they must give expression to them, just the same as those individuals known by class distinction as males.

Nothing more unreasonable, more unphilosophical, could be harbored in the brains of men than this old superstition of their natural supremacy. We shall yet see the educated heart, hand and brain—blessed trinity of the new generations of men and women—achieving together that for which they were created, when might no longer makes right, but right makes might.

ELIZABETH GOUGAR.

Joliet, Ind.

SPIRITUALISM.

J. C. F. Grumbine Offers Some Impressive Thoughts Thereon.

It has been some years since I have had the pleasure of writing for The Progressive Thinker, but during that time Spiritualism as the only science of life as I perceive it, has moved steadily on to triumph. It is true that changes and developments have come both to the platform and its speakers, to the cult and its media, but they have washed and purified rather than shivered or destroyed the rock upon which as a foundation the science or revelation of Spiritualism stands. Mediums with their variety of psychical phenomena and experiences have come and gone, yet recruits have taken their places to deepen the convictions and enlarge the range of facts upon which the demonstration of a future immortal life rests. It is true that Robert Dale Owen, the author of "Footfalls on the Boundary of Another World," has long since been dead, but other pioneer writers and workers are still with us, Andrew Jackson Davis, Dr. Peebles, Cora L. V. Richmond, Hudson Tuttle, and a host of others.

The spiritual movement as the key to spiritism is stronger, more formidable and impregnable than ever, for it is the life of Spiritualism, without which the demonstrations of spirits would mean nothing.

If as one reviews or retrospects the past there is a feature of the movement more emphasized than another it is spirit and not spirits, for the new scientist or Spiritualist is learning to establish the rationale of Spiritualism upon spirit as well as spirits, realizing that spirits could have no existence per se without spirit. Hence we hear in these recent years more of the spiritual life, spirituality, the spiritual world, in fine, of spirit, as the beginning and end of all that is involved in or evolved from the life that now is. This of course has never been denied nor yet has it been brought vigorously forward by the middle men of our cause, but the old workers felt and understood it and perceived in the spiritistic phenomena of media ground for the spiritual hypothesis. Hence, if at the present hour eyes are turned toward the reality and realization of the spirit within man, it is not because the demonstrations of spirits are denied or eschewed but logically enforced, for the conclusion is hidden away in the premise, and the meaning of life is discovered in the nature or essence of life itself.

The divinity of man leads at once to a consciousness of the reality and divinity of spirit, the content, essence, life of spirits. So that one naturally feels the immanence of spirit in matter and that matter itself is permeated with and could not manifest save for spirit.

The result of this has been the awakening of the soul to the realization of the distinction in the very nature of things between the personal and the universal, the material and the spiritual, the human and the divine—not in the sense that the universe is not governed from centre to circumference by law, nor that it is not as Pope so aptly expresses it in that famous couplet—

"All are but parts of one stupendous whole,
Whose body Nature is and God the soul,"

but rather than man is divine, eternal, infinite, omniscient, omnipotent in essence now and here, and he can therefore, if he choose, penetrate the thralldom of the senses and declare as well as express his divinity.

Man, as a compound of matter, is human, weak, impotent, ignorant, imperfect, subject to circumstance and condition, a creature of fate; but as divine, that is as potentially and essentially immaterial or divine he can, like water, rise to his highest level. And he becomes therefore master of his fate, a giant rather than a dwarf, a god rather than a mere bauble. His health, success and opulence are assured and secured on this and no other ground, for that is the reason why some men and women succeed more than others, some are healthy and others diseased and some are rich while others are poor. The law holds good under all circumstances and in all exigencies. But it is the consciousness of one's own power, applied or implied in a selfish or unselfish way, which leads to material and spiritual possession.

If the spiritual movement has done this and is doing this and will continue to do this, if as Theodore Parker said, Spiritualism will prove "Man's divinity lay in his pure humanity," the world will be the better and finer, and stronger for the revelation. This, I take it, Spiritualism has done for mankind and is doing, and freedom from political and industrial bondage and tyranny will follow. In fact all good things ought to follow. They cannot come too soon. We are ready for them—that is, some of us are, ready for this supreme socialism in which man is free to live his life, not as government dictates but as conscience orders.

Personally, so far as spirit demonstrations are concerned, I have been favored above most men and I have, so far as I know never been deceived. I know that spirits can and do manifest, and knowing this I have followed the trail and guidon back, far back perhaps, to immortality and divinity.

J. C. F. GRUMBINE.

THOUGHT.

Thought is force moving in immensity,
It exceeds in power the glowing sun,
Impelling man upward as cycles run
Enduring as the will of Deity.
It vibrates on man's brain unceasingly,
It is the author of all music sung.
It finds expression on man's willing tongue
Forever advancing resistlessly.
Thought is the lever that uplifts mankind
It forms the ideal to which men aspire,
The brotherhood of man upon the earth.
Thought develops activity of mind—
Before its light blind ignorance retires,
Because its weakness invites foolish mirth.

HENRY M. EDMISTON.

Important Facts, Illustrating in an Impressive Manner the Necessity of Watching Carefully the Movements of the Catholic Church Throughout the Whole World.

Col. Edwin A. Shermen, of Oakland, Cal., (the custodian of the key to Lincola's tomb) and a bright light in the Masonic order, writes words of caution in the "Tyler," quoted by the Masonic Observer, of Minneapolis:

"I have a word or two of some timely caution to send you for our traveling brethren, either tourists or commercial travelers.

"It seems that a general decree has gone out from the papal hierarchy throughout Spanish America, and is especially enforced in the Central American states, for the people not to sell or give food, lodging or other accommodation, no matter how urgent and pressing the need, to anyone wearing a society emblem or jewel of any kind, and more especially a Masonic one.

"A member of Oakland Commandery, No. 11, of Knights Templar, has recently returned from Central America, and he relates the difficulties which he encountered when traveling through that country. He had been riding on horseback all day over a rugged road without meeting any accommodation anywhere on the way; and at evening rode up to a small hamlet to remain over night. He went to a house to see if he could obtain information, as there was no public place for entertainment. A woman came to the door, and he asked for some food, which he was willing to pay for, and she replied that while she had food, she could not sell or give it to him, as she was forbidden to do so by the priest. He thought it strange, as he had never seen the priest and knew nothing about him; while he wondered how the priest could know anything about him, he being a total stranger in the country. He urged his famished condition, and that he must have food in some shape or he would starve. But she was inexorable, and said that she was ordered not to give food to a heretic, and more especially to one who was a Mason, as she supposed him to be from the jewel he was wearing, which was the ordinary Knights Templar cross. She was deaf to all his implorations for food, offering to pay her any price for it. At last, after a very long parleying, she told him to put that jewel out of sight and go over to the hut of an Indian, which she pointed out at a distance, and perhaps he might get something there. So he rode to the Indian's hut and obtained a meagre supply for his immediate necessities, and then rode on; but during the remainder of his sojourn in that country he was careful to keep his Masonic emblems out of sight, otherwise he was not only in danger of starving to death, but of being put out of the way in some other manner.

"The papacy is putting on the screws wherever it can do so, and is tightening up things all around, even to preventing commercial relations between countries where it can do so by denying the right of nature and hospitality to travelers who are suspected of belonging to any secret society, and more especially of Masons. Therefore, for their own comfort and securities when starting to travel in such countries where the rule of priest, either openly or secretly prevails, let our brethren keep their jewels and emblems out of sight.

"EDWIN A. SHERMAN.

"Oakland, Cal."

In another letter Col. Sherman writes:

"I will give a statement of fact as related by a brother and Sir Knight, one of the most promient merchants of San Francisco and of the Board of Trade and Chamber of Commerce, of which he was an eye witness but powerless to act, which he related at a banquet of the Knights Templar recently in that city.

"A few years since he was in one of the republics of Central America. While there, in one of the towns, a native, supposed to be a Mason, when on his death-bed, would not send for the priest, nor pay for absolution, nor masses to be said for his soul, died; and his wife had him buried outside of consecrated grounds. She, in turn, was taken sick, and would not send for the priest, and died also. The priest himself then went with a yoke of oxen to the house and hitched onto the body by the neck and dragged it through the streets of the town, followed by the little children, the daughters of the dead mother, who were crying piteously, and he dragged the body to the outskirts of the town and left it to be devoured by swine and the dogs. This our brother witnessed himself, and the expression of horror that went around that banquet table cannot be described."

There, Americans! There you have the delightful picture of Catholicism when it has the power! Behind all the sweet words and cajolery of priests, archbishops, cardinals and popes, about their love of American freedom, at the basis it is all love of the freedom which allows them to enslave mankind. Think of the blatant, thick-necked priest dragging the dead body of the mother by a chain around her neck, through the streets, with her weeping children following, and a procession of the blind dupes shouting and deriding. Out they go into the vacant country and there leave the mangled corpse for the hogs and dogs, fighting over the horrible repast! HUDSON TUTTLE.

THE NECESSITY OF WATCHING ROME CAREFULLY.

Careful observers of political matters have noted for years the subtle and persistent efforts of the papal authorities at Rome to obtain official recognition by our government at Washington.

Since the close of the war with Spain these efforts have been especially marked, and it must be admitted that they have been far too successful. There was the mission of Gov. Taft to the late pope, Leo XIII., which was clearly of a semi-diplomatic character, although the authorities at Washington insisted that it was only a business scheme to settle the difficulty in the Philippines arising from the lands claimed by the friars. Doubtless with a view to allay suspicion the negotiations were transferred from Rome to Manilla.

Now comes a dispatch from Rome saying the papal representative has been recalled from Manilla by the new pope, and that the negotiations must be continued at Washington, if at all, and that the representative of Rome must be accorded some sort of diplomatic standing by the government of the United States, the pope hoping to further this end by making a special exhibit of Vatican curios at the St. Louis exposition.

Rome never wearies, and politicians never cease to fear Rome until they are forced to fear something more potential than Rome. In the determination of the American government no church shall dominate. It is quite time a very wholesome fear were brought to bear. These efforts to establish diplomatic relations at Washington are not directed to the winning of a mere hollow ceremonial. They are designed to affect the question of the temporal power of the pope, and to give Romanism a predominant influence and standing in this country. This means to complicate our relations with Italy, a friendly power, as well as to give the Roman See a hold on this nation which no church should be permitted to exercise for one hour.

It has been but a few weeks since Senator Morgan, of Alabama, through the columns of the Southern Methodist Review, exposed the devices of Rome as they were embedded in the Columbian treaty for the construction of the Panama canal. That great interest, and others of far greater importance to Romanism, are involved in this persistent effort to establish diplomatic relations with our government. It is time to put the priests and the politicians on notice that the American people will have nothing of this sort. We want none of this dickering with a foreign power which claims both spiritual and temporal functions.

The long and the short of the matter is, that the time has come in the history of the world when the Romish church must decide whether it will be a political or an ecclesiastical organization. If it chooses the latter it should be accorded the same rights and privileges (and no more) that are accorded to other churches. If it proposes to be a temporal power and claim political authority its emissaries should be caused to understand that the American people will not tolerate for a moment any meddling by foreigners in the affairs of this government, and that our government has relations with the king of Italy and that it distinctly declines to recognize the temporal claims of the pope. The Italian people have put the king on the throne, and it has never been the policy of this government to take sides against the people of any country who seek to choose their own rulers as against the pretensions of despots.

The efforts of Rome to play the double role of both a church and a state is unendurable. For this cause France is now expelling some of the Romish orders. For the same reason Bismarck made issue with Romanism in Germany, and Gladstone sounded his note of warning in his notable work entitled "The Vatican Decrees." For this cause the American people will do well to watch Rome with the utmost vigilance just now.

Heretofore the United States has had less to fear from this quarter than have the European powers; but the day of our partial security from this peril has passed. The results of the war with Spain have brought on conditions that have never before existed, and we are now, more than all other governments, exposed to the machinations of Rome; and the danger is all the greater because the fears of our people are at rest by reason of our inexperience in dealing with the Jesuitism of Romish diplomacy and devilment. We will do well to take alarm in time, and learn from the experience of other lands what Vaticanism in politics means.

We hope our readers will draw the attention of their senators and representatives in congress to this matter, that being forewarned they may be forearmed. And we say to all our public men whose eyes may fall upon these lines that here is an issue upon these lines about which the people will not be trifled with. The days of the old "American Party," with more than quadrupled power, will return, and party lines be disarranged as they have not been since the revolution of 1860, if this dickering with Rome does not speedily cease.

The priestly lobby at Washington may seem strong with Cardinal Gibbons conveniently near, at Baltimore, to direct its movements. But the spirit of a genuine Americanism, which abhors a political church, is stronger, and it may be aroused on occasion.—The Advocate, Atlanta, Ga.

A distinguished clergyman last week, preaching to a large congregation, dealt with certain aspects of present social conditions.

His emphasis of the importance of morality throughout life was admirable and truthful.

His denunciation of the divorce evil was powerful and in the interest of the home and of the future.

But his attack on the American public school, one of a regular series of such attacks daily becoming more numerous, we feel bound to resent and oppose.

The public school of America does not need any defender. It underlies the country's progress, it is the ONE hope of the country's future. Only knowledge EXACT knowledge, brings progress.

But any clergyman or any religion that attacks the public school does need a defender, for such a clergyman or such a religion, if it speak with authority, confesses a fear of knowledge, which means fear of truth.

In the attack on the public school it is stated that the public school, in which education in FACTS is separated from the inculcation of religious BELIEF, accounts for the lack of morality in the people. Crimes of one kind or another are pointed out as the results of the public school, in which spelling, arithmetic, geometry and other departments of fact are kept distinct from the religious training, which includes miracles and belief.

We shall show how unjust and foolish is the attempt to connect individual crime with the splendid, beneficent, national public school system.

The newspaper which contained the attack mentioned on the public school told also of a young army officer, named Murtaugh. This young man had disgraced himself through fraud and had been accused of conduct unbecoming an officer, and also of being a common thief.

It happens that this young man got his education in a religious school, a school in which religion is taught with geography, etc.

Would it not be stupidly unjust to hold that RELIGIOUS school responsible for this unfortunate young man's predicament?

That same newspaper contained an account of a young woman confined in the city prison, accused of forgery and other crimes. That young woman's education was received in a RELIGIOUS institution. Would it not be unjust to hold the good, earnest women who taught her responsible for her moral shortcomings?

Czolgosz, who murdered President McKinley, was educated in a religious school; he never attended an American public school. Would it not be a stupid crime to hold the RELIGIOUS school responsible for the murder?

The public school, in which all the children of the nation may meet on equal terms, is the nation's glory and greatest hope.

There are religious schools of all kinds, Baptist, Methodist, Presbyterian, Roman Catholic and others, in which children are well educated, and in which, in accordance with their parents' desire, religious teaching is added to the other branches of instruction.

These schools are well managed, they do great good, they should be treated with respect. They should be paid for by those who want them.

But the public schools also should be treated with respect, and especially by ministers of religion.

The Constitution of the United States forbids the recognition of any religion by the Government, which means that all religions should be treated alike, justly and impartially.

Common sense and common justice demand that when all the people are taxed for the education of childhood religion should be left out of the school course that no faith may be offended.

Wherever Protestantism, however indirectly, is made a feature of the public school justice and right are violated.

The Protestant, the Catholic, the Jew, the atheist—all forms of religions; all forms of belief, and of unbelief—should find in the public schools the most intelligent inculcation of the established FACTS.

Those who wish their children to receive an education in which facts and religion are mingled have the right to do as they please, but they should do it at their own expense.

The man who attacks the American public school, be he clergyman or layman attacks the welfare of this country, although he may not realize it, and he attacks also the standing of his own religion in the estimation of the great majority of American citizens.

MRS. CATLIN REPLIES TO MOSES HULL.

To the Editor:—With no doubt a great many others of your readers, I confess to having felt a good deal of surprise to say the least, at some of the utterances of Brother Moses Hull in a recent issue of The Progressive Thinker, relative to the election of president and vice-president at the late convention of the N. S. A., and was more than delighted with the manly and fearless reply of our vice-president to this uncalled for and cruel attack.

As one of the delegates to that convention, and as one of the sympathizers with, and one of the signers of that "star chamber" petition, I think I am in a position to know something of the causes which led up to this, and while I offer no apology for any action which was then taken by the delegates, I feel it is due them that their constituents should understand the why and the wherefore of their actions, and in doing this I feel sure I shall voice the sentiments of the Illinois delegation, since she and all went to that convention with the feeling uppermost in their minds, that notwithstanding their love and reverence for the noble man who had been its president for so many years, the time had come, when for the good of all concerned, it would be well that a change be made, but while we went with a pretty well defined determination to vote for Dr. Warne, the man the West had chosen, because they knew him to be a faithful, loyal worker, an honorable man, and representative that we might well be proud of, still we went without instruction, perfectly free and untrammelled to vote as our conscience dictated, and never once did Dr. Warne even suggest that our vote be cast for him.

Above all personality, however, there loomed up the one great principle, the safety and success of our N. S. A., and it took but a few hours upon the floor of the convention hall, to realize that we were surrounded by an atmosphere of political intrigue which certainly was not creditable to a "spiritual body." Experience is a good teacher, and one of the lessons learned by that visit to Washington was never to make up the mind upon any vital question until face to face with it in public discussion. To my certain knowledge, on the one hand methods were resorted, too as scurrilous as they were unjust, to prejudice the minds of the delegates, and a system of bribery, if so it may be called, was in vogue, such for example as the buying up of proxies, on condition that they vote for so and so. These methods may be permissible in a political gathering, but I think every right-minded Spiritualist should resent with indignation any such work in a body where the uplifting of humanity is claimed as a fundamental reason for its existence.

The result of this kind of work was an undercurrent, or rather an outspoken declaration by a large body of representatives, that if the office of president could be purchased by such unprincipled means, they would secede and form a federation of their own. IN THE FACE OF THIS GREAT DANGER, pacific measures were sought by those who had the welfare of the N. S. A. most at heart, and the advisability of again urging Mr. Barrett to reconsider his decision was quietly discussed with as many as possible to reach in the short time at our disposal, before the time for nominations; and I am proud to stand before the world as one of the "star chamber" actors in bringing about so glorious a result.

Never for one moment did the personality or nomination of Dr. Warne influence us in the matter; the safety of the N. S. A. was at stake, and before this all else sank into insignificance, and it shows the noble character of the man now our vice-president. Not one feeling of resentment was shown when our votes were turned against him.

Dr. Warne turned traitor to the West?

Nay, my friends, it was rather the West turned traitor to Dr. Warne, but only that greater good might come to the N. S. A. at large.

So far as the Wisconsin vote is concerned, I feel it right to say, that a personal inquiry as to the wishes of the Wisconsin delegation by one of the Western delegates brought out the reply from Mrs. Stewart, "We must first find out where Dr. Warne stands with regard to the M. P. I," and the much-to-be-regretted animosity shown by "our Moses" looks a little as though he had been somewhat upset in some cherished plan. We are glad, however, that he himself has declared that the Wisconsin vote was included in the twenty-five which were turned against the peace and unity of our national body, since after the fraternal spirit shown by Dr. Warne towards the M. P. I., when offering a resolution that money be appropriated for its support, certainly but few would have suspected such a result. That the pacific measure which prevailed was the right one, was fully demonstrated by the overwhelming vote which again placed for the eleventh time our revered president in the chair, and our only prayer is that ere another convention shall be called, as Spiritualists we may have outgrown all personal feelings, eschew political intrigue as unworthy the cause we represent and putting aside all personalities, stand courageously and loyally by the guns we have helped to plant, and rest assured when the time for retrospection of the work shall arrive, "Our Moses" will be found manning the great Gatling against the enemies of our cause, fighting for the noble principles of peace and harmony for which we ought to stand. CAROLINE CATLIN.

TO-MORROW AND TO-MORROW.

"To-morrow," I said, "I will certainly
live,"
But I spoke with a drunken mind;
"To-morrow," I cried, "to the poor I'll
give,"
As I scattered my wealth to the wind.

But to-morrow came, and her smiles
were sweet,
And the wine was sparkling and red;
And my riches were rolled in a winding-sheet,
And the poor had to beg for his bread.

"To-morrow," I cried, "I will go to
Christ,
For Tophet's too hot to-day;"
But to-morrow came, and the Styx was
iced,
And the devil there was to pay.

And all my good is in after-now,
And the present is always here;
And I know how the voice of my present vow
Will sound in to-morrow's ear.

For to-morrow will ever a prospect be,
Unborn, in the future's womb,
Till I see it stand in God's chancery,
My judge at the crack of doom,
—G. S. Layard.

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The Various Religions of Christendom.

Are They Becoming More Materialistic?

The answer given to that question will depend largely upon the views of those questioned, being decided by what they consider religion. Judging from the plaintive wail that arises from the believers in dogmatic theology, and accepting their view of the matter as the correct one; it would seem that the religious emotions are waning, and that the materialistic idea of life is becoming more dominant.

It is always proper to view both sides of a question and especially one that affects the strongest emotions of the human soul; namely, that desire to do reverence, to worship some being, power or force, or whatever it may be termed, that is superior to the worshipper. That desire is one that is deeply implanted in human life, and the question for which a correct answer would be desirable is, are we, that is the professed believers in the Christian religion, becoming more materialistic in our mode of thought and action.

Viewed from the plane of development on which we are located, we deny the statement absolutely. The tendency of the scientific researches of the age is to reject every statement that cannot be proven, at least leaving it open to further investigation. To assert that dogmatic theology, founded largely upon myths and fables, cannot be a positive force in the uplifting, the resurrection of human life from the degrading influences of the mere animal emotions is not materialism, it is a manifestation of a higher spiritual power than could possibly come to the individual soul when dominated by any theories that have not been proven as established upon the truth. We do not deny the fact that, considering the phase of mental and spiritual development of Christendom as a whole, when those views regarding life's duties were formulated and accepted, they had a moralizing and restraining influence for good over the barbarous and semi-barbarous races to which they were presented as the law and gospel.

Those incipient civilizations were incapable of comprehending anything higher. It would have been the height of foolishness to try to have them assimilate that which a higher civilization would have comprehended. It would have been "casting pearls before swine." In the unfoldment of life to higher planes there has always been forerunners, advanced missionaries of those higher systems whose duty it was to present all of the truth that they could possibly receive. True there was also necessary a preparatory work in the life of the masses before those agents representing the higher could begin operations.

In that storehouse of infinite possibilities there are treasured gifts that will be given to individuals, nations or races when they are ready to accept them, and consequently to make a wise use of them; and until they are they will be withheld.

Modern believers in the Christian religion have arrived to a plane of spiritual development where the old forms of religious belief pertaining to human obligations here, and what is to be expected hereafter, fail to give satisfaction; they do not supply the imperative wants of the progressive soul, and consequently the law of reaction has set in, and to the superficial observer the appearances seem to indicate an entire rejection of all views pertaining to the spiritual obligations of human life. What formerly furnished food for the development of the spiritual life has become worse than husks to supply that which is required for further growth.

The eighteenth and nineteenth centuries were periods of great religious upheavals, revivals in which many new sects were founded. To assert that those religious commotions had not accomplished anything in the work of human upliftment would be false on the very face of it. They had their mission to perform. They were part of the great evolutionary program by which society was educated up to a plane where it could understand and accept a more perfect manifestation of the truth. That the work for which they were intended has been well performed is evident, and the apparent decadence of the religious principle in life is only the ebb of the infinite tide that with each successive flow, is bearing onward humanity to a higher and more perfect conception of what are its duties and obligations.

The vale of darkness is rent asunder and light is beaming on the pathway which human life is traveling, with that power never before experienced. It is not the question of professing religion which is of paramount importance, but that of practicing the right kind; of accepting as the truth the statement that pure religion is to visit those who are in affliction and to keep unspotted and free from the obsessing influences that are holding down to the lower levels, the agonizing struggling humanity, who not knowing the way to freedom are still held in spiritual bondage.

Whoever makes an effort for the betterment of human conditions on either the physical or spiritual planes of life employs a mighty power that is uplifting to the individual who makes the effort. It may not be known to the world who the doer of those good deeds are, history may not record their acts, emblazoning their names as the world's great benefactors; that will not be necessary, the records on which they are engraven are immortal.

We affirm that all of the great religions of the world had their special mission to perform, and life would not have advanced with that vigor that they have, if it had not been for the help which they gave. To complain that they fell into the hands of the ignorant, those who could not comprehend the high principles for which they stood, does not impeach them in the least. All of them reached down into the barbarism which existed at the time of their advent and tried to bring life's standard up to a higher level. That they at least partially succeeded will be admitted by all rational minds.

When we consider the standard of the civilization of the races which nominally accepted Christianity, it is no cause of wonderment that the high standard which it presented was not accepted, and that many of the beliefs of those dawning civilizations were mixed with it. That was an inevitable consequence, and exists in political or religious revolutions. America, when the revolution was consummated that largely separated it politically from the old world monarchies, still retained certain features of those systems. It was all right. The growth of all institutions that possess permanency is slow. The evolution from the lowest type of the prehistoric human, up to the highest type of the present has been consummated only through unknown ages of time; but the trend was upward and temporary obstructions could only retard it for a time; so while the high ethical standard that Christianity presented to the world has been overshadowed by cruder systems, they will in time be eliminated. Names count but very little in the long run, they are only external signs to help designate one individual object from another; and whether the coming civilizations will use the name Christian or adopt some other is of little consequence. They certainly will accept all of the truth that is in that system, and the errors will be eliminated.

Materialism is a negation, an absence of something positive. It is a condition resulting from a disease of the religious principle, and when that is healthy it is a force that manifests itself in the life of the individual or race possessing it; benefiting its possessor and also those who come under its influence. One of the prominent causes of the appearance of the present strength of religious skepticism is, it is composed of a class of minds who have become weary of being fed on the husks of dead theological systems under the name of religion, and are hungering and thirsting for the bread and waters of life. Not knowing of the method to adopt by which they can receive that blessing, in the intensity of their reaction everything that has the mark of religion is rejected; with such minds time will bring about a remedy; they will see as the higher perceptions of the truth dawn upon them that there is as much difference between dogmatic theology and religion as there is between the polar and tropical regions of the globe.

We assert that the religious systems of Christianity are not becoming more materialistic, but they are feeling more directly than ever the influence of that power which is eliminating the false and giving more perfect freedom for the manifestation of the truth. It is materialism to which they have been under bondage in the past, and with the increasing light that is dawning upon them they are realizing that idolatry, whether it is of the physical type or false mental conceptions, is not true worship.

That all of the conflicting sects that compose the religious system of Christendom will be recast into one mold is not possible nor desirable. Variations of thought can exist in regard to the working of any system without any antagonism existing between the different opinions entertained. The work of separating from that religous system the false theories that have been incorporated in the body is a slow and laborious one, but it will be accomplished, and the future will witness a growth among the nations that profess that belief, of a spirituality that will be resplendent with the brightness that will come from a more perfect knowledge of life's religious obligations.

The obliteration of the arbitrary boundary lines that have separated the different sects, and their ability to recognize the fact that while no one of them possesses all of the truth, all of them have in possession some, is very strong evidence proving that they are becoming more spiritual in their belief.

This decadence of extreme sectarianism is one of the most encouraging signs that the spiritual sight of the race is becoming more intensified, its vision is clearer, it can more correctly discriminate between the rubbish that has encumbered religious thought and its actual needs. Sects and parties will rise and perform the work intended for them and then pass away as far as their external organization is concerned; the mistakes that they made will also pass with them, but whatever work they accomplished for the betterment of life will remain as a permanent inheritance, evidencing the fact that life is moving to a higher plane of religious belief.

HAMILTON DE GRAW.

Shakers, N. Y.

Is Cancer Hereditary?

Dr. Bye, the eminent Specialist, on the treatment of cancer, Kansas City, Mo., states that in his long years of extensive practice in the treatment of carcinoma has proven beyond a doubt that the disease is hereditary, having successfully treated as many as four or more members of one family suffering from the disease. The Doctor has printed a valuable book, profusely illustrated, which is sent free. Parties afflicted or having friends afflicted should write him. Address Dr. W. O. Bye, Kansas City, Mo.

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ECHOES OF THE SYMPOSIUM

LYMAN C. HOWE. MRS. FLORENCE HUNTLEY.

The Great Psychological Crime

A Comparison of Views and the Reasons Therefor.

Lyman C. Howe, the veteran Spiritualist Lecturer and Medium, a man well and favorably known as one of the foremost thinkers and writers in our ranks, will Champion the Cause of Truth as reflected in Spiritualism, while Mrs Florence Huntley, the well-known Author and Journalist, will defend all the statements in The Great Psychological Crime, which Mr. Howe will dare to assail, making a series of articles instructive, suggestive and inspiring, and which every Spiritualist should most carefully read

Mr. Lyman C. Howe: My Dear Sir:—Your valued communication of Nov. 28 has been read with pleasure and profit, and I agree with so much of it that I regret the more if we shall fail to coincide in all.

Your letter contains the first essential to any discussion, of any subject by any two individuals; whether that exchange be by letter or print or verbal speech. It displays that evenness of temper and graciousness of manner without which such discussion is neither attractive, educational nor helpful. This easy, even-tempered, smoothly flowing, initial letter reveals the solid basis of your influence and popularity among Spiritualists.

I shall have to confess that I am more apprehensive concerning your good nature than I am as to the result of your criticisms; for I am more easily vanquished by courtesy than by arguments. Nevertheless I am glad to feel that our discussion is to lie above the plane of personalities and disputations. I am also convinced that in the last analysis it will be found that if we differ at all it will be as to method alone, and not as to the eternal verities, the basic principles of Equity, Justice and Right.

You say, however, that this letter of yours is but a preliminary and as it does not contain specific criticisms nor specific questions, I will not attempt to anticipate you. I perceive that your mind has been trained to subtle comparisons, fine shadings and still finer analyses concerning the relations of mind and matter and of mind and mind. With your rare facility for combining accepted principles with your original interpretations, I fear that we are likely to be carried away from the theme under consideration, which, as I understand it, is the credibility and consistency and verity of The Great Psychological Crime.

Taking up your letter in the order of such questions as seem to me to be implied in it, I would like to say:

First—My own interest in this Harmonic Philosophy of the school of Natural Science, dates back nearly seventeen years. During this time I have known the author of The Great Psychological Crime personally and well. For all these years I have studied this unidentified author, as only the natural skeptic and determined truth seeker can study another individual who claims to possess an unusual knowledge and who assumes to teach other men a higher ethical standard.

This man who has boldly said of spiritual things, "I know," and of individual development, "There is a higher standard," has demonstrated (to my own entire satisfaction) a high order of intelligence, great moral courage and patient perseverance during this entire period.

From the viewpoint of the student who measures a "Master" by the life he lives, as well as by the learning he displays, I desire to voice my respect for and confidence in the author of this book. Not only do I bear witness of his intelligence, courage and integrity, but with both reason and conscience I have accepted him as my instructor, and have committed my own life to an extension of the noble philosophy he comes to present.

Second—These years of instruction in spiritual laws, principles, activities and forces have been also years of personal experiences and certain demonstrations on my own part. I also have acquired a sufficient amount of a particular kind of knowledge to justify my endorsement of the book and to raise my testimony concerning this work above the altitude of a mere belief, opinion or prejudice.

If this were not so I would not have assumed the role of editor, to protect the author in the seclusion necessary to the accomplishment of certain difficult tasks. Those who have known me best and longest will, I think, be the last to believe that my election to follow this exacting philosophy and life is due to an unreasoning credulity, blind prejudice or hypnotic command. I feel quite safe in saying that those who know me best will give me the strongest certificate for intellectual independence.

It is therefore by and in accordance with what I deem to be my sanity and my individual powers of reason and observation, that I vouch for the author of The Great Psychological Crime, endorse the motive of the book and commend its utterances to all lovers of mankind.

I do not specially take issue with you in that part of your letter wherein you say: "Observation has taught me that very few people are capable of rendering a just judgment in any case that bears against their strongest mental habits or infringes upon their most pronounced predilections. I am also persuaded that few people love the naked truth more than their favorite beliefs—whether such beliefs are of a religious nature or certain dogmas of philosophy, or long-accepted conclusions endorsed by authorities in science. In fact, there are many illustrations of scientific (?) dogmatism, quite as absurd as anything recorded in the history of religion. Prejudice is prejudice, whether it rules in ecclesiasticism, science or social life; whether it favors or condemns a school of thought, religious creed or spiritual hypothesis.

The point at issue—if there indeed be such—is not to be, as I understand it, a presentation of our own theories and individual opinions concerning, let us say, the widespread prevalence of prejudice in the human mind, nor the judicial incapacity of the average intelligence. I had been looking rather to certain direct questions and definite charges concerning the position and contents of the book to be discussed.

While I do not substantially disagree with your clever analysis of the subject of human prejudice and mental incapacity, you will see that I do not want to take anything for granted, nor make applications of your general statements, thus anticipating you, or possibly discrediting you.

I might say, however, in passing, that we must be careful not to include too many things under the word "prejudice," nor extend its meaning beyond its limitations as a "prejudgment." There might be danger of confusing many or all of our rational and logical deductions as mere prejudices. We needs must be careful lest we classify our vivid spiritual intuitions, or our patriotic zeal, or our religious faith as mere prejudices. A man may rest his faith upon certain facts, may entertain certain convictions, and may hold to certain conclusions, and yet keep his mind and heart open to new facts, other convictions and different conclusions.

Seventeen years ago I approached this field of peculiar knowledge a confessed skeptic, but with a mind open to receive whatever appealed to my reason, what did not interfere with the independent use of my own senses, what did not violate my own conscience.

If I have wandered from my own conception of an unprejudiced and independent investigator, I have no doubt that my error will soon become apparent to our audience.

If it be possible, let us also at the outset, prevent our discussion from lapsing into the purely metaphysical or the purely speculative. It appears to me that there are very simple guide lines for both a criticism and defense of the work under consideration, and that there is nothing in the book, as I see it, that would necessarily involve comparisons of your and my own individual opinions, nor an elaborate treatment of the doctrine of "Free Will," or a universal moral irresponsibility.

It is possible that I may not have caught your meaning when you say: "No mind, I think, can be accused of acting independently. Antecedents, circumstances, and a vast realm of occult causes may be and probably are modifying our thoughts, moulding our desires and directing our conduct while we fancy we are free moral agents."

This statement, however, is valuable to this discussion in that it makes an opportunity to refer you to the full treatment of this subject of independent choice and individual moral responsibility, as you will find it in Chapter V of Part III of the book.

The limitations of space and the point at issue will not justify extended quotations, but I invite our audience to a careful rereading of this particular chapter, in which the fundamental tenet of the Harmonic Philosophy is carefully and fully treated, which tenet is "Individual Responsibility."

I will say, however, that if by this above quotation you mean to imply that each one of us at any given time, represents his own past education, experiences and environment, we do not differ. That is to say, you at this moment represent the sum of your past life with its peculiar training and environment, with its individual activities, experiences, acquirements, ideas, impressions, beliefs and prejudices. This, however, is quite another thing from saying or holding that your daily life, with its immediate mental activities and moral standards, is not under the direction of your own will, reason and conscience.

To say that our mental and moral status is attained through many counter influences, does not mean that our rational and moral decisions may not therefore be free and independent. It does not matter what facts or opinions have influenced our character building, these influences in no wise prevent the free and independent decisions of a sane or normal intelligence.

I believe that my friend from Fredonia will agree with me when I say that all that which we know and designate as morality is absolutely dependent upon that character of "Independence" referred to and carefully analyzed in The Great Psychological Crime.

If our readers were to follow (what appear to be) your preliminary suggestions to their legitimate conclusions it would seem, to my mind at least, that your purpose is to excuse mankind in toto from the moral results of their own acts.

Do I understand this to be your position?

All the laws of men would seem to refute such an implication. For is it not a fact that the basis of civil, criminal and moral laws is individual responsibility?

If I am right in this, is it not also true that individual responsibility is dependent upon the ability of the individual to voluntarily exercise all those faculties, capacities and powers which establish his sanity and normality in the minds of men?

If I have correctly followed you, it would appear to me that you have confused the two universal but directly opposite principles that color all the higher activities of mankind, namely, the principle of "Influence" and that of "Coercion" as they obtain among intelligent human beings.

Whatever influence the book may have had on your mind by way of "Suggestions" is indeed the result of "Independent Suggestion," as the author has carefully differentiated this from "Hypnotic Suggestion." Why? Because the process involved does not in the least deprive you of your power to exercise any or all of your normal faculties, capacities and powers, IF YOU WANT TO. Indeed, it constantly invites you to so exercise them. Your letter assures me that the individual who is responsible for its charming and elegant diction was in full possession of his intelligent faculties and powers during its formulation. Am I mistaken in assuming that he would quickly and heartily resent the charge, if made, that he was not mentally or morally responsible for his splendid production?

However this may be, the thought will help us to understand the differentiation the author makes between the two kinds of so-called "Suggestion."

Independent suggestion appeals to and stimulates reason. Hypnotic suggestion SUPPRESSES reason and COMPELS obedience.

The one impels; the other compels. The one stimulates mental activity; the other paralyzes it. The one aids intellectual processes; the other suppresses them. The one invites mentality to normal action; the other makes such action impossible. The one conserves mental health and development; the other destroys it. The one represents the principle of INDEPENDENCE; the other that of COERCION.

It is true that the result of independent suggestion may be to revolutionize all our ideas and convictions upon any given subject. I have no doubt this may also be accomplished by hypnotic suggestion. But the point the author makes is that, even so, the PROCESSES employed are wholly different; and that the one is CONSTRUCTIVE and the other DESTRUCTIVE.

You say, "But is there really any difference, except in degree?" The author's answer would certainly be that it is not a question of "Degree" that he has raised in the book, but one of "PROCESS."

One expression you employ which enables me to present this same thought more directly, and perhaps also more clearly. You say, "I believe I am willing to accept and acknowledge any truth, when it is made clear to my reason," etc. I have not the least doubt of the truth of that statement. I believe you are open to the truth from whatever source it may come, so long as it is addressed to your "REASON."

But would you be willing to extend the same hospitality to even the same truth, if it were THRUST upon you by a PROCESS which PARALYZES your reason?

And this brings me to your closing reference to the author's definition of the term "Hypnotism." It is true that he limits it to that which has come to be known as the "Subjective Process," and he holds that this process involves a control of the will, voluntary powers and sensory organism of the subject to the extent of its operation at any given time. It is also true that these limitations exclude much that heretofore has passed current as hypnotism, and draws a sharp line of differentiation.

If this definition involves anything that is not true, this fact would be an important element in determining the accuracy of any conclusions he may have based upon such fallacy. I infer that this is one of the errors to which you refer. If so, I shall be glad to have you furnish me such facts or logic as you may depend upon to overthrow the author's position and demonstrate his error.

But just here let me correct what appears to me to be a misapprehension on your part concerning the author's position as to the ultimate destiny of the soul under the destructive principle and processes of nature.

You say, "By various expressions I infer that this means annihilation of the conscious individual."

By reference to Part III of the book, and more especially to the supplementary chapter on "Theories," the author makes it as clear as it is possible to express it in words, that the ultimate destiny of the individual is yet an open question with even the wisest of the Masters who have tried to solve the great problem. At page 393, under the subhead of "FIRST HYPOTHESIS," and at page 395, under the head of "SECOND HYPOTHESIS," you will find perhaps the fullest and most definite statement of the different positions of those who have endeavored to solve the problem of the final destiny of the soul.

In conclusion, you tell me that you have found what appears to you as radical errors in the book, and I infer from your letter that you will enter upon the specific subject of these errors in your next letter, which I shall await with increased interest.

In closing this first letter let me assure you that I fully reciprocate the spirit and purpose which impel you to this correspondence, and trust that our mutual efforts shall result in both pleasure and profit to our readers.

Most cordially and sincerely yours in search of Truth,

FLORENCE HUNTLEY,
Editor The Great Psychological Crime.

She Saw the End.

Mrs. Booth-Tucker, consul of the Salvation Army, had a premonition of death the Sunday before she met it in the Santa Fe wreck at Dean Lake. Lieutenant Colonel Addie described her showing the feeling to the large audience that gathered in the Salvation Army Citadel last night for the special services dedicated to her memory.

He had been down in Texas, but when he received a wire telling him that Mrs. Booth-Tucker was to pass through Kansas City, he hurried back there to his command to greet her. As she was to be in Kansas City only an hour, stopping over on her way to Chicago, he met her at Topeka and rode from there to Kansas City with her.

She inquired what song his division of the Army was using with most force just at that time, and he told her that it was her old favorite, "You Never, Never Can Tell," with new words he had adapted to the music.

She asked him to sing it to her, and as the words rolled from his lips, a far-away look stole into her eyes and, he said, she seemed to see from afar the fate that was awaiting her. When he came to the last verse she asked him to repeat it and joined in the words:

Time and place will cease to know you,
Men and things will pass away.
You'll be moving on to-morrow,
You are only here to-day.

Chorus:—
You can never tell when your death bell's tolling,
You can never tell when your end will be.
Cast your poor soul in the sin-cleansed fountain,
Come and get saved and happy be.

When next he saw her she was cold in death.—Kansas City Journal.

AROUSED THINKERS.

All Along the Pathway of Mediumship.

The Great Psychological Crime, with its scarecrow headlines has aroused thinkers all along the pathway of mediumship to an astonishing degree! From the various opinions, favorable and unfavorable to medial powers and the exercise thereof, one is forced to the conclusion that the subject is not scientifically understood by all, IF FULLY BY ANY; and, of course the great masses know nothing about it, and their opinions are worthless on the subject! All Spiritualists agree, however, that spirits do manifest through certain attuned individuals; but the utility, genuineness of the manifestations and effects on the instruments used are debatable questions, and it is not wonderful that we meet with different opinions on the subject, indicating that the science of mediumship is but little understood; hence some call mediumship a GREAT PSYCHOLOGICAL CRIME, while others call it a CROWNING VIRTUE.

While we admit that many persons have been injured by tampering with mediumship, as people have been injured by tampering with other things they do not understand, and that it is a DANGEROUS THING TO MEDDLE WITH unless one knows what he is doing; yet that mediumship, as such, is a psychological crime is not to be conceded. The crime consists in not knowing how to handle the powers, and not in the powers themselves.

The great trouble with investigators is, they do not seem to realize that there is a difference between the physical and spiritual laws of life, and that you cannot measure the one by the other. Mediumship is but the spiritual nature of the medium intensified, and as soon as mediums learn the laws of development, or, in other words, how to subordinate spirit induction or inflow to the will of the medium, there will be less complaint of super-sensitive natures and overstrained nerves.

The psychological crime of which some complain, lies nearer to the door of those who visit and manage mediums than in mediumship itself. The great majority of people go to seances as though they are going to a Punch and Judy show, to see what they can see and criticise the manifestations. They go in search of frand instead of the truth, and when they witness a manifestation, however genuine, they dub it a fraud, not knowing the false from the true, and generally they condemn the true. Many go to a seance demanding that they be convinced and at the same time set their minds against the manifestations, little knowing that will force is the moving, combining power of the universe, and that thoughts affect the medium and retard or assist the manifestations according to their desire and intensity.

Many set their minds and draw themselves up into their sun-dried souls and say, in their minds, "Here I am, now convince me," formulating conditions to govern the manifestations, never dreaming that every spiritual manifestation is produced through spiritual chemistry. While they would not think of prescribing rules, bounds and conditions to govern a physical chemist who must have his laboratory and conditions to produce a chemical compound, but a medium must produce spiritual compounds and spiritual chemical results without a laboratory (cabinet) or conditions, or he is a fraud. After the fraud hunter demands conditions and fails to see his grandfather, or some other kin, with a cross eye or freckle on his nose, or some other like foolishness, it is all pronounced a fake and the medium a criminal who has obtained his pinched "fo' bits" by false pretenses and he rushes off to some blockhead to have the medium arrested. Such are some of the things mediums have to contend with, and these are what make the practices of mediumship hard on the mediums and produce a physiological crime.

Instead of going to mediums with kindness, willing to receive whatever may come with thankfulness and good will, they go there to doubt and criticise, and the medium comes out of the cabinet in a weakened condition, feeling his life flowing away because of the outside pressure imposed upon him.

Give the mediums kind and loving thoughts. Throw in their pathway the flowers of tender words. Sustain their physical as they sustain our spiritual and we will have less cause to doubt of their powers and the so-called psychological crime will be appreciated only as a figment of the brain.

The world is fighting all kinds of spirituality and spiritual manifestations, and especially those missionaries of heaven who come with outstretched hands and loving hearts that man may know that life is an eternal factor of nature and that individuality extends beyond the grave.

The laws of mediumship are the laws of our spiritual natures, brought to the comprehension of man, and if rightly understood they will harm no one, but greatly benefit all.

Mediums are a sensitive people, and should be treated kindly. They cannot be classed with dirt-delvers, stone-heavers or wood-choppers, no more than can poets, orators and authors be classed with the Micks and Paddies of the railroad.

Do away with mediumship and you will do away with Spiritualism. Had it not been for mediumship, Spiritualism never would have been born, and to abolish it, we abolish our religion.

The fact of spirit return is the only polar star we have to pull to. We never would have known anything about spirit return or a future life had it not been for mediumship. Mediumship brings the truth and beauties of heaven to every man's door and blesses every heart with the knowledge of eternal life. It teaches us how to live and how to die. How to close our eyes on the scenes of this world and open them on a fairer and better one; without it we would be groping in darkness and despair, with no hope beyond the grave and with no mission on earth but to eat, drink, revel and die, to furnish food for worms and mocking specimens of God's beneficence.

Mediumship is the foundation of our civilization, the basic rock of every church in the world; the salvation of man and the guiding star that points to the halcyon joys of the by and by. Wipe out mediumship and you resolve the world back to the days of the cave dwellers when man contended with his kindred beasts for mastery.

If we only would learn how to appreciate and handle mediumship, rather than how to criticise and condemn it, the world would be wiser and better from our efforts.

Liberal, Mo. G. H. WALSER.

"As Long as One Sticks to the Same Ideas, and Makes No Acceptable Improvement, He is Soon Spiritually Orthodox."

AN AFTERTHOUGHT.

Christianity, Materialism and Spiritualism.

The remarks on Ecclesia-phobia strike a chord that awakens reminiscences along lines of progress, and we believe it would be unwise as well as unfair not to acknowledge truth wherever found.

We who stop to think can well remember the rapid progress of orthodoxy fifty years ago, and the coincident wave of materialism, when Presbyterians would not deal with Methodists and vice versa. We can think of the time when the exchange of pulpits was not a matter of courtesy, and the unusual curiosity that possessed us when the Baptist minister came to our church of a different creed to preach for us.

We were almost struck dumb when we saw the pastor stop to shake hands with the young folks he happened to meet while on some errands, but it was (as we see it now) a step in the right direction and an indication of a broadening-out process that has resulted in better things.

Christianity passed through its fiery trials and bloodshed, and murder and crime were done in its name. One fact was patent to all who observed. The incentive to good living, pure thought and higher ideas was not lacking. Had it been, it would have been stamped out completely, but the good lives and the steadfastness of its believers who suffered martyrdom in many ways compelled the admiration of the world.

The reaction brought sympathy and strength, not only individually but collectively, and the cause finally prospered. Its work has been great. The backbone of all nations is religion of of some sort.

Now the scene shifts, and the canvas shows a picture that seems entirely out of proportion with its future history. Two children tipping the table, getting intelligent replies to earnest questions—it has heralded another wave of comment, persecution and scorn, but we have only to roll the canvas back a few years and find another expression of the same unseen powers that caused BURNING AT THE STAKE at Salem, Mass. Now we find the Christian world startled, aggrieved and angry that the fact is again evident that they do not know all concerning the next life. "Whom the gods would destroy they first make mad," seems applicable to the case in point.

The Christian world had suffered, borne all kind of sorrow, persecution and misery, and had recovered and prospered, was now a strong giant in force, but even at that could not pull not "whip into shape" men's thoughts. They would think in spite of priest or pastor, and the result was sectarianism until we had a new sect for every day of the year, and more coming. They traveled again the old lines of argument, which we are not at all interested in at present, and no matter what the "theory" evolved, it was not wholly satisfactory, yet all were living creatures, had our own daily duties, were usually in sympathy with other people, even though we did differ in ideas about our mode of worship.

The Christians now were in a position that required tact to handle. The churches were developing thinkers, and like many who "builded better than they knew," they were raising recruits for some advance they knew not of. They had commenced to broaden, to exchange ideas and a better place to start from could not have been found than the pulpit. Its power had been proven. A minister's words went further than a layman's because of the precedents established for years past, and it is just that it should be so. They have worked and suffered to make it revered and honored; the reward is theirs.

By these exchanges of ideas they hoped to overcome the intense wave of materialism that had been rampant among the people for twenty years past, and was rendering the work of the pulpit to some extent nil. The men were thinking for themselves. They would help support the churches, believed they were a good thing, would go sometimes with wife and family to "set a good example," but there it ended; they were thinking for themselves, and like bright men usually they quietly insisted upon that right.

I wish you to note the opinion of the orthodox church that I have held for years and still hold. It is a very necessary institution, and will be for many years to come. Not all people are leaders nor pioneers, and not all are able to stand ON THEIR OWN FEET religiously, especially not in any "new idea" as they term it; but as each day advances you will see a larger number of inquirers who begin by asking a vague question. Finally interest grows; the rest is easy. Never expect to be free from orthodoxy; it is impossible. I will speak of orthodoxy in Spiritualism later.

The more advanced in spiritual development among the orthodox and the more powerful thinkers of the day, were earnest in their prayers and desires for something to awaken mankind to a sense of their responsibility as free moral bengs.

I believe those who have the world's evolution in hand heard those prayers and answered through those children and their table in Hydesville. We are taught that always coincident with one's desire is the reaction that brings the fulfillment.

Little was it understood, as usual as we are all pleased to have results come in our own special channel of endeavor; as we all to a more or less extent have a plan to run the "universe," the little tips or knocks were misunderstood in the main.

Some were ready. That's always the case. Some people are always in advance, looking, hoping and digging for truth, no matter how it presents itself. They are constituted so they can appreciate it at once and without question.

These few, like the wise ones of all ages, grasped the news with avidity, and are still developing the line of thought that the intelligence made manifest by the table; whether in this form of life or in the next, it matters not.

The same old story has to be told about the subsequent history of the initial rape that Christianity tells only much to be regretted—the main and most powerful opposition has come from the so-called Christians and their churches. Only in the last few years have they allowed their attention to be drawn to the special phenomena, and that has to be discussed in the most unfriendly and caustic spirit.

If the ministers had to suffer at the hands of the public as a medium has to suffer, the fact would be heralded by papers far and wide, and perhaps the law might intervene in his behalf.

Still the medium is occupying relatively the same place as the minister of some hundred years ago, and it is right.

One thinks sometimes about the charity they preach so much about. If one will keep in mind the events which brought orthodoxy to the front and to the attention of the whole known world, savored of persecution, you will find it comparative of Spiritualism. Many are the incidents of cruelty and dishonesty the movement has been compelled to endure.

Yet, friends, all light comes through suffering. Nothing comes except by the law of sacrifice, or in other words you must pay the price first. It is well to remember this, as those who are to be the backbone of the philosophy will be compelled to stand firm as those of orthodoxy have in the past.

No wonder they object to leaving the church, when it has been one object of intense devotion for many, many years, and hereditary traits find the ground well fertilized for future attainment.

Who that was reared in orthodox churches does not remember the magnificent days of young manhood and young womanhood, and the sense of sanctity surrounding each move toward the betterment of the church; the hearty co-operation; then compare the bickerings of higher thought advocates who stoop to criticise another in print. Don't the "despised orthodox" see this and hesitate?

Phenomena are necessary sometimes. It was phenomena that called our attention to spirit return, but the catering to abnormal desire for special phenomena at all times seems out of place. Scarce a meeting or lecture given but what phenomena are advertised, and unfortunately it is not OUTSIDERS or SKEPTICS that get the "tests" as a rule, and the special work of special phenomena is hindered in its scope.

Those who are familiar with the usual public demonstrations should ADVANCE A STEP and study spiritual philosophy; make an effort to attain, and an honest endeavor thereby to raise themselves one step in the ultimate progression.

AS LONG AS ONE STICKS TO THE SAME IDEAS AND MAKES NO ACCEPTABLE IMPROVEMENT, HE IS SOON SPIRITUALLY ORTHODOX.

When Spiritualists show by their manner of living that their belief in the future life helps them to be better to their fellow men, they will attract attention. In this 20th century we will not be measured by physical miseries placed upon us by our fellows who do not believe as we do; but we will be compelled to live in a manner that SHOWS WE ARE IMPROVED, that our idea of attainment is not one of ability to criticise others' methods, but that we are charitable to others' opinions, and are strong enough to stand as an example of our belief that the stronger evidence of sympathy and encouragement from the spirit side of life is made manifest in our daily living.

To be successful, Spiritualists, you have no warrant for ridiculing another's manner of living, expression or desires. The words they use may be a heritage of speech—theirs honestly—and if you object to their mode of expression, "first cast out your own mote."

FRANK M. LIVINGSTON.
19 Winthrop street, Springfield, Mass.

BOOK REVIEW.

The Temple of the Rosy Cross. The Soul, Its Powers, Migrations and Transmigrations. By F. B. Dowd. Eulian Publishing Co., Salem, Mass.

This volume is interesting as an exposition of the principles and teachings of Rosicrucianism, by one who is recognized as an exponent of the Rosicrucian fraternity. It treats of the spiritual relations of the body, mind and soul, and the perfecting of each.

New Thought Primer. By Henry Harrison Brown. San Francisco, Cal. Price 25 cents.

An instructive exposition of the origin, history and principles of the New Thought movement.

Return to Nature. The True Natural Method of Healing and Living, and the True Salvation of the Soul. By Adolf Just.

The care of the body—water, human curative power, light, air, earth, food, fruit culture.

An exposition of the Naturopath system of cure and maintenance of health. Translated and published by B. Lust, 135 East 58th street, New York. Price, cloth, $2; paper, $1.50.

The New Thought Simplified. How to Gain Harmony and Health. By Henry Wood, Author of "Ideal Suggestion," etc.

Aims to be a plain and practical presentation of the New Thought principles, by a veteran writer in this line. Its style is graceful and adapted to the popular mind.

It is published by Lee & Shepard, Boston. Price by mail, 88 cents.

Soul Return. By Fred Max. Published by E. H. Bacon & Co., Boston, $1.25.

Claims to be a primer of soul science, not a manual. Interspersed with thoughts that are acceptable, there is much that appears purely fanciful to the ordinary Spiritualist mind.

LIFE.

A flood from force, that like unto
The little pool made by the rain,
Which sudden fell to overflow
Its dish, then ran out on the plain,

And found the stream of life—so pure
Conjoined they ran—as one, till wide
And deeper, stronger to endure
The constant gaining on each side.

And dangers grew along the way.
Could one look back and measure all
The pilot's ignorance, when gay,
And blind to sense of wisdom's call.

The pilots change when sailing in
God's Ocean Life will find its whole
Through freedom which this race doth win,
The home for hearts—life's crowning goal.

MARY J. SCOTT.

Buffalo, N. Y.

A Memorial to the Mediumship of Our Host.

We, the invited guests bidden to celebrate the anniversary of the birthday of William W. Aber, cheerfully and gratefully appreciate his mediumship.

While there are many phases of mediumship, that of Mr. Aber as manifested in his materializing seances, is different from any other, as far as we knew, in as much as by means of it, spirits advanced in science and philosophy, can give to mortals such knowledge of a high and noble character as is not anywhere else obtained; as is evidenced by the production of the works, "Rending the Vail," "Beyond the Vail," "The Guiding Star," and a work now in progress; the contents of all of which were given by materialized spirits in full form, view and hearing, in manuscript, type-writing and oral speech—messages of such character as are, and ever will be of infinite benefit to earth's inhabitants when they have learned the lessons contained therein.

Through the mediumship of Mr. Aber, the vail that hides mortals from the spirit side of life is rent asunder, and they are enabled to enter beyond the vail and behold the conditions of life there, made by the faithful performance of life's duties in mortal existence; or, by the failure in the performance of such duties through ignorance or otherwise.

Through the same mediumship, we are able to obtain some knowledge of the higher spheres, in messages given by the more exalted and advanced spirits; of the grandeur and glory—the beauty and never-ending happiness of the dwellers in those spheres, and the exquisite drawings in crayon and painting in oil of the portraits of spirits who inhabit those beautiful realms, as given to mortals for their benefit and encouragement in the Guiding Star, that they may learn beautiful lessons from the higher spirit side of life; that when learned, will be of infinite value to them.

With a full appreciation of these productions, we take great pleasure in expressing our sincere thanks to our host, the medium, and congratulate him on his invariable success in his more than twenty years of successful mediumistic labor in the field of spiritual work; and acknowledge with grateful thanks the vast benefit his life work has done, and is being done, in the world.

We wish him a long life of continued success; and may he have health and strength to accomplish his work with comfort and satisfaction.

To the above expressed sentiment we cheerfully and gratefully subscribe.

E. J. SCHELLHOUS.

Kansas City, Mo.

The Burning Bush and the Father of Lies.

Some kind friend sent me a copy of the "Burning Bush," a paper devoted to evangelization. Chicago has many queer publications, but nothing that approaches this in farce and broad comedy. Religious? Pious? These words have no meaning when used to describe it. Its title page represents the arched crust of hell broken through so you can see the devil on his throne, spear in hand, and lost souls dancing around him in the flames. On top of this arch is a block on which a "revivalist" whose wide open mouth indicates that he is shouting for converts. On a scroll in his extended hand is written. "Can we lose our sanctification and still retain our justification? We certainly can."

To an ordinary mind this would be a conundrum it would have to give up, but the revivalist solves it off-hand. It may be important to the said revivalist whether he can be justified without being sanctified or not, but the sun will rise to-morrow just the same, however this knotty question is decided.

There is an article on Spiritualism, illustrated by a fine picture of the devil, the one ever-present cause of all spiritual manifestatons.

The author says: "There are only two spirits that ever communicate with the people of this world. One is the Holy Spirit, and the other is the spirit of the devil." When a writer comes to this conclusion it is a waste of time to attempt his enlightenment. Yet he demands attention for, imbecile as he is, he catalogues the usual offenses which make the stock-in-trade of his ilk, charges repeatedly disproven, which he knows are false and seeks to prejudice his readers by this lying—yes, LYING—for it is described by no other word. As published in the "Bush" it purports to have been delivered by W. E. Shepard, its publishing agent, before the Illinois State Spiritual Association or a portion of its members who remained because he "promised to pray for them." If this be true, why did not some delegate denounce the arrogant slanderer and his falsehoods then and there? If a large portion of the convention remained to listen to the "message" of this impudent evangelist, as stated in the "Bush," is it believable that the delegates quietly received his castigation? According to his story, Shepard had things his own way, and his hearers were beaten into lamb-like silence.

Another article had a blue pencil mark, and though not relating to Spiritualism, is so characteristic of religion-getters, that it will bear repeating.

It is written by this same Shepard to show how the convert may get the good things of the world by scaring the devil away. A monkey strayed to a neighboring house and saw a bowl of jam on the table. He would help himself, but the lady of the house was right there to prevent him. So he tipped the bowl over, and when the jam ran out he rolled in it and fled to a nearby tree where he spent the rest of the day scraping off the jam and feasting on it. As a moral Shepard remarks: "There is more than one way to get ahead of the devil. He would scare off everybody who wants to taste the good things of the kingdom. If we will only be watchful and quick, we can get in and help ourselves, in spite of the devil's scare. Get in the grace of salvation all over; get besmeared with it from head to heels before the devil can run you off; then climb into the tree of life and eat and feast and enjoy the blessing with all your might."

It does not seem possible that there can be a newspaper in the United States in this enlightened age that would publish such rot, and have a wide circle of readers, receiving and calling it evangelization! It sounds like the gibbering of some mould-encrusted mummy dug up from the charnel-house of centuries past.

Brother Shepard of the Burning Bush, you know suspiciously too much of the devil. Your advice to young converts, to not wait and deserve the bowl of salvation jam, but to seize a moment when the devil is off his guard, tip the bowl over and "besmear" themselves with it, shows plainly that the old master has a willing imitator in yourself. Do not worry yourself about the Spiritualists, and their public, individual or domestic relations, or the destruction of conjugal love by Spiritualism. Look at home—in your own evangelical circle. For every derelict Spiritualist we agree to find twenty preachers, with equal or greater offenses. You cannot in all the spiritual papers or books in the world find such depravity of advice as you give your converts. You have a double morality, you believe it right to cheat the devil, therefore it is right to cheat those whom he has deluded—sinners.

To the converted there are aliens without the gate. Hence comes the infamous doctrine that an unbeliever, an infidel, has no rights a Christian believer is bound to respect. Hence springs the slanderous stream of falsehoods which you call a "message" against Spiritualism. If it really is a "message," by which you mean it was "message," by which you mean it was inspired, do you think for a moment it known by fruit, or rather the fruit indicate the tree from which it came, does not this fruit, poisoned with misrepresentation, and pretentious, self-inflating piety, prove it to be from the father of lies, with whom you are on such familiar terms?

HUDSON TUTTLE,
Editor-at-Large N. S. A.

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..SATURDAY, NOVEMBER 28, 1903...

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TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

The Arcana of Spiritualism.

We desire to call the special attention of our readers to the notice pertaining to Mr. Hudson Tuttle's book of the above title.

In all the wide range of spiritual literature there is not, perhaps, a more instructive volume, or one that is more helpful to a seeker after the truth pertaining to the science and philosophy of Spiritualism, the basic foundation on which it rests, and the logical and ethical superstructure reared thereon. Every Spiritualist should have the work—and every inquirer would find it a rich mine of helpful knowledge concerning the most important subject that can engage the human mind.

Give Mr. Tuttle a helpful lift and thereby benefit him, yourself and the cause.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price $1.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

A Dire Disease.

According to the daily papers, President Patton of the Presbyterian Princeton Seminary, foretells a great defection in all churches in the near future. He characterizes Christianity as it exists to-day as "a dire disease," in an address at the centennial services of the New York avenue Presbyterian church. He ridiculed those who reduced Christianity to a mere set of morals and lost sight of the individual soul in their efforts to reform society as a whole.

"What I contend," he said, "is that Christianity must be more than ethical to be truly ethical. It has moralized the world not only by preaching precepts, but by speaking as one having authority, detailing dogma, and doctrine. And when you give up this dogma and doctrine you let go the guards against man's selfishness and evil."

One of the symptoms of the disease, he said, is a marked indifference in spiritual matters and a marked attention to the social side of religion. The regeneration of the soul is being superseded by the regeneration of society.

The world has been dosed and fed on orthodox "dogma and doctrine" from the days of Paul to the present, and the fact is prominent that instead of being a "guard against man's selfishness," there are no portions of the world where "selfishness" and colossal greed are more in evidence than in those parts where Christian "dogma and doctrine" have been most taught and preached.

"Salvation" itself has been practically made a selfish individual affair, and the "business," and the industrial system of Christendom, have been organized and conducted on the plan of selfishness and greed. Dogma and doctrine, as preached by the orthodox churches have bred the intensest form of greed and selfishness the world has ever known.

Yes—as its results show—it is "a dire disease"—a disease that stultifies freedom of thought and breeds selfishness.

And among the most potent, psychological causes of the "dire disease" must be recokoned the horrible, heartless dogmas and doctrines of Calvinism, subscribed to and taught by the president and professors of Princeton Seminary. It is only natural that the dogmas of a heartless and cruel God, a heartless and cruel election and predestination of a vast multitude of human beings to suffer eternally in hell, should beget heartless selfishness in those who receive and believe such doctrines. And so it comes, that the most heartlessly selfish, cruel, warlike peoples of the world are—Christians.

Truly President Patton is right when he says Christianity as it exists to-day is a "dire disease."

A late London religious paper contained the following advertisement:

"A clergyman of experience and moderate views, who distinguished himself during his university course in divinity and English composition, will furnish original sermons in strict accordance with the Church of England, in good print, at five shillings each. Only one copy will be given in any diocese. A specimen will be sent if wished. Sermons made to order on any required subject. Terms reasonable."

With manufactured sermons, aided by the prayer book, the labor of an English clergyman ought not to consume much brain force. We have been assured that there are sermon factories in active operation in the United States. If easily accessible, and sold at a moderate price, such prepared sermons ought to prevent plagiarism, an offense the New York press represents very prevalent in that city at this time.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents

Letter From Secretary Longley

Certainly no subject is of Greater Importance to every Spiritualist than this: "The Decline of Spiritual Societies." While the adherents to Spiritualism are increasing, its meetings are not as a rule as well attended as in former days. The fact is, Spiritualism is diffusive in its aspect and tendencies, invading the churches, often taking possession of the Minister and manifesting itself in quarters where least expected. Mrs. Longley's article will be read with interest.

THE CAUSE

Of the Decline of Spiritual Societies.

To the Editor:—I have been requested to express my opinion on the decline of spiritual societies and the cause of such decline. It is a subject that requires a vast and far-reaching knowledge of the conditions of spiritual growth and of the various circumstances attending the cause of Spiritualism and its advocates in the different localities where societies exist, or have been. I feel that the conditions and causes for the decay of organized work may be very different in one section or community than in another, and that a special study needs to be given to this subject in its broadest sense.

Still, as one who comes in touch, through correspondence and otherwise with Spiritualists all over the country, because of filling the office of N. S. A. secretary, it may be deemed fitting for me to express my opinion on this most important matter, and I will briefly do so from my observations and experience.

To my mind, the chief cause of the decline of local work is lack of unity on the part of many who take hold of it, or who for a time only, show much interest in the cause at large.

Sometimes those who organize a society start in with too much enthusiasm, expecting the whole community to fall in with their plans and ideas, and being disappointed in this, and finding but a few who willingly take hold of the work, and that the expense is heavy and the glory slight, they grow weary in well doing and finally abandon the work, and we cannot blame them, for nothing is more discouraging than to have one's willing work only half appreciated and encouraged.

In many societies there are two extreme wings, a few who want to do all the work, and to always be the leaders, and a few more who want to do no work, but who would be very glad to share the glory, if not to claim it all; between these two wings there is always an undercurrent of inharmony, and this breaks out on every possible occasion. In addition to these there is usually a class that will help a little, and who want to gain no publicity or to share no responsibility from the work.

I feel that the lack of training, by the reading of good spiritual papers and other liberal literature, by meditation and thought on the part of those who have become Spiritualists through some evidence they have received from the other life, has something to do with the decline of societies, for they cannot always comprehend or appreciate a good lecture, and they feel dull and uninterested while the same is being delivered. I do not decry the presentation of phenomena on the platform if it is what it claims to be in verity, and is also of a character to dignify the meeting, as spiritual messages can easily be. It seems to me that the philosophy and phenomena go hand in hand with pleasure and instruction derived from each if they are properly presented and understood.

Frequently, the cause of the decline of a local society is the lack of good local mediumship and lecture talent, and the inability or unwillingness of the Spiritualists of the town to go to the expense of bringing such workers from other places; and just here comes in the lack of unified purpose and action, which leaves the care and expense upon a few zealous souls who go on with this as long as they can, and then drop the work from pure exhaustion or dismay.

Were it not for the fact that our zealous missionaries can organize societies and set them running with good prospects, as evidenced by the work of our special missionaries this year, I should feel that the tendency is to disintegrate rather than to unify in society work by Spiritualists at large, but we have the facts that hungry souls in every community are ready for organization, and that the tendency should be, and probably would be, towards cohesion, if they were properly educated how to take hold of Spiritualism and of society work, and keep at in a way that shall attract rather than to repel the community.

Spiritualism as a factor in the progress of the age should be studied by all who advocate its claims. They should feel it a privilege to come together in their communities and discuss the needs of humanity, the important issues of the day, and the work of Spiritualism in relation to them; to occasionally, if not regularly, engage a Spiritualistic speaker or medium to come to them with the word of truth and the instructive lesson, and to co-operate in all ways that will be for mutual good and for that of their fellow-men.

It is a fact, that very few active Spiritualist societies exist in this country, there are many struggling ones, but few active and well established societies, nor are those that do not charter with the N. S. A. any better off in point of membership, influence, work, and finances than our own chartered societies. I do not mean by this that Spiritualism is in the least retrograding, but I mean that society work seems to be on the decline, with but little good reason except that of lack of affiliation and interest on the part of Spiritualists at large.

From my standpoint the remedy for such decline, is a more active labor and affiliation among the Spiritualists of each community, more courage to stand up and be counted in the ranks, and a little more generosity in the matter of financial contribution; a little less desire on the part of some to control and manage everything, or to wear the "rule or ruin" air, and a little less of apathy and indifference on the part of others; in short a unifying of forces, and an increase of earnestness to forward the work of the angel world.

As to Spiritualism itself I have no fear of its decline. It will live if there is never a society to advocate its principles. Its apostles will continue to wander over the earth and proclaim its teachings. Its mediums will be constantly brought forth or developed in every town and village, and the home circle and the private audience will be held with the spirit world here, there and everywhere, despite all efforts to crush it out.

Spiritualism is an ever-living tree that is bound to grow, and to cast shelter all around, but this is no excuse for Spiritualists to grow indifferent to its work and to neglect their duty to it and to humanity, nor is it any reason why they should sit back and by their apathy make the work harder for the spirit world and its instruments.

MARY T. LONGLEY.
Washington, D. C.

"Spiritualism Outlawed."

Such is the startling headline to an article in the Troy, New York, Times. The writer, as usual, shows an ignorance which is pitiable, of the subject, yet there is one point which is of interest to all Spiritualists.

A bequest of $12,000 made in favor of Spiritualists by one of that class has just been declared void by the court before which it was tried, and this decision, being the first of its kind, will be an important precedent. Spiritualism came to this city from the rural districts, where the Fox family became noted for what were called the "Rochester knockings," but it received its greatest impulse from Andrew Jackson Davis, who published several books and had a large number of disciples. Some strange things were reported, and curiosity led many to investigate the claims of this new movement. It gradually, however, lost its importance, and although still holding an existence in some localities it has no legal recognition.

The case is not the first that has been tested. The National Spiritualist Association has vindicated the right of a Spiritualist to will his estate as he pleases, and the legality of such will. But such wills are always contested, and where sustained, the expense has nearly eaten up the bequests. It is far better for those who wish to help a cause or dispose of their wealth in any certain way, to arrange therefor before their departure. One of the best lawyers said that a will could not be made that could not be broken. Add the prejudice of a jury to the bigotry of a judge, the hopelessness of justice is apparent.

The work you propose to do, the cause you wish to help, do not wait, leaving to others not interested, to do it for you, but do it yourself; do it now, making a beginning to-day, and enjoying the effort and being made happy by the results.

If you doubt, look at the Seybert Bequest to found a chair in the University of Pennsylvania devoted to the study of psychical phenomena and especially Spiritualism. To secure the money, a committee was appointed and went through a farce it called an investigation, and though that was several years ago, there is no chair of psychical science and not a word taught relating to Spiritualism. The earnest desire of the noble philanthropist is as though never expressed. His fifty thousand dollars went to defame, libel, and bring disgrace to the cause he loved.

Catholicism on Its Native Heath.

An American artist temporarily residing at Etaples, on the English Channel, in the north of France, recently wrote a friend, from whose letter we extract:

"I must tell you a characteristic incident in connection with our late tragedy in Etaples. In the frightful storm, the worst known on this coast, of September 8, among our fishers some thirteen lost their lives, and of course many families were left destitute. The foreigners and artists immediately got up subscription, and all gave according to their means. It was proposed to put the money in the hands of the village priest—of course a Catholic—to be used for these families, thinking he would have particular knowledge as to its wise distribution. Some of the people, however, asked it be done otherwise. We learned that in the Sunday sermon it was mentioned that money was being raised for relief of the destitute, and that one-half of it would be used to pay for masses for the dead!

"I assure you, so far as the artists are concerned, the dead were left to bury their own dead. Which leads me to remark, we can be thankful that in America the church and state question has been settled, I trust forever."

And yet religionists of all denominations, unless it is the Baptists and Adventists, with the unorthodox sects, Universalists, Unitarians and Quakers, have been laboring for years to get God, Jesus Christ and the Bible in the national Constitution, to the end that church and state may be again united.

The annual dumping of millions of European Catholics on American soil, is with the view of changing the present order of affairs. There is real danger of their ultimate success.

Not Gifted With Common Sense.

The Rev. Albert Froehlke, pastor of the German Lutheran Church of Neenah, Wis., has shown himself a laggard far in the rear of the march of human events. Comrade Ferdinand Sauer, a member of the church, and a highly respected citizen of the town, recently died, but before his death expressed a desire to be buried by his Post, and selected the pallbearers from his comrades. Mr. Froehlke refused to allow the Post to attend the church in a body, or admit the casket, draped in an American flag, or the body to be clothed in a G. A. R. uniform. Before he would proceed with the funeral services, the buttons had to be cut from the uniform and the badges removed and placed in the pockets. We do not know where Mr. Froehlke is from or where he received his education, but he is out of place on this side of the Atlantic Ocean.

Moorish Hate, and Reasons Therefor.

A recent traveler in Morocco, as related in the London Express, represents that "In spite of their proximity to Europe, the Moors are the most fanatical of all the Mohammedan countries. Christians," he says, "are hated by the natives throughout the entire country."

Why should they not be hated? The population of Morocco in the cities consists of Moors and Jews. They are mostly descendants of those who were expelled from Spain in 1492, by Ferdinand and Isabella. The fairest, best portions of the peninsula were theirs. They inherited the country from their old Phenician ancestors, who colonized it from Carthage more than 500 years before our era. When all Europe was sunk in barbarism they were collecting and preserving the literature of the earlier ages, while Christians were destroying it.

Jenkins, in his "Heroines of History," in his chapter on Isabella, of Castile, says of these Moors:

"They had become prosperous, amassed great wealth, beautified their possessions with every known luxury, and cultivated the arts and sciences to a surprising degree. Ingenious and inventive, they originated much that has been universally adopted by mankind. To them we owe the first manufacture of paper, and from them came the equally-appropriated invention of gunpowder. Astronomy, philosophy, and mathematics, made rapid strides under their direction * * Literature and poetry were successfully cultivated, but overburdened with legends and fairy tales that have since been inwoven in the poetry of all nations."

After the government was wrested from these people, their property was generally confiscated, their palaces were taken possession of, many of the wealthy classes, and even the royal family reduced to slavery, and their literature was burned on the public square of Grenada at the instance of Torquemada, and later by Ximenes; the Inquisitors represented the impossibility of their conversion to the Christian faith, then Ferdinand and Isabella issued an edict of banishment, declaring this was the only method of purging the land of such heinous offenders. The historian tells us:

"While Isabella was hesitating to sign the edict which would expel the wealthiest, most industrious and enterprising of the population from her conquered provinces, including the most skillful of her artisans, Torquemada, the Inquisitor-General, rushed into her apartment holding up a crucifix, exclaiming: 'Judas Iscariot sold his master for thirty pieces of silver. Your majesty would sell him anew. Here he is; take him; barter him away.' Then throwing the crucifix down before the astonished sovereign, he fled from her presence."

Says the historian:

"Without further hesitation, Isabella affixed her name to the decree, thus silencing the promptings of her own better judgment, and in the name of a religion whose teachers had possessed themselves of her conscience, inflicted a scourge upon the subjects who adored her, and whose cries of suffering, if they reached her ears, could not swerve her from what she deemed her stern sense of duty. She might have wept when she saw them streaming forth in little bands, after selling their property at immense sacrifice, not knowing where to turn from persecution, since all the world spurned them; she might have been touched with compassion for the sick and helpless, dragging themselves over the painful route; or pitied the young maidens, educated in luxurious abodes, and sent forth homeless; or, when the exiles reached the frontier, fainting with hunger and fatigue, or scattered through Portugal, Italy, Africa and even Turkey, their numbers dwindled away in consequence of murders, exhaustion or the plague, which strewed their pathway with the dead and dying—if she could have witnessed all this torture, tears might have welled up abundantly from the depths of her sensitive heart, but they would have flowed without a revocation of the fiat, any more than the lamentations of the Moors would have stayed her determination to make theirs a Christian land. 'Spain must be cleansed from heresy!' was Torquemada's warning admonition in Isabella's girlhood; 'Spain must and shall be cleansed from heresy!' he boldly demanded, when she ascended the throne. When we know with what unquestioning confidence the Catholics, to this day, commit their consciences to the keeping of confessors, we need not wonder at the religious errors that darkened the Queen's character, or why she should have yielded to the advice of grim and cruel monks, instead of regarding the dictates of her own truer soul."

Neither can they who are familiar with the terrible wrongs and outrages practiced on these pioneers of western civilization and learning, blame their descendants, though eighteen generations have intervened, for absolutely HATING all who bear the Christian name.

These outrages of Catholicism, in the name of Christianity, against humanity, occurred just four hundred years ago. Has that tyrannical and cruel organization changed its character or purpose since then? Given power, such as she then possessed, would not these same excesses and brutalities be committed over again? The Jesuit has changed his tactics, not his principles. He is the same selfish, overbearing oppressor as when first organized to prevent the extension of Protestantism. The whole machinery of the church is now in motion to colonize the United States, and subordinate the government and people to its rule, while Protestants seem careless and indifferent to its machinations and advances. Left alone until her end is attained, then the instrumentalities to banish Moors and Jews from Spain will be repeated in America against adverse sects and every shade of opposition to the rule of the pope will be compelled to go into exile, else adopt the oppressor's faith.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

Spontaneous Phenomena.

They are often very startling and convincing, as they usually come with extraordinary force. There are many haunted houses where spirits exhibit their power and influence, sometimes very terrifying in its nature.

AN ILLINOIS GHOST.

As set forth in the Chicago Inter Ocean, down in Cumberland county, three and one-half miles north of Montrose, Ill., is an old log house about twenty-two feet square, containing one big room with shed kitchen attached to the rear. It is a weather-beaten, unsightly structure, but to-day it attracts vastly more attention than the most stately mansion that graces that section of country. It is haunted.

No native of Cumberland county passes it, night or day, without a shiver of dread, and to the stranger and casual visitor it is pointed out as the rendezvous of the spirit of a dead man whose soul finds no rest in its present state of existence. When alive he vowed that his spirit should visit the earth and trouble his son after death. He is now keeping his vow.

This house was formerly the home of Thomas Elliott, a widower and typical woodsman, a man of medium size, with white hair and beard. He had a son, a cripple, who lived with him. One of the son's legs is almost useless, and he is compelled to walk with the aid of crutches. The father and son often quarreled. One day the father told the son he would never forgive him for the imagined wrong he had done him, and many times before he died he repeated this vow: "My son, you have wronged me. If it is possible for the spirit to return to the earth after death, my spirit will come to haunt you and to torment you." The old man is apparently making good his promise, for, if the stories of brave and honest men who have spent several nights in the home are to be believed, the spirit has returned, and there have been weird and uncanny doing in the old house which have puzzled and frightened them and baffled all attempts of reasonable explanation.

The son is no more able to explain the antics of the ghost than are his neighbors. Neither can he escape its visits. Once he moved to Mattoon, hoping to avoid the unpleasant visits, but soon the supposed ghost followed him. He moved again, but his change of location was no bar to his uncanny visitor. Finally he gave it up and went back to the old home place on the farm, where he is now living.

If he is in any way concerned with the ghostly apparitions or by some clever manipulation is able to trick the spectators, his magic is so artful and cunning that no one has ever been able to detect it. Parties of men have frequently spent the night there, but none has ever been able to account for what he has seen. It is said that there is now deposited in the bank at Toledo a draft payable to anyone who will lay the ghost. But the ghost refuses to be laid. One night last summer a party of thirty-five men who are residents of that section went to spend the night in the house, but before morning all had been frightened away.

The whole story is authenticated by Orville Stevens, who lives near there. With two other men Mr. Stevens spent a night in the haunted house, and relates many startling stories of his experience. They all believed the story about the house a fake, but to gratify their curiosity they secured Mr. Elliott's consent to spend a night there.

Stevens avers that he was awakened by a noise like footsteps on frozen ground. Sitting up in bed, he listened intently. Sure enough, the noise grew more distinct, coming nearer and nearer, and apparently some one entered the house. Trembling with fear, he aroused his companions, who, hastily rubbing the sleep from their eyes, prepared to witness the seance.

First, two crutches belonging to young Elliott, which were lying on the floor, raised up, bumped together a couple of times, and then slid across the floor under Stevens' bed. One end of the crutches rested on the floor, while the other ends commenced to pound upon the underside of the bed. Next the stool on which the lamp was resting turned over, then right side up again, the light remaining in its position, apparently bidding defiance to all laws of gravitation. Then a chair out in the middle of the room commenced to do a clog dance. Jumping out of bed, one of the men took hold of the chair, but it slipped from his grasp and continued the dance. The man on the floor turned to Stevens and asked:

"What would you do if the chair should fly at you?"

"I'd slam the d—n thing back again, mighty quick!" was the rather profane reply.

The remark was no sooner given utterance than the chair, lifting itself, flew through the air and struck over Stevens bed, and he quickly ducked under the bed-clothing in hopes of avoiding his would-be assailant, who seemed to be unwilling to observe the rules governing a friendly combat. Then the bed clothing commenced to slip from the bed, going down between the footboard and straw tick. The men held on to the clothes, but they slipped from their grasp. Stevens jumped from bed and looked under it, hoping to catch a glimpse of the mysterious visitor, but nothing but the bed clothing was in sight. After this the ghost rested for a while.

After awhile they retired again, and for an hour or more perfect quiet reigned supreme. Suddenly one of the men gave a yell, and jumping from bed declared that something had him by the foot. The others protested, but he insisted. He returned to bed only to have the performance repeated. This time he decided to sit up the rest of the night, but there were no further manifestations of the spirit visitor.

Stevens says that these are things which he actually saw, and no argument can convince him that the age of spooks and hobgoblins has passed. He is firmly convinced that the ghost of the old man was in the room, and doesn't care to spend another night there.

One tale is told of a couple of large black dogs that frequently appear at midnight. They are apparently strays, as no one claims them or knows them. Elliott has endeavored to shoot them, but his gun hangs fire, though it shoots readily at anything else. His brother tried to shoot them, but his gun also refused to fire, the cap snapping, but the cartridge refusing to explode. The same shell was discharged when fired at a mark shortly afterward.

It is said that the picture of the old man which hangs on the wall will not remain straight no matter how often it is fixed. As soon as it is straightened it again leans toward the old man's grave.

MOSES HULL ON THE SICK-BED.

To the Editor:—I am impressed to write you of the condition of our Brother Moses Hull, and without consulting either himself or his wife, because he is too ill to be consulted, and his wife is too busily occupied at his bedside to be disturbed; but I feel that everyone will be anxious to know of his real condition, as it is known to some that he has been hovering on the brink of the other shore, and for a time there was but little hope of his recovery. For the past year he has kept about with difficulty, but owing to the great need, and his promise to Father Pratt to carry forward the work of the school, he has determinedly kept at his post. He has given way only occasionally when for a few days at a time he would be compelled to keep his bed; even then, getting out of a sick-bed and teaching or preaching when it seemed necessary.

He had been confined to his bed two days when he started to Washington to attend the N. S. A. convention. While there he was at his post of duty during every busness session, but was obliged to go to his room and bed nearly every evening. His daughter, Mrs. Johnson, was with us at the convention, and on several occasions found it necessary to render him assistance. When Brother Barrett was obliged to cancel his appointments, Mr. Hull consented to fill them on his return home. This proved too much for him. He took cold with the overwork, and came home too ill to sit up all of the time; still, he kept at work until the following week Friday, when he was obliged to leave his class. He grew worse so rapidly that a physician was summoned. Since that time he has suffered enough to pass over a dozen times, and in fact he has said repeatedly, "If it were not for the school, I would pray to be let go on."

It is now fourteen days since anyone except his family has entered his room. I am told by the physician he is improving but that it will be some time before he will be about, and that he can never be well until there is a surgical operation, his trouble being bowel, kidney and bladder complications.

Everyone who reads this will feel a wave of sympathy for Moses Hull, and some will read it who know how, and are able to express their sympathy. I hope to reach the eye or ear of his friends who are able to understand his condition, and who will act from their hearts and judgment.

Mr. Hull gave up a good salary to take up the work of the school, to receive forty dollars per month. We have paid all bills in our power to pay, but not all the teachers. He is not now even earning his salary. Mrs. Hull cannot leave him to earn anything. The books do not sell themselves when he cannot introduce them. There will be a big doctor's bill, and the house must be run. Will his friends remember him now in his need and will they do it in a spirit that shows they appreciate the noble old man whose staunch integrity, loyal fidelity, and courage has been a land-mark in Spiritualism for nearly fifty years? I am not asking for charity for Moses Hull. I ask his friends to come forward and show by deeds their love for him.

CLARA L. STEWART.
Whitewater, Wis.

The above indicates that Mr. Hull is dangerously ill, and needs assistance. This office contributes $8, and hopes that Spiritualists generally will shower down upon him the assistance he requires at this time.

A Lawyer on Church Taxation.

Duane Mowry, Esq., a prominent lawyer of Boston, in "The Green Bag," a magazine devoted to jurisprudence, gives his reasons why church structures and church property should be taxed, as is other property. He says by omitting such taxation other property is made to bear the burden of government which should be equally shared by all that receives its protection. He gives five reasons, which to us seem unanswerable, why there should be no exemption of church property from taxation:

"First. Because the church performs no public office or function known to the laws of the land which entitles it to immunity therefrom.

Second. Because the policy of exemption from taxation of church property involves a union of church and state, which is at variance with the fundamental principles of our government, and wholly un-American.

"Third. Because such exemptions are inequitable, in that they favor a portion of the community, statistics showing that about one-third of the population are church members or communicants, only, at the expense of others not interested.

"Fourth. Because the policy of exemption of church property from taxation involves a liability to the accumulation of great wealth, to be held in mortmain by never-dying corporations, independent of the state and which may be used against the best interests of the public.

"Fifth. Because the exemption of church property from the taxation is wholly inconsistent with and totally opposed to the cardinal idea of the church, viz., that all means contributed for its support, as well all efforts in its behalf, shall be given freely and voluntarily, a tax imposed by government never being given voluntarily in the sense church offerings are obtained."

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petersilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents. Cloth, 60 cents. For sale at this office.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

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"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

Mediumship and Spiritualism:

THEIR VALUE IN THE WORLD'S ADVANCEMENT.

A Lecture, Given through the Lips of Mrs. Cora L. V. Richmond, Chicago, October 4, 1903.

Of course you know the usual definition of medium is anything which is the means of the conveyance of something from one part of space to another, or from one person to another. The air is the medium of sound, of light and of all those subtle forces that constitute the agencies of life. The earth itself is a medium for these agencies, and when it comes to science, a medium is either that which unites, or that in which certain elements are soluble that otherwise would not be so.

Medium, in its technical modern sense is one who is an instrument or a means of conveying intelligence from spirits who have pased through what is called death to those who remain in the mortal form. Of course any messenger is a medium. The telegraphic messenger is a medium, the postoffice clerk, the letter carrier; but in this especial sense, a medium is one who is employed to convey messages from the spirit world to those still in human life.

Spiritualism is the modern manifestation of mediumship and of the communion between the two worlds. Technically Spiritualism is the aggregate knowledge that is in the world growing out of this intercommunion between the two states through mediumship. In a larger sense Spiritualism is whatever pertains to a knowledge of the spirit.

But we maintain that Spiritualism is not a modern discovery or a modern dispensation. It is the modern manifestation of ancient power of the spirit in a different way. If you read in Paul's epistle to the Corinthians the chapter on spiritual gifts you will have just as good a statement and enumeration of spiritual gifts as you will find in any spiritualistic work of modern times. Showing that those gifts were in existence then as now.

A gift is something imparted or bestowed. Mediumship is bestowed; it is a gift to do that, without which gift a person could not perform the things done; it is the performance of certain things, the manifestation of certain powers over substance and intelligence, and this manifestation has never existed and does not exist in the world to-day, separate from mediumship.

AID FROM THE SPIRIT REALM.

There were never prophets, seers or teachers who had a knowledge of the spirit realm without the spirit realm being in existence and aiding in that seership or teaching. The different orders of intelligence in spirit states not only communicate to each other, but to mortals at need. This need is governed, as everything else in the universe is, by the Infinite purpose, and by intermediate intelligences who fulfilled that infinite purpose. Consequantly, when we speak of mediumship in the modern sense, we do not speak of it as a new discovery, as the only proof of immortality or the only manifestation of an immortal life. We speak of it as the modern manifestation—the only living testimony that is active in the world to-day concerning the future life.

We have heard about "independent clairvoyance." There never was a thought about independent clairvoyance until after Spiritualism had been in the world some time. We have heard about spiritual gifts, or a knowledge of spiritual things being unfolded by oneself. We know that the spiritual realm contains those who are a great deal wiser than the wisest upon the earth to-day; because they not only have the wisdom with which they were endowed while upon the earth, but the wisdom that has been attained since; and all these minds are more wise than the wisest human beings, or than one human being.

Mediumship, in a measure, is an adaptation to human conditions.

SPIRITUAL GIFTS COME IN CYCLES.

Spiritual gifts or manifestations come to the earth in cycles or periods, according to the needs of humanity on the earth, according to the cyclic state or conditions of the earth, and according to the religious and spiritual requirements. Consequently the Christian Dispensation was in response to a need. The Christ and the spiritual gifts accompanying the Christ were neither accidental nor out of the order of the divine economy, but perfectly in accord with it. The gifts that accompanied Buddha, which enabled him through that divine attainment to perceive what had been, were also in accord with this great purpose. Whenever the earth and its inhabitants are experiencing physical upheavals; whenever socially and politically there seem to be changes and transitions and cataclysms, there are also spiritual forces set into action to answer the needs of the hour.

Sixty years ago people were floundering between materialism, the materialistic schools of France, Germany and Great Britain, and a theology that had well-nigh become materialistic and had blotted out all hope. A little later the schools of theology sent forth their students with Darwin, Huxley and Spencer in one hand and the Bible in the other. The theological student was expected to reconcile the two, and many of the theological schools were extending into a liberalism that verged upon agnosticism. The eloquent liberal preacher, O. B. Frothingham, fifty years ago was confronted with the proposition of possible annihilation for the human race while preaching to his congregation in New York.

SCIENCE AND SPIRITUALISM.

Science seemed to undermine the foundations of theology and the literal kingdom of heaven; that which each especial denomination expected its followers to experience, was swallowed up in the larger proposition of whether theology could be maintained at all. Religion was not affected. Science was not affected. But the real spirituality of the race was however hungering.

Spiritualism came as much in response to that need as coal oil came in response to the need for an illuminating substance, as gas, electricity and other physical discoveries and manifestations came. The race needed a new light concerning an old proposition, a new manifestation concerning an old truth, and it came.

It came in the form of mediumistic manifestations of spirit presences. Of course neither the whole nor even a small part of the human race, except the few that dreamed dreams and had visions—also induced by spirit guardians could have any knowledge of the other world. Mediums were, therefore, selected, not with reference to any especial physical traits, not with reference to any intellectual traits, not with reference to any moral traits, but selected as adapted to give the manifestations that were needed to the world. In this there was perfect accord with the ancient method: Trance, visions, dreams and their interpretations, the gifts of tongues and the interpretation of tongues, of healing, of the pouring out of the spirit to teach wisdom or knowledge—these were all again made manifest. Even reviving that which was known among the ancient oriental countries, who consulted the "Mahatmas" and those endowed with such gifts, showing that these methods were again conformed to.

THE METHOD ADOPTED NOT WRONG.

If the method is wrong, then God is wrong, for He made it. If the spirit intelligences are wrong, from the poor sailor boy, who wishes to send a message to his mother, to the teacher who gives the highest words of wisdom and knowledge, then every method by which intelligence is manifest is wrong, because it is just as much in accord with the divine plan and purpose as any method of the universe.

These manifestations and these teachings have kept pace together. No "signs" and "tokens" or wonders have been given that were not accompanied by exalted philosophy—a philosophy that has culminated in the philosophy of life. So if the manifestation is wrong, then all methods by which human beings are permitted to receive knowledge from each other must be wrong.

SALIENT POINTS AS TO METHODS.

These methods are accepted we know in the human state. But the spiritual methods have not been universally accepted because people do not know about them. If you wish to know about astronomy, you consult the most eminent astronomer. If you wish to know about chemistry you consult the most eminent chemist. If you wish to know about railroads, you consult those who know the most about this subject. If you wish to know about Spiritualism, you CONSULT ITS ENEMIES. THAT IS THE USUAL METHOD. The people who do NOT know about it are the people who have the most to say about it. When Dr. Alfred Russel Wallace was chairman of the Psychological Department of the British National Association of Science, they were one evening discussing hypnotism, psychology and Spiritualism, when a man arose in the rear of the hall and said: "Mr. Chairman, I do not know anything about these things, but I think——" "Stop!" said the chairman. "Time is too short for you to tell what you don't know. There are plenty of people who do know something about these subjects, and we want to hear them." If you want to know about Spiritualism and mediumship, the Spiritualists who have known about it the longest and who are most eminent in its work are the ones to ask. Upon the lines of human evidence and human knowledge their testimony is the best.

MEDIUMSHIP DOES NOT DESTROY PERSONALITY.

Through medimuship has come into modern thought the demonstration of the existence beyond the change called death, which both science and theology had abandoned offering any evidence of. Through mediumship has come the knowledge, a priori, that this evidence of a state being a continuation of personal intelligence, is also corroborative proof of immortality. So the gateways to the knowledge of immortality have thus been thrown open.

Mediumship does not destroy the personality, the personal life, the individuality or the individual responsibility of the medium. Human life, as you see it, is not very largely individualized at best. You can tell what paper a man reads in the morning by the politics he talks. You can almost always tell the church he attends by the theology he talks. You can tell his theories about business and who dominates him in business by what he says and does in a business way. You can tell how the father or mother dominates the children, or the children dominate the father and mother, by what they do and say. In fact man as a "free moral agent"—and woman, too (with the permission of man)—has hardly attained that state, and if the world is to arrive at the kingdom of heaven by exercising enlightened volition and persistence, which is the result of that enlightened volition, and is to accomplish the achievement of immortality, why, of course the world, as a whole, is a long way from that at the present time.

AN EARNEST PLEA FOR MEDIUMS.

But since that is not our theory; since we know that when there is an individuality it cannot be destroyed, the human states that do not express the fullest and highest unfoldment of that individuality are states of growth, of preparation, and the soul comes in contact with the dust to gain expression by different paths of experience. Why not mediumship? It is one of the ways by which the world gains knowledge and experience. A medium is in no sense a victim, any more than any other human being is a victim that lives and does anything or is made to do anything. No spirit band or controlling intelligence ever manifests through a medium that has not an intelligent wish and desire, as well as ability, to protect that medium's personal and individual rights and to maintain that medium's personal responsibility.

The manifestation through a medium is governed by laws, just as perfect as the laws that govern the material universe. An intelligence of a lower order cannot influence or dominate one of a higher order. A medium may be unfolded as such, or developed as such by wise spirits. Then a spirit that is not so wise may be permitted to manifest. But it is by permission. The sailor boy manifests to his mother and uses profane words as was his habit on earth; but it does not make the medium profane. If some one kills a person and seeks after having passed to the other world an outlet for confession to some mortal, and the guides of a medium say, "here is a a channel through which you may confess or speak to some mortal," that does not make a murderer of the medium. But it is a means by which that murderer gives expression to his pent-up longings for confession and forgiveness. Then it is also true, that those who commit murder who are not nominally mediums, are not compelled to do so by spirit power. The law of murder is a human law, it exists in connection with human passion. Spirits do not have human passions. Weakness in the spirit life is the result of not having conquered human passions while here where you have all the material appliances for the gratification of those passions. There is no weaker or more powerless thing in the universe than what you here call an evil man or woman in the spirit life. If this were not true, even before Spiritualism came, the world would have been abandoned long ago; for every human being would have been killed off. If the good were not more dominant than the evil, and if the power and influence in spirit states were not in accordance with knowledge and spirituality, there could be nothing left upon the earth but chaos.

MEDIUMS LIKE OTHER PEOPLE.

Spiritualism is a movement, not an accident. Mediumship is a movement. Now we do not say that personally all mediums are wise, good and pure. They are what they are. But their mediumship has not made them any worse. In the majority of cases it has made them much better. It has given them the spiritual knowledge, that according to the life on earth and its unfoldment so must the spiritual harvest be.

THE GREAT LESSON THAT SPIRITUALISM HAS BROUGHT INTO THE WORLD OF MODERN THOUGHT IS THE LESSON THAT EACH INDIVIDUAL, EACH PERSONAL SPIRIT REPRESENTS IN THE SPIRIT STATE THE RESULT OF HIS OR HER LIFE ON EARTH. THIS IS THE FIRST WORD, THE LAST WORD AND THE WORD ALL THE TIME.

Spiritualism has conquered (to those who have received it, and many who have not nominally received it, but who have been pervaded by its spirit) the fear of death physically, and the fear of what may come after death in the way of a literal hell-fire. BUT IT EXPLAINS THAT YOU WILL HAVE THE HEAVEN OR THE HELL THAT YOU TAKE WITH YOU.

Over and over again, hundreds and thousands of times, spirits have said: "I am sorry that I did this when on earth. I am sorry I did not attain that." These messages are valuable to show to human lives, to teach human beings that each one takes into spirit existence that which constitutes the sum total of that one's personal nature. Excepting, as said before, that in physical life physical passions dominate; in the spirit state that succeeds it, that which was physical passion on earth, the dominating power, becomes, what it really is here, spiritual weakness.

The mediums who have given the messages of Spiritualism to the world for the last fifty-five years have been on the average just like other people. Anyone in the sound of the speaker's voice could be a medium if the gift were bestowed upon that one, if the spirit intelligences regarded it as wise or best. Where there is persistent opposition the spirits withdraw, because the opposition is not good for the medium, and the spirit world chooses to find a mesenger, or ministrant, or interpreter that will bear the knowledge of spirit life to the people without resistance.

MEDIUMSHIP AND PERSONAL LIBERTY.

A great cry has come up from certain people during the entire history of Spiritualism (it is not a new thing), "Does not mediumship take away one's individuality? " Not at all! An individuality that once exists cannot be taken away. If you are doing work for a firm down town you do the work that that firm wants you to do during the hours that you are employed. If you do not approve of the work you leave it. But while you are doing it, if you write, you write what they want you to. If you are selling goods, you sell the goods they want you to. If you are connected with any institution, you for the time being do their work. But the time you are away from such an institution you can follow your own pursuits and live your own life of usefulness. But you are a ministrant to all intents and purposes in the work of your employers. Civilization may be demoralizing, but that is what civilization does with men and women.

INTELLIGENCE NOT DESTROYED.

Now this intelligence of the medium that for the time being is either set aside or consents to give the message that is given, is not destroyed, the individual volition is not subjugated, the moral nature is not subjugated, but the message is given to the world. In every instance where the message has been of persistent value to the human race and the medium has continued to be a medium for the manifestation, there have been continuous advancement and improvement made in the intellectual and spiritual unfoldment of the medium. The most ignorant medium knows more about the future life than the most intellectual materialist on earth. And that is knowledge so much more valuable for the continued existence of the person, and what it brings, that the intellectualist would change his knowledge for it if he knew how. Such intellectualists and scientists as have started out to prove the fallacy of spiritual ministrations have remained to pray. Wallace, Flammarion, Crookes and three score men who determinedly started out to prove that the message from the spirit world might be explained within the known laws of the material universe without recourse to the spirit world have, after careful investigation, admitted their error and admitted the truth of the message. Now when Mr. Huxley said, about thirty-seven years ago, that one would not want to read all the letters that passed through the postoffice, nor care to know about all the messages from the spirit world, even if they were true, he betrayed the lack of the discrimination of the real man of science and investigation. The one letter that he wants in the postoffice, if his son is afar off, that will tell of his whereabouts and condition, would be one he would wait for day and night. Like the one message you wait for, when in the Philippines or South Africa your favorite son is a target for bullets. That message is the one you are willing to wait for. So when down into what is called the valley of death your choicest ones, your dearest ones have passed, and some one says to you there is a pathway opened, a process as justifiable as telegraphing, as justifiable as letter writing, by which you may know that your loved ones live, we say that the human being is not in existence that would scorn that way, or that would reject that message when it is known that the message can be received.

MINISTERS WRITING AUTOMATICALLY.

Ministers in their pulpits often receive their sermons through their own hands, writing them automatically, declaring a higher knowledge of the future life than any theological school has given. Men of science in the laboratory, through the mediumship of one endowed with these gifts receive the knowledge that enables them to arrive at a finality in experiment never realized before. All geniuses, all inventors know that they are but the instruments by which the inventions, or so-called discoveries are given to the world. By night they dream, by day they work, and when the dreams of the night reveal that which no experiment could discover to them, they know that an unseen hand has unlocked the invisible gateway that they might give the messages of new thought or invention to the world.

MEDIUMSHIP AND INDIVIDUALITY.

When that wonderful book was written, by which it seems the death knell of slavery was wrought, "Uncle Tom's Cabin," Harriet Beecher Stowe said: "I did not write it. It was written through me." When Dante in vision beheld the face of the one whom he adored in silence, and far across that stream that seemed to divide them, she held the white rose of immortal love. In the prelude to his matchless Paradiso, he says, "Even the words came from her;" he becomes the medium of giving that divine message to the world. And when we say this, with all reverence, Jesus said, "Of myself I am nothing, but as the Father gives me utterance." He became the message bearer of the love that upon Olivet shone and upon Calvary triumphed over the weakness of men. Men and women do not lose their individualities by being the bearers of loving and useful messages.

Physical consciousnes is not individuality. A great many persons know more when they are asleep than they ever do when they are awake. The setting aside of that which ordinarily controls the instrument, which is consciousness in the body, is frequently access to a higher realm than all the waking hours ever knew, and will gradually introduce that higher realm into the waking hours. The one standing before you, who as a child was the instrument for spirit messages and ministrations, even as now, passed and repassed into that realm and came back laden with messages and knowledge of the spirit life, enriching her knowledge and enabling those who spoke through her lips to give knowledge to the world.

The man to whom you loan your instrument to play upon, and who is a master, not only makes better music than you can, until you are a master, but he leaves the instrument in better condition for you to play upon. Twelve musicians can make more music than you can. A medium opens the avenue for intelligences, more than one, and because of that gives added and more valuable testimony. One writer of one book may interest you. An hundred writers on the same subject, but each giving their individual experience, must be more valuable. A medium as the mouthpiece for many authorities, for many spirits who each have their experience, even if the experience is one of sorrow that is permitted to be given, gives a most valuable lesson.

The treasures that you are to lay up for the future conditions of mind in spirit states are to be gathered here; you are told that you may lay up those treasures in your lives to-day for the future. Make the best of this opportunity, of the splendid philosophy that has come into the world through Spiritualism.

You hear it percolating through the pulpit; you read it from the men of science; you read it in the literature of the day. There is no human being who thinks that has not been taken forward more than half a century by the knowledge that Spiritualism has given and the messages that have been given through mediums.

There is not a medium of any value that will not bear testimony to what we have said. There are twenty mediums or more in this audience, and they know that their lives have been enriched; that their knowledge has been increased; that their individual and personal self-control is greater; that they are more valuable, even in their daily lives, to one another and to their families and friends than if they were not mediums.

We can well understand the opposition of the "learned professions" to mediumship. It does away with the business of the pulpit, excepting in exact proportion as the ministers of to-day preach Spiritualism—in that degree they are more successful.

It takes away from the practice of the doctors, unless they also employ clairvoyants and healers to diagnose their diseases and suggest what remedies are best, which we have known dozens of physicians to do. The power of healing in various ways has caused the medical fraternity to stop and question. It is no wonder that they are talking of regulating hypnotism, Christian science and spirit healing.

It has taken away the business of lawyers, by teaching people not to go to law, that there is a good deal better way to adjust these things. There is no Spiritualist worthy the name but what believes in arbitration; that is the final adjudication of every difficulty between people and races.

So it is not strange, with law schools turning out lawyers, medical schools turning out doctors and theological schools turning out preachers, that the world of the learned professions should object to your being your own ministers, your own doctors and your own lawyers. Of course it must. But the time is coming when you will be, even more than to-day.

No Spiritualist claims that the present status of Spiritualism is a finality. There is no finality in eternity. No Spiritualist claims that the present manifestations of mediumship are a finality. But the time will never come on this earth nor on worlds vastly in advance of yours when some intelligence will not exist higher than yours, who will have a message of love to give you, and will speak through the mediumship of some one; even when the Christs, even when the philosophers, even when the great teachers are no longer put to death. Nevertheless, physical death can be borne when one is the messenger of life eternal.

A SOLILOQUY,

On Thomas Huxley's Sepulcher, in England.

Some years ago, when in England, and at the grave of Thomas Huxley, I looked down into the yawning grave under a young and healthy oak in full leaf. Around the sharply cut rectilineal fissure stood men and women who bore some of England's most illustrious names. In the warm smother of wavering light, I stood on the rought grave-plank and looked into the depth. Far down in the dimness I saw on the lid of varnished oak the formal handful of earth, a few bay leaves, and a white rose, and "Thomas Huxley" lettered on the metal plate. Then I raised my eyes from the dull chasm in the yellow gravel into the gleam of the sweltering July day, and, for a few seconds, was physically blind. Mentally blind I still am to all that the mystery means—the pulse of blood, the pent of breath, the throb of intellectual life all over, and only earth to earth, dust to dust, the rustling of clay clods upon half-hollow boards, the spade's sharp click, the shovel's prolonged grating, and then darkness and long months and years of unsightly and unseen decay.

This is, indeed, a tragedy of terrible moment, and one that, in spite of its frequency, never waxes stale. What the real significance of it is we are as far from knowing at this hour as we were when the earth's first dead man was wept over by the world's first mourner. Even that Thomas Huxley, whose name is now on a brass plate ten feet down in the grave, when alive, could throw no more light upon the mystery to which he has now succumbed than could that little village girl in the Finchley Cemetery, with the look of wonder on her child face and the posy of yellow buttercups in her hand. Much Science has answered, much philosophy has guessed. But, Why are we here? Whence came we? Whither go we? remain interrogatories utterly outside all mortal gnosis. We do not seem to be dowered with even the crudest rudiments of the faculty by which the problems of eschatology might be solved. The proverbial "desire of the moth for the star" is not hyperbole at all, compared with our desire to know the unknowable that lies at the source and root of birth and life and death.

What dark, rank leaves of hedereal gloom shall I lay on thy shrine, dread Thanatos! What dust shaken from the cerements of sepulchre, what ashes from the urns of races vanished from the world, shall I scatter upon my head ere I stoop before the cerie glory of thy throne! What dews from the hemlock, what ichor from the night-shade, must I drink from the chalice of Hecate ere I presume to invoke thee! What dull hatchments must impress me, what weight of the gaunt sarcophagus, what pallor of the buried shroud, what gleam of the white face-cloth, must lie upon my soul ere I am worthy to be thy neophyte. I sit in the shade of the cypress, and there pass dim and far visions of the gloom transmuted into glory by thy weird alchemy, O Death!

"Sure and certain hope?" Nay, in this connection, we have not sure and certain of anything whatever. The truth is, we do not know even what to hope for, our nescience is so profound. We can hope only on the relative plane of our experiences; but here we have had no manner of experiences whatever. We invoke the sphinx, but the sphinx is silent. We cry to God, but God is dumb. We lay our dead in the dust, and the weed that grows above them knows as much of death as we. We shed our tears in bitterness of heart. We go to the old home, and the old face is not there. There are voices, but one loved voice is hushed. There is hand-shaking, but there is missing one hand that was warm and firm and true; and we know it is mouldering ten feet down in the gravel—and this is all we know.

Piety and affection have, for long, through all the history of man, exercised themselves as to what to do with the remains of the dead. It is hard for the son to give up his father to the remorseless mould, to lay down in the merciless dust the knees that dandled him when a child, and to, unresistingly, allow the grave-worm to gnaw the tongue that "told his wondering boyhood legend's store." Ah, it is terrible to lay that gray head in the unfeeling earth, and to behold it never more. It is hard for the bridegroom to lay his young bride deep down in the clay, even before the orange flower in her hair had withered, and she had fairly stepped over the Rubicon between maid and wife. God, what is it to have to heap insensate sods and stones on that recently warm and throbbing bosom, to lose sight forever of that form which first inspired the intense poesy of Life and Love! Can not something be done to retain it on the bourn of mortal being, to guard it against disintegration, to protect it against decay? And, in response, embalming was contrived—a dread parley with Love, a tragic compromise with Death.

There is no leathern mummy in museum or neglected catacomb but was once a solemn centre of affectionate sorrow. To those who embalmed, the mummies of their dead were precious above all other possessions. We read in Herodotus that, in order to put down borrowing as much as possible, one of the kings of Egypt (Asychic) made a law that when a man borrowed he must mortgage, or put in pawn, to the lender, the body (or mummy) of his father. It was considered infamous and impious for a man not speedily to redeem such a pledge; and, if any individual was so unfortunate as to die while the mummy of his father was still unredeemed, his body was allowed to remain unburied, which was one of the greatest punishments which could be inflicted.

I never see a mummy but its mute and leathern lips preach me a homily, chant me a Jeremiad that would have choked Jeremiah with woe. I see maidens of the olden world—none of the modern world—with their astral bloom and erotic fervor—kiss those now leathern lips in rapture, aeons before Semiramis had left her cradle, Chiliads before Troy's Helen had been born. And maiden's kiss is the seal of the holiest sacrament which earth ever knew, which heaven ever attested. Albeit, in an instant from the dim bourn of the infant world, I collapse with bitterness and cynicism. I remember that the very grave and its sanctities have been desecrated and outraged by Mammon. These ancient lips, in regard to which I have been tragically sentimental, may be a modern fraud. For instance, it was discovered that seventeen of the mummies in the Berlin Museum have been fashioned at Alexandria by the deft hands of manufacturers of antiquities. A sum of no less than 800,000 marks has been recently disbursed by the museum for Egyptian relics, and the inquiry which is being pursued is expected to result in other edifying discoveries. Those lips on which I have been gazing, lost in a dream within a dream, may, in my own day, have been jabbering German; they may never have been kissed by anything better than a jabbering Berlin harlot who still plies her trade in the Strasse Talleyrand. Instead of uttering oracles ere Delphos had been built, that mouth, possibly, never did anything more eloquent than chew the tough integument of a German sausage. Ugh!

Never anyone yearned for high ideals, for realities, with more intense desire than I have yearned, and I can find them nowhere—only fraud and sham and mockery. And I am accused of mordant cynicism, blighting satire and biting sarcasm; and all this because I can find no altar upon which I can lay the sacrifice of my soul in safety. The earnest men of the old Nile valley embalmed because they believed in the immortality of the soul; now men do not really believe in the immortality of the soul, nor in anything whatever—except money. While in America the Hon. Joseph Chamberlain heard of the famous Trans-Atlantic professor who one morning addressed his class in words to this effect; "Gentlemen, this morning you will be required to write an essay. The time allowed you is five minutes, and the subject is 'The Immortality of the Soul.'" Five minutes spared from money-making is now-a-days sufficient for such an unimportant subject as the soul's immortality.

J. W. DINSDALE, M. D.

San Diego, Cal.

Vagrant Camp Followers.

In former communications to The Progressive Thinker, I have asserted that the continuity of life is proved by science and the sentiment of mankind, and that the same fact is abundantly proved by a multitude of credible witnesses who have received communications from the spirits of the departed. To my mind these truths are as firmly established as any fact can be established.

The philosophy of Spiritualism stands upon sure and safe foundations. Ignorance and superstition have in the past assailed it in vain, and will be powerless to injure it in the future.

This Spiritualistic philosophy appeals to the judgment and conscience of humanity; it offers the only rational solution to the vexed problem of life; and its tendency is to elevate all those who follow its glorious teachings.

It never, as yet made a single human soul worse; never caused human misery. It has ever and always preached the doctrine of hope, happiness and peace and good will.

Those who have thrown aside their earthly bodies are not dead; they have not gone to a distant land; they are ever with us.

"All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.
We meet them at the door-way, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro."

But there is a large army of vagrant camp followers of the Spiritualistic hosts, that greatly injure our cause among many. I allude to the men and women who answer sealed letters, slate writers and the like. In the spirit of honest investigation, I have for some years patronized these pretenders, more or less, and never once got any satisfactory results. Not long since I consulted one, and upon first blush I was of the opinion that I had received a remarkable communication and so wrote the pretended medium. Upon further investigation I found out that there was nothing remarkable about it.

If I could have the proof of the communion of the departed with the living, that many reputable people of my acquaintance have had, there is nothing under the sun that I would give more for.

Years ago, when the "Religio-Philosophical Journal" was published in Chicago by my cousin, S. S. Jones, I saw an advertisement in that paper, that a certain photographer located in the east could take exact photographs of spirits of the departed, for which service he charged in each case the modest sum of ten dollars. I sent him the ten dollars and requested the photograph of my grandfather, Thomas Pope, and informed him, incidentally, that I was a cousin of the editor of the Journal. I did not hear from him for about a month, when he returned the ten dollars, saying that the conditions were not favorable for a photograph of my grandfather. This incident is a fair sample of my experiences along such lines, except it is the only case where money advanced by me has been returned.

CARL C. POPE.

Black River Falls, Wis.

Faith Cure Wins Point.

Columbus, O., Nov 17.—The decision of the Supreme Court to-day in the Bishop case, on appeal from the Common Pleas court of Butler county, does not legalize Christian Science, but sets forth that there is no law on the statute books of Ohio compelling a person to summon a physician in case of illness or injury. There was no evidence before either court, the decision says, to prove that the Bishops, the defendants in the case were followers of that cult.

It appears from the papers in the case that Sylvia Bishop and her husband failed to call a physician to treat their child, who was severely burned and afterward died. They were indicted for manslaughter and acquitted of the charge by a jury at Hamilton. The state brought the case up on exceptions, and the Supreme court to-day unanimously overruled the exceptions.

The child of the Bishops was not treated by the parents and the claim was not made that their course was dictated by the fact that they were Christian Scientists. The case rested upon the proposition whether under the laws of Ohio a person was compelled by the statute to call a physician in cases of illness or injuries. The court held that while such a course was to be condemned, there was nothing in the laws to forbid it.

The decision is received by the Christian Scientists here as tending to sustain their views on the subject.

Scientists claim that it is encouraging to the creed, in so far that it lays down the proposition that it is not illegal under Ohio laws to fail to summon a physician. The decision is likely, it is said, to bring about legislation on the subject at the coming session of the Ohio general assembly.

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A course of practical experimental lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concentration of thought, clear meditation and superior inspiration.

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

..GENERAL SURVEY..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet 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 to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

MANY ITEMS reached us last week on Monday morning, too late for the current issue. Send your items in NOT LATER than the previous Saturday.

Geo. F. Perkins writes from 122 Mission street, San Francisco, Cal.: "I am making a desperate struggle. If any person having sent a dollar for reading and have not received it, will they kindly send date of birth in own writing, and I will respond as best I can. Give me a chance to earn a dollar."

Mrs. A. E. Sheets, the well-known lecturer, is lying ill in Nichols Hospital, Battle Creek, Mich., where she has been since October 1. Her stay there will doubtless be prolonged, and she would like to receive letters from friends, as the days and weeks pass slowly. When able to attend funerals she will give notice through The Progressive Thinker. She has assurance of ultimate recovery.

Dr. Beverly writes: "At Lakeside Hall you will always find new and attractive features. Next Sunday at the after-meeting, Dr. Beverly's class will bring their crystal balls, and give each a short reading to demonstrate, that you can become psychic enough to see for yourself that the inner faculty contains wonders that are not dreamed of in the old philosophy. Speakers from the New Thought Convention will entertain us. Mrs. Dr. See at 3 p. m., and the best psychics till 10 p. m."

Prof. Ransby, trance platform worker, would like to hear from small societies between Cleveland and Boston. Address, General Delivery, Cleveland, O.

Mrs. F. H. writes: "The First Spiritual church of Cleveland, Ohio, opened it doors Sunday evening, Nov. 14. A good attendance and good music. Free door and free seats. A very fine and large lyceum is carried on by the society which meets in Wilson Hall, corner Wade Park and Dunham avenue."

Aug. Recht writes: "The Society of Spiritual Truth holds meetings every Sunday at 3 o'clock, at Crosby Hall, 423 Classon avenue, Brooklyn, N. Y. Lectures, tests and communications are given by Mr. Rasmussen and other mediums."

Kate R. Stiles, an eloquent lecturer and a test medium, has been interesting the people of Toronto, Canada lately. The World reporter says: "Those who listened to the communications from the spirit world were solid men and women, with more than ordinary intelligence, and firmly impressed with the soundness of their belief. The Toronto Spritualist Association was organized about ten years ago and has a membership of 300 to 400. A. R. McDonald is president and N. A. St.Clair secretary. Several of the officers stated that there were about 10,000 Spiritualists in Toronto, although only a small proportion had paid up. There are three associations in the city."

Sunday evening, Nov. 15, at the First Spiritual Society of Ottumwa, Ia., Harry J. Moore, the popular young orator, christened two children, boy and girl, of Mr. and Mrs. Wilson. The service was very beautiful and impressive, and was the means of interesting many, for five members were enrolled during the evening. The lecture delivered by Mr. Moore upon the subject of "Baptism," was an able defense of the floral christening. Mr. Moore traced the history of baptism from its earliest use up to the present innovation, with great accuracy.

The humble home of Thomas Cross, in the tenement section of the South End, was visited to-day by hundreds of people to see what many hold to be a striking Spiritualistic manifestation. On a pane of glass in a kitchen window can be plainly see what appears to be the imprint of a woman's hand, the palm, the fingers and thumb, and even the lines of the palm being distinctly visible. All efforts to remove the imprint have failed. Mr. Cross is a Spiritualist. He is employed in one of the cotton mills, but on Sundays, and when other occasions permit, preaches his doctrines. Mrs. Cross died two months ago. She, too, was an ardent Spiritualist, but the children, of whom there are six, three boys and three girls, know little of the doctrine. The oldest, a girl of 10 years, named Eliza, is skeptical of the faith of her parents, and Spiritualists interpret the appearance of the hand on the window glass as a sign to the doubting daughter from the mother. The hand was discovered by the girl as she was washing the window, and repeated efforts have failed to erase the imprint. Hot water and soap, acids and muscular efforts have so far served only to make the hand stand out more plainly. The fingers are spread wide apart and the knuckles are large as though the hand had been used to hard work. The more enthusiastic among the believers in Spiritualism who have witnessed the phenomena do not hesitate to say that they detect the mark on the third finger showing where the wedding ring was long worn. The merely curious who have visited the place have bent their energies to finding an explanation of the mystery and have even gone so far as to remove the window from its place to permit a more thorough examination. One after another have given up the puzzle. Mr. Cross does not attach great importance to the matter, as he says he is accustomed to receiving still more wonderful communications from the departed.—Fall River, Mass., cor. Boston Globe.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

The Pottstown (Pa.) Daily News says: "That there is an unknown quantity in creation, an undefinable, indescribable something, a mental telegraphy, through which the thoughts of men are transmitted without any tangible agency is admitted by the most practical, and those who doubt it do not attempt to explain instances of phenomena which cannot be understood upon any established hypothesis are simply agnostic upon the subject. Soothsayers of ages past have foretold the overthrow of kingdoms and there are today those who seem gifted with the power to penetrate into the midst of the days and years to be. One of these is now stopping in this town, Madame Demorest. A lady of striking appearance with a strong, intelligent face and head crowned with a wealth of hair just touched with gray, she would attract attention of even the casual observer, but her predominating features are her eyes. They seem to be looking into the great beyond and to fathom the innermost thoughts of those she addresses. The Madame is a pleasant conversationalist, and explains in a lucid manner the theory of the existence of spirit forms."

Dr. J. C. Phillips, the healer and psychometrist, writes from Milwaukee, Wis.: "I visited the Golden Rule Society (legally organized under the state organization) last Sunday. There was an attendance of about fifty persons. Dr. Knowles, of Michigan, was the speaker. He gave the members some wholesome advice regarding their work and how to be on their guard with the traveling fakes of the country. I was well pleased with the speaker's remarks, and hope and trust said society will be successful. Mrs. L. D. Everett is the president of said society."

Leslie and Henry Marsh, brothers, work on farms about a mile apart in the town of Tyre, near Seneca Falls, N. Y. On Saturday night they each dreamed that their uncle, Henry Marsh, who had left his home in Tioga, Pa., in a mysterious manner eight years ago, had died in Colorado, leaving them joint heirs to a large estate. After dreaming this both brothers, still asleep, got up and dressed and set out to inform each other of the news concerning their uncle. Half way between the farms the brothers met and awakened in the road. They were greatly confused, but finally exchanged stories and each returned to his bed. The brothers each received a letter yesterday from the surrogate of Weld county, Colo., informing them of the death of their uncle Henry and that they are the heirs of his estate. The Marsh brothers are Spiritualists and say that their uncle always believed in dreams. Neither of them had ever had any somnambulistic experience before.

W. F. Jamieson writes from his new home, Pentwater, Mich.: "Forty-three years ago I began my public career in this state. I am 'impressed' that I will end it in Michigan. After more than forty years' travel from Dan to—no, from Michigan to Mexico, Kansas to Kentucky, Connecticut to California, Massachusetts to Missouri, back and forth, to and fro, like the orthodox fourth person in the trinity, trying to do the world some good, by teaching the gospel of common sense; seeking ever to learn more about nature, especially human nature; having little difficulty in keeping happy, the cycle is complete. We left Cincinnati, wife and I, a few weeks ago, came by rail to Chicago, steamer to Michigan. Here I am willing to live—and die; perchance, 'to be' forever! Mr. Howe will then confront me with a 'scientific certainty.' I hope he will and I wish he knew it!"

Frederick Fuelner, who lives at 2500 Auburn street, Port Richmond, had a bad dream early in the morning, and when, to save himself from the clutches of a strangler, as he thought, he awoke about 2 o'clock in a paroxysm of terror, it was to find a man by his bedside gazing down upon him. It was only a flutter of his eyelids, and then Fuelner closed them tight and held his breath. The next moment he heard the intruder go into another room, and, springing lightly out of bed, he ran downstairs and out into the street, shouting 'Burglars!' at the top of his voice. Officers Kuster and Wilson, of Belgrade and Clearfield street station, heard the alarm, and running up with drawn revolvers, dashed into the house. In one of the downstairs rooms they found a large-bodied man under some furniture, and pointed their weapons at him. He crawled out and meekly held out his hands for the handcuffs to be snapped on his wrists.—Pittsburg Leader.

Augusta D. Treadwell writes encouragingly of her mediumship. She regards it as an exceptionally great blessing to be a medium, and heal the sick, comfort the sorrowing, and bring messages of love from the dear friends on the other side.

E. C. Thompson writes from Bridgeport, Conn.: "I receive the paper every week regularly, and I enjoy reading it very much, and just at the present time I think it is doubly interesting with all the different letters from all the different ones, on The Great Psychological Crime. You have truly stirred up a Storm Center, and I do not want to miss a single paper just now. Now there is one thing that I wish was different. In Bridgeport, a city of almost ninety thousand, we have not any Spiritualist meetings. There are several mediums in town and also many Spiritualists here, but no open or public meetings. There used to be a large and flourishing society here, but now it has gone, and what the people need is to have some one for a leader, but we can't seem to strike the right one. Last winter we had Dr. Noyes and wife here with us; they did a good work. What I wish is that some good 'live medium would come here, and get the society together again. If you know of any good one that is looking for such a place as this, I will do anything that I can to help him, as I think that there is a good opening here for some one who is willing to work. In closing let me say do you, go on with the good work that you are doing. I am a Spiritualist and am not afraid to stand up and be counted with The Progressive Thinker line."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Occultism, that strange knowledge which enables the wizard of the east to perform seemingly impossible feats, is losing some of its elements of mystery since it is being successfully taught in this country after the manner of ordinary education. It is the latest of all the modern popular studies, and may be described as the unfolding of the inner consciousness. The aim of the teachers of this as yet little known "science" is to bring out what is already within every one. It is not dependent upon suitable subjects, after the manner of hypnotism, but may be studied with success by any one willing to devote the time to it. The adherents of this new education maintain that there is no power, either of the body or mind, which cannot be fully developed by the practice of the drills which constitute the essential part of the study. But it must be observed systematically and faithfully. Before beginning the lesson the mind of the pupil must be filled to the utmost with the heart's desire, for, while the student is rising mentally into the desired realm, whether it be of music, art, or poetry, the creating power each one possesses is going forth through the unfolding of the inner consciousness. In order to eliminate all other thoughts from the mind a heavily traced black ball is fastened to the wall directly in front of the eyes.—Detroit Tribune.

S. C. Tracy writes of Mrs. Maggie Vestal, of Chesterfield, Ind.: "The messages I received were something remarkable, I being a resident of California, and here on a visit. The spirits came and talked to me for about two hours; told me all about Masonry and where they saw me, and about a certain law suit that took place in California six years ago."

Two thousand miles to consult a clairvoyant. Many people will say, "he's crazy," but nevertheless that is what Henry W. Moore, a New Yorker, who has made several millions out of steel and copper during the past few years, did a couple of weeks ago, when he came to Denver for the purpose of consulting Laska, the clairvoyant out at No. 6 East Fourteenth avenue, and getting his prediction on the result of the election in New York last Tuesday. This seeker after clairvoyant information is quite a plunger even for Gotham, and is said to never miss having a small fortune down, either on a big horse race or an election. When the nominations for mayor of Greater New York were made he was at his wits' end and as the result of repeated losses he had grown afraid of his own judgment. In his dilemma he began telegraphing in an endeavor to find Laska and upon locating the man of mysteries in Denver he at once took the train and started West. When he arrived at the Brown Palace it was hard to convince the bell boys that he was not John W. Gates, because every boy who did anything for him received a tip of from 50 cents to $5 and consequently he never lacked for attention. So much confidence had he in the clairvoyant powers of Laska that he had come west determined to wager his money on the size of the majority and he told the clairvoyant that he would do something handsome for him over and above the regular fee if he won. Laska predicted that McClellan would be elected by over 60,000 majority—his majority was 63,617 and Moore wagered an even $100,000 that McClellan would win by over 60,000. When the returns were all in and his money collected Moore's first thought apparently was to make good with the clairvoyant, and yesterday Laska received a draft for $5,000. This is high water mark for fees paid to any clairvoyant in the country and it only required, so Laska says, about three minutes' work.—Denver Post.

Prof. R. S. Ray writes: "The Spiritual Unity Society held its first anniversary entertainment and ball, Nov. 14, at Heuser's Hall, corner Wisconsin and Larrabee streets, North Side. It was largely attended and every one went away satisfied. There were several mediums from all sides of the city present who willingly gave their services. Many received loving messages from their dear ones from the other side of life through the message bearers. The musical program was exceptionally good; in fact the whole affair will be long remembered as an enjoyable event. There were two large tables filled with floral tributes presented by the friends. We intend giving another entertainment and ball some time in February, but it will be necessary to have a larger hall next time. Thanking one and all for their kind attendance and assistance."

Mrs. Flora L. Furse writes from Mitchell, N. D.: "Mrs. Emma M. Nutt-Moore, in her lectures in Mitchell, has given perfect satisfaction to the public. Her tests and improvised poems from subjects given by the audience are wonderful, and her lectures have been inspiring and she is making many converts to Spiritualism."

Laura C. Morse writes: "It has been three years since I was told through a medium, they had papers on the other side to read, and held discussions as we do here. Well, that was a great happiness for me. The same dear friend who told me that still talks to me of spirit life."

Open house meeting to be held at the residence of Mrs. Nora E. Hill, 750 W. Lake street, Thursday afternoon and evening, Nov. 26, Thanksgiving, for the purpose of giving thanks and harmonizing together. All are welcome. Lunch will be served which ladies have donated."

Spiritualist meetings will be held at Star Lodge Hall, 378 S. Western avenue, between Polk and Harrison streets, every Sunday, afternoon at 2:30, evening 7:45, commencing Sunday afternoon, Nov. 29. Special program for this occasion. Lectures, good singing and tests. A number of good mediums will be present. Seats free.

Rena Chapman writes from Marcellus, Mich.: "Mrs. Julia M. Walton, of Jackson, Mich., one of our untiring lecturers and test mediums, has been granted a missionary commission for this state, and the societies can secure her services by corresponding with her at 507 S. Blackston street. The State Association is making arrangements to hold its mid-winter meeting in Jackson, February 5, 6 and 7, 1904. Some of the state's ablest workers will be in attendance; the program is not completed."

Bertha C. Chung writes from Osceola, Wis.: "Will J. Erwood, secretary of the Wisconsin State Spiritualist Association, lectured in Osceola, Nov. 2, 3 and 4, on the Philosophy and Phenomena of Spiritualism, to large and interested audiences. As there are only about a dozen Spiritualists in and around Osceola, we have had only a couple of mediums with us before, so the chance of hearing such a good speaker as Mr. Erwood was a treat never to be forgotten by us Spiritualists here, and was very much appreciated by the public in general. The last night the hall was so crowded that there was not a vacant seat and very little standing-room. Many had to leave for lack of seats. His lectures were grand and his tests good, although he does not claim to be a test medium. He gave quite a number of tests after each meeting, all of which were recognized. Although it is two weeks now since he was here his lectures is still the main topic of conversation around town. I can truthfully say that many a staunch Methodist would be pleased to hear him again, and I think many are ready to embrace the beautiful religion which he teaches."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

New York State Association Missionary Work:—H. W. Richardson, president, writes: "The state officials are now arranging the itinerary of its missionaries for the months of December and January, and under direction of the state board are continuing the same liberal policy under which this branch of state work has been so successful heretofore. But in order to conserve our financial forces we desire to reduce the traveling expenses of our state missionaries to a minimum, and for this reason solicit that inquiries and applications for our workers be sent in promptly, thus allowing the routes to be arranged in advance and thus arrange dates at contiguous points. Applications may be sent to the president of the state association, H. W. Richardson, East Aurora, N. Y., or to Mrs. Tillie U. Reynolds, 131 Congress street, Troy, N. Y."

P. W. Needham writes from Wabash, Ind.: "Brother and Sister Sprague came to Wabash, Nov. 14, and on Sunday held two rousing meetings in the Modern Woodmen hall. As a result the Psychic Research Society formed with 24 charter members. The following officers were elected to serve until Jan. 1, 1905: P. W. Needham, president; A. M. Rodebaugh, vice-president; Sam A. Brown, secretary; Mrs. Lizzie Paco, treasurer; Geo. Kimmel, Samuel Ramsey and Mrs. Rose Rish, trustees. Bro. and Sister Sprague leave Wabash amid showers of kind thoughts from all classes, and should they return to Wabash there is not a hall in town large enough to hold the people who will want to hear them."

Mr. and Mrs. Parker, phenomenal and automatic writing mediums, are now located at 1507 Wolfram street, Chicago. They will make arrangements for seances in near-by towns. Address them as above.

Daniel W. Hull is now in Snohomish, Wash., from where he would be glad to hear from all parties wishing his services.

Wanted to correspond with physical mediums in view of engaging their services for the winter in connection with the First Spiritualist Association of Jacksonville, Fla. H. E. Hull, secretary, 1570 Florida avenue, Jacksonville, Fla.

I. S. Getchel, president, writes from Rockford, Ill.: "To those interested in the Spiritual Science Society of Rockford, Ill., I wish to say that we still live, even though we were voted dead by those who willed us so, but we are Spiritualists and fully believe that death is not a reality, but only the change to a better condition, which we have found true in the work of our society. Twelve good working members have been added to our membership since our vacation. Our growth is not spasmodic, but the steady, healthy kind that lasts. Mrs. Nellie S. Noyes, of Boston, Mass., closed a three weeks' engagement with us last Sunday, Nov. 15, and although there was a special effort made to detract from our meetings, her audiences were larger than the previous Sunday which proved her ability as a lecturer and medium. After conducting six public meetings and two benefit circles, increasing in both interest and attendance to the last, in parting we realize that our cause has been strengthened, and our people go on with a better understanding of our beautiful philosophy, and would say to anyone seeking talent, if you want some one that is not only able to draw but to hold an intelligent audience and work for the strengthening of your society, you can find but few if any better qualified."

John D. Vail writes from Marshalltown, Iowa: "On closing the campmeeting at this place on the 13th of September, we prevailed upon Mrs. Jennie Hagan Brown (one of the speakers for the camp) to remain in Iowa for a short time, and try and work our new circuit plan, which you so kindly printed in full in The Progressive Thinker last June or July. She being heartily in favor of it, consented to try it, and during the time, nearly two and one-half months, she spoke twenty-four times for Spiritualist societies and five times for other organizations as follows: At Marshalltown four times for Spiritualists, once for Soldiers' Home, and once for Woman's Club. At Des Moines, about twelve times for Spiritualists, once to prisoners in jail, once to Children's Home, and once for Odd Fellows at Perry, Iowa. At Clear Lake, Mason City and Northwood, she lectured and gave entertainments twelve or thirteen times. At Webster City she organized a new society and gave nine lectures and entertainments, speaking one afternoon to a gathering of about 70 of the finest ladies in the town. Her work has been of a harmonious nature, causing harmony to evolve from chaos in some instances. Everywhere she leaves many loving friends and nothing but praises for her work, raising Spiritualism to a higher plane than many of the Spiritualists themselves thought possible. She made a success of the circuit plan. She worked a week in a place, and then changed to the next town, working about ten weeks. She made her salary of $12.50 per week and all expenses, and turned into the state treasury over $22 or nearly $10 per month. Mrs. Brown is a tireless, willing worker, and we are only sorry we could not keep her laboring for the state association. Her limited time being used up, on Nov. 18, she left for Bloomington, Ill., to visit friends, promising to work for us again after her trip around the world, which I believe she will commence January 15, 1904. We bespeak for her only the kindest and best from everyone, and believe the Spiritualists make no mistake when they can raise themselves to higher thoughts and aspirations by employing those whose are refined and harmonious at all times."

The subject of Mrs. C. L. V. Richmond's discourse, next Sunday, Nov. 29, will be "If the Soul Teachings Are True, Why Does the Soul Mix With the Dust?" Masonic Temple, Room 309.

"Meatless Dishes." Very useful. Price 10 cents.

POQUONOCK, CT.

Spiritualists There Hold an Interesting Meeting.

The Connecticut Spiritualists held a semi-annual meeting in Liberty Hall, Poquonock. At the evening session Rev. F. A. Wiggin spoke on the subject, "Is Spiritualism a Religion?" His lecture abounds in pointed remarks and good sense, as follows:

"The piping voice of materialism says Spiritualism is not a religion. If the Century Dictionary definition of religion is true, Spiritualism is not a religion. The fear of God is not religion. It is simply the voice of ecclesiasticism. In the first chapter of the Epistle of James we find the true definition of religion: 'Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' That is the religion of true Spiritualism, but not of those who seek only phenomena and sensation. Spiritualism does not fear God. God is love—universal love. God is not a being at all. They, who make God a personality, limit Him at once. They simply make a big man of Him. God is a universal, divine principle, permeating all nature. It is not necessary to follow the rules of any church to be religious. We have something like 350 different sects, each giving forth its own ideas of religion. Spiritualism teaches that we owe love and helpfulness to mankind. It is better to throw out love to your living friends than it is to put so much taffy on their tombstones. What's the difference between sacred and secular institutions? In the former you are put through the mill and ground out or down, to a fine theological point. In the latter, common sense ideas are taught, and the physical health is not neglected. The most important of our secular institutions is our public school system. This is really the most sacred of all. The free schools of America are the foundation stones of our liberty. If it were not for them all the so-called sacred institutions could not keep us from going to destruction. Our free schools are our safety. They do not teach dogmatism, nor sectarianism. They say to ecclesiasticism, 'Hands off!' Sound common sense has the right of way; theological straight-jackets have to go to the wall. If it is right to do a thing on Monday, it is right to do the same thing on Sunday. Spiritualism doesn't teach us to put on a long face on Sunday and on Monday to go into the stock market and rob our brother man. I asked Carnegie once if he would give $15,000 for a church for Spiritualists. I never dreamed that he would do it. I wanted to put him on record, and I have done so. Spiritualism tells you to keep your feet on solid earth and your head on your shoulders, and not in the clouds. One of the great troubles of mediumship is that the mediums sit too much. One lady told me that when she wanted anything all she had to do was to think of it and it came to her. She didn't do anything herself. She simply sat at ease and thought the thing she wanted and it came. That is not Spiritualism. In the language of the day it is called 'The New Thought.' Spiritualism teaches that only by honest industry can we produce a dollar. Spiritualism doesn't approve of such gigantic corporations as the United States Steel, with one-half water. It teaches honesty, love, charity and brotherhood every time."

At the close of each address, Mr. Wiggin devoted a half-hour to answering questions, written on folded pieces of paper, which he did not unfold, nor see at all. His eyes were blindfolded. He showed a remarkable psychometric power in reading, without the aid of material vision, these folded questions, and his answers gave general satisfaction.

Mrs. Helen Russegue, of Hartford, was present, and being called upon, gave one of her interesting and characteristic talks.

A Model Answer—Hudson Tuttle to the Front.

I would not trespass too much on the valuable space in The Progressive Thinker, especially when the Symposium is using so much room and absorbing so much attention; but I am so impressed with the importance of Hudson Tuttle's answers to questions, as well as his other papers that I want to direct the readers especially to his department? In this week's Progressive Thinker, Nov. 21, his answer to J. M. Matthews is a model of clear, broad reasoning, and elegant diction. His language will compare favorably with that of the late lamented R. G. Ingersoll in vividness and poetic beauty.

I find Florence Huntley decidedly forceful and remarkably easy and charming in her word paintings. By her second letter, just received, I discover that to her mind I am not so clear, or consistent, as I try to fancy I am, and she is puzzled to know what I mean, and finds some evidence against my frankness! Well, we must expect to differ and seem inconsistent to others who see with different eyes and interpret through different brains; but will find a point of agreement sometime and somewhere.

I will try to be consistent and make my thought clear as I progress with my analyses.

Readers who look for a polemic conflict will probably be disappointed. I am not in this discussion for a partisan victory—or defeat—but for truth, lead where it will. But I want to be SURE of the foundation before I adopt a new creed, or reject a science that has done so much for the world in fifty years. It is no light matter to be settled with a few assumptions and assertions.

LYMAN C. HOWE.

THE BIBLE AS REGARDED BY JOHN E. REMSBURG.

In this book there are Eleven Chapters on the Authenticity of the Bible; Thirteen on the Credibility of the Bible; Ten on the Morality of the Bible, with an Appendix of Unanswerable Arguments Against the Divine Origin and in favor of the Human Origin of the Bible. Twenty-six pages of Index, enabling the reader to refer in an instant to any authority quoted or argument used by the author.

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The book makes some five hundred pages, and is printed handsomely on heavy paper, with wide margins. Price $1.25.

PASSED TO SPIRIT LIFE.

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

William L. Miller was converted to Spiritualism three years ago, through the mediumship of Mrs. M. Buchanan, at Marshalltown, Iowa. He passed to spirit life, Nov. 4, 1903, of heart failure. The Methodist minister of this place persecuted his spirit for an hour, and then consigned him to Mother Earth to await the coming of the great Judgment Day. Ye Gods! S. T. STEWART.

New Sharon, Iowa.

Passed to spirit life, in Hydesville, Cal., Oct. 23, infant daughter of Mr. and Mrs. James Lamb, aged two months. Little Verna, sweet bud of promise, could not unfold in the chill winds of earth life, but was tenderly borne to the beautiful gardens of immortality. T.

After an illness of several months, at her home in Union City, Mich., Mrs. D. E. Youngs, aged 66 years, passed to a better life on Nov. 11, 1903. She had for twenty-five years been a firm exponent of the beauties of Spiritualism, and knowing for months that she must soon pass on, and through her faith was well provided for, she made all arrangements as cheerfully as though going on a short visit. Interment at Riverside Cemetery, Union City.

CHAS. S. YOUNGS.

Passed to higher life, Nov. 7, Willard Snow, aged 74 years, an old pioneer Spiritualist. He leaves a wife and adopted daughter to mourn their loss. Services conducted by Dr. P. T. Johnson.

William Dykes, of Cleveland, Ohio, passed to the higher life, Nov. 10, 1903, aged 67 years. He leaves a widow who is consoled by her knowledge of Spiritualism. Mr. Dykes was a good man and much loved and respected by his friends. Interment at Riverside Cemetery, Rev. C. H. Figuers officiating.

In the World Celestial.

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

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

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

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

C. H. Murray: Q. Where can I procure the works of D. D. Home?

A. As the books of Home are dropped from the catalogues, it would appear that they are out of print. Possibly they may be obtained through the Banner of Light Publishing Co., Boston, Mass.

J. M. Hodson: Q. I have built a family vault, with superior rock, and at great expense. But I find the walls are constantly wet and hence unpleasing to think of. Is there any material with which it could be lined which would prevent this? What of the newly discovered Uralite?

A. Uralite may or may not be what is claimed for it. It is probably no better than other artificial stone. There is nothing that can be used to prevent this condensation. The walls are colder than the air which condenses, as dew collects on a pitcher of cold water in a warm room. The condensation which annoys this correspondent is the result of deficient ventilation. The construction is faulty in this respect. There should be an escape flue through the roof of the vault, and if closed by solid doors, an intake, near the floor. An architect understanding his business would easily make the required changes.

G. H. Mobley: Q. Is spirit photography a fact? If so, how are such pictures taken?

A. It is possible to take spirit photographs, but the means of fraud are so ready to hand, that all such pictures should be received with closest scrutiny. Some of the most widely advertised "spirit pictures" bear on their face unmistakable evidences of deception. In obtaining such genuine photographs it is contributive to a successful result if a particular spirit is desired, to have a time appointed, that the one desired may know and be present. Otherwise, the spirit might not be present and there would be failure.

Spirits cannot be photographed. The substance of which they are formed does not reflect light. They have to condense sufficient material around them to produce reflecton of actinic vibrations. This is much less than would be required to reflect light. Hence they begin the process of materialization, but do not reach a point where they can be seen by the eye.

Inquirer: Q. What truth is there in the story of the "Star of Bethlehem?"

A. The story which in changing forms is heralded by the press, about a scientific confirmation of the biblical narrative, has not quite as tangible a foundation as that of Jack and the beanstalk.

In one of its forms it is said that the astronomer Kepler, 300 years ago, by application of the laws of motion he discovered, found that on Dec. 25 or 26, 6 years B. C., Jupiter and Saturn were in exact conjunction for Palestine. They appeared as one star, and hence very brilliant. It was this "star" the wise men saw and were by it directed to the infant Savior.

Then German scholars found errors in the received chronology. The planets were in conjunction all right, but Jesus was not born on exactly that night! What accuracy these chronologists attained, when they have not a shadow of data to guide them!

But now comes the climax, the "discovery," that revives the threadbare story. Baron von Aefele, in a pamphlet published in German, by deciphered hieroglyphs found in Egypt, shows that the Egyptian astronomers recorded this conjunction, and that it occurred Dec. 26, 6 years B. C. of our calendar. Hence Christmas was fixed on the 25th, not because it was a pagan day of celebration, but because the Christians knew the exact day on which Jesus was born!

In pious times of exultation it is remarked by self-satisfied editors, that "the main intent to Christians is that this old Egyptian record, taken with Kepler's calculations, confirmed the gospel narrative. It shows that the birth of the founder of their faith was attended by an exceptional aspect in the heavens."

If the "Star of Bethlehem" was only a natural phenomenon, the union of two planets for a time as one, what miraculous significance has the story? Is not all its value in the belief that it was a divine symbol, outside the ordinary course of things?

This story of Kepler, to begin with, is a pious lie. That such a computation is possible, cannot be denied, for the laws controlling the motions of the planets are unchanging, and conjunctions and eclipses may be calculated for a million years past or future. Yet the immensity of such calculations, reaching back for even 2000 years, can be appreciated only by the mathematician. From the date of Kepler's discovery of planetary laws until his death, would not have given him time to work out this tremendous problem, the slightest error at any point of which, would have vitiated the result. What did he set out to find? Why did he anticipate that Jupiter and Saturn by conjunction, produced the blazing Star of Bethlehem? The light of Saturn is so weak it would not appreciably affect that of the former. The story has the ear-mark, unmistakably, of a fake. Its concoctors show their ignorance of astronomy and mathematics, in saying that Kepler made this tremendous caluculation by means of his "laws" of planetary motion, when these laws do not form any part of the equation.

Granting, however, that he made the calculation and found that the two planets were in conjunction at the mentioned date, by what process of reasoning can the event be connected with the guiding star, unless the chronology printed in the margin of the Bible and supposed to be as inspired as the text, is confessed to be a blunderful mistake? And even then all the miraculous which the divinity of the infant has been supported for ages, departs like a wisp of cloud in the summer sunshine.

Now that not a scholar in the world eminent for chronological study maintains that anything definite is known as to year or day of Jesus' birth, the "accuracy" of "Kepler's computation" is its condemnation. But now this German Baron comes with the usual budget of "discovered manuscripts," or "hieroglyphs." Admitting he has such a priceless treasure, the difficulty comes when he attempts to fix their date, and suspicion awakened when he assures us that Egyptian astronomers had recorded the conjunction Dec. 26, 6 B. C. This of course showing that our chronologers are just six years out of the way!

The Baron, nor anyone else can fix the date, for there is absolutely nothing tangible to fix it by.

The whole story is a fabrication and the "star" a myth like all the legendary tales of the endless succession of hero gods who have been apotheosized, during the misty ages of pre-historic, and early historic time. Being gods, after generations to satisfy a sense of consistency, invented miraculous birth, and divine fatherhood.

Honest Inquirer: Q. I have become deeply interested in Spiritualism. Have read many books on the subject, but being a Christian, naturally like Watson's book best. I think I can say, however, that without prejudice, I want the truth. I was getting ready to attend the Chesterfield camp-meeting, when I happened to read "The report of the Seybert Commission." It completely upset and disgusted me, and I gave up going. Still I hope that we can communicate with our spirit friends. How can I have this proven to me?

A. If this correspondent had fully understood the animus of the members of the Seybert Commission, he might have been disgusted, but it would have been at them and not at Spiritualism. To win the bequest for their university they enacted a farce investigation. According to the will of the generous Henry Seybert, the fifty thousand dollars he gave was for the permanent endowment of a chair for the investigation of psychic phenomena and Spiritualism and instructions in the same. The investigation was to be continuous. Since the report, years ago, what has this sapient committee done? Absolutely nothing. Their report is a libel on the fair name of Seybert. If this correspondent will become more familiar with spiritual manifestations he will reach this conclusion. The best method of having it proven to him, is for him to become a member of a home circle. He will thus be able to have the phenomena constantly before him for inquiry.

"THE NEW NAME."

"And His name shall be in their foreheads." "And I will write upon him the name of my God." "And I will write upon him my new name."—Revelations.

A soul struggling up to the sunlight—
Up from the mire and the clay,
Fighting through wars and jungles,
And sometimes learning to pray—
And sometimes a king with a scepter,
And sometimes a slave with a hod—
Some people call it Karma,
And others call it God.

A beggar ragged and hungry,
A prince in purple and gold,
A palace gilded and garnished,
A cottage humble and old—
And one's hopes are blighted in blooming
And one gathers the ripened pod—
Some call it fate or destiny,
And others call it God.

Glimmering waters and breakers,
Far on the horizon's rim,
White sails and sea gulls glinting,
Away till the sight grows dim,
And shells spirit-painted with glory,
Where sea-weeds beckon and nod—
Some people call it ocean,
And others call it God.

Cathedrals and domes uplifting,
And spires pointing up to the sun,
Images, altars and arches,
Where kneeling and penance are done,
From organs grand anthems are swelling
Where the true and the faithful still plod—
Some call it superstition,
While others call it God.

Visions of beauty and splendor,
Forms of a long-lost race,
Sounds and faces and voices
From the fourth dimension of space,
And on through the universe boundless,
Our thoughts go lightning-shod,—
Some call it imagination,
And others call it God.

Vibration of Etheric Substance,
Light, flashing through regions of Space,
A girdle of Something enfolding,
And binding together the race—
And words without wires transmitted,
"Ariel"-winged, Spirit-sandaled and Shod,
Some call it Electricity,
And others call it God.

Earth redeemed and made glorious,
Lighted by heaven within;
Men and angels brought face to face,
With never a thought of sin—
Lion and lamb together lie
In the flowers that sweeten the sod,
Some of us call it Brotherhood,
And others call it God.

And now the sixth sense is opened—
The seventh embraces the whole—
And clothed with the Oneness of Being
We acknowledge dominion of Soul,
And in all of life's phases and changes,
And along all the paths to be trod,
We recognize only one power—
One present Omnipotent God.

DR. GEO. W. CAREY.

Rome Throttling Free Speech.

The Jesuits Driven from Germany, France, Mexico and various other Orthodox Countries, flock to the United States to carry on their Devilish Work. In the Philippine Islands their lands have been taken from them. P. A. Seguin, an ex-Catholic Priest was set upon while lecturing in Iowa and nearly killed. The Petition following explains itself.

PETITION.

In the District Court of Grundy County, Iowa, December Term.

P. A. Seguin vs. Wm. Murphy, J. P. Murphy, C. C. Murphy, J. J. Murphy, James Murphy, Francis Murphy, Wm. McAvoy, Jerry Condon, Pat Condon, John Condon, Jerry Flynn, Pat Flynn, C. J. H. Murphy, T. D. Murphy, C. C. Hummel and John O'Connor, defendants.

Plaintiff for cause of action against said defendants states:

COUNT I.

That on or about the 12th day of October, A. D. 1903, said defendants did in the hall of the Modern Woodman of America, in the town of Dike, Iowa, and upon the public streets of said town of Dike, Iowa, and in a restaurant in said town of Dike, Iowa, and in and upon the depot of the Chicago and Northwestern Railway Company, in said town of Dike, Iowa, and in the nighttime of said day, unlawfully, wilfully, wantonly and maliciously and in an angry, rude and revengeful manner, assault, strike, beat, wound, bruise and otherwise maltreat the body and person of this plaintiff, and did with their clenched fists and with clubs and other missiles and bludgeons, with which the said defendants were then and there armed, the proper names of said dangerous weapons, which the said defendants then and there held in their hands being unknown to this plaintiff, did beat, strike, assault, wound and bruise this plaintiff with such dangerous weapons, missiles, clubs and bludgeons, and did howl at, jeer, hoot, mock and ridicule this plaintiff, and did then and there by force rob him of two hundred and ten dollars ($210), lawful money of the United States, property of this plaintiff, and there being upon his person, and did carry away other valuable property of this plaintiff, and did then and there break plaintiff's arm, knock him insensible, kick, beat and bruise him, while in a state of insensibility and unconsciousness, produced by said beating received by this plaintiff from said defendants, and did maliciously and by force and threats compel plaintiff to leave and quit the town of Dike, Iowa, against his will and under his protests, from all of which unlawful and malicious doings, wrongs and acts of the said defendants, plaintiff's nervous system received an irrecoverable shock; his flesh was lacerated, torn and bleeding, and his entire body beaten and bruised, which said injuries are of a permanent nature and character, and from which plaintiff suffers great physical pain and torture, his nervous system entirely broken and ruined, from which he suffered and will continue to suffer, and will suffer the entire loss of his time and earnings, as well as the loss of his said property, and by reason of which he has suffered great physical pain and torture and mental anguish and agony, and been put to great expense for medical aid and medicines and surgical attendance, nurses and nursing, all to the great damage in the sum of fifty thousand dollars ($50,000), no part of which has been paid, though defendants have been frequently requested so to do.

COUNT II.

Plaintiff, further complaining, says, that on or about the 12th day of October, A. D. 1903, he was the lessee and in the peaceable possession and occupancy of the hall of the Modern Woodmen of America, situated in the town of Dike, Iowa, and that said defendants were riotously and tumultuously assembled at that time, and in the night time of said day in said town of Dike, Iowa, and that said defendants did then and there, while thus riotously and tumultuously assembled, did wilfully, wantonly, maliciously and revengefully break into plaintiff's said premises, and did then and there wilfully and maliciously trespass upon the same with the intent on the part of the said defendants to perpetrate a permanent injury upon the person of this plaintiff, and to wilfully and maliciously deprive him of the use, benefits and proceeds of his said premises, and that in the night time of said day, while thus riotously assembled in plaintiff's said building, and upon his said premises, said defendants did wantonly, wilfully, maliciously, revengefully and without any cause or provocation therefor, while thus trespassing upon plaintiff's premises, made an assault in and upon the person of this plaintiff, and did then and there, in the night time of said day, as aforesaid, in said building, and upon plaintiff's said premises, in a malicous, angry, rude, vicious and revengeful manner, strike, beat, wound and bruise this plaintiff with their clenched fists, and with weapons, missiles, clubs, bludgeons and other dangerous and deadly weapons, the particular description of which is unknown to this plaintiff, did asault, beat, bruise, maim, wound and mangle plaintiff, striking him upon the head, breast, shoulders, back, abdomen, face and neck with such missiles and weapons, striking him upon his face, kicking him upon his knees and trampling upon his feet, and gouging his eyes with their fingers, and plaintiff having sufficient mind and strength left, did make his escape from, of and out of said building and from said defendants, and did reach the far side of one of the streets in said Dike, Iowa, opposite his said premises, the said hall, and was attempting to save his life, limb and person from the fury and rage of said defendants, then a mob, and the said defendants, at the time, howling, hooting, jeering, blaspheming, bloodthirsty, murderous and dangerous mob, did with intent to further injure, assault, bruise and mangle this plaintiff, follow him in their wrath, howling, screaming, shrieking, hooting, jeering, whooping, hollowing, roaring, bellowing and blaspheming, and threatening plaintiff in murderous language, and when immediately in front of a restaurant building in said town of Dike, Iowa, said defendants, in their wrath and with hot blood, overtook plaintiff and then and there again assaulted plaintiff with their feet, hands, clubs, billies, shillalahs, bludgeons and other dangerous weapons, then held in their hands, and while calling him vicious, vile, dirty, vulgar, low and unmentionable names, they did knock him down, beat him, bruise him and stamped on him, and while thus lying, bleeding, partially unconscious and helpless, the said defendants did rob and took by force from the plaintiff's person two hundred and ten dollars ($210), his property, lawful money of the United States, and when plaintiff did again escape from said defendants and their mob, almost helpless, he entered said restaurant for safety to himself, and to get away from them and their fury; they did further follow him in wrath and force him to emerge from and leave said building, and plaintiff attempting to get away from them went in an easterly direction, whereupon the defendants in like manner, as aforesaid, again followed him, overtook him and seized him; and he was unable to again extricate himself from their clutches or their wrath, but was compelled to remain in their grip and was forced by the defendants to the depot of the Chicago and Northwestern Railway Company and all the time said defendants were threatening plaintiff with bodily injury and inflicted the same on him; and subjecting him to all manner of insulting invectives, sarcasm and innuendoes, low jibes, taunts and disgusting insinuations, and refused to leave or quit said plaintiff of his person, but subjected him to all kinds of ribald jokes, disgusting threats, billingsgate and infamy, cursed and swore, profaned and blasphemed to and at this plaintiff, and used coarse, low, vile, filthy and disgusting language, and by force compelled plaintiff in the night and against his will to take the first train coming upon said railroad and leave town, and made him by force, applied to his person, board said train, against his will, and go to a destination against his will, and without any choice on his part, and during all of said time threatened him with all manner of abuse and inflicted the same, from which abuse and injuries received as herein recited, plaintiff suffered great physical pain and torture, and mental anguish and agony, his arm broken. Defendants shattered his nervous system, made him sore, insensible, weak and exhausted, wounded and bleeding and such injuries are permanent, and have caused plaintiff the entire loss of his time and will cause him to suffer loss of his time from his vocation in the future, besides his physical and mental suffering and torture, endured and yet to be endured, and put him to a great expense for medicines and medical aid and surgical attendance and for nurses and nursing, all to his great damage in the sum of fifty thousand dollars, no part of which has been paid, though defendants have been frequently requested so to do.

COUNT III.

Plaintiff further states that at the time he received the injuries, assault and indignities, hereinbefore set forth in the first and second counts of this petition, he was in good health, sound mentally and physically and was earning considerable money in his vocation, to wit, the sum of ten dollars per day, net.

Wherefore, plaintiff asks judgment against said defendants for the sum of fifty thousand dollars ($50,000) as damages, and for exemplary damages and for costs of suit, etc.

THOM. H. MILNER,
Attorney for Plaintiff.

Witnesses to these horrors perpetrated by Irish Romish hoodlums, we have the whole town of Dike to certify to said horrors. The rioters were from four miles southeast of Dike; all good Papists, as their names seem to indicate the fact.

History repeats itself. This reads like the old Spanish inquisition—good page to open the eyes of sleepy Protestants. P. A. SEGUIN.

Amboy, Minn., Nov. 11, 1902.

The court sits on Dec. 14 at Grundy, Iowa.

IT IS COMING.

It is coming! It is coming!
I can sense it in the air,
Hear it like the distant thunder
Rumbling, grumbling, everywhere.
'Tis the fast approaching crisis
Of a question deep and grave—
'Tis the final grand encounter
'Twixt the master and the slave.

Toilers bending 'neath their burdens,
Giving life-blood for a crust,
Strike for better terms and wages,
Asking only what is just.
Then old lordly corporation,
With his millions at command,
Coolly contemplates their action—
Knows they'll lose on every hand.

Then come days of anxious waiting,
Hungry children cry for bread,
Men wrought up to desperation,
Vow 'twere better to be dead;
And the public long-forbearing
Suffers while the war is waged
'Twixt the money lords and rulers
And the toilers bound and caged.

Can they hope to win the battle?
No! for gold alone is king;
Labor's arm when 'gainst it pitted
Falls, a weak and helpless thing;
And the daily press and pulpit,
Throttled by the powers of gold,
Add their thrust to honest labor,
And the cause of greed uphold.

Judging by these object lessons,
Something soon must come to pass;
While the world is filled with plenty
Thousand's starve to death, alas!
Will the sturdy, honest-handed
Millions robbed of hard-earned gains,
Meekly bow to old wage master,
And submit to wear their chains?

No! a thousand times, no, never!
Not while coursing through our veins
Runs the blood that bathed "Old Glory"
On a thousand battle plains.
From the factory, mill, and work-shop,
From the farm, and forge and mine,
We will join the strike for freedom
And unfurl its grand ensign.

In one broad phalanx the people
Will march forth with certain tread
And will wrench from corporations
Their means of earning bread.
Thus the question will be settled,
Not with cannon or flint-locks,
But by peaceful, wise decision
At the bloodless ballot box.

LAURA B. PAYNE.

San Antonio, Texas.

WORK AND REWARD.

The Earthly Tribulations of a Medium.

Only a few months before the passing away of Carlisle Petersilea I received from him a letter in which he referred to one of the pieces I had received, and he gave me great comfort and encouragement to go on in the course I had espoused, as he knew the physical misfortunes under which I was laboring. I shall ever cherish it as a priceless treasure, for he now rests from earth's duties, but his works will surely follow him.

I wish to give to others some of the facts under which I am laboring, feeling that if my future writings fall short of others there will be cherished for me and the work I am trying to do, a great deal of charity.

Ten years ago at the age of 16 I was stricken down with typhoid fever and the softening of the spine.

Previous to that time I had been physically strong and straight as any robust boy could be. Weeks went on, and although I was raised from the bed of sickness, it was with paralyzed limbs from which nothing but the most skillful medical advice and tender nursing ever could have brought me.

But the severe spinal trouble which resulted from this sickness was beyond the power of medical doctors to cure.

The most skillful doctors in Boston, and one of the most noted skillful massage instructors there treated me and I was benefited, but no power could straighten the curved spine.

This led to other physical infirmities, especially a tendency to heart trouble and at times a severe pain in different parts of my body.

Oh! how I longed to die, for the future seemed fraught with suffering; I did not want to live.

I did not fear death, although I was not a professor of any religion, for it seemed to me that the same natural laws which governed life here would govern it in the Great Beyond.

I occasionally attended services at one of the Baptist churches in this city, and the pastor seemed to take a good deal of interest in me, doubtless feeling that I was liable to be called hence at any time, as I was certainly in very delicate health. He wanted me to join the church over which he presided, and gave me the Articles of Faith which it would be necessary for me to adopt before I could become a member.

I read them over and over again, but understood fully that I could not conscientiously accept them and frankly told him so.

He was not offended, for which I shall always respect and honor him.

A little later my grandpa on the maternal side was called home. He had reached more than fourscore years, but his mind was clear and his wise counsel and charitable heart made him of great usefulness to his family and the community where he lived.

As I stood beside the lifeless clay, I cried out in anguish, Why could not I have been taken and he spared.

He had been a firm believer in Spiritualism for many years, and had told me of some messages which he had at different times received through different mediums.

I liked to talk with him about these things, and when he had left me I longed more and more to know of them myself, and I said if there is such a thing as the departed talking with those they have left on earth, I'll seek until I find; I'll knock at the door of wisdom and truth and trust it will be opened unto me.

I have sought earnestly for the crumbs which might fall from my master's table.

I was not strong physically and not developed intellectually, as I should have been had not the severe illness come upon me.

I had at times different impressions which I felt sure came from no earthly source, and I tried to be guided by these impressions. I longed to do something which might bring a ray of hope to some disconsolate heart and trust my efforts would not be in vain.

Two years ago I had a very severe attack of asthma which aggravated my heart trouble and my suffering was intense.

As I lay hovering between life and death I seemed to have a vision, for I felt that I had left the suffering body and was in the presence of the supreme Judge. It seemed to me that I was blind, but I heard a voice which said, "You are now at Death's door; you have suffered much physical pain.

"Here in the spiritual life beyond death you will not suffer any more; you have hoped to benefit the world, you want to help others, but as yet you have been unable to accomplish much.

"If you now enter the spirit world you can carry out a good work among those here, who need help.

"Do you not think that it would be better for you to leave your deformed garment, and behold yourself in your spiritual body, than to take up the one of clay again?"

I replied: "I know not how to answer you. If I thought only of myself I should be glad to enter the realm of spirits now, but I feel there are many truths concealed from the world which I may be able to help give them unto mankind.

"I am willing to return to suffer more from the infirmities of the flesh in order to accomplish what has been the one great desire of my heart."

Other questions were asked me to which I replied, after which I had the promise that I should be instrumental in helping to prove to the world that there is a way by which those who have passed on can return and communicate with those who still remain in earth life.

The slender thread which connected the earthly body and the spiritual was not severed, but remained as a key to the material, and I said to the dear ones around my bed, "My earth work is not done; I shall not leave you," and to their surprise and their great joy I was restored to them.

That experience has left an indelible impression upon me, and from that time until the present I have tried to be a faithful worker in the cause of Spiritualism.

The help which comes to me from the spirit world is no delusion, and sustains me through many a trying ordeal, and in my feebleness I shall try to impart it to others.

I am willing to bear the cross, believing that if I am faithful I shall at last wear the crown of victory.

Norwich, Conn. L. M. COBB.

INDUCE

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An Exceptionally Important Question: Is Faith in God a Crime?

IS FAITH IN GOD A CRIME?

Two years ago a citizen of White Plains, N. Y., was sentenced to pay a fine of $500 or be imprisoned 500 days in the county jail for neglecting to call a licensed physician to attend his sick child. The case was appealed, and quite recently the supreme court affirmed the judgment. In delivering the opinion of the court, Justice Haight utters this significant language:

"Sitting as a court of law we have nothing to do with variances of religious beliefs, because we have no power to decide which is correct. We place no limitations upon the power of the mind over the body, the power of faith to dispel disease, or of the Supreme Being to heal the sick. We merely declare the law as given by the legislature."

All of which is equivalent to saying that the healing business has become a special privilege, and a monopoly of it given by our law-makers to a privileged few; and when the spiritual rights and liberties of the citizen are jeopardized, the court is shackled by the dead letter of the law and dare not inquire into the ethics, rationality or justice of a given case.

In the same journal containing the above account we read of a California city where 300 children are excluded from the public schools because the parents refuse to comply with the barbarous compulsory vaccination law of that state. And a third item in the same paper tells of a child that was inoculated with virus containing diphtheria germs which culminated in lockjaw, and in a few hours that child, like good old Enoch, who walked with God," was not, for God took him."

It is not easy to conceive of three occurrences which more forcibly bring before the bar of Reason and Common Sense the fallacies of orthodox theology and so-called medical science than do these three. And in view of the increasing frequency of such occurrences it is not out of place to inquire "where was I at?"

I disclaim membership or affiliation with Christian Science, faith cure, mental healing or any of the similar latter-day methods of dispelling disease. I know but little about any of them, hence neither applaud nor condemn. But I do know that a despotic hierarchy, equal to if not worse than the beast of Rome, is secretly working its way into all the legislative bodies of the land, from the senate chamber to the city council; and the freedom of opinion, speech and act once guaranteed by law is being rapidly destroyed by law.

Let us look at this case from the standpoint of a thoroughly orthodox Christian and see what reason this New York criminal had for believing that his child could be healed through faith in God.

He was one of those unfortunate creatures who sometimes think for themselves and have the audacity to act as they think; and that was the cause of his undoing.

He was a Christian; and times without number he had been told, and no doubt had told others, that the splendid civilization, the intellectual and social refinement, the advancement in arts and sciences, and the social, civil and religious liberty which the 19th century handed down to the 20th, was the exclusive product of Christianity. That Christianity is the product of the Bible. That the Bible is the product of the Hebrew Jehovah, and that this Jehovah is the sole cause, as well as the exclusive healer of all the ills flesh is heir to.

Through the lips of Moses, David, Isaiah, et al, he had heard this Jehovah declare: "I am the Lord, and there is none else; no other God but me. I form the light and create darkness; I kill and make alive; I wound and I heal; I will appoint over you terror, consumption, the burning ague, that shall consume the eyes and cause sorrow of the heart. I the Lord smite with the botch of Egypt [small pox], with emerods [piles], with the scab and the itch [leprosy and ring-worm] whereof thou canst not be healed. I the Lord do all these things."

Indeed that New York culprit knew as a matter of fact, that if the language of the Bible be literally true, and if the theological dogmas drawn therefrom are correct, there was no manner of use in calling a physician. He no doubt reasoned thus to his child: "If the hairs of your head are all numbered, and not even a sparrow falls to the ground without Jehovah's knowledge and consent; if all your outgoings and incomings, your downsittings and uprisings are under his personal supervision; if the hour of your birth and the day of your death were foreseen, foreordained and fixed in Jehovah's plan from all eternity, one thing is certain; if the hour for your departure has arrived, all the doctors in Christendom cannot keep you alive a moment; if that hour is not due, all the doctors, soldiers and other hired assassins on earth cannot kill you."

Then why fine and imprison a man for meekly permitting this Hebrew Jehovah to work out his own purposes in his own good time and way?

Not only does the Hebrew Deity claim the authorship of disease, but he also claims to be the only healer, and to possess the only unfailing remedy. Not an ache nor pain does he send to his children but what he stands ready with an all-sufficient antidote to be applied whenever the patient has been sufficiently humbled; completely broken and contrite in sprit, and willing to repent and accept the cure in faith and humility. That New York victim was no doubt familiar with the long list of faith cures related in the Old Testament. He knew of the multitudes who were cured of snake-bite by merely looking at a brass snake elevated on a pole. He remembered the instance of a cook making soup of wild gourds without knowing their deadly nature, whereby scores of the sons of the prophets were poisoned and would have died had not a handful of meal been cast into the pot at the command of the healer. Also the wonderful case of Naaman the leper, dipping himself seven times in the river Jordan when the loathsome scales of the disease God had sent dropped from him and "his flesh came again as a little child."

But time would fail me to tell of Job and the long list of Old Testament worthies, all of whom "walked by faith and not by sight," and were healed of all manner of infirmities by the exercise of faith in the Great Physician. And not alone to the chosen people of the Old Testament times was this serpent-on-a-pole faith-cure method of healing vouchsafed. But it came down from the Old to the New Dispensation; bridged the gulf between Malachi and Matthew and became a leading feature of the Christian Era.

Jesus of Nazareth was foreshadowed as the Sun of Righteousness who should arise with healing in his wings." As Moses lifted up the serpent in the wilderness so should he also be lifted up for the healing of the people, and unto him should Jew and Gentile come side by side for faith cures. He came, and the record of his short life is honeycombed with instances of faith cures and mind healing more wonderful than anything related in the Old Testament. And "mirabile dictu," the power to do the same things, and even greater, was distinctly promised to each and every one who should believe in and follow him.

It is not a railing accusation, but a strong indictment against current theology to say that it has entirely mistaken the meaning and purpose of Christ's mission. And I mean no offense, but merely state a self-evident truth in saying that if the Christianity of to-day is following Jesus it is lagging a shameful distance behind. Theology bases man's hope of salvation entirely upon the words which Jesus is supposed to have uttered, and not upon the acts he is said to have performed. And yet, when John sent his disciples to inquire into the credentials of Jesus, the latter did not refer them to an Apostles' Creed, a Westminster Confession of Faith or the Thirty-nine Articles, but said: "Go tell John what ye see me do. The blind receive sight; the lame walk; the deaf hear; the lepers are cleansed; the dead are raised, and the poor have the gospel preached unto them. Verily I say unto you, if ye have faith and doubt not, the works that I do shall ye do also; and greater works than these shall ye do, because I go unto the Father. And these signs shall follow them that believe; they shall cast out devils; they shall speak with new tongues; they shall take up serpents; if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

According to the record—Mark 16th chapter, 18-19—these were the last words Jesus uttered before his ascension. Do they mean something, or nothing? Is the entire story fact, or fiction? Either Jesus uttered those words or he did not. Either he meant what he said or he did not. Either he is able to fulfill those promises, or he is not. Which is it? How many Christians exercise faith in a single one of those assurances? How many D. Ds. or M. Ds. are willing to take up serpents, or drink poison, and trust Jesus to bring them through unscathed? According to the record, Paul and the early Christians did all these things; and if faith in Jesus was sufficient to produce such wonderful results then, why not now? Did Jesus mean what he said? The entire Christian world gives a feeble "yes" with the lips and an emphatic "No" with the heart and daily life for a reply. In the matter of healing the sick, instead of following the directions and accepting in faith the assurances of success which he gave, the entire proposition is treated as a preposterous absurdity, and the men and women who attempt to show their faith by their works are prosecuted as criminals. In this as in all other matters of a really spiritual character, "Vox Populi" has become vastly more potent than "Vox Deii" for the simple reason that the dead hand of pagan mythology still hobbles the thought and conduct, and beclouds the reason of the masses. The priesthood of to-day, like the saintly whited sepulchers whom Jesus denounced, are continually binding heavy burdens upon the shoulders of others and will not relieve them so much as with one of their fingers.

Preferring the churchianity of the church to the Christianity of the Christ, they have allied themselves with the "business interests" of the land; the money changers and money getters; the "captains of industry and successful managers of men who manipulate legislatures, courts and juries in the interest of the privileged few, and to the injury of the unprivileged many. Whether consciously or unconsciously, intentionally or otherwise, matters not; the Christian world of the 20th century is like the Hebrew world of the first, its leaders are despising and rejecting the one whom their own prophets say came to save them, and are continually crucifying the Son of Man afresh and putting him to an open shame.

Let us hear the conclusion of the whole matter. Justice Haight reveals the existence of a deplorable fact. The cold, formal letter of the law which killeth, is the narrow jail yard beyond which courts of justice dare not go, and that letter bears the unmistakable impress of the Golden Calf. The recognition of religious rights and freedom of individual opinion which were incorporated into the charter of our government, are being nullified by the insidious efforts of narrow-minded D. Ds. and M. Ds.

Both professions are anchored to the snubbing posts of ignorance and bigotry. Both have joined hands with the legislative and judicial functions of government, and the enhanced power thus obtained is beginning to be felt. The tyranny of the dead is as active in the medical and legal fraternities as it is in the theological, and all three are fast becoming unbearable.

Precedent; the opinions and dictums of the early fathers are the only safe standard by which to measure the new questions which a new civilization is continually thrusting upon our attention. Partisan legislatures and partisan judges can be made the most powerful engines of oppression in a popular government, and under the corrupt conditions that now exist they are certainly becoming so.

Thomas Jefferson, in a letter to a friend, says: "The judiciary of the United States are like a body of sappers and miners working underneath in the dark, and will eventually undermine the liberties of the people."

In view of this New York case, the Income Tax decision, the Dred Scott decision, the government by injunction refusing the right of trial by jury, the numerous unjust and oppressive discriminations against mediums and healers, —does it not seem as though the undermining process was now going on?

J. L. DRYDEN.

San Diego, Cal.

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The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refreshments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

Spiritual services conducted by Julia M. Learnerd, every Sunday evening at 7:30, at Marble Hall, 467 West Randolph street, corner Sheldon.

Church of the Spirit Communion, Kenwood Hall, 4808 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., president.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society, Masonic Home Temple, 3118 Forest avenue. Hon. R. Gilray, Dean. Services every Sunday evening at 8 Lyceum, afternoons at 3. Mrs. G. W. Aitken, psychic. Tests from 9 to 10 p. m. Good music. All welcome. Come and investigate.

The First Spiritual Church holds services every Sunday, 7:30 p. m., in Temperance Hall, 330 Sixty-third street, Englewood. Dr. J. H. Randall, lecturer; Mrs. Vaughn, psychic, will give readings.

The Australian Psychic Society will continue its Sunday evening meetings, commencing November 15, 8 p. m. Lectures, messages and healing. Good music. Dr. Freedman, conductor; Mrs. L. H. Freedman, secretary, 513 W. Adams street.

Spirit Church of Universal Brotherhood holds services Sunday at 7:30 p. m., in lodge room of Lincoln Turner Hall, near corner Sheffield avenue and Diversey Boulevard, near Northwestern elevated railroad. Tests and messages at every meeting. Conducted by Mrs. G. A. Cowen, psychic.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

Spiritualist meetings will be held at Star Lodge Hall, 378 S. Western avenue, between Polk and Harrison streets, every Sunday, afternoon at 2:30, evening 7:45, commencing Sunday afternoon, Nov. 29.

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