# Arogressive

VOL. 29.

NO. 733.

### THE PROPHET AND JESUS

BY WILLIAM HENRY BURR.

escorted by Yussuf, who was not her her husband Joseph, a "holy family."

The Mohammedan Review recently and fied, traveling eastward to India, innounced a most important discovery, The story of Isa the Masich (healer), announced a most important discovery, as recorded in the Chronicle of Al Tanamely, the tomb of Jesus Christ at as recorded in the Chronicle of Al Tanamely, the tomb of Jesus Christ at as recorded in the Chronicle of Al Tanamely, the tomb of Jesus Christ at as recorded in the Chronicle of Al Tanamely, the tomb of Jesus Christ at as recorded about A. D. 900, was He was an Israelite named Isa Sabib printed in The Progressive Thinker sevand Shada-Nabi (Prince Prophet). The eral years ago. And I contend that the Review is responsible for translating Moslem Scriptures antedate both the Isa Sabib Jesus Christ. That person, Christian and the Hebrew Scriptures. says the Review, did not die upon the I now submit a parallel of the two cross, but, being taken down, recovered legends:

Mary and her child fled to Egypt, with

They fled to escape a slaughter of infants, ordered by King Herod.

The holy family remained in Egypt

They returned to their own country

Herod was dead. So probably was

Zacharias's son John, a little older

than Jesus, proclaimed the coming of

Jesus, on his journey to Egypt, wrought miracles, as recorded in the

He made birds from clay, when a boy

In Judea he restored sight to the

blind, cured leprosy, raised the dead,

In spite of these miracles the people remained skeptical and said he cast out

He claimed to be the Son of God, sent

fulfill the law, and to set up the king-

dom of heaven.

He announced his second coming, to

The ministry of Jesus was three

He had twelve disciples, who went

The people sought his life. One of his disciples betrayed him for

Another, Simon, denied that he knew

He was accused of calling himself the

The chief priests, elders and captains

of the temple arrested him.

They brought him before Pilate for

His disciples forsook him and fled.

'Pilate reluctantly condemned him to

He was affixed to the cross and cru-

Jesus was on the cross about seven

Mary, with two other Marys, stood by

After two nights Jesus rose from his

The same night Jesus appeared to his

One disciple, Thomas, was absent.

Eleven of the disciples met their mas-

dalene and other women.

penter named Joseph

three years.

the latter.

They were cousins.

devils by Beelzebub.

judge the world.

about with him.

condemnation

crucified.

the ghost.

x1x:25.

ter.

· Rome.

thirty pieces of silver.

Is a the masich (healer) was the son of Jesus the meshiba (anointed) was the Mariam, a young maiden of the temple, son of Mary, a young maiden of the tem-whose chief priest was Zachariah, her ple, whose chief priest was Zacha-

Isa was begotten by Gabriel in the Jesus was begotten by the Holy guise of her young cousin Yussuf, a Ghost, as announced by Gabriel, and choreboy in the temple, the son of a de- his mother was espoused to an aged car-Mariam and her child fled to Egypt,

They fled to escape a slaughter of infants, ordered by King Herod.

They returned to their own country. Herod was dead. So was Zachariah,

having been slain for alleged adultery Zacharias; we hear no more of him, and Zachariah's son Yahya, a little older than Isa, became Isa's first disciple.

They were cousins. wrought miracles in Egypt in his boyhood, beginning at twelve years of He made a bird from clay which flew

In Judea he restored sight to the blind, cured leprosy, raised the dead, In spite of these miracles the people remained infidel and said he was only a

He claimed to be the apostle of Allah sent to confirm the law, and to call the He announced the coming of Ahmed

The ministry of Isa was two or three He had twelve disciples, who went

about with him. The people sought his life. One of his disciples betrayed him for

Another, Simeon, declared he had forhe was accused of being a magician and a deceiver.

King Herod (Archelaus) gave the ac-The people seized Isa and bound him

His disciples forsook him and fled. The people dragged him to a place where they had ready a stake to crucify be scourged by his soldiers and then

When they would bind him to the stake Allah removed him from their oified between two thieves. After two sight and gave the form and aspect of hours he bowed his head and gave up

Isoua remained on the cross seven Mariam came to the cross every night

and wept for her supposed departed the cross at the crucifixion.-John After seven days Allah caused Isa to

come down from heaven to his mother. tomb, and was first seen by Mary Mag-Then her heart was comforted. The same night Isa came to his mother's house and caused Yahya to be disciples assembled with closed doors.

There remained only ten disciples. Simeon, who had denied his master, Simon, who had denied his master, was no longer a disciple; another, not yet the chief disciple, but Judas had benamed, had betrayed him, and had slain trayed him and had hanged himself.

Seven of the disciples met their mas-

Isa sent forth the seven disciples to Jesus sent forth the eleven disciples Paul and Peter (not Simeon or Simon apocryphal gospels it appears that Siwho had denied him, but another dismon Peter went to Rome, Thomas to ciple named Peter), to Babylon he sent India, Philip and Bartholomew to Lydia Thomas, to Kairouan Philip, to Ephesus and Greece, John to Ephesus, while John, and to the Hedjaz Bartholomew. James remained at Jerusalem. As for James and Yahya were to remain at Paul, he was a later convert who visited Ailia-Aelia Capitolina of the Romans. various countries and ended his days at

Yahya, the son of Zachariah, was beheaded by King Herod after the transla- rias, was beheaded by King Herod before the ascension of Jesus.

These parallels could be multiplied at the beginning of the Christian era. and their variations tend to favor the the name of Jesus is spelt with priority of the Arabian or Moslem story. Syriac letters, namely, Jud, Shin, Vau How much of either is credible, or and Ee, answering to Y, SH, W or V, whether any part thereof is historically and the Hebrew Ain, to the Greek Omitrue, let the reader judge. But assum- kron, or short O. The nearest conjecting the existence of such a person as Isa ure I can make as to the sound of the or Jesus, which or what was his true name is ISHUA.

brew, though the shape of the letters its adjacent territory.

was very different. In Mardock's PishAnd now comes the alleged discovery the very language spoken in Palestine tianus! 

So, then, the name of man may have

John the Baptist, the son of Zacha-

The vernacular of Judca and adjacent been, Isa, Ishua, Iesha, Ieshua, Iosha, lands 1900 years ago was Aramaic or Ioshua, Issa, or what not. Anyway, it Syriac. The ancient Syriac alphabet was not Iesus or Iesus, for neither was phonetically the same as the He- Latin nor Greek was spoken in Judea or

#### ito version of the New Testament, of the tomb of Isa Sabib in the Punjab, claimed to be as ancient as either the and the Mohammedan Review declares Greek or Latin codex, and written in that he was Jesus Christ. Credat Chris-

THE SNOW.

We live in a land of sunshine. So, when our darling died, We simply pushed away the flowe. 8 That littered the green hillside This dear little child of ours. And covered with sweet, from head to

We left her asleep with the flowers.

'And all through the balmy winter .. I think how the pine trees fling Their green embraces above her-The dear little sleeping thing ! And all through the spring and sum

Such blossomy, golden hours, I think of her still, asleep on the hill, With her little friends, the flowers.

In the tender southern autumn My fond heart feels the same; I know the woods are burning With rare, exquisite flame. The wondrous, brilliant torches Q' shining goldenrod,

Light up wild ways, through dreamy For the little maid and God.

But last night, in the silence, A something white and chill, Came and sighed at my window: "I've been on the churchyard hill."

started up on my pillow, I shook in a storm of woe: gave her to God and the flowers, And not to the night and the snow.

Oh, baby! Poor little baby! Chained to the churchyard hill; Come back! come back to your mothe Her heart can shelter you still! here was only a sobbing silence Bitterly soft and low:

felt for God in the darkness, But found the night and the snow. M. K., in Chicago American.

Who makes quick use of the moment s a genius of prudence.—Lavater. dden resolutions, like the sudden rise of the mercury in the barometer, indicate little else than the changeable ness of the weather .-- Hara.

CHICAGO, ILL., DEG. 12, 1903.

# The Light Among the Wills.

#### A Charming Marrative.

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 his cheeks. "Go, Mardie," he said, brokenly. "Go, my child."

As trembling and faint Martha half Spiritualist should read it.

(Continued from No. 732.) were at work in the kitchen Martha suddenly asked, "Mother does God

change? "Certainy not. He's the same to-day he always was."
"Well, he used to have his people go a country and kill everybody,

babies and all, but people would think it dreadful to do such a thing now. What made God do so?' "The people were wicked, and he wanted them destroyed, I suppose,"
"The bables were not wicked, and if God wanted the people killed, why did

he not kill them himself instead of making other people murder them?" "I don't know. I wish you tend to your dishes and stop askin' "But I want to know," persisted Mar

"Well, you never will. The Bible don't tell us much about some things, but it tells us all we ought to know Elder Reams says that God never in ended us to know about some things, and only a fool will try. You want to stop thinkin' about such things, or you'll be an Infidel next. Why, I could reason myself into infidelity any time, but I won't. I jest make myself stop. Elder Reams says that God permitted many things in those days just to furnish us with warnin's and examples."

"Well," said Martha stoutly, "I don't believe Elder Reams knows any more about it than I do. I can read the Bible and that is all he can do." "Marthy Janet Weston!" said her

mother, lifting the broom with which she was sweeping, threateningly, "If you talk in that way I will knock you down if you are as big as the side of the barn," with which dire threat Mrs. Weston usually concluded every argument wherein her daughter got the best of

September came and brought the annual camp-meeting, which to the Westheir existence. At camp-meeting Mrs. Weston found staid and gloomy-faced women who had renounced the fashions of the age, and with them she could talk over old times and bewail the broad ness and frivolity of latter-day religion As for Martha she enjoyed the companionship of young girls who did not deride her parents' religion nor make cutting remarks about her style of dress, for Mrs. Weston sternly forbid the wearing of feathers, flowers, jewelry or in fact anything that cost a little extra money. This year Mr. and Mrs. Weston were full of excitement for the noted Elder Reams had promised to honor the encampment with his sanctified presence.

the cold-hearted had become warm, and | you go with the rest now. the faltering filled with zeal. Religious

fervor was running high and many wild One day as Martha and her mother and foolish things were being passed for truth every day. A soft golden light bathed the rock-strewn hills and flickered through the leaves of the stately sugar maples and beeches that formed the grove. Upon rough board, backless seats, were crowded some three thousand people. Among those on the front seats sat the Westons, listening to a slender, well-dressed man a little past

middle age. It was apparent from his speech that he was well educated—an unusual thing for the clergy of his de nomination—and it was also apparent that at some period of his life he had been accustomed to good society, for he had the manner and bearing of a gentle trating and he spoke with the earnest ness of strong conviction, and he had deep magnetic eyes that seemed to compel the attention of his addience. He announced his text: "To proclaim the

acceptable year of the Lord and the day of vengeance of our God." As he talked he walked to and fro upon the rude platform which served for a pulpit. Behind him hung a large chant upon which appeared many strange and terbeen conceived by the brain of a savage or a madman. Elder Reams was certainly an orator

after a sort, and he quoted Bible texts with surprising fluency. From the chart and the Bible he quoted, he gave the history of the world from the creation of Adam six thousand years before up to that present moment, and proved the end of the world was at hand. Ev ery statement he made he clinched with a "thus saith the Lord," and his asser tions were greeted with foud "Amens!" "Praise the Lord!" "Glory to God, I believe it!"

After he had finished in argument, proving that the trumpet might sound and the dead arise before the next morning, he began a passionate appeal to the sinner to make his peace with God before it was too late and lame and aged who had gathered ton's was a most important event, for it upon the front seats were hurrled away audience as the elder in soft, appealing tones began to call upon the unsaved to come forward and seek salvation.

Many of the more zealous clergymen began walking up and down the narrow idly: "I was awakened the morning by aisles between the rows of seats, plead- hearing my name called three times. I the Lord. The singers began to sing, 'Tis the last call of mercy that lingers for thee!"

Martha felt a strange throbbing of the heart and her sensitive face flushed and paled. A strong power seemed drawing her toward the mourner's She tried in vain to recall the doubts of the past months. As she tried to close her ears to the hymn and the It was a pleasant afternoon near the elder's pleading voice, her mother close of the camp-meeting week, and grasped her arm and said: 'Marthy, do "Martha did not move

sternly, "it is nothing but your pride "You are mistaken. I was wide awake: that keeps you from startin'. Do you I heard my father clattering the milk go along! Do you s'pose I want to see list and wondered what time it was my own daughter burned up?" Martha felt a touch upon her shoulder

and looking up saw her father bending breakfast table that he never knew I over her, with tears streaming down

rose to go she felt a firm clasp upon her wrist and looked up into the dark, magnetic eyes of a handsome young minis-"Come," he said, authoritatively, and his fingers closed still more closely around the slender white wrist. Without a word Martha followed him and the passively knelt beside him at mourner's bench. She had a dim idea that she ought to have new and strange sensations—strong feelings which would incline her to weep and pray, but nstead a strange calmness took possession of her and the odd idea that an

inseen being was standing close beside ier. She heard as if in a dream the sobs and shouts of her companions, and the elder's voice calling upon the Lord to save, and she wondered vaguely what stood with the rest waiting for the various preachers, of whom Elder Reams was foremost, to come and shake hands with her and offer her words of counsel. side with one slender white hand resting lightly upon her arm. Then the oice of Elder Reams sounded close beside her, and his hand clasped hers as he kindly inquired as to the state of her

"I do not know," said Martha, as she bed, burst into wild sobbing. After a ooked about her in a bewildered way.
"You are tired," said the elder. "Go in the morning you will know whether you have salvation or not."

Perhaps the elder never gave any all gone but one old woman left more sensible advice, but he proved a guard the tent; then she arose and drawing aside the curtain from the one tha did not know. She performed the little window, which was open, looked usual household duties, and then once out into the darkness. hore accompanied by her father, sought shining from tents and cottages and the he encampment. She felt restless and air was filled with the hum of many when the young preacher appeared, who to tall trees threw long shafts of light the day before had led her to the across the encampment, making the mourner's seat, she confided to him her darkness seem more intense where gerplexity, and doubte. While thus en light fell. From her post of observation gaged her parents came and bade her Martha could see, dimly outlined, the odd-bye promising to return the following morning. After their departure, figures which for a moment would be the young parson invited her to go to clearly revealed in the bright light of his tent, telling her that his wife and a the lamps and then swallowed up in few, sisters whom he mentioned, would darkness. The air was heavy with the

was the one break in the monotony of and a general stir now ran through the strange happened this morning and I lation. want you to explain it to me." "I will explain anything I can for you," he said gently.

> nor hear anyone in the chamber. Just as I was going to get up a voice began to sing. The voice was just outside my open door and I could plainly see there was no one there. I never heard such singing before, so clear and sweet and strong. The hymn was 'The reapers of changed some, and I felt that they were meant for me. Oh! I shall never for-

The young man smiled with gentle "You were dreaming, little one," he said.

"Oh, no," said Martha earnestly. "You are mistaken. I was wide awake. pails and wondered what time it was while the voice was singing. Besides, Charlie heard it, too, and told me at the

could sing so well before." The young man made no reply, but as they had reached the tent, he pushed back the curtain which served as front door, and the two entered. The tent was empty. "All gone," said the preacher cheerily. "Well, it does not matter. Where two or three are gathered in my name,' you know. Let us kneel down here by ourselves, and ask the Lord to give you a clearer understanding of his word and your duty as a

Christian.' He took Martha's hand in his. with simple confidence she knelt beside him. The young parson prayed earnestly, even eloquently, and Martha lis tening intently to his words did not notice that he had drawn closely to her her waist. With a feeling of alarm she looked around into the dark, handsome face which bent dangerously near her own. The parson stopped his praying and for an instant their eyes met, and then with a cry of terror, Martha threw aside the restraining arm and leaping to her feet stood with white face and wild eyes staring at the man hung his head with shame. Then Martha sprang through the tent door and fairly flew to her own apartments, where she fastened the curtains closely

short time she grew calmer. heard the bell ring for evening service, ome and take a good night's rest, and and the women in the adjoining room preparing to attend the meeting. Marthat listened until she knew they had dissatisfied as the day wore on, and voices. Several large lamps fastened forms of the dark trees, and moving be pleased to join them in prayer. odor of rich woods earth, leaves and fragile ferns. A strange lonesome feel-

"I have no part nor portion with them." she muttered; then started, for it seemed to her that another than she Martha hesitated and then began tim- had uttered the words. Then the gathbegan walking up and down the narrow ldly. I was awakened this morning started up in bed, wide awake. I did ing with those they were especially interested in to come forward and seek lot know the voice, and I did not see in the strain until the grand old hills piled with great rocks telling their story of eons past, echoed and re-echoed the voices of the singers as they sang:

Then fire from God descending, Shall sweep this wide earth o'er, Shall sink to rise no more Though tears and groans are blended, Yet all in vain they cry,

The day of hope is ended. And sinners now must die." (To be continued.)

# ROME ATTACKING OUR PUBLIC SCHOOLS.

knows where she can get the most powers—who are hungry for votes. How does Rome propose to enforce her demands upon the politicians? (By

ican public school system-but the people are simply sheep who blindly follow their leaders, the priests.) In the Catholic Citizen, of Milwaukee,

Nov. 14, was a letter written by "Father P. F. Judge, of the Sacred Heart Church, Omaha, Neb."—a letter which doubtless voices the sentiment of the priests gen erally. In this letter Priest Judge says "With the advance of enlightenment

the people and therefore the government of this country will endorse the she has won by peaceable means and position of the Catholic church, not only parliamentary procedure. by words, but in act, according to her schools as well as to similar schools of sentative way, bring out base liefore the by words, but in act, according to her other denominations, their pro rata state, before the legislatures and before share of the taxes to which they are entitled. the interest of the public opinion of the nation? We can hardly expect the "Short as is the time since I gave ex-

pression to that view, a good many want, or, in fact, consider the matter at things have happened to make me still all until we become more practical by more sanguine than I then was. Both making out our case and bring it before within the church and in small part them in a business-like way and emoutside of it, much discussion has going on since which seems to indicate One way that suggests itself to me is that some kind of crisis is coming. The Catholic Federated Societies in convention in Atlantic City last July, passed a row our official and natural leaders, most important resolution on the ques- which, of course, would mean our bishtion. Only last month the German ops, educators and representative lay-Catholic societies of New Jersey de men, should confer together at a kind. cided to apply to the legislature for of round table conference and agree on state support for their parochial a plan of campaign. Suppose they were

The Boston Citizen has frequently referred to the apparently concerted action of the Roman hierarchy to force a division of the public school fund, in the interest of their parochial schools. the interest of their parochiai schools. That this action is carefully planned to be put into effect just before the president will have to ask they voice any large body of opinion in be put into effect just before the president will have to ask they voice any large body of opinion in be put into effect just before the president will have to ask they voice any large body of opinion in be put into effect just before the president will have to ask they voice any large body of opinion in be put into effect just before the president will have to ask they are the president will have the president will have to ask they are the president will have the president will have to ask they are the president will have the president be put into effect just before the presi-dential campaign, there can be little as showing the trend of sentiment in might be granted not only without detdoubt. Rome is skilled in politics, and that quarter. The Rev. John Talbot from "the powers that be"—the political each an able and unanswerable contribution to the discussion. At the conference of Catholic colleges held in Phila-Rome, we mean the hierarchy, for the matter was read by Rev. Benedict Guil-Rome, we mean the hierarchy, for the koman Catholic people, if left to them der, S. J., Boston college. Moreover, koman Catholic people, if left to them the Most Rev. Bishops McFaul and the Most Rev. Bishops McFaul and Messmer, and His Eminence Cardinal Gibbons gave expression to their views, and very much to the point, quite re-

shown by the above. The priest then proceeds "A famous advice once given in Ire-land is the wise and practical course for and religious toleration and the disapus to adopt in the present circumpearance of sectarian bitterness and stances: "Agitate, agitate," Irebigotry, the day is fast coming when land has struggled and fought against darker and more merciless tyranny, and

How unanimous is the expression on

the part of the hierarchy, is clearly

been phatic manner. How may

"Suppose, for Instance, that to-mor-

government of the United States, an im- ranting of imported bigots to the conriment, but to the entire enhancement school system of the land.

"Let this be signed at every church doubtless, could be obtained from the erans, Episcopalians and others. Because the Catholic church should in this they have come to a harmonious denominations feeling the like grievances, and make no claims for herself field, but no favor to impart their own religious teaching to their own subjects. It would be well in this connection of church and state to adopt the suggestion of Rev. Dr. Geer. Let the word church' stand for every religious body which is working in the field of ethics in any large organized way. The Catholic church might do that without any sacrifice of principle.

"Now let such an enormous petition be presented in a formal way to each and every legislature in the land and the federal government as simultaneously as possible. It would have signatures of millions. And at the same time let all the representative bodies in the church throughout the land nass resolutions praying the gov ernment for action on the petition. "How would such a proceeding not

awake up the whole national conscience, how would it not command the attention of the whole press of the country, and thus bring up the matter at one bound into the limelight of public opinon and into the forefront of practical ollow our position on religious education in the public schools could be made mentality of means.—Emerson,

HOW THEY PLAN IT. schools. The New York Sun opened its to agree upon presenting to every legis as clear as the noonday sun to every lature of the whole union, and to the thinking mind in the whole country, the trary notwithstanding. Thus the first battle would be won. "The government would have to ask

condition, not a theory, and should act. What would it do about it? Well, the Smith and the Rev. Michael Clune gave and advantage of the present public very least it could do to begin with would be to appoint a governmental commission to look into the matter. door, in every town and village in the The scope of that commission might in-country. Numberless signers, too, clude a visit to other countries, such as Canada, Great Britain, Ireland and Germembers of other denominations, Luth- many, where, like our own, there is not case make common cause with other rangement for imparting in the elementary schools, both secular and religious education, and where, too, there that she does not desire for others. are as many different denominations as Each denomination should get a fair here. No doubt it would be a matter of great difficulty to please all concerned but, if the statesmen and churchmen of other countries were able to arrive at a harmonious working basis, surely those of this great country of ours can do bet-

> The Citizen here presents what will be, without doubt, the papal plan ofcampaign. "To be forewarned is to be forearmed." To thwart the schemes of forearmed." To thwart the schemes of the enemy it is absolutely necessary to organize-and to elect to congress and to state legislatures the best men-men of American convictions and of genuine courage, . Now that we have the plan of cam-

paign before us, there is no possible exouse for being caught napping.

I know of no such thing as genius; it is nothing but labor and diligence.—Ho-There is no genius in life like the ge-

Mitchell. There is no thought in any mind, but questions? In the discussion that would it quickly tends to convert itself into a power and organizes a huge instru-

nius of energy and industry.-D.

#### IMPORTANT QUESTIONS

Who Am 1?-Whence Came 1?-Whither Am I Bound?

These are the questions the thoughtful minds are asking and have bee since the human race began the existechoing down the corridors of the ages and are as interesting a study as when first whsipered into the thoughtful intellect of man in the early dawn of civ-

Who shall rise to the height of the Infinite horizon, to probe to the depths the dark gloom of mental doubts, and give to the world the satisfying message enough to answer the skeptic and the soul's hungering thirst for spiritual

knowledge.

Man has sought light n the prophets and seers of the past and worshiped at the shrine of Buddha and Jesus, but the great truths and soul mysteries of being, sphinx-like remain hidden from the world's thinkers.

That there are psychic phenomens and spiritual illuminations of minds given here and there along the pathway of human experiences running like thread of gold impinging upon the mor tal plane of life impalpable to the finite senses, yet with all these evidences the world still lingers in doubt and waits the coming of the Messiah. These an swers must be sought not from with from the chosen leaders of religious sects, but deep down within one's own inner individual consciousness, the soul

Everything points in the direction of man's will power, the soul's attributes tal faculties unhampered by the psycho logical influences of dogmatic control either from excarnate or decarnate minds, for the higher and better un foldment of spiritual and intellectual growth.

Time and space melt before this soulwith its marvelous energy quickening into new life, mind and will vine sway, and points unerringly to a possible answer to these questions when man shall fully awake from the lethargy of mere sense knowledge and become one with his own soul

Recent experiments in the psychia and occult phenomena of mind over mind psychologically proves conclusively that the inner consciousness of man is the subjective will or mind in perfect harmony with the soul where fluid-like all intelligences are operative and gove erned by the law of divine unity.

ever will be when divested of his mortal body and the fact of his inner powers related to the subliminal self or soul where under its benign sway the future lies out before the seer like a written page to read the history of men and nations through that law of psychometry vested in the sensitive brain of evf the finite mind as related to the infi, nite co-eternal. The awakened intellect to-day feels

the near approach of wonderful powers where the intuitive faculties sense a new world, as it were, governed by laws not understood by the finite mind, yet in accord with the ripening intellect of spiritual progress that opens the vast storehouse of infinitude. When it comes to the momentous question of where the spirit goes at the

dissolution of the mortal body, I know of no one who can so correctly settle the question as the soul itself of the individual without the aid of intermediaries known as spirit mediums each person his own medium, looking across the boundaries of infinitude.

The signs of the times point to the

near approach of selfhood, when lead-ership will be impossible, when the sov-ereign rights of an individual mind will be held sacred and each individual will be sphered in his own orbit, like the planets in space, moving, rhythmically vibrating the harmony of soul-music, chanting the progress of the ages. The time has passed when investiga-

tions in psychic phenomena and kindred subjects excite ridicule; only in the most ignorant and illiterate minds does this occur. Granting that very few have yet risen to the lofty plane of soulcommunion with the denizens of the unseen worlds those few are felt and have set in motion the vibratory waves of thought and their secret messages are molding anew the voice of truth and spiritual knowledge and the air is sweet with the fragrance of divine love and the upliftment of man .. BISHOP A. BEALS. Summerland, Cal.

MY MOTHER'S HANDS.

Such beautiful, beautiful hands! They're neither white nor small; And you, I know, would scarcely think That they are fair at all. ve looked on hands whose form and hue

A sculptor's dream might be; Yet are these aged, wrinkled hands Most beautiful to me. Such beautiful, Beautiful hands!

Though heart were weary and sad, hose patient hands kept toiling on, That the children might be glad. always weep, as, looking back To childhood's distant day. I think how those hands rested not,

When mine were at their play. Such beautiful, beautiful bands! They're growing feeble now, For time and pain have left their mark On hands and heart and brow.

Alas! Alas! the nearing time, And the sad, sad day to me, When 'neath the daisies, out of sight, Those hands will folded be. But, oh, beyond this shadow land, Where all is bright and fair

know full well these dear old hands Will palms of victory bear. Where crystal streams through endless years Flow over golden sands,

And where the old grow young again, I'll clasp my mother's hands. -- Boston Budget

The World Advances Through a Conflict of Ideas. When That Is Not. Allowed, as in the Catholic Church, then Stagnation Follows, and Progress Ceases. The Progressive Thinker Will Not Follow in the Rut Marked Out by the Catholic Church, and Suppress This Clash of Ideas, nor Bridle Human Reason.

### THE CONFLICT GOES ON.

prominent leader in the Ranks of Spiritualism, and one who wields a sharp pointed pen, and says what she thinks. She steps boldly to the front and attempts to annihilate The Great Psychological Crime: Thoughts emanating from such a source, from one who is so fearless, will be read and re-read, and make a deep impression. Spirit control is being analyzed as it never was before, and there is being brought to the front a vast amount of information of great value to those who have sufficient gray matter in their brain cells to comprehend the same.

has mastered the secrets of the soul powers and fathomed the deeps of the

great occan of Kana Loca, and conse-

quently is ready to be disintegrated

through the chemical action of the sub-

limated forces of the Devachanic con-

dition, and through the transmigratory

or Theosophical medium is now full;

sensory organism, independently, with

and Prof. Loveland, for the Crime book,

and twenty-five against it, but, kind

reader, just note the returns as results

Let the good work go on.
I would like here to endorse the sug

Keep up the discussion.

affray unscathed.

What is life anyway but ond stupon.

comes forth

The Symposium has been great, and | can easily acquire the prize of indepen The Great Psychological Crime has redent seership. Here it is: The first ceived a great dressing down surely, step is to start a reflection of thought and all honor to the noble workers who waves on the atmospheric other of have raised their voice in defense of cosmic light and action. This is to be mediumship—the cornerstone of Spirit- interpenetrated by the manas of inpulism-against the attack of the en- dividuality, blended with the ego of peremy, even though disguised as a friend, sonality, and impressed upon the sus-Judging from all accounts the great ceptibility of the ethereal subconsciouscrime of the age is the putting forth of ness of the sixth sub-race, and this in so slanderous, unjust and untruthful a turn is to be united to the mental auraproduction, so far as mediumship is that cozes out of the loosely knit astral concerned, as that which has called form and comes in contact with the

forth the present agitation. Prior to the symposium I had not body of the sensation, that act as reread the book, but now I am reading it, cording tablets upon the body of desire. and my wonder increases how anyone possessing the qualities of true manhood or womanhood and claiming to be ascends through the vibratory plane a friend to Spiirtualism, could put into and finally feels the absorption of the print such outrageous and false state-universal will. And now the initiate ments about those who have been the pillars of strength to the grand superstructure of Spiritualism, and if even there was a case of obsession or hypnotle control by an "earth bound" spirit, certainly the author of The Great Psychological Crime is the victim, and I do not wonder he or she hides in obscurity. and re-incurnate process One would think from sheer shame-therefrom as a god Mahatma, and is itualists, and throughout the coders there would be a desire to be now prepared to hide away in the one plaint, "MEDI ameless, and while she or he poses mountains of the Orient. The initiate SATISFACTORY." facedness there would be a desire to be

nameless, and while she or he poses as a student in the school of "natural science," the claws of the Theosophical-Jesuitical monster are plainly visible: The book starts out with the theorem of "criminal" attachment, sophical bug-bear of "magic," black How beautiful! magic and white magic, and then proceeds to charge upon mediums the devils of black magic. This has ever

been the playground of theosophy. The writer of these lines has had experience with devotees of this cult in my sensorium while listening.

The past. A society of this school was started in this city, and the members (about a dozen) at once pounced upon much meaning as did the words of the condition of an experience and the condition of an experience and condeavor, has been the undoing of the destructive effects of my mediumistic subjection; apout a dozen) at once pounced upon much meaning as did the words of the apprinted and the city press was speaker upon Theosophical medium the growing from the condition of an problems, strawing those disembbilled the growing from the condition of an problems, strawing those disembbilled the growing from the condition of an problems, strawing those disembbilled the growing from the condition of an problems, strawing those disembbilled the growing from the condition of an problems, strawing those disembbilled the growing from the condition of an problems, strawing those disembbilled the growing from the condition of an problems, strawing the growing from the gro biggs magic business. The writer was cise impartial action, made naste to in attendance at the meeting, and my bring forth testimony for its side. But indignation was kindled and soon the war was on. I had not been appointed scurity to defend the book? With a few were, in a measure, paralyzed by my by the N. S. A. to answer the base exceptions, such as Dr. Buck, Ella mediumistic work, charges made against Spiritualism and Wheeler Wilcox, Dr. Peebles and Prof. This I feel justif Spiritualists, but I assumed the prerog- Loveland, the writers were people seemative and battled them through the ingly improvised for the occasion. fear or favor, without money and with array of noted and almost world-wide

out price, for a number of years. | known participants, does not suffer by this endeavor. I will gladly assist any the society made a desperate strug comparison in the symposium. The gle for existence, but after a few years bulk of evidence for the Grime book diumship, has lost the power of indewent down, and now not a peep is heard seems to come from a few persons who about black magic, reincarnation, have been unfortunate in their attrackarma, astral shells, devachan, mahattions from the spirit realms, unfortunmas, masters, divine wisdom, etc., etc. ate in not possessing sufficient individ-

The Crime book agrees with Spiritual- uality to keep the grossest element of ism along certain lines, and contains spirits at bay. But not one of the many esting articles and contributions; but some information to the novice regard- noted mediums speaking for mediuming hypnotism, mesmerism, occultism, ship, as well as hundreds who have not etc., but to intelligent Spiritualists, the spoken, have had any such trouble, beinstruction comes late in the day, cause, forsooth, they were self-poised, Spiritualists have been posted along fortified within, against the "black magthese lines many years; understanding ic" influence.
THE DANGERS AND THE ABUSES In the sym well as the grand, UPLIFTING AND rectly counted, there have neen seven unlist" opens the discussion. I look for HELPFUL uses thereof. The writer of teen writers, exclusive of Dr. Peebles this listened to a course of public lectures upon these and kindred subjects given by a Spiritualist thirty years ago, and there are many in our ranks who of the discussion. Evidently the weight have been teachers in this department of argument against the book has had of learning for many years, and the its depreciating effect upon the same. points of agreement with Spiritualism The work has already been reduced in and the claims of the author to be a price. Before the heavy guns of Spirfriend thereto, forms the gilded coating itualistic logic were turned upon it the under cover of which it is hoped to en- price was two dollars; now its value nare the unwary.

There are some statements of the book is now offered at \$1.50. snare the unwary.

Crime book that are amusing. For instance, it says: "If Spiritualism is to ne moral and spiritual evolution of the gestion of George A. Bacon of Wash-race, Spiritualists must insist on the entire abandonment of every phase, form and degree of mediumship."

I would like here to endorse the suggestion of George A. Bacon of Wash-race, Spiritualists must insist on the ington, D. C., that the replies be published in book form. This certainly should be denoted the suggestion of George A. Bacon of Wash-race, Spiritualists must insist on the ington, D. C., that the replies be published in book form. This certainly should be denoted the suggestion of George A. Bacon of Wash-race, Spiritualists must insist on the ington, D. C., that the replies be published in book form. This certainly should be denoted the suggestion of George A. Bacon of Wash-race, Spiritualists must insist on the ington, D. C., that the replies be published in book form.

Now just note the sublime reasoning a "companion piece" to The Great displayed. To build up securely and Psychological Crime. The replies have firmly the great structure of Spiritual [all been able, and yet, of course, we ism we must first destroy its foundation, knock out the underpinning that I cannot agree with E. D. Titus, who sustains it. Queer logic that, but this they have "embodyed a display is quite on a par with a great deal more of rhetoric rather than scientific logic. put forth as "divine wisdom."

forts to hypnotise the whole city into know where to look for it. their "brotherhood," they secured a book has been criticised from every sould number of noted speakers of the cult, point of view, Dr. Conger touching on Any among them Countess Wachtmeister, a little different line than any of the drous powers of the mind and the sub- opportunits whereby he may escape who, true to the tenets of the school, disparaged mediumship among Spirit malists, but upheld the kind they have in theosophy, citing the marvelous powers of the now lamented Madame and polished blade be sharpened to the Blavatsky, who, it is said, by wiggling helt, the blow will be turned aside, as Blavatsky, who, it is said, by wiggling helt, the blow will be turned aside, as been, without even nomena or fact.

The Great Psychological Crime is the marvelous phenomena therein, or classes them as criminal, must be dead to one who has been misled the right to endeavor to file. No, it is not to the detriment of give to daymanity, the accumulated knowledge of twelly years unremitting nomena or fact. and saucers to rain down upon the com- wounding the sturdy, growing childpany when they needed utensils from Spiritualism. It will come out of the that of others of the manifold good that tific "studen personal experience and

which to sip the nectar of the gods.
The Countess was so anxious to induce people to throw "subjective" me- good. ship to the winds and come into the independent exercise of the 'spirit' would have been recreant to its trust BLESSINGS UNTOLD, through which ual sensory organism," where anybody had it not afforded opportunity to Spir. I know I am enabled to aid in blessing would be able to manufacture, table, itualists to down their adversary, and other lives, and I am not in the least wear out of the atmosphere, that right | really, Brother Francis, your paper concerned about the road before me there in public speech she gave directions how to "unfold." She anticipated Spiritualist nature that isn't atraid of The Crime book is simply the old book, and gave the secret away, and de-siring to fix the process on the tablets gently, He had been accustomed to the Spiritualists do not string to fix the process on the tablets | gently, He had been accustomed to the | Spiritualists do not claim perfection their preconciled ideas of truth, to of my memory, I made a note of the | dry rot of Catholicsm, and it chanced for their mediums; they are human, but spend their lives "unloved and alone," receipt, and now I think the many road that he attended a funeral where the they are not ulf devils, nor any of them ers of The Progressive Thinker are en writer officiated and at the close of the all devil, notwithstanding the claims of truths which it at first spurned; then, titled to the knowledge, and I propose service at the grave he said to me! the Crime book. to give it forth, thus obviating the ne "Good women, you ought always to We do not claim perfection for me accepted and endeavored to propagate cessity of buying the book to be, or of live. People who talk that way ought diamship. Indeed, perfection is found by force, joining the author's "class." I am sure never to die; the world needs them." only in the "Schools of Natural Sci. The life and philosophy of Christ, his this recipe is the correct one in use in And I say to you. Editor Francis, enco."

crucifixion, the subsequent history of the School of Natural Science" for a DON'T DIE. The world needs you.

The country of the life of me I cannot see why perfection (7) is all spiritual things, perversion and abuse, form one significant. Orient, would carry no spurious article, the phenomena in Spiritualism should and when perfection is reached, pro-The process is no simple that a way be considered so criminal. faring man or woman, even though not as "intelligent" as the hidden author, done phenomena, masifested through

# THE CONFLICT CONTINUES.

We Introduce to our Readers Mrs. Clara Watson, a This Conflict is simply a Process of Evolution whereby the TRUTH will become more prominent, and in connection therewith we introduce to our read- ing intelligences who are identified with the Spiritualistic movement have been ers a charming character, Mrs., E. M. Hamsley, She is a brilliant little lady, one that would do you good to meet and hear in detail her remarkable experiences in subjective medianiship. As Chairman of this debate we take pleasure in placing these ladies side by side in The Progressive Thinker, each one writing independently of the other, and each one not knowing what the other has to say until the same is in print. Study carefully what both say, and you must reach a conclusion independent of the Chairman.

> To the Editor: May I ask of you the is embodied in this lecture of his in refevor of announcing my address gard to the earth-bound spirit of Amelia through the columns of your paper? I would also be pleased I you will kindly state that the letters addressed The Progressive o me in care of

Thinker" have reached me. Many of the letters of inquiry addressed to me have remained unanseven conscious cast off layers of the swered for some weeks owing to my time having been engrossed with other very important matters.

To those who have written me permit Then the indivdual passes through the seven-fold principles of vital energy, week to be able to enswer their letters personally.

Perhaps nothing has more fully convinced me of the great good the symposium has done, is doing and will do than the letters which have reached me from persons who are personally unknown to me, asking that "the better way" be opened to their understanding. Several of these letters are from mediums, "developing" mediums and Spiritualists, and through them all runs the one plaint, "MEDIUMSHIP IS SO UN-

Right here I would like to say that i fiedged to exercise his or her spiritual am not prepared to "open the way" to a development of the power of independent clairvoyance.

going explanation is given in just the language of the Countess. Indeed, I AM SURE IT IS NOT, but such was the impression the vibrations made with the language of the Countess. Since coming into the limit of the l AM SURE IT IS NOT, but such was the Since coming into the light of this impression the vibrations made upon knowledge of independent self develop-

This I feel justified in saving that

have accomplished. · I am willing (I may say more than press single handed and alone, without Surely the Spiritualistic side, with its willing) to give to any one the full benefit of all the experiences I have had in

> est and noblest of all powers. \
> This week's Thinker (Nov. 21) lies before me; there is a great deal I would like to say in regard to its many interknow that the symposium practically

closes with the opening letter from Ly I must say, however, that I was pleased with the candid, unprejudiced the philosophy and phenomena of Spir manner in which "The Yeteran Spirit itualism as Brother Peck admittedly is In the symposium up to date, if corward to an intellectual treat in the fur-

ther development of this discussion be tween Mr. Howe and Mrs. Florence Huntley. The lecture by W. F. Peck, as report ed in this week's "Thinker" is timely and his statements should command the thoughtful consideration of all Spiritual

Ists. What more eloquent plea could be made for an independent, rational, self conscious and self-controlled life than

the multiform processes of nature? Theosophists and others may make

ight of the phenomena of Spiritualism and yet there is no place in all the universe where phenomena do not exist. The phenomena of the material uni verse are maryelous.

The phenomena of the human mind

are marvelous. The phenomena of the spirit are mar

velous. Anyone who can look out on th of rhetoric rather than scientific logic." beauty and glory of nature and breather fers and have yet to be shown where in the freshness of life and not feel im-In the years gone by when the local reasoning has not been displayed in pressed by and through the wonderful this discussion, I am sure I would not phenomena of the forces of life must be The Crime blind to all the higher reasoning of the of that wedk." of that wedk." of the wedk." of th

Anyone who meditates upon the won-

And I wish to add my testimony to affray unscathed.

As come to me through coming in Certainly the symposium will do touch through mental mediumship. good. with the devizers of the spirit realm.

Indeed, The Progressive Thinker IT HAS BROUGHT UNTO MY LIFE.

unknown author's forthcoming discussion, and I feel to say to you as and gave the secret away, and de- a good Catholic friend said to me re-

We do not claim perfection for me-

CLARA WATSON. Jamestown, N. Y.

To quote Brother Peck:

"All students of Spiritualism recognize that mortals may be hypnotized o psychologized by disembodied spirits and become what is known as prophets, seers, mediting psychles, etc., but it is not so community known that mortals may also psychologize disembodied spirits almost as readily and bring them under their mental, moral and physical me to say that I hope the incoming control. Yet there is much evidence to substantiate this fact.

The subject of the hypnotist is, for the time being, merely the reflex of the controlling mind. He sees with the eyes of the operator, hears with his ears; thinks with his brain, knows only what he knows and believes only what he believes. "MANY INSTANCES COULD BE

"MANY INSTANCES COULD IN CITED TO SHOW THAT SPIRITS DIS-LEMBODIED HAVE BEEN SO COM-PLETELY HYPNOTIZED, BY THE EARTH CONDITIONS AND THE MINDS OF MORTALS THAT THEY REALIZEMENT IN A VAGUE WAY THAT THEY ARE NO LONGER DWELLENS IN THE BODY AND SO LIVE LANGELY THE LIFE OF THE EARTH, SUBJECT TO ITS LIMITA-TIONS AND PARTICIPATING IN ITS AMUSEMPATS AND INTERESTS

If what Brother Peck says is true (and I ant in position to know that it is), what about those Spiritualists who regularly attend the scance room, carrying to their disembodied friends their own sins, Sorrous, desires and earthly

it may become becompletely hypnotized by the earth conditions and the minds of mortals," and can "realize only in a vague way that" it is "no lenger a flweller in the body," and so compel it to "live largely the life of earth, sublect to its limitations," etc.?

And what of the prophets, seers, me diums, psychics, etc., of whom Brother Peck says, they are "for the time be ing, merely the reflex of the controldiumship, las lost the power of inde-ling mind? He (the medium) sees with pendent self-control, to regain that high-the eyes of the operator, hears with his ears, thinks with his brain, knows only what he knows and believes only what he believes." ? In a word, he is for the time being

(that is, while under the control of another intelligence) robbed of his per-sonality, deprived of his individuality man C. Howe, and that your space is and is become the automatic instrument of the will of another. When one who is as well versed in

> makes such an unqualified statement is regard to the DESTRUCTIVE EF FECTS OF HYPNOTIC CONTROL, and identifies it with the mediumistic pro-cess ("All students of Spiritualism recognize that mortals may be hypnotized or psychologized by disembodied spirits and become what is known as prophets seers, mediums, psychics, etc."), is it not time that mediums and Spiritualists generally were awakening to a like knowledge of the fundamental principle involved in hypnotic and medium. istic control of the human will?

There are several other articles in this week's Thinker of which I would like to speak, but I fear this letter is already too lengthy to gain admission to the columns of your paper. I cannot, however, forbear to ask a few questions which the letter of George

A. Bacon suggests: First-Of what "CRIME" is the auther of the "Great Psychological Crime" convicted?

I have carefully followed the articles written by the persons to whom he re-

one who is enslaved the directions and tile properties of spirit, and senses not slavery? .m. 4the marvelous phenomena therein or Again, isnit a light to point out

research into a definite field of scien-

lemg? ems? in "di if so, them BLEST BE THE "CRIM" The whole work of progression, as we look back exerctionages, as revealed by the light officered and profane history, seems to have been loft in the linnes of

demonstrations," of psychological prob-

Just such "CRIMINALS." t need be, to give to humanity the

cent illustration, while the lives of men aclence, who liave walked by the light of a higher knowledge than is pos-

boen one long story of misunderstanding and persecution. For centuries past these have verified this tendency in human nature to expose fruit. When it comes into conflict with its established systems and with its preconceived ideas of traits.

It has been little more than half a contury since Spiritualism had a hostile encounter with the orthodox idea of ruth; unless I have been misinformed they were also unjustly accused.

I should have thought that from so recent an experience with the unreason ing opponents of that which has since been demonstrated beyond the possibility of doubt, namely, the possibility of communion between human and exhuman beings, that Spiritualists would save welcomed with open and avowed lospitality the entrance into their own field of one who has at his command more light to throw upon the subject for which they have labored and suf-

Instead of so doing, some of the leadmost active in pronouncing this man (whose person and character they admit are unknown to them) "a Jesuit, a outlified to credence, as his authority is "pettifogging lawyer," an "egoist," an "emailied to credence as his authority is considered authority by those qualified to judge."

COULD THE UNITEASONING, BIG. OTED PREJUDICE OF THE MOST HOPELESSLY CREED BOUND" MORTALS SURPASS THIS IN INJUS | fifty years of speaking and writing as a TICE TO A FELLOW MAN?

prove that assertion true.

In a careful reading of the articles, which according to Mr. Bacon's assertion, "have so cleverly and masterly THROUGH A PERSONAL ACQUAINT. ANCE WITH THIS AUTHOR TO BE

I FIND MANY ASSERTIONS WHICH THE EXPERIENCES OF MY-SELF, MY HUSBAND AND OUR IN-TIMATE FRIENDS PROVE TO BE UNTRUE.

Let us glance over the article written y Hudson Tuttle: To quote Mr. Tuttle, in reference to

he author of the book under discussion, he says:. "in plain words he is a medium, but it is by another process." I ask, how does Mr. Tuttle know this to be a fact? Has he had an opportunity of studying Again, to ugote Mr. Tuttla.

"Every medium arrives at the knowledge how by concentration of the mind to pass into this state (the superior or independent state). That this is proferable, there can be no doubt, for it enables the sensitive to command and not to implicitly obey like an automaton.' (This recalls to my mind a quotation

from David Harum' which seems to aptly illustrate and emphasize just what Mr. Tittle here suggests: Harum, in speaking of the "Golden Rule," says: "Do unto the other fellow what he intends to do unto you; AND DO IT FIRST.") Evidently, Mr. Tuttle has not the ex-

alted opinion of mediumship which a careless reading of his article seems to have impressed upon the mind of Mr. Bacon.

Again, to quote Mr. Tuttle:
"The medium is like the receiving intrument of the wireless telegraph, he nust be in harmony with the transmitter. He is unlike in that it is within his own power to adjust himself to a certain range of transmitters."
I him a telegraph operator, have been

a medium; am in position, therefore, to state as a matter of personal, definite knowledge and experience, that Mr. Tuttle's comparison is ill-founded. As a matter of fact the medium is As a matter of fact the medium is a like the key by and with which an op- he was not a hypnotist and had never crater transmits messages (Morse System Telegraphy). He is simply AN I do not mean to arouse unpleasant discovered by an Eastern Physician discovered by an Eastern Physician INSTRUMENT OF EXPRESSION by which measages are transmitted from the world of physically disembodied to the world of physically embodied intel-

Mr. Tuttle bears me out in this statement when he says that mediums (sen! sitives) "IMPLICITLY OBEY LIKE AN AUTOMATON," and Brother Peck substantlaily endorses this statement of Mr. Tuttle's by saying "HE (THE ME-DIUM) SEES WITH THE EYES OF

THE OPERATOR," ETC. Here we have two who are supposed to be among the best posted men in Spiritualistic circles, agreed upon the relationship established under mediumistic control between the intelligence controlled and the controlling, intelligence, and both unite in specifically defining the position of the controlling intelligence as that of "OPERATOR," and

the position of the lutelligence controlled as that of "AN AUTOMATON." Now for this very "offense," (i. e., that of defining the relationship which exists between the hypnotist and his subject, and between the "spirit control" and his medium as being that of 'An Operator" and "Instrument," and plainly and in an unmistakable manner pointing out to both the fact that this relationship between two intelligences is a violation of natural law), and for the further "offense" of suggesting that it was a relationship which was productive of only evil to both parties concerned in it, and was an unnecessary sacrifice on the part of the "subject" of "medium," and an unlawful usurpation of power on the part of the hypnotist, whether physically or spiritually embodied—for this "offense" a scholar eration, is illogical, unfounded on fact ly, unselfish and earnest master of the and unirue. of psychic phenomena, stands accused before the Spiritualistic public of

being a "CRIMINAL." Is it any wonder that I am moved to raise my voice in protest against this shameful injustice? Is it any wonder that I am impelled to say that IN THE EYES OF RIGHT-MINDED, LOGICAL LY THINKING, HUMAN BEINGS, THOSE SPIRITUALISTS WHO HAVE BEEN GUILTY OF SO CONDEMNING ONE WHO HAS THUS LABORED IN THEIR BEHALF ARE CONVICTED OF THE SIN OF INGRATITUDE, AND STAND PUBLICLY COMMITTED TO

WILFUL MISREPRESENTATION OF A CO-WORKER IN THE INTER-ESTS OF "TRUTH AND HUMAN-It is high time that these same "Spir:

itualists" begin to do a little thinking on their own account. Now if we follow Mr. Tuttle's article. paragraph by paragraph, as I should en-loy doing, but my own time and your

pace forbid, we should find many such statements as these, following: "He is said to be 'subilmely unselfand has written this book because he felt it was a duty to humanity. IT MAY BE SO, but the price is two dollars, and any printing house would

make it for twenty cents or less." If that is so, Mr. Tuttle, what about the great profit you make upon your own books, which are, if I mistake not sold almost exclusively to Spiritualists? Do you also stand self-convicted of writing for the sake of morconary gain

Again, speaking of the author of "The Great Psychological Crime," Mr. Tuttle "HE CLAIMS TO HAVE DISCOV

BRED A NEW KIND OF MEDIUM BHIP WHICH HE CAN IMPART TO

ANYONE AS INTELLIGENT AS HIM-

THAT THIS IS ABSOLUTELY FALSE ONE CAN MASILY PROVE TO HIS OWN SATISFACTION BY AN IN-TELLIGENT READING OF THE With this suggestion I must pass

from my selfuppointed task of review-ing Hudson Tuttle's article in which he has, according to Mr. Bacon's letter, "so cleverly and masterly laid bare the criminality of the author of that work." Let us turn to Mrs. Cora L. V. Richnond's article:

To start with, Mrs. Richmond roundly berates the author of this book be cause he has chosen to withhold his

"No person has any right," says Mrs. Richmond, "to appear before the public anonymously, stating alleged facts solely upon his or her own authority, without enabling the people to know who the author is.

Again, "As an individual or personal expression of personal expression of personal experiment, experlence and opinion, it is only valuable in proportion as the person putting it forth is valuable, as his testimony is Since this is Mrs. Richmond's public-

y expressed opinion, of what value are the teachings which have been given to her various audiences in "the course of medium" from UNIDENTIFIED SPIRIT It is one thing to make an assertion, INTELLIGENCES? another and wholly different thing to She says that "no

She says that "no person has a right appear before the public anonymous. stating as alleged facts solely upon his or her authority, without enabling the people to know who the author is WHAT OPPORTUNITY THOSE OF MRS. RICHMOND'S AU-DIENCES WHO ARE NOT CLAIR-VOYANT OF VERIFYING FOR THEM-SELVES THE IDENTITY OF HER OWN "GUIDES AND CONTROLS!" As a matter of fact the identity of some of Mrs. Richmond's controls are

that she demands to know this author even) to berself. How and by what process, for instance, could Mrs. Richmond satisfy an individual who was not a Spiritualist. neither clairvoyant, that a lecture which she delivered a short time after the death of Col. Robert G. Ingersoll was really given by that spirit through

the instrumentality of her medium-

not known (in the sense of the word

We have only the word brough her own entranced lips at the time by the spirit control), that such a lecture was given by the spirit of that emarkably brilliant orator. What opportunity in this case (par-

lcularly as the style of delivery, language, mode of expression, etc., were radically different from that of the supposed control, and very much like that of her chief control, so I have been informed by those who were present at the time this lecture was delivered) did Mrs. Richmond give to those "qualified to judge" that the controlling intelligence was really that of Ingersoll and not of a sensation-seeking, inspersonating spirit?

Is it not a fact that many of Mrs.

Richmond's own congregation doubted the identity of the controlling intelligence, and that others questioned the wisdom of Mrs. Richmond's submitting to the control of this spirit (if it were really he) who had so recently passed into a world of which he had gained no previous knowledge?

Did not many Spiritualists suggest that it was neither possible nor prob-able that the "control" was really ingersoll, basing their statement upon the assumption (which seems to me well founded) that Mr. Ingersoll could not possibly have loarned so short a time after his transition the laws governing mediumistic control. Particularly as

memories, nor yet to deal unkindly with gaused great surprise. Heretofore this any of the individuals who have taken disease was supposed to be caused by a

"for truth and humanity" is my watchword, and masmuch as I am qualified to see the truth in just so much is it my duty to give to humanity that which I know to be true.

As to the identity of the author. I think that Spiritualists generally are willing to walve that point as a relatively unimportant matter in view o the greater importance of the value of

his teachings.
Not one individual, dominated wholly by the intelligence of this author, but many same, well-known, responsible bu-man beings, have publicly testified that man beings, have publicly testified that his perholic beings, have publicly testified that his perholic beings, have placed themselves on record as having personally demonstrated the past religious history. By John W. Druper, Price, cith. 81-75. truths of the philosophy which he repesents and teaches.

Richmond's article which I for want of space will be forced to pass over, but side by side are these two which interest and amuse me.
"ANY INTELLIGENT MIND WHO WAS NOT A SPIRITUALIST BEFORE

There are many paragraphs in Mrs.

WILL BE ONE AFTER READING THIS BOOK." Think of a statement like that in the face of almost three columns preceding it, in which she has laboriously tried to show that the book is not worth consid-

Is this, then, the kind of reading matter which makes Spiritualists? Mrs. Richmond says, farther:
"THE WRITER COULD NOT HAVE

DONE SPIRITUALISM GREATER SERVICE." Greater service than what, may lask, Mrs. Richmond? Writing a book that according to your own statement is a discord of untruths, a manifestation of egoism, assumptious, nonsense and

Is that the food upon which Spiritual ism thrives? In regard to the identification of spirit controls I would suggest that Spiritualiste read with unprejudiced minds

in this week's Thinker. I would also suggest that especial at tention be paid to the article written by Mr. Titus. These paragraphs are suggestive if nothing more: 'After thirty-seven years of scientific

Brother Jamleson's views as expressed

investigation I am opposed to hypnotism in any form, WHETHER TRANCE MEDIUMSHIP OR THE INFLUENCE OF MORTAL UPON MORTAL: IN THE LONG RUN THE EFFECT UPON THE SUBJECT CAN ONLY BE HARM-FUL, EITHER PHYSICALLY OR MENTALLY, and especially so to persons not endowed with that peculiar mentality or gift."

licentify mediamistic and hypnotic control as 'identical processes," and it he meant to practically admit and unqualifield endorse exactly what the author. Or the World's Progress in Thought. By Moses and Progress in Thought. By Moses and the Progress in Thought. By Moses and Thought.

Whether this was or was not the intention of Mr. Titus, he stands publicly committed in this paragraph, to just such an admission and endorsement. 4 think that this writer in his "thirty seven years scientific investigation" ought to be considered. "ourlined to judge" of the true worth of that which he has thus investigated,

Mr. Bacon may possibly, upon re-reading the articles in question, by the light of analytical, comparative, reasoning change his viewpoint; if not I think he will make no objection to my offering to the consideration of Mr. Francis an amendment of his suggestion "pro bono publico" (whatever that may mean). that instead of selecting "some half duzen of these worthy replies," that he publish in book form the Symposium complete. It appeals to me rather in the light

of an intellectual impossibility, that idea of Mr. Bacon's that only those replies be published which deal with ONE SIDE of the question; THE OTHER SIDE IS RIGHT THERE IN INFER ENCE AT LÉAST. Another word to Mr. Francis: In the name of my husband and myself I ask

you to accept our sincere congratulations upon the general spirit of fairness, which in the greater number of articles published on behalf of the representalives of both sides of this discussion has been manifestèd. It should be a matter of personal

pride to you to have been able to launch upon the world of thought and investigation this orderly, sequential symposium, dealing as it does with the most momentous question of the age. The question of individual personal esponsibility,

You have demonstrated, at least, that your paper is in the hands of thinkers. and I hope that they may, one and all, prove themselves worthy of the name "Progressive Thinkers,"

This tribute, from one so unimportant in the great world of thought, may be valueless, but be sure it comes from two very slucere adulters of your own ourage and perseverance in thus conducting a discussion which may mean to many men and women the re-formation of their entire lives in conformance to their perception of truths which otherwise might not have reached them. Solritualists realize that a crisis has come; through each and every article written in defense of mediumship has been an open avowal or hidden suggestion that that method is not perfect; that it needs radical reformation, and that SPHRITUALISTS N.ED MORE

LIGHT FROM SOME SOURCE.

My carnest prayer is that they will accept the light which has been offered, and that ye who are and we who are not Spiritualists may meet upon a common ground of aspiration and in sask ing the better way of life, may each and every one of us be guided aright. Were not, as I have previously said.

my own time and your space limited, Mr. Francis, I should like to review in routine the articles referred to by Mr. . I feel, however, that enough has been

done along this line to point the way to a more careful reading and thoughtful consideration of the matter which has through the columns of your paper been given to the Spiritualistic public. I, who have so recently come out from among you, cannot but feel that my first, duty in the endeavor to pass on the blessings which have been mine under the unstruction of The School of Nat., ural Science is to Spiritualists in gan.

eral and to mediums in particular. Meanwhile I would suggest that the articles written by Lyman C. Howe and, Mrs. Florence Huntley he given an un-

ejudiced hearing. ESTELLE METZGER HAMSLEY ....

Cancer Microbe Said to Have Been

upon themselves the responsibility of cell growth. Careful experiments are a misquoting, misstating and vilitying the being made. Dr. Bye, the Eminent author of The Great Psychological Cancer Specialist, of Kansas City, Mo., and the best of the b is being besteged by hundreds of neo-Personally I hold no malice against | pie suffering with this dread disease, at any one of them; feel no animosity, but The Doctor is curing many cases, thought to be incurable, with the com- at bination of a Medicated Oil. Persons suffering or having friends afflicted should write for an illustrated book on the treatment of caucer, tumor, ulcer, pfles, fistula and all skin and womb diseases. Address Dr. W. O. Bye. Cor. 9th and Broadway, Kansas City, Mo.

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mentality or gift."

Mr. Titus farther remarks:

"I NEVER KNEW A TRANCE MEDIUM THAT WAS NOT INFLUENCED AT TIMES WITH MANY SPIRITUALITIES BOTH GOOD AND BAD."

I wonder if Mr. Titus really meant to depart to mediumistic and hypnotic con-

The New and the Old,

# 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, in shaping minor events a hundred will Champion the Cause of Truth as reflected in years back," leads a man to commit a crime to day OF HIS OWN VOLITION. Spiritualism, while Mrs Florence Huntley, the wellknown Author and Journalist, will defend all the will compel him to commit the same 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-

#### MRS. FLORENCE HUNTLEY REPLIES TO LYMAN C. HOWE.

Mr. Lyman C. Howe: My Dear Sir:fore me, and commands my interest and dependent," still you ask, "But is my attention. I have to confess, however that a careful and earnest reading of it twice, leaves me with an unmistakable feeling of uncertainty as to your real

Can it be possible that this is behave not yet gotten far enough into author fairly. your theme to make your position clear?

When I take up the pen to reply, the impulse is very strong to lay it down to which he refers, is that which is again and wait for your next letter, to FREE FROM THE HYPNOTIC CONdoubt and reveal you standing in the WILL. This is as far as he is considclear sunlight of certainty where I can see you and know you as you are, and understand you as you intend and de-

As it is, I do not feel that this is true: for I find myself saying, "Does he mean ing with the specific theme of "the sub-to-convey the idea that there is no dif- jective, psychic process" involved in ference, in essence, between an impelling influence and a compelling force? Does he intend to say that all the motives, inspirations, impulses and sugsults of remote causes for which we mit me to call your attention, and that were not responsible? Does he intend of our readers, to the fact that when to convey the idea that the love which impels a mother consciously and intentionally to caress her child is the entirely outside the subject matter as consciously and involuntarily at the letter is not relevant to the subject be-command of his hypnotist? Does he fore us. mean that all men are at all times under a subjective, psychic, hypnotic spell dose he hold that there is no such thing

doubt and uncertainty, nevertheless do both yourself and the author an inthat is where I find myself in my effort to follow you. Lest our audience also become lost in the fog and lose interest in the discussion, I am going to ask you if you will not, in your next letter, take up the subject of the BOOK and specifically outline in definite form some one or more of those particular "errors" to which you allude in your first letter and which appear to you to be fatal to the author's position? This will enable us to go directly to the vital points and determine wherein we may be at variance, if at all.

As the proposition concerning this public discussion of the book was originally laid before me, and as I still understand the matter, Mr. Francis has laid upon you in this correspondence the burden of refuting the author's position as it is stated in THE BOOK, and making clear to our audience wherein his errors or fallacies consist: and upon me the task of meeting your objections, as far as I can, at any points where the book itself may fail

Is-not this also your understanding of the plan and purpose of the work Mr: Francis has set before us? If not, then it would seem to me to be well for us, as well as our audience, that our tasks be more clearly and specifically defined before we proceed further. But if my understanding of the matter is correct, then the burden of proof wait with patience until you have successfully controverted some one or more of the fundamental and vital propositions upon which the book is con-

It appears to me that the author's nosition is clearly and unequivocally stated in the book you are to refute, and that the main propositions upon which he depends to support his conclusions are simple and explicit. You have read the book, and it would therefore be presumption on my part to restate its position or review its substance here. It would be equally gratuitous, not to say impertinent of me, if I should attempt to anticipate you in either the nature or the order of your criticisms and objections. Recognizing the ethics of legitimate and proper discussion. I do not desire to anpear in such a light. My respect for the intelligence of our audience, as well as for that of my correspondent, would restrain me from the commission of

But while I await with patience your specific charges against the book, it may be that some of our readers will expect me to reply to some of your suggestions, even though their relevancy to the task before us is not yet clearly apparent to my mind. To meet this possible demand I take the liberty of referring briefly to the following sugges-

such an indiscretion.

tions contained in your letter; You say: "That my daily life, with its immediate mental activities and moral standards is, so far as voluntary action is concerned, under the direction of my own will, reason and conscience, is not questioned here." By this I understand that you are willing to concede that you have a WILL OF YOTH OWN, and that it is not under the control of any other individual intelli-

While this is clearly all the author has intended to convey by the word "in-

will independent?" THE AUTHOR HAS EMPLOYED THE WORD, your will is most assuredly 'independent," acording to admission. And this is the only sense cause of my inability to understand in which we are justified in using the good English? Or, is it because you word, if it is our purpose to treat the

Throughout the entire book he uses the word "independent" in the same sense. The independent will or volition see if that will clear away the mists of TROL OF ANOTHER INTELLIGENT ering the subject of "independence."

He nowhere refers to those "causes which may be traced to antecedents. circumstances, temperament, struc-ture," etc. Why? Because he is dealjective, psychic process" involved in the direct and immediate action of one mind or will upon another.

The "independence" to which he refers is simply and solely the freedom gestions of life which impel us to the of one will from the direct and imme-exercise of our voluntary powers are diale HYPNOTIC action of another hypnotic? Or, does he hold that, in the will. This is made so clear and unmisfinal analysis, all our processes, both takable in the book that I find it difphysical and mental, are involuntary or ficult to conceive that you did not so automatic because they may be the re- understand it. Be this as it may, per same, in essence, with the process well as the spirit and intent of the which COMPRLS an hypnotic subject book. For this reason it would appear to perform the same physical act un- to me that the major part of your last

All you have said, in fact, as to what (in your mind) constitutes "indepen-dence," might be granted without in the least discrediting the position of the as hypnotism at all? Is he intending to author on the subjects of hypnotism establish as a fact that mediumship and mediumship. Why? Because he does not, under any circumstances, in is talking of one thing and you of anvolve subjection or control? Or, is he, other. He is talking of the indepenin an indirect manner, trying to show dence of the individual mind from that all men are at all times 'mediums,' HYPNOTIC CONTROL, while you are DIFFERING ONLY IN DEGREE, and talking of absolute and ultimate indethat all our acts are, in the final an-pendence of man from all the forces, alysis, automatic and therefore me-conditions and processes of nature. It seems to me that in raising a question | that during this process individual hu-

I do not believe you have intended to so utterly foreign to both the subject leave me in this perplexing state of and spirit of the book you are likely to justice. In the same manner you seem to have

mistaken the meaning and intent of my own words concerning the "independence" of our own decisions. I stated that "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 and normal intelligence." I meant by this that such influences are not HYPNOTIC, and do not prevent us from exercising our will free from the hypnotic control of an-

other will. That is all.
But you ask, "Is not this 'sane normal intelligence' the principal agent that decires our conclusions?" Of course it is. That is why I call it "in-dependent." If it did not do so I should not call it "independent." In other words, if another will than our own had hypnotic control of us and thereby made all our decisions for us, that would mean the kind of domination which the author condemns in the

But again you ask "Can we make any decisions without the consent of this sane normal intelligence'?" This is only another way of saving. "Can we make decisions without our own consent?" I think not. But we can make decisions without the consent of some other intelligence than our own. And so long as we can do this we are "independent" in the exact sense that both the author and myself have used the term.

In order that both you and our readers may see how far you are missing the spirit and intent of both the author and myself, permit me to paraphrase one statement of yours. You say, "Just n the ratio that we approach indepenlence we become irresponsible." Now if you were using the word "independence" in that statement in the

same sense I have used it and the author employs it in the book, your statement would be as follows: "Just in the ratio that we approach

FREEDOM FROM HYPNOTIC CON-TROL we become irresponsible." I am morally certain you do not intend to convey any such idea as this statement would indicate. And yet, if I should substitute my own meaning of

the term "independence" for yours. that is exactly what your statement would mean. It would be just as admissible for me to hold you to the meaning of your statement as I have paraphrased it, as it is for you to make it appear to our readers that both the author and my-self are writing about the kind of "in-

dependence" you have voluntarily pro-jected into this discussion. But I shall do nothing of the kind. Why? Because t would not be fair. I assume that our readers are, both ionest and sincere, as well as intelligent, and that they have a right to expect that I will not attempt to mislead them by attaching to your language meanings of my own which are different

from those you have intended.

Again you say: "It seems to me that the absolute authority of active causes in shaping minor events a hundred years back of a specific climax, is as real, as irresistible and as arbitrary as

moral and physical bondage to the will of his master." Let us suppose that you are correct

I do not understand that it is relevan to our subject. The author nowhere sition, so far as I am aware. He has written specifically of the "subjective psychic process" involved in hypnotism and mediumship as he has defined these terms; and has said nothing whatever concerning the "authority of ac-tive causes" which may or may not be traceable a hundred or a thousand years backward from any given climax. But you say: "If I am correct in this it is only a question of difference between one class of compulsory causes and another." Let us suppose again that your conclusion is correct; if it has any bearing on the subject under consideration it is directly in line with the author's position, as I understand it: For instance, if your fatalistic theory be correct, it may be possible that the absolute authority of active causes A hypnotist may subjugate the same man and by the power of his superior

act. What is the difference? The difference lies in the PROCESS employed to accomplish the same result. And it is just this difference that determines who is the guilty party. In the first case we hold the man guilty because he was in the possession of his voluntary faculties, capacities and powers, and did the act because he wanted to. In the second we hold the hypnotist guilty, because it was his will and not that of the instrument he employed which was responsible for the act.

In the first case the act is performed independently" IN THE SENSE THAT TERM IS EMPLOYED IN THE BOOK, and in the second it is not. The cause in one case is hypnotism and in the other it is not. The PROCESS employed, therefore, is not the same. In my last letter L called attention

to the fact that according to your own statement you are ready to welcome the truth SO LONG AS IT IS AD-DRESSED TO YOUR REASON. Then asked you if you would 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?

You answer, "I DO NOT KNOW." Then you put a hypothetical case which of itself clearly demonstrates, to my mind, that perfect frankness would have prompted you to simply say, "No." The numerous and carefully worded qualifications with which you have hedged about your hypothetical proposition are sufficient, it seems to me, establish the fact beyond question that you would hesitate a long time to subnit yourself to such a process, though the result might be to convince you of a profound truth. I trust our eaders will carefully note what you say upon this point, for it seems to me to e of special significance.

What you say concerning the surgical peration to which you submitted, further emphasizes the fact that it is nat-ural for us to shrink from any process which we recognize to be of a destruc tive nature, or even what we term "ab-normal." You submitted to the surgeon's knife only as a LAST RESORT, and I am glad for you that the operaion proved a success. But it was per fectly natural for you to put it off as long as you could, and until your eyes were "of little use," as you have said.

And so it would be in the other case. The natural method of feceiving an intellectual knowledge of the truth is through the exercise of one's own natural faculties, capacities and powers, and not by or through their suppression and paralysis.

What you say of natural sleep is certainly true. We do not dread it nor shun it, for we recognize it as a natural process and condition during which we are in the hands or under the protectng care of the Great Intelligence which man intelligences could tamper with our most sacred possessions, we should

But all parties concerned concur in the statement that hypnotism, or hypnotic sleep, is "abnormal," "artificial" and "unnatural" (see p. 87 of the G. P. C.). This fact would seem, to my mind, to account for the natural repugnance of the normal human intelligence to the idea of being reduced to a state of helpless obedience under its paralyzing spell. For the same reason we naturally hesitate to submit to the influ ence of anaesthetics or polsons.

I also have recognized the difficulties "in the way of any definite and certain conclusions to be reached in this discussion." They are not, however, those to which you seem to attach the largest importance. They are rather those which the author himself saw and so clearly stated on pages 162 and 163 of the book under discussion. .I do not believe he anticipated that his own name would be a matter of such profound interest and importance as you and a number of other leading contributors to the symposium have seemed to regard it. Nor am I able yet to believe that the average thoughtful reader and student will either give or withhold his confidence in the integrity of the work

for lack of the author's name.

In this connection I have to confess to you and to our readers, not only my surprise, but also some regret that such eminent figures in the Spiritualistic organization as Hudson Tuttle, Cora L. V. Richmond, Moses Hull, yourself are a few others, have obtruded this restion so forcibly upon the attention of our readers. I regret to be placed in the position of having to reply to it. To pass it by unnoticed, however, would doubtless leave our readers with a'false

against both myself and the author, as well as the work we represent. I cannot believe that anyone of you had in mind the far-reaching and reac-tive effect of the position you have assumed in this regard. I am wondering if anyone of you is prepared to stand by the logic of your criticisms on this subject, when it is applied to mediumship

impression which would prejudice them

and Spiritualism. Let us see. For the purpose of stating the point fairly and without coloring or prejudice, let me quote from the symposium article over the name of "Cora L. V. Richmond," at page 5 of The Progressive Thinker of Oct. 17, beginning with the sixth paragraph:

"The author is anonymous. If it were a letter you would put it in the waste basket. If it were a literary effort it would pass for what it is worth in a lit erary sense. AS A STATEMENT OF FACTS IT IS NOT ENTITLED TO THE LEAST CONSIDERATION UN-TIL THE NAME OF THE AUTHOR

"NO PERSON HAS ANY RIGHT TO APPEAR BEFORE THE PUBLIC ANONYMOUSLY STATING ALLEGED FACTS SOLELY UPON HIS OR HER AUTHORITY WITHOUT ENABLING THE PEOPLE TO KNOW WHO THE AUTHOR IS." (The capitals are I am informed by credible persons

who were present and heard her, that this article was first delivered by Mrs. Richmond as a "sermon," at her regular Sunday service: that it was taken that which holds a hypnotic subject in in short-hand at the time and after-

ribution to the symposium.

I am also informed by tose who were present and hoard her, and who have neard her many times before, that SHE WAS UNDER CONTROL at the time the words above quoted were first pubicly delivered.

If this be true, then we have the following interesting situation:
1. Mrs. Richmond is not the real author of the article to which she attaches her name and which she gives to the public as her own.

2. Mrs. Richmond thereby committed the one offense which is held by honest literary men and women to be what might properly be termed "the unpardonable sin" in the field of literature, namely, the offense of sailing under false colors and acquiring a literary reputation to which she is not entitled 3. The REAL author's name is not known to the public. He is in "hiding," and is likely to remain there for some time to come, as far as the public gen erally is concerned. More than this, he is "hiding behind a woman," which seems to be an offense of the first mag nitude, in the minds of a few Spiritualsts and this unknown Spiritual au thor.

4. According to his own words, therefore, all that this anonymous Spiritual author has said through the lips of Mrs. Richmond, "as a statement of facts is not entitled to the least consideration until the name of the author is known." Applying his own logic to himself, "HE HAS NO RIGHT TO AP-PEAR BEFORE THE PUBLIC ANONYMOUSLY STATING ALLEGED FACTS SOLELY UPON HIS OWN AUTHORITY WITHOUT ENABLING THE PEOPLE TO KNOW WHO HE

I have heard it stated as a fact, that Mrs. Richmond has for some twenty five years or more, been the instru ment of anonymous spiritual authors who have been giving to the world "alleged facts," many of which are quite startling as anything the author of the book under consideration has ever

Have they ever before warned the members of Mrs. Richmond's church through her or, the public through The Progressive Thinker, that all they have thus far given to the world "IS NOT ENTITLED TO THE LEAST CONSIDERATION UNTIL THE NAME

OF THE AUTHOR IS KNOWN? Is Mrs. Richmond herself willing to attach her name to such a statement and give it to The Progressive Thinker for publication? If so, she is prepared to condemn every statement she has ever made while under control. only this, she at the same time condemns the very foundation of Spiritualism as "NOT ENTITLED TO THE LEAST CONSIDERATION.

Is it not a fact that every utterance that has ever come from the spirit world through the lips of a medium under control, is from an "unidentified so far as the world is con

Is it not also a fact that some of the most remarkable books that have ever been given to the world are from "uni dentified authors?" If I am not mis taken there are a number of Spiritual istic works that are in the same category. And yet, I ha .. ever before seen nor heard an attack upon them from your leading Spiritualists who stand so uncompromisingly for "publicity" as to condemn The Great Pyschological Crime because you do not happen to know its author.

Within the last few months, since this book was published. I have read a most interesting article covering many columns of The Thinker, and written have never heard that any of your leading moralists have condemned his work on this account, although I am told that "Sargis" is not the real name of

into this discussion? Do you still feel that it is a proper weapon for those to employ who call themselves "Hunters for Truth ?"

And now, just a word of explanation which I trust will satisfy those of our readers who may have obtained wrong impressions from the severe strictures that have been laid upon the book be cause of its unidentified authorship.

Within a few weeks after the book was niblished, and long before the symposium, or this discussion, was thought of, the editor of The Progressive Thinker met the author of The Great Psychological Crime and learned his correct name. Mrs. Francis has also met him and knows his correct name Therefore all the rules of literary ethics have been fully complied with which should entitle the author, or at least his work to the same consideration

that is given to any other. But more than this, Mr. Francis knows pretty much all there is to be known concerning the life, character, abilities and work of the author. There is no great mystery in it. Other leading Spiritualists have also met the author and know him personally.

In so far as his time and abilities have permitted, he has never failed nor refused to meet any honest seeker after such knowledge as he possesses. The motive that has prompted him to withhold his name from the public, for a time, is that he might go on quietly with his work under the protecting shield of obscurity, until he has accomplished certain definite tasks which appear to him to be of paramount im-

portance. To my own mind, knowing the char acter of the man and his abilities, it has required a far greater degree and higher quality of courage to withhold his name than to have given it to the world with his book. It requires a higher quality of moral courage to go on doing good in obscuirty than it does to advertise ourselves before the public in bold type and thereby receive the attention and applause which our vanity

Other criticisms have been offered by eading contributors to the symposium, from the ranks of Spiritualism. Some of these are presented in such spirit and couched in such form as to preju dice the average reader against both the author and his work. These, however, do not come within the scope of your letter and are therefore outside the present lines of this discussion. I therefore forego for the present the temptation to reply to them, and shall await with interest the presentation of your criticism upon The GreatPsycho-

In the meantime assuring you of my high personal esteem and good wishes, I am, most cordially and sincerely yours, FLORENCE HUNTLEY.

A CHANCE TO MAKE MONEY. A CHANCE 10 MARE MUNEY.

I have been selling "Non-Alcoholic-Flavoring Powders" for the past six months and have made \$815.00. Every family buys three or four boxes. The flavoring powders are better in every respect than the liquid extracts, and are lovely to sell. I do not have to canvass. People send to me for the powders. Any intelligent person can do as well as L and average \$30.00 per week. I get my flavoring powders from the California Fruit & Chemical Co., St. Louis, Mo. Welte them and they will start you in busi-

'Gleanings from the Rostrum." this office.

Write them and they will start you in busi

#### rards reduced to type wriften form and, the shall GIVE HIS ANGELS. The shall give alterations, was then handed or sent to Mr. Francis, as her con-GHARGE GONGERNING THEE

MEDIUMISTIC EXPERIENCES. for Spiritualism in its early days, and as strength has permitted, have continued this work to the present time, are Mr. A. F. Talmage and Mrs. Esther N. Talmage, now of Seattle, Washington, but formerly of LaPorte county, in-diana, where they were widely known for their rare spiritual gifts and for their strict integrity.

cles, much of the time in their own home. No charges were made for sit-tings, and it often happened that invesigators from a distance were furnished meals without cost. This "free gospel. with meals "thrown in," came to be i such high favor with many investiga ors, who came from near and far, to "try the spirits," that it was not long before the Talmages, feeble in health and earning their living by their own hands, found it hard to keep up a sup-ply of food and clothing for their own family, and had it not been for a few patrons who felt it a duty to pay for what they received, these unselfish me diums must have suffered for the neces saries of life, and as it was, they were kept for years on the verge of want.
I dwell on this bit of biography for

the reason that, even now, after years of communion with the world of spirits, there are many bald-headed saints in our ranks who are fond of re ferring to the good old days when me diums worked for nothing, and might be a good Spiritualist without paying a copper for tests, lectures or lit

Although the Talmages have received very little material compensation for their long, self-sacrificing service, and are poor in the things men count as wealth, they are exceedingly rich in the consciousness of duty faithfully done; n the knowledge of the constant presence of loving, watchful spirits; in thronging memories of angel guidance along life's devious ways.

Of the Talmages almost numberless experiences as mediums, a few have been recorded by the writer, and for the first time are offered to the public through The Progressive Thinker. A HARD-SHELL BAPTIST HEALED

About one-half mile from the humble nome of the Talmages, on a country road, lived Calvin Webster, a well-to-do farmer, a close communion Baptist, ism. One summer evening at his usua hour, Mr. Webster retired feeling quite indisposed, but hoping to be better by morning. Instead he grew rapidly worse as the night wore on, his pain without alarming his family and sending for a doctor, four miles away, the pedroom door opened, and in strode Mr. minister remedies, which, to the great ster, brought prompt relief.

The reader will ask how this thing was brought about. Near two o'clock at night Mrs. Talmage's guide roused her from a deep sleep, following a wearisome day; told her to call her husband at once, have him read a paragraph on a certain page of a medical work kept in the house, and carefully note what was said. When this was done, they were told by the guide that neighbor Webster was, then suffering from a severe attack of the disease named in the paragraph read, and Mr. Talmage was urged to go post-haste to his home and use the remedies pre-scribed in the book. This is how Mr. Talmage came to be in that sick-room the author.

Do you not see, my friend, what a double-edged sword you have thrust into this discussion? Do you still feel into this discussion? Do you still feel into the surface and nere. The event was long proved to be a turning point in Mr. ago a celebrated Indian campingground?" We did not know, as this was our first visit to that region. One try paper, in which he related all that had occurred, and asked his neighbors that strange scene was limned on the to help him to account for the facts on mind of the medium, just then and any other theory than that of spirit in there. terposition. No one responded; all skeptics were dumb. Mr. Webster himself wrestled with these and other stub-

lived to old age, happy in this belief.

A GRANDMOTHER'S LOVE. family by the name of Beal moved into her head and rush out of doors into the the neighborhood where the Talmages then lived, occupying a house a quarter Mr. Talmage, who saw that his wife of a mile away. As Mrs. Talmage was was "led by the spirit." She pressed doing her housework late one afternoon the spirit of an old lady appeared over a rail fence, over fa..en logs, before her, beseeching her to drop evsickness in her family. Should I go and what he might find beneath the pile be asked who sent me-God Almighty sent you," broke in the

But Mrs. Talmage not liking to thrust herself on a neighbor who had not asked her services as a healer, conclud ed to think of the matter over night. When she awoke the following morning the grandmother-looking spirit was at her bedside, earnestly renewing her plea of the day before. At last, when Mrs. Talmage concluded to go, the spirit seemed overjoyed, but remained, urging and hurrying until the start was actually made.

Before leaving home Mrs. Talmage's spiritual sight and hearing were more fully opened, so that she saw the sick in its home, lying on a pallet of straw in one corner of a poorly furnished room; saw its mother and a neighbor who had called, and though at least eighty rods away, heard the neigh-bor say to Mrs. Beal: "Your child has a high fever; you should bathe it and put on a clean night dress." Poor Mrs. Beal, bursting into tears, replied: have no other night dress for my child." Hearing and seeing all this, Mrs. Talmage hastened to the sick one, feeling assured that she had not been deceived. Arriving at her destination, she found things as represented by the old-lady spirit, was able to break the child's fever at once and learned before leaving that its grandmother was the very picture of the old lady who, as a spirit, so persistently urged the visit to her beloved grandchild.

HIGHWAYMEN THWARTED. The Talmages attended an evening meeting in the village of Westville, four miles from their home. Returning, they had a choice of roads-one running east, the other south from the outskirts of the village: They took the south road, and the sleighing being good they were gliding along merrily when sud-denly Mrs. Talmage was influenced by spirit who told her that men were on the road ahead waiting to waylay then. The spirit was asked why they might not return to the village and take the

other road. "Because there are four men in the waylaying part, and to make sure of their game, two of the scoundrels have taken their places on each road," was the reply. But Mr. Talmage, wishing to reach

home that night concluded to run the risk and urged his horse forward. In a pages, and is printed handsomely on moment a spirit controlled his arms so heavy paper, with wide margins. Price that he could not hold the reins to \$1.25.

drive. This settled the matter; they Among mediums who did good work returned to the village for the night, or Spiritualism in its early days, and, Now, it so happened that a neighbor of the Talmages, a Mr. and Mrs. Mc-Kellips, returning to their home from the same evening meeting, much like that of the Talmages, in a single sleigh, took the east road instead of the south. When about one-half mile from the village, two men rushed from the roadside armed with clubs, one of which was From the early fifties to the close of thrown violently, striking Mr. McKelling the Civil War the Talmages held circum the back of the head and falling into the sleigh. Fortunately the horse took flans, without serious injury.

#### THWARTED AGAIN.

One winter morning as Mrs. Talmage as sweeping the snow from the front doorstep, she was civily accosted by a man in the road who told her he was the bearer of a verbal invitation from a distant neighbor, a Mr. Tryon, the purport of which was that Mr. Tryon cordially invited Mr. and Mrs. Talmage to spend the following Wednesday evenng with him at his home. No sooner had the messenger passed on than Mrs. Talmage was controlled by a spirit who told her that the man's words were false; that Mr. Tyron had sent no invitation; that it was a plan to get them, out in the evening to waylay them. Having confidence in the spirit; the Talmages remained at home. Later they learned that Mr. Tryon had been absent on business on the Wednesday named; that a visit from them had

never entered his mind. At this point it may be well to give the supposed molive for the two attempts to waylay the Talmages, as just related. A bachelor named Cowish, near neighbor, had recently been robbed of \$600 by masked men, and left gagge in his own yard while they made off with his hoard. The robbers having heard of the wonderful occult power of the Talmages were afraid they might throw some light on their dark deed, and concluded it would be safest to close their lips forever. The fact was that Mrs. Talmage had already been profoundly impressed that one of the gand of robbers was a well-known character living in the vicinity, but knowing that her testimony as a medium was worthless in court, the criminals' secret was in little danger of being revealed

#### AN INDIAN GUIDE.

At the close of an evening lecture in country school house, the Talmage and the writer were invited to spend the night with an old-time Quaker named Lewis, whose home was severa becoming unbearable. While thinking miles away. Mr. Lewis, wishing to visit whether he could stand it until morning a sick friend on another road, could not a sick friend on another road, could not act as our guide; he therefore gave directions and left us to find our way through the gloom of a moonless night Talmage, who at once proceeded to ad- along a timber-skirted highway. Scarce ly were we started when the spirit of a stately Indian chief appeared to act as guide. Mrs. Talmage could see him moving erect in the road, just in front of the horse, and presently she was controlled and spoke of the woods through which we were passing as the favorite hunting ground of generations of Red Men. Passing a heavily-timbered rise of ground, she saw the woods ablaze campfires, and hundreds of the dusky sons of the forest around them. Stalwart hunters, squaws and pappooses, all were there, eating, sleeping playing games and holding pow-wows The Weird scene was vividly described by Mrs. Talmage. Reaching our destination, the facts as related above were given to Mr. Lewis, who musingly asked: "Does thee know that the place Nor did the case end here. The event where thee saw those fires was long

#### "CAN'T FOOL INDIAN.

Returning to their home after several born facts, became a Spiritualist, and days' absence, Mr. and Mrs. Talmage were attending to sundry affairs when Mrs. Talmage, who had seated herself to nurse her babe, was influenced to lay Some years after the above event, a it on the bed, and to throw a shawl over deep, freshly fallen snow, followed by forward through the trackless waste, among stumps, around piles of brush erything else and go to the Beals to heal until at last, coming to a pile of brush a sick child. Replying to the spirit, of large size, she halted quickly, waved Mrs. Talmage said: "Mrs. Beal is a her hands over the pile for a moment, stranger to me and I have not heard of then ordered Mr. Talmage to pull out "Tell them Getting on his knees, he drew forth a large bundle, which was conveyed the house, Mrs. Talmage again leading the way, whooping and shouting, "Can't fool Indian." Reaching the house the Indian influence left her as suddenly as it came, leaving no impression as to the contents of the bundle-Mr. Talmage's best suit of clothes and other

articles of apparel belonging to Mrs. Talmage. These articles had been taken from a chest, carried into the clearing and secreted before the snowfall, as there was no human footprint to be seen in that direction. The finding of the clothes was the first intimation of their loss. Who took them or for what pur nose was never revealed, but it is evident that unseen eyes were watching the game.

SANFORD NILES. Minneapolis, Minn.

#### THE BIBLE AS REGARDED BY JOHN E. REMSBURG.

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Sacred Books of the World, The Christian Bible, Formation of the Canon, Different Versions of the Bible, Authorship and Dates, The Pentateuch, The Prophets, The Hagloegrapha, The Four Gospels; Acts, Catholic Epistles and Revelation; Pauline Episties, Textual Errors, Two Cosmogonies of Genesis, The Patriarchal Age, The Jewish Kings, Inspired Numbers, When Did Jehosa phat Die? Harmony of the Gospels, Paul and the Apostles, The Bible and History, The Bible and Science, Prophe cles, Miracles, The Bible God, Bible Not a Moral Guide, Lying, Cheating, Stealing, Murder, War, Human Sacrifices, Cannibalism, Witchcraft, Sacrifices, Cannibalism, Witchcraft, Slavery, Polygamy, Adultery, Obscen-ity, Intemperance, Vagrancy, Ignorance, Injustice to Women, Unkindness to Children, Cruelty to Animals, Tyranny, Intolerance, Conclusion, Appendix. The book makes some five hundred

INDUCEMENTS

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SATURDAY, DECEMBER 12, 1903.

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Price to subscribers, \$1, postpaid. HUDSON TUTTLE. Berlin Heights, Ohio

An Object Lesson in Immigration. The horrible tragedy which occurred Nov. 25, near Altoona, Pa., has a lesson aside from the brutality manifested. The press reported the case without comment, leaving the reader perplexed to know how it was possible for so many to be burned to death in a onestory building, with a wide-open door

When the true story is told, it is almost beyond belief, that there could be such brutal disregard for life, and debased selfishness among people called civilized and Christian. One hundred and fifty Italians were working for a contractor on the Pennsylvania railroad: They rented for sleeping purposes a one-story wooden building, and arranged tiers of berths around its sides These they filled with straw for bedding. About 2 o'clock in the morning, fire broke out in one of these strawfilled berths, and quickly spread. The alarm was given, and those nearest the one door easily escaped. In a minute more all would have reached safety. But those who had reached the outside at once saw that . the building was doomed. The day before had been payday, and they had left their money in their bunks. They wildly rushed to the door to go in. There they met the mer coming out. Then the dreadful fight began. Those inside fought to get out, and save their lives. Those on the outside fought to get in to save their money. The ever-ready knife was freely used. 'The hissing flames in the tinder-like straw maddened those within, to soon end their sufferings. It was over in a few minutes. At the door was fourteen ghastly bodies; within more than a score burned to a horrible mass of cinder. Everyone might have escaped easily had it not been for the brutes who blocked the door in their attempt to save their money. These loathsome creatures are a class, and a large class, of the people this country is inviting to come and accept citizenship under the starry flag. Zealous religionists they are, every one, and will kneel in prayer over the foe they transferously assassinate. Catholics treacherously assassinate. they are, every one, born Catholics with scores of generations of Catholic ancestors, who have been as sheep to a shepherd in the hands of their priests. The Chinese are excluded. Why? Because they are not Catholics nor will they become Catholics. Every Italian or Polock, or Bohemian who becomes a citizen adds to papal power, and the wisest statesmen nor the President himself, has no more power with his vote, than one of these brutal products of

#### Bible and Sandwiches.

priestly rule.

Miss Helen Gould has a sewing school for girls at Tarrytown, N. Y. The Catholic priest complained that she serves sandwiches with meat on Fridays, and for that reason he forbids Catholic children to attend the school. Miss Gould does not compel them to eat the sandwiches: they can decline to eat them if it is against their consciences. But there is another grievance—and that is. the reading of the Bible, the Protestant version, in the hearing of the girls. Miss Gould insists upon this, whether

Father Farley likes it or not. Doubtless Protestant religionists will approve this program-especially those who want the Bible read in the public

schools of our country.

Apparently neither party, Catholic or Protestant, is aware of any deep and broad principle of human rights involved in the matter of Friday sand-wiches and Bible reading. They look at the matter only in a narrow religious and churchly point of view, and without regard to the inherent rights of non-religionists who might or might not object to sandwiches, but would surely object to the Bible reading.

Is This Science, or Quackery? Charles Churchwood, of Columbia, O.,

was taken to the Lakeside Hospital, Cleveland, O., suffering from lockjaw. A wound in his hand from a blank cartridge was the cause. The attendant doctors exhausted their resources, and still the horrible disease tightened its hold. Then they resorted to the new fad of antitoxin, the serum of the blood of a horse poisoned over and over again, until its blood is so thoroughly fermented with the virus that the vital forces cease to react. For quickness of effect they injected this deadly stuff into the base of the patient's brain.

Now let it be borne in mind this was the thing to do as laid down in orthodox medical books and taught by the most "advanced" professors 'in medical colleges. It is advertised as the specific cure for lockjaw or tetanus. The great and famous surgeons who gave it are protected by their fame, and diplomas from a charge of malpractice.

As reported, the experiment-it can be called by no other name—was beautifully successful. But the victim died shortly afterward. The heart could not stand the new enemy.

The question now resolves itself into whether the patient died of lockjaw, before the antitoxin got in its work, or if the latter cured him of the disease and then killed him?

Had an attendant injected the poison into the brain of the acting surgeon, death would have followed with the same certainty.

If a man stabs another with a dagger, it is murder. If he has a diploma, and stabs a patient with a needle through which he injects a poison more deadly than that which escapes from the fange of a viper, it is science! Blood-letting blistering, purging, vomiting, salivation with mercury have had their day and their millions of victims. The present fad of injecting horrible germ-infected blood of animals to heal disease in man, will go the same way, after it has received its becatombs of victims.

Now Methodists Would Convert the Pub llo Schools Into Revival Meetings.

The Methodist Conference of Virginia, by its resolutions has joined hands with Catholicism in an attempt to bring the public schools into disgrace. The American school system is maintained intact, against the assaults of Romanism, by the solidarity of the Protestant churches. . The latter take their stand not because they do not desire one and all to control the schools according to their own peculiar religious bias, but if one is granted the high privilege all must be, and hence to keep the others out each sacrifices its own demands.

The Methodists have boldly confessed and revealed inadvertently their plan of conducting their campaign. This is the resolution, unanimously adopted:

"Resolved, That we urge a canvass of education, gradual, but effective, for the use of the Bible in our public schools and the more constant use of it in our own schools.

Interpreted into plain language, the preachers, presiding elders, bishops and aymen of the Methodist church are to work, "gradually," but "effectively," by nsiduous advances, to the end of forcing the reading and study of the Bible into the public schools! It must be by 'a canvass of education!" The people at large, those who send their children to the public schools, do not want the Bible read, but they are to be unknowingly educated into wanting it!

And should they be by this stroke of Jesustism, what then? Would not the Catholic complaint that the public chools conducted for the whole people theoretically free from sectarianism. had come under denominational influence, be proven true? Would not the demand be justified that the public school fund be divided, that each sect might use its share in such education as it favored?

How can these sectarians be so blinded by their bigotry and zeal, that they do not see that they are paving the way for the papal conquest of the schools? Can they not see that their success is the success of Catholicism?

Evidence the Masses Can Comprehend Their belief in Spiritualism played a prominent part in the fortunes of Charles Ames, of Carson City, Nev., and Mrs. Catherine Spitzler, of Broadway, in Newburg. It was the cause, Ames says, of his finding his fortune in the mountains of Nevada and also of his finding a bride in the woman to whom he was engaged when he went west in answer to the call of the spirits.

As the story goes, when a boy and girl, they lived neighbors at Newburg, They became engaged, but ow ing to his poverty, he did not feel that ne ought to marry, fearing he could not support a wife. He was told by a spirit to go to the western mines and he would succeed in finding the precious ore. He discovered and is now operating a gold, a tin and a lead mine.

#### DR. J. M. PEEBLES.

The Doctor has been near unto death at San Diego, Cal. We are now glad to learn that he is getting better, and in a few weeks it is expected he will be as well as ever.

#### THE CONTROVERSY. The Great Psychological Crime con-

troversy is increasing in interest. It opens up a new field of thought to every Spiritualist. Lyman C. Howe and Mrs. Florence Huntley are contesting heir respective positions inch by inch, and the same furnishes a vast amount of food for reflection. Their debate is conducted in the spirit of fraternal kindness, each one striving to have the truth correctly presented on their respective side. The healthy growth of The Progressive Thinker at the present time speaks volumes in favor of the discussion now carried on in its columns. It will be well for all subscribers to carefully preserve a file of the papers.

#### "SPIRITUAL OR PSYCHIC

cellent address by Mrs. Cora L. V. Richmond, on the above subject.

Next week we will publish a most ex-

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

# Graphic Description of Heaven

Girl's Visions Not Caused by Suggestion | -Mary Kidder Still Has Trances-She Grows Weaker and Her Parents Expect She Will Die-Interest in the Remarkable Messages Grows In Intensity,

Later developments and investigation nto the statements made by Mary A. Kidder, aged 14 years, of 314 First street, Kalamazoo, Mich., (says the Tel-graph), whose ability to give names and describe deceased persons whom she has never seen or heard of, is attract ing so much attention in that part of the city, are startling.

The trances still continue, although in a milder form. The girl continues her graphic descriptions of heaven and beings in the other world, although her physical condition is fast becoming alarming. Mr. and Mrs. John Kidder parents of the child, say they have re igned themselves to their daughter's

death, believing it is God's will.

The possibility that the amazing statements made by Mary were caused by mesmeric suggestion, was scouted this morning by several persons, to whom the girl has given messages from

"Mesmeric suggestion is absolutely out of the question," said Mrs. Edwin G. Russell, of 632 First street.

was to be told me and was not thinking. of either my dead brother or my children. My brother, George Hartman, had been dead over 40 years and was never in Kalamazoo. I had not thought of him for probably 25 years, and when the child named and described him I either in names or descriptions." was too amazed to speak. She gave me this message:

not preparing herself to come, but she must do so at once.'

"One of my boys, Victor, died 15 years ago in Pennsylvania, and the other Carlton, died in this city ten years ago Both were very young and I question if a half dozen of my relatives even re member the names of the two children, Mrs. Addie Hess. of 709 First street denied even thinking of her deceased husband, Cyrus Hess, at the time Mr. Hess was named and described by Mary

and a message given Mrs. Hess from her busband. "It is past my understanding," she said this morning. "I was not thinking of my husband at the time and simply

went into the Kidder home out of curi osity and to see how the child was get John Kidder, father of the girl, said

this mornin; "The wonderful statements my child has made to me cannot be explained God, I believe, has marked her for his

own. He is simply fitting her for a greater work and I have resigned my-self to the inevitable. I know she will not be with us long. "I believe as faithfully in what the

child has seen as she does. When she told me she had seen Joseph Kidder, a cousin of mine who died during the civil war, I was not thinking of himin fact, I had to stop and think to recall his name. 'Was his name Joseph?' she "When I was called to see the girl asked, and then I remembered. She the other day I knew nothing of what my relatives who have been dead for years and gave me messages from them, She told me of my first wife, who was killed in a railroad accident at Decatur

Many people have visited the Kidder home in the past few days and are greatly interested in the peculiar case. "'George says, tell my sister she is Dr. Frederick Shillito, the attending physician, is making every effort to "When she named my two dead chil-stop the trances, as the nervous strain dren I was not thinking of them, and under which the girl labors while in a am absolutely positive that no member cataleptic state, it is feared, will prove of my family was at that time.

in 1884, and gave me a message from

her. As yet she has made no mistakes

### HUMANITARIAN WORK.

Genuine Humanitarian Work exceeds in importance all religions, all creeds, all cults, and even Spiritualism itself. Genuine charity, administering to the sick and needy, assisting those struggling with poverty, and relieving the one in temporary trouble, should be the aim of every reformer.

importance of humanitarian work in humility, a Christlike patience: manitarian work any sect or religious new order, a martyr of the present day. body of any kind is composed simply of "This centre will not be built on the dry bones. Take for example the non-implication that you have to go away sectarian methods of Rev. Jenkin Lloyd from home to find a field for work," said

Jane Addams' famous Hull House Settlement in Chicago will have an acttive rival when the Rev. Jenkin Lloyd Jones' new church edifice which will be stations as of theological creeds. constructed on the lines of an apartment house, is completed. Now that the designers have finished their task the errand boy. And it has no water in it; work of construction will begin at once, it has been projected for ten years. and it is believed the new building will be ready for dedication within a year. The structure will be erected at a cost of \$150,000.

While the venture of the All Souls' Church pastor and flock will be along Hill reading room, library, pastor's the lines of the Hull House Settlement, office and other working rooms will be Hull House is a philanthropic institu- rium with 1,000 seats for All Souls' tion from beginning to end. This new Church will occupy the entire second institution will be, in a measure, sub- floor. Sunday school and class rooms ordinate to the church itself. It will be will occupy the third floor. The fourth an oddity in that the spiritual work will floor will be devoted to social and literbe blended with the temporal and the ary clubs and seminary and memorial this pastor and flock will then be car- fifth floor, and on the sixth will be the ried on on an extensive scale

soon became a magnet which attracted | walls.' a considerable following. The tolerant which should be the meeting place of activities already under way.

uents and most liberal aiding his projects. The negro problem for daily. was long ago settled there. The negro brethren, and his interests are as care- equipped in the city. fully guarded as are theirs.

of the new institution, as it will be or more respects in humanitarian work. known as the "Abraham Lincoln Cen- is simply composed of "dry bones."

Humanitarian work transcends every- section was chosen because it touches hing else in importance. We have thousands still living with a peculiar tried to impress upon Spiritualists the pathos; because it radiates benignity, connection with our cause. Without hu- cause it was the name of a saint of the

> the pastor recently. "Our aim is to interpret religion in terms of sociology, rather than theology, and we are as inclusive of social

"The new settlement will be for employer and employe, for millionaire and

"The Abraham Lincoln centre will carry on its activities in a six-story brick and concrete building. The base ment will be used in manual training games and boys' reading rooms. The it will be unlike it in many particulars. located on the first floor. An auditowork of the combined humanities of rooms. Resident workers will have the gymnasium and domestic science 'de-Backed by a mere handful of follow- partment.

"The motto of the building is that it ers, Dr. Jones built the present All "The motto of the building is that it Souls' structure at Oakwood Boulevard may be 'emblematic of the hearty, and Langley avenue, Chicago, nearly a straightforward ideal of the man for quarter of a century ago. From the whom it is named and that it may have very beginning it has been non-secta a soul, the light and beauty of which rian and non-denominational, and it will shine through and beyond its Besides the six assistants to Mr.

spirit of the pastor, his joviality and Jones nearly a score of the church-memambition to found a great institution, bers devote one-half of their time to the the rich and poor alike on a common other workers give part of their time to plane, soon won him many warm ad- work among the poorer classes in the mirers, and his following has now be-come so large it is almost impossible to One of the activities—or humanities, as attend to the many diversified elements Dr. Lloyd calls them-is the Helen in the present stinted quarters. Heath Settlement, which is located in All races and creeds are represented Halsted street, almost in the shadow of in the following of the pastor. A half Hull House. This branch of the work dozen or more of the most wealthy He-brews of the city are among his constit-sewing school, all of which are run in supporters. conjunction with the kindergarten, and They vie with Methodists and Presbyte- all are in a flourishing condition more rians and high church Episcopalians in than one hundred children being cared

The manual training department in is on the same footing as his white the new building will be one of the best

I again repeat that any Spiritualist so-To a certain degree All Souls' Church ciety, any religious society, any Club or will lose its identity with the opening Cult that does not engage in some one

#### JUST FOR A MOMENT, THINK OF IT!

"While Rockefeller's income from the | sent him handcuffed and in chains to of \$14.750,000.

"It was said that Rockefeller's income from interests independent of the Standard Oil Company, such as railroads and other industries, amounts to far more eat because he "was too religious to parthan his income from the oil business.

ve years Rockefeller has reaped as his harvest from the business \$141. 700.000."-San Francisco Examiner.

The above special dispatch from New aminer.

the lecture platform and tell the people baptized ye sinners, or be damned."

heathen of China, that she sold Sam, but all corrupt within? one of her slaves, and tore him away from his weeping wife and babies, and San Francisco, Cal.

oil husiness for the year amounts, to \$28,600,000, his associates and stock-holders will collect a total for the year Ingersoll used to tell of a man who murdered a stranger for money in the timber; and over his dead body devoured the dead man's lunch—all ex-cept the meat. The meat he would not

take of meat on Friday." Rockefeller

"The profits paid by the Standard Oil can crush all competitors, wreck rail-Company, however, are the largest of roads, bulldoze railroad officials and any corporation in the world. In the force them, to give him unlawful rebates, starye his employes, blacklist honest working men and if they strike for an advance in wages cause them to be shot down like dogs, look with scorn and contempt on hungry, half-naked, half-starved women and children living York appeared in the San Francisco Ex- in shacks unfit for cattle, monopolize oil, coal lands, railways, and other pub-A little earlier than that the Balti-oil than it could be furnished for if he e Sun said:
"In the early part of this month, be did not monopolize it, corrupt legisla fore the Standard Oil Company had tures and courts, subsidize the press, raised the price of its product, Mr. muzzle the teachers in his colleges, in-Rockefeller took one of his Cleveland timidate the pulpit, and then thank God friends into his confidence and told him he is not as other men-that he is so rethat 'the personal comfort religion has ligious and good that he feels conbeen to me has been such that some strained to go up and down the earth times I feel that I would like to go upon and cry aloud: "Repent, believe and be

Mr. Editor, was it not Jesus who said That recalls the case of the deeply who thanked God that they were better plous woman of Virginia before the war. than other men, but who devoured wid-She became so wrought up over the lows and orphans and were themselves idea of the salvation of the souls of the like whitened sepulchres, fair without

R. A. DAGUE.

THE HOLY HEIGHTS.

am tired to day—o'erclouded, As the world goes weltering on; et my soul fly up to the summits Of the best days lived and gone. would not throw off my burdens,-Not even the ones which smite. But I must rest, so let me dream

In Memory's holiest light. .

There are sacred days in all lives, No matter how low they run, Rich in the impresses which last Longer than earth or sun: Little actions which intertwine Around the immortal part As well as its temple, wherein plays The blood of the mystic heart.

The days when we loved our best loves The days when some unseen law mote us prone as we clashed with it, Weak as if "men of straw." But arose from our quick prostration Wiser and humbler too, Ready to say "there are many things

To learn, to avoid, to do." All human lives are such brief things If they had not our souls in thrall It would seem but a silly waste of tim .That we mention them at all. For in all the whirling and rushing Of a restless universe,

men. Are the easiest to disperse. Light, heat and life are so shifting, And their products change so soon! The finest brain, in a little while Lies deader than the moon. The heart which is supersensitive

To Life, with its stabs and shocks Throbs, hurts and burns for a little But soon with the years deadlocks, Two factors abide eternally, Outworking all things there be;-

Matter and Gravity,—they are the gods Laboring creatively. Filling the boundless universe With nebulae, planets, stars, Whirling them onward through vasty

space, Wondrous flaming cars.

Light, heat and life! They are all alilt, Scene-shifting things everywhere; Save on the dead worlds,--they roll on In blackness, blank and bare: Did you ever think of a dead world Traveling through the sky? And feel that your body may ride on

Ages after you die? They carry no freight of aching hearts, No tortured sub-human lives; No light, no life, no stir, no pain, In those black ears survives. The ashes of the struggling things Which lived, and loved, and died,

Will whirl around a rayless sun, Taking a long death ride. So when I tire of fret and shock, And cannot see the gain Of life's close struggle, that black

Stalks in to kill the pain. know, in ages yet to come, The old dead world will seize All sacred matter I have loved With human ecstasies,

And bar it, for a space at least, From sentient torturings;-But it will take its place, sometime, Where fresh creations spring; So let me climb the holy heights. While earth goes weltering on,

And waste an hour in looking back On good days, lived and gone. EMMA ROOD TUTTLE Berlin Heights, Ohio. . . .

Where Are the Spirits of the Dead? The Rev. Frank W. Luce, D. D., is no loubt a highly educated gentleman, and profound theologian as well. But when ie asserts as he did in the St. Louis Globe Democrat, Oct. 25, that the spirits of the dead are in hades, the abode of death, and live in obscurity, which means gloom and oblivion, I for one beg leave to differ from him, and that, too, most decidedly and emphatically. I am glad to say, I know he'is mistaken, and thankful that such is the case. In reply to his question, Where are

the spirits of the dead? I reply they are all around us, on the earth and in the spheres upon spheres above us. Many earth spirits do not desire to leave our environment, and remain always near us; while on the other hand others more refined and etherealized and spirtualized wish to advance and in time rise to the purer and more advanced spheres surrounding our earth. After hey have become thoroughly educated and purified and spiritualized, higher and higher from sphere to sphere they advance until ultimately they reach perfection and no longer desire to return to earth again. They are in heaven, the abode of eternal happiness and

content of the blessed. Dr. Luce asks: In what condition are our spirits after death? I answer, they are precisely the same as they were on earth, in character and mental equipment, without the body attachment and its wants. They retain the same memory, capacity and characteristics. But spirits never are in a hidden or conealed place or obscurity.

They want freedom of action. They vill not even vepture in our houses as a rule, as they fear they may be restrained of their liberty.

As Dr. Luce truly remarks, they have power of conversation and are in full possession of reason and their mental faculties. But there is no impassable gulf fixed as he intimates; all have the chance to advance in the spirit world that we have here, and to go on and on from one sphere to another, until the highest is at last attained. True they are at first just beyond the veil of obscurity to most of us, but not to all of us. For I know from personal experience they are very near and dear to me, and I can communicate with them, for they come to my home and speak, laugh and sing, just as if they were in the

When we depart from our earthly bodies and our glorified spirits reeased from all earthly bonds and affilations, we will be met by the purified spirits and ushered into the future life the abode of the blessed. Then death can have no sting, the grave no victory over us, for evermore.

A. E. BABCOCK. St. Louis, Mo.

"Human Culture and Cure. Part First. The Philosophy of Cure. cluding Methods and Instruments." By E. D. Babbitt, M. D., LL. D. very instructive and valuable work. should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price, 75 cents.

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the Life and Times of the Nazarene and His People." Through the mediumship teresting book. Neatly bound in cloth and gilt. Only 50 cents.

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# IF INGERSOLL CAME BACK.

Message to Humanity--Twentieth Century Plan of Religion--Public Opinion vs. the Right of Individual Expression--Ingersoll's Maligner Rebuked.

E. Finley Kitson, Buffalo, N. Y.: way of progressing Dear Sir:—I did not say that Mr. In- lous natural life. gersoll committed suicide; I merely repeated what someone else said, suppos-ing he knew what he was talking about: have written the family explaining

Rev. Dr. Fitch, of Buffalo, or most any clergyman in New York state can tell you who I am. Respectfully, F. A. STROUGH.

Kalamazoo, Mich.

To the Editor: -The attached note is verbatim copy of Rev. Strough's reply to my letter of Nov. 11, re the calumny of a libelous assertion. The "evangelist" shifts the authority of his accusing words to the shoulders of another-the Rev. Dr. Agnew, prominent in Presby-terian circles of Philadelphia, Pa., and The ephemeral factors which make up in turn that gentleman (a distant relative of the Ingersoll family by marriage) denies in toto any and all responsi bility for such utterance.

Is it possible that Rev. Strough, in his thoughtless zeal for the orthodox cause in which he is the hired laborer, sought to accentuate the value of his services therein by the promulgation of an added falsehood to those espoused by great "trust" to which he adheres?

Was his purpose that of flattery of the ghost to which he bows-orthodox public opinion? ,

Did this "reverend" gentleman pre sume to profit by the absence of the noble hero, whose body is dead and who could not defend himself against the unmanly charge?

Did he thus wantonly exercise his in dividual right in an expression of a villainous opinion?

Out on you and yours, Rev. Strough and may shame go with you into hiding! You have assuredly exercised your individual right in expressing an opinion; but that opinion is unwarranted, and the public mind has much less to thank you for to-day than yesterday, because of the fact that that opinion is not in any wise associated with truth.

There is, however, a circle of individ ual right, within which every man's opinions are sacredly his own, even in defiance of public opinion, and which his manhood and self-respect demand that he shall never surrender; but that prerogative is limited. The law of compensation adjusts such rights for every human being, and while the analysis of public opinion is always timely, and the purpose of learning how best to serve the public good is worthy, to know how best to serve one's self is the true base of reflection. In so doing, the interests of the greater majority are conserved. By the way, "public opinion" is not

an infallible standard of right. Contra rily, it is ofttimes wholly wrong, and its judgments are frequently revised and reversed by its own consent, after a full hearing adjusting itself to a basis practically just and true. Public opinon, ruffled at times by such vaporings as those of the Rev. Strough, grows prejudiced against the truth, and it is an error to accept all the passing and chang ing words of the public mind as the fixed and final verdict of public judgment. The public opinion that teaches the most valuable and impressive lessons resembles the bosom of a great ocean, when viewed in the grandeur of who mounts the wild waves of a storm tossed sea, and midst their dash and roar forces his altruistic, vibratory

pestuous monsters, may find his freethought barque temporarily wrecked upon the breakers of public opinion. "Public opinion be damned!" is the universal thought expression of the fearless freethinker, who cares naught for any element of society save that which is receptive of the teachings from the higher sources of wisdom. Such is the voice of those who refuse to be the servile and unquestioning followers of its behests! Right is might and will surely prevail, although time is required for the development of the psy chologized public mind into the standard of philosophic thought established by these advanced thinking messengers

thought-weavers, stands alone and in an unique attitude towards orthodox pubupon the tablets of historic memory, and in characters that will not efface His teachings were logical and scientific, reason having characterized his every utterance. The faith of tens of thousands of believers in myths was disturbed thereby, and to those myriads are being added constantly. such as Ingersoll evolved, will in time do away with the "evangelistic" tions of the orthodox variety, and the atmosphere, by means of intuition, will flood the mentality of mankind with all that is needed to guide along the path-

way of progressinve intelligent relig-If Bob Ingersoll, the distinguished ag-

nostic, were to-day in the form, all that

he would wish to change of his former

teachings would be expressed in language such as this: "I now know of a higher destiny than earth for man!" But I feel assured that the added knowledge which is his since in the realm of spirit would preclude the advocacy of any of the numerous systems of orthodoxy now in vogue in this land where free thought is the heritage of all. He would doubtless teach the godideal-perfection. His silvery voice would still be heard in opposition to intemperance and vice. His clarion tones would echo and recho throughout world as a protector of virtue. His humanitarian pleadings would inspire the selfish to unlock their doors to charity's call. His manly bearing and the magic of his words would impart new-old les-sons of energetic effort in behalf of his fellow-man toward a higher and nobler standard of domestic life. His majestic personality would be seen and heard upon the rostrum in advocacy of an altruistic government for the benefit of the masses and classes alike. He would tell us of Nature's God, and point the way of physical and intellectual development of the god-power within us, to the end that we might be prepared for the spiritual expression awaiting all

god-creatures that breathe the breath of

But notwithstanding his sojourn up

there for more than four years of earth.

time, he would not have any news to communicate concerning the orthodox God to whom so many blindly bow: neither would be disseminate any intelligence regarding the "holy trinity," or the Jewish Maiden, Mary, whose fabled sufferings were of such vile nature as woman should not hear. He would tell us to be good; to be energetically industrious; to be thoughtful; to be considerate of the welfare of others regardless of their stations. His message would inform us that the great God-Spirit which dominates Nature throughout all of its ramifications, is the only deity to which our praises should be ascribed. The magnetism of Col. Ingersoll's disclosures would touch the hearts of men could he but come back in person and unfold unto a benighted world his revised message of love, sympathy and kindness. In that event, his mission here would not be in opposition to the churches, but to their unreasonable, illogical, impossible dogmatic teachings! His exalted purpose would be that of destruction of creeds, and in their stead the establishment of one great body of brotherhood and sisterhood, the confines of which would be coextensive with the globe and include the whole of the human family-white, red, black, olive and yellow. He would be the preeminent advocate of harmony among men and nations of men. Following his counsel, armies would be disbanded and wars would be at an end! The whole world would be at peace! The birds of the air, the beasts of the wood and field would not be unnoticed in his appeal for justice on behalf of all of nature's creatures. The fishes of the brook, the tiny insect of the ocean and land would benefit by his heart-felt plea to you and me for their protection. The flowers, the trees, and all would smile a welcome to the return of nature's champion, Col. Robert G. Ingerthoughts into the crests of those tem-

With the Bible of nature as his faultless guide, this new and modern savior of humanity would unravel a twentieth century plan of salvation of the soulan up-to-date method of pursuing a life of progressive happiness, everlastingwhich the exercise of our reasoning powers would urge us to accept. Pious theology of the monopolistic sort would pale into nothingness before the onrushing influence of the divine revelations of nature's forces, and love, the true religion of life, would rule the day. The beauties of truth in its sublimity would forever disrupt superstitious idolatry, while justice for the now and future would banish all relics of the visionary mythical past; in other words, the pres-Robert G. Ingersoll, of the modern ent systems of homage to a variformed delty, such as the Rev. Mr. Strough and his fellow-religionists adore, would dislic opinion. His masterful words of wis- solve speedily before the revolutionized dom regarding the philosophy of life power of the Spirit God of Nature, (and the practicability thereof as demonstrated by him), are emblazoned ates the hearts and homes of the un-

trammeled free.

Much more might be embodied in the message which Col. Ingersoll would bring back to earth, and anything he might say would not bear the burden of venomous ignorance appertaining to a defenseless individuality or ism! inspired mission could only prompt the kindliest counsel for his neighbor and friend, pointing to error where error was to be found, with a love of right-

eous justice for one and all. E. FINLEY KITSON. Buffalo, N. Y.

#### What Jealousy Does.

his family foined. It is a case of My psychic friend, whose statement concerning his self-cure and clairvoyant vision anent the resurrection of the the worldly-minded spirit I, heretofore reported, relates the following equally as interesting narrative of his experi-

mit me to board expensively, and I had to find cheap lodgings over a grocer's family. The father was a somewhat avaricious man and jealous of everybody with whom he could not come into sym pathetic rapport-that is, of all who "During my three years' stay with him, I noted that he had many losses in

business and grumbled accordingly. "Toward the end of this time dreamt one night that I was in his employ and that he treated me ill, impos-ing unnecessary drudgery on me. I thought nothing of it, and attributed it to indigestion.

"At a subsequent seance, after receiv ing some sweet spirit messages, sud-deny one came, saying: "Now for the meaning of your dream of durudgery! "I was very much surprised at this, because I had forgotten it, and felt sure it had no meaning. But this was writ-

ten: "'You thought that dream was mean ingless because so insignificant. But it was symbolic of your landlord's feelings towards you. He burns with jealousy towards you because he imagines you think yourself above him, in not being able to put yourself on a familiar foot ing with him; and he therefore would like to humiliate you to the level of a drudge. But what he has been planning for you, came to him in the order of na ture's law of cause and effect. He at tracted to himself the humiliation on which he had set his heart for another,

"vengeance is mine" under your immediate notice, and which will stand clearer before you as you reconsider the whole case.' But this is nothing out of the ordinary. It is a general rule, only that the masses do not recognize the signs of spirit operation-aye, Nature's method of enforcing her divinity or hu "At one time my means did not permanity. A little more perspicuity in this direction would make men and women pay more attention to the smaller affairs of life and less to that which is of no consequence, though seemingly, ARTHUR F. MILTON. greater." "IF A MAN DIE, SHALL HE LIVE

, AGAIN?"

There are many ways to know, if with patience ye will go In search of living facts proving life is void of end; Thus in giving unto those, one or more

will tell ye so, That the proof of our existence we can send.

Our bodles were not all that sprang from life's great tree, Nor is earth the only place where we could dwell,

And the knowledge that is ours some day will come to thee, A story sweet and true, such as love's own voice would tell. The mists now cold and damp, sometime

may pass from view, Then will a sun shine brightly over head. Distilling light for you, from its own

perfected hue, Till eyes of thine shall see—there are no people dead. 6
Sherman, Texas. C. C. BRYAN.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of Business became dull comparative to a strong, logical thinker, on a deeply the force of his jealousy, and in which important subject. Price, cloth, \$1.

# IMPORTANT QUESTIONS.

"What is Spiritualism? and Who are Spiritualists?" These questions are answered in a lecture from the standpoint of the young and rising speaker, Will J. Erwood, of La Crosse, Wis. He well says: "No In reality there's comparatively little difference between the tangibility of the matter how sublime our philosophy, if its principles are not practically applied, we have lost what it He, whose ear is deaf to the music of

These questions are oft-recurring tain manner into the to-morrow of ones, and simply indicate the channel in which the minds of the people run. The fact that they come before us at almost every point, is one of the "signs of the times" which speak eloquently of the desire of man to know more of the object and ultimate of life.

In view of the fact that Spiritualism and its various phenomena are thoroughly in accord with the laws of nature; and are well established as tangible realities, we will day aside the doubts as to the genuineness of spiritual phenomena, which assail the minds of skeptic and unbeliever, and will dwell physical sense, as they are about acmore upon the beauties, and what we cepting the proofs of the continuity of know to be true of this philosophy.

So thoroughly has the matter of spirit power and communication been demonstrated, that there is no longer any question as to its reality and truth, save in the minds of those whose scope of investigation has been very limited or whose projudice has prevented them from searching out the underlying principle of truth in spiritual phenomena.

The religion of Spiritualism, if I may call it such, is two-fold and far-reach ing in its effect and nature, in so far as it embodies a philosophy, which pre-sents the very highest code of ethics and a phenomenal side which furnishes positive proofs of its fundamental claims, which fact brings it at once into the sphere of science, philosophy and religion of the higher order.

While we make no effort to deny the existence of the many gross frauds and charlatans, who are masquerading under the name of spiritual workers, we assert that any and all persons who tention, and who have carefully considered all sides of Spiritualism, will readdistinguish the difference between the true and the false, hence are rarely. if ever, deceived by the impostor who aims to work upon the credulity of the uninformed, therefore we naturally conclude that there is but little to fear from the exposure of these wolves in sheep's clothing, on the contrary there is much to be gained by such an ex-

Because of this we court the widest investigation, and ask all investigators to learn something of the philosophy and phonomena of Spiritualism, studying all sides of the question before they come to definite conclusions as to the origin of the various manifestations. The majority of persons will readily

concur in the statement that there is no question of more vital importance than this one which deals with the conditions, or lives of men after the change called death, hence the increasing need portant subject—of knowing some-thing of the philosophy which deals so closely with this change, and with the ate of affairs prevailing on the other death being a dividing line between the two expressions, or spheres of life. the denizens of earth.

ophies of to-day, and for any one to doubt, that the dead die not. deny the existence of the great mass of In the category of spiritual manifestaevidence which supports its claims, is tions, there are many phases and deto evince ignorance of a subject which grees of phenomena, the extent and needed reforms

It is useless to longer attempt to

For this reason, those who have given the matter the most careful attention and study, feel that they are fully justified in making the assertion that Spiritualism, when fully understood, becomes at once the greatest consoling el-ement in life, and the strongest mentor, from a moral and spiritual point of proves the active continuity of life, thus sweeping away the doubts and fears with which the mind may have been assailed-removes the skepticism which threatened to swamp the individual in a storm of materiality, and teaches morality for morality's sake. and not because of a fear of the consethe transgressor, and yet Spiritualism, philosophical Spiritualism, asserts that subsequently punished, severely or oth

Furthermore it is safe to assert that Spiritualism as taught by those "Mas-ters of Life" who have solved the problem, and graduated to the higher expression, or plane of life, is not a theproves that those who have passed bedeaf to the vibration of angel voices, nor their eyes blind to the beauties of soul life which lie beyond the cognivene between the denizens of earth, and the inhabitants of the world beyond the ones to stray back for a moment, to hands, and through the development of grounded and apropos. the bigher soul attributes in man, and humanity is allowed to peer in no uncer- those forms divine from the world of

If those persons who are inclined to criticise the philosophy of Spiritualism would first stop and consider what it really means in its truest and highes sense, their prejudices would vanish like dew before a summer sun, and in stead of their minds being full of dismal forebodings as to the ultimate of man there would dawn within their consciousness, a full realization of life's true value, and living would be worth while. If all men and women were as cautious about what they absorb in a life, there would be fewer man leaving their bodies, as a tribute to "King Alcohol," and fewer women whose lives vould be wrecked as a consequence thereof.

A careful investigation of the facts presented in substantiation of the claims of Spiritualism, will readily disnel the idea that there is anything uncanny or unnatural about this philosophy or its phenomenal side. Spiritual ism declares that when we have gone into that sphere of existence common called the "spirit world," we are still he same individualized being we have always been, and instead of being a mere clod as it were, we are realities. This being true, the sooner we recognize the fact that every time we come in contact with a friend from across the Borderland" we are dealing with a tangible and real personality, the better it will be for all concerned.

When this has been done, and we can feel that our friends have simply clothed themselves in finer bodies, and have given the matter any time or at that it is a mark of individual culture and growth when we are permitted to see them "face to face" the joy of that communion will be greatly increased. They vibrate on a higher plane than we, hence are not visible to the physical sense of sight as readily as to the spirit-

ual perceptions. The knowledge that these dear ones who have passed to that other life, are active, intelligent and conscious entities, takes away the dread of personal contact with them, and gives pleasure in the realization that death is simply a liberator, allowing the freed soul to enlarge its sphere of usefulness. Why should the seeming intangiblity of the arisen ones induce the feeling that to deal with them we deal with that which is uncanny and vague? We think nothing of the fact that we are continually partaking of elements just as intangible in order to sustain the physical body which is our temporary dweling. The intangible mass of substance by which we are surrounded, we drink in, in order and desire of all to know more and that we may partake of the necessary more of this most fascinating and imamount of oxygen, etc., and feel no amount of oxygen, etc., and feel no repugnance, and yet this is living matter as truly as you and I are living be-

Why, then, shall we draw back in terror when we see an ethereal hand reaching across the chasm of death, and hear the melodious tones of the voices of it is the link which connects those who are still in the mortal form, with the friends who have passed into the great ling of dread, on the contrary there is the gate which stands ever should come a thrill of joy at knowing ajar to admit of the entrance of men that we are so fully developed that we into the world of spirit, and the transmay be thus blessed—that our hands mission of messages from that world to may sense the touch of "angel fingers" Spiritualism stands pre-eminent wonderful workings of natural law in among the leading sciences and philosits efforts to demonstrate beyond a

is commanding the attention of the wonder of which it would take more leading minds of the age. It is fast bettime than is now at our command to excoming recognized as an important fac- plain. Suffice it to say there is no phase tor in the emancipation of the human which is not founded upon natural law, family, and as a promulgator of much and which is not the logical outcome of the most natural causes. In the minds Because of this fact it is not to be of all who are concerned with the mys wondered at, when we find men in every walk of life turning their attention to the solution of the problems which unnatural can transpire in a universe confront all on the threshold of death; dominated by natural law, hence all manneither is it surprising to note the great lifestations of spirit power, from the tiny number who have satisfactorily an-swered the question, "If a man die, shall he live again?" That this ques-the temporary accommodation of that tion has been satisfactorily answered, arisen one who wishes, for a short time there can be no doubt; that it is a bene- to vibrate in unison with their mortal fit to have it answered, there can be friends upon a material plane-who still less doubt, as the knowledge which | wishes to become visible to the physical enables us to know what conditions will sense of sight, are pre-eminently natuprevail when we, too, have passed be ral, and everywhere are to be seen such yond the "shadows of the valley of evidences as will convince the most gives to each an incentive to skeptical of the genuineness of these evolve the highest and best which lies phenomena, and the reality of the con-

tinuity of life.

Because of all this, I will say in an make intelligent people believe that the spiritual manifestations so widely presented is manifestations. The philosophy is make intelligent people believe that the swer to the query, "What is Spiritual-spiritual is the philosophy is meanifestations are maked intelligent people believe that the swer to the query, "What is Spiritual-spiritual is maked intelligent people believe that the swer to the query, "What is Spiritual-spiritual is maked intelligent people believe that the spiritual is maked intelligent people believe that the spiritual is maked intelligent people believe that the spiritual is manifestations are maked intelligent people believe that the spiritual is manifestations are maked in the properties of the prop spiritual manifestations so widely presented to humanity are the result of and science of life as related to all delusion, hallucination or trickery, as things, celestial and terrestrial, and emtoo often has the most conclusive evi- bodies a system of demonstration and dence been brought forward to greet the ethics, such as enables it to substantieye, ear and receptive senses of those ate its apparently abstruse claims, by who ofttimes "come to scoff, but remain scientifically arraying facts of phenomena, in the extent that the cobwebs of doubt are literally swept away, and the emancipated being who has fully assimilated the truths it presents, begins to

breathe more freely than of yore. You question its manifestations? You doubt the continuity of life. Which is the most reasonable theory—that which says when a man dies it is the end, or view, inasmuch as it teaches and that which says the same principle which impels the onward and upward growth of all things, from the tiny plant, to the mighty world; from the new born babe to the most profound philosopher?

If no after life, then what? It is the old, time-tried question, "If a man die, shall he live again?" Where, then, car quent punishment to be meted out to such a question be answered. if not in Spiritualism? In what system or philphilosophical Spiritualism, asserts that osophy can that answer be found, if not none may transgress without being in the spiritual one? Can we prove anything without tangible evidence? Must erwise according to the extent of the there not be evidence before a case can be tried and decisions rendered? Where, then, outside of spiritual demonstrations, or evidences of spirit power, can the required testimony be found? There can be but one answer, and that is "Nowhere!" I repeat, outside of the ory, but a living reality—not theoretical demonstrations of spirit power, through but practicable and demonstrable, and the various and divergent manifestations presented, it is impossible to find yond the "borderland of death" are not one lots of evidence which will prove entirely shut off from the friends of positively, the active continuity of life, earth; and that the ears of men are not hence the assertion that Spiritualism is the key which unlocks the door of the storehouse of nature's mysteries— which unlocks the mighty gate of life zance of the more dense physical and death, allowing rays of the sunshine senses. The veil which seems to intered from the watchful eye of mortal man-permitting angel loved

When we have caught a glimpse of

whisper fervently "All is well," is well

spirit, it simply means that we, (the Ego) have asserted ourselves and have emporarily overcome the limitations of physical attributes to the extent that we are consciously recording the vibrations of intelligence from the more ethe

real planes of life.
I say "more" ethereal planes of life, but that is merely speaking from the viewpoint of those who function upon the so-called material sphere of action. oping up to that standard wherein we the human voice, might well say, there is no human voice; while that one whose eyes are blind to the beauties of nature, to the sunshine and the broad, blue can opy which spreads o'er head might well say, "these things have no existence," but, the testimony of those who see and hear not, fails to alter facts, as far as the ones who have witnessed the glories of nature, and listed to the soft cadence of the voices they love, are con-

Touched by the gentle hand of inspiration, the soul man plays upon the harp of life, producing a symphony of truth and wisdom—of sympathies and achievement which thrill kindred souls with the vibrations of joy and peace, and a "thousand years become as a single day," inasmuch as the harmonies of ages of development course through the

deep channel of the minds of men.
Subjected to the influence of those who have lived and died, and lived on, childhood, youth and mature age are guided into the hazy depths of trance, and lo, the broad expanse of the field of thought and knowledge is revealed through their quickened mentality. Transformed by the intelligence under whose influence they are, they become at once, poets and philosophers, orators and logicians. Progressive thoughts are formulated into words, and emanate like scintillating rays of light from the

Unconsciously or otherwise, as the case may be, the voice speaks on, guided by the intelligent soul to whom it has been loaned, giving forth in cadence not its own, the wisdom of ages-the accumulation of years of knowledge and research in the realms of life, which have found their abode in the minds of men long gone before.

Oh, glorious truth! Oh, wonderful law, permitting such a transformation scene in the mentality of the children of men, in order that we of to-day may keep in touch with those souls who have een the "Beacon Lights" of history, and who now function in the world beyond the grave.

Just as the acorn when planted in the soil, travails, bursts the shell in which it is encased, and springs forth in response to the urge of life within, becombranches and boughs far, far above the ocation of its roots, spreading shade and giving comfort to all who rest therein, so the soul man is planted in material form, passes through the travail of experience, burst the physical shell. that it may grow upward and onward into the realm of souls and spirituality, giving light and comfort to all with thom it may come in contact.

Spiritualism is a philosophical science of life, which says we are responsible for the actions transpiring in our lives to the extent that we have develgoing still further says that the transgression performed in ignorance must needs bear its harvest of pain, causing us to learn by the suffering consequent. But who are the Spiritualists of to-

day? . What a great question, but with the simplicity of all that is truly great. If to be a Spiritualist means simply a belief in a continuity of life, and a possible chance of communing with those men and women who have passed into the great beyond, then Spiritualists are legion. All who believe in the survival of the soul after death-who believe in the communion of saints, are Spiritualists; but, if to be a Spiritualist means the development of the very best that lies within-if it means the doing of the grand and true, because we know it is right, and for the very pleasure of it-if t means the living up to the highest standard of morality, up to the standard of the teachings of the inspirers of men -if it means soul culture and illumination, then of a truth, "many are called but few are chosen."

Spiritualism cannot be taken piecemeal, as it requires all sides to make a well-rounded out philosophy. Thus we must have the phenomenal evidence, as that is the rock upon which we have builded the structure of knowledge, and Spiritualism is essentially a religion of knowledge; then it requires the philosophical side in order that we may know why these things are facts, why the phenomenal side is true.

It requires the scientific arrayal of its evidence, and more than all it demands the practice of the principles taught by those who have gone into the better world, as well as by the most advanced here. I say the better world, because of the greater possibilities, the sublimity of the material by which its denizens are surrounded, not because I believe it to be a different world in the real sense of the term.

Of what value are the teachings and philosophers of the celestial zones of life, if we fail to profit by them—fail to apply them in our daily life here? No matter how sublime our philosophy, if its principles are not practically applied we have lost what it contains.

It is Life, abundant, pulsating life that Spiritualism seeks to inject into the natures of men, that they may be up and doing, here and now. The great school of developments which has one of its grades upon this material sphere, s wide in its scope and takes in all that live, and it is fact in this school, as well as in all others, that the man, woman or child who will study, is the one who will grace the head of the class, and win the laurel of victory.

Spiritualism, then, is the religio-philsophical science of life, and the Spiritualist is the one who knows how to live in harmony with all that is true, noble and just, and knowing how, LIVES.

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All loading druggists sell it.

# SPIRITUALISM DEFENDED.

Dr. H. V. Sweringen comes to the front with ringing words in defense of our Cause. He repels the parts of one stupendous whole, whose attack on Spiritualism by the Rev. J. N. Field, and illustrates forcibly the fact that the reverend gentleman is weak in common sense.

or more sides to religious, as to all other questions, is made evident by the imber of separate and distinct denom inations in christendom to-day.

In accordance with his previous an nouncement that he would deliver a series of sermons on the various "lams" of the day, the Rev. J. N. Field, of the First Baptist church, of Fort Wayne, has, thus far, preached upon "Dowie-ism," "Mormonism" and "Spiritualism." Just how clean a sweep he proposes to make of the "isms" the writer hereof is not in a position to say. Whether the next "Ism" he will mercllessly attack, will be "Calvinism," "Lutheranism," "Catholicism," "Wesleyanism," "Cam-bellism," "Baptism," "Methodism," "Congregationalism," "Episcopalianism," or "Presbyterianism," I am unable to decided.

Spiritualism has much in common with all these "isms," for they all em-brace much that is spiritual, beautiful and true. But it also comprises not a little that is emphatically and diametrically opposed to them, and it is for this reason that the Rev. J. N. Field has felt it incumbent upon himself to attack it from his pulpit.

For example, Spiritualism "There can be no death in any such sense as the churches have taught. I cannot quite fully endorse this state Death as change of expression, as tran-Death as change of expression, as transition to a higher plane of being, as, a birth into a more refined and spiritual world, undoubtedly exists. But death as a penalty for Adam's transgression. death as an end of being, death as an end of living, death as the close of man's probation, as a point which fixes eternal destiny, is a fossilized conception of an ignorant and barbarous past which our age must reject, as It does a thousand other absurdities believed by primeval man. "Death is not the end of life, but an event in life. The exhortation of Seneca and the exhortation of the theology of to-day, to think on the end of life, is reasonable only in the sense that the end of earthy life is the beginning of a higher and

fuller and more spiritual life hereafter. There can be no final condition to an eternally progressive being like man. As well may we talk of the final condition of one of the great luminaries of heaven as it speeds through illimitable The law of progress, which is co-extensive with the universe and coeval with time renders the idea of the orthodox heaven and hell, impossible and absurd.'

Modern Spiritualism is founded on tain phenomena. The genuineness of persistently denied as long as it could be persistently. Finally being mind and reason through the sense of consistently. Finally being mind and reason through the sense of the consistently. Finally being mind and reason through the sense of the consistently denied as long as it bearing alone, is simply indisputable. This "evidence," to a certain degree, the consistent of the consistent disposition of them was soon discovered

the return of the spirits of the dead.

The result of this appeal was that there soon appeared a book entitled

establishing his explanation of their the doubt which overshadows phenomena, he has succeedd admirably Will the reader please observe what

"I will not waste time, however, by my own or of others, that such phenomena do occur. It is too late for that. The facts are too well known to the civilized world to require proofs at this time. The man who denies the phenomena of Spiritualism to-day is not entrued to be called a skeptic; he is simrevelations given us by the sages and ply ignorant, and it would be a hopeless shall attempt to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead. In other words, I admit the alleged phenomena, but deny the alleged

phenomena? He thus writes:

.It will thus be observed that the phe nomena of modern Spiritualism, whatever may be their explanation, are es- I believe the spirits of Paul, of Buddha tablished. What are we going to do iwth them? What is their relation to, Milton, of Roger Williams and Lessing, and bearing upon science and theology? of Tennyson, Whittier and Phillips Do they answer in the affirmative Job's Brooks, are here. I believe that the and bearing upon science and theology? question: "If a man die shall he live spirit of Abraham Lincoln, who sought again?" If so, then why should the orthodox church antagonize and reject man, is here." hem, unless it be because it is fearful, that along with or close following such phenomenal proof of a future life, there are other truths of revelations which may seriously compromise some of its dence" of a future life, upon which the dogmas. If I may judge from the preva- orthodox church relies, is, essentially, lence of materialism, agnosticism, infi-delity and unbelief, both in the pulpit recognized, Spiritualism constitutes all and pew of the orthodox church, it is the vitality there is in the church to time that it was struck by some such day; it is the warp and woof of the lightning as a genuine priritualistic whole Christian fabric, however much its dogmatic anatomy it strikes. It will church, but it is my opinion that if it require some such profound shock to cause a re-action sufficient to awaken its importance demands, there would be in psychic science going all around it, dels within it, less selfishness in the and, quietly, within it.

Since the fact of the prevalence of genuine spiritualistic phenomena can no longer be denied, it is incumbent Instead of adopting Professor T. J. church, or out of it. It is unnecessary prised at this. the authoress of several important has reached a point at which its true

No society or sect can successfully, books on the subject of Spiritalismclaim a corner on, or monopoly of truth, a fact not generally known among Bap-religious or secular. That there are two tists. Her brother, the Rev. Edward Judson, now occupies the chair of Homiletics in the Chicago university. Miss Judson, at the sacrifice of many old-time personal friendships, preferred to be true to her convictions, with the despised minority, than to be false to them, with the popular majority.

It is remarkable what changes will take place in the thoughts and opinions of men. One of the greatest evangelists of the orthodox church a few years ago was the Rev. Fay Mills. He was patted they have suddenly stopped patting him, for he has cut entirely loose from all their dogmas, insisting that there is but one religion, and that it is comthe Golden Rule in our dealings with our fellow men. One of his utterances in a recent meeting (for he still holds meetings), rather points toward a belief in Spiritualism. He says: not inconsistent with what we know of the past, it is not inconsistent with the great revelation of Godf to believe that ha world, of spirit is about to be more fully revealed unto men." It was Martineau, I believe, who said:

"We do not believe in immortality be cause we have proved it, but we forever try to prove it because we believe it. our orthodox church people believe in immortality, but they seem to make no effort to prove it. Bishop Foster, of the M. E. Church, confessed that he did not know that death did not end all. Many of the clergy and their parishioners are skeptical about a future life. They de pend entirely upon faith and hope. This fact accounts to a great degree for the lack of interest and enthusiasm in the church to-day. On the other hand, those who are to-day attempting scientifically to prove a future life and have proved it to their satisfaction, are those were formerly denominated material ists, agnostics and infidels, and who en gaged in the investigation of Spiritual ism for the sole purpose of exposing it as a humbug, and thereby sustaining their preconceived opinions.

I am well aware, that the argument of the church is: "Blessed are they that I claim this blessing most emphatical ly, in various and numerous instances. Indeed, I look upon Paul's definition of "faith" as being one also, of "knowledge." "Faith," says Paul, "is the evidence of things unseen." Now, if we acquire "knowledge" from 'evidence," certain present day revelations or certhen I know that I have been in communication with deceased friends, al these phenomena, the orthodox church though unseen, for the "evidence" of

is not infrequently realized among orattributing them to the devil. But this thodox preachers and occasionally crops out irresistibly in their pulpits. The to be very unsatisfactory. An appeal Rev. S. A. Northrop, one of Rev. Field's was then made to scientists who were predecessors, affirmed that he often felt yet loyal, orthodox christians, to ex-plain the phenomena of Spiritualism with him in the pulpit. The Rev. Ly-upon any other hypothesis, than that of man Abbott affirms: "I am scarcely less certain that for some years after my mother's death I was influenced by her spiritual presence, than I am that "The Law of Psychic Phenomena," by I have of late years been influenced by Prof. T. J. Hudson. That this book was persons corporally present. But if one written in the interest of the orthodox serenely and scornfully skeptical, asks church, seems evident to the writer, because so many of his orthodox friends should only answer him that the 'evi chre of thousands of human hearts who have inquired of him whether or not he dence is my own experience, and that I neither can share it with him nor de-Let me here state once for all, that I here to do so." The Rev. Dr. Heber have read the book of Mr. Hudson, in Newton (Episcopalian), in a sermon on which he endeavors to explain the phe- Spiritualism, said: "It is a fact con nomena of modern Spiritualism upon, or cerning Spiritualism that through it the by his dual theory of subjective and ob- conviction of the life to come is taking jective mind. But this theory does not a new hold of man's mind and hear! explain my experiences, nor those of Myriads of men are to-day rejoicing in Spiritualists generally, in the phenomna of Spiritualism. While Mr. Hudreality of the life to come who but for son has failed among Spiritualists in this movement would have been left in masses of men to-day. This faith has in aiding them to establish the fact of their occurrence for which we are all Christian joy in the presence of death become so vital that it renews the early very grateful to Mr. Hudson, and Instead of impugning the sources of this through him, to the orthodox church. renewed faith, let orthodoxy more real to those who abide within its this scientific writer, who was not a folds, this ancient and fundamental and Spiritualist, has to say on page 206 of vital faith of men."

The Rev. Dr. Sunderland (Presbyter his book, on the subject of spiritualistic ian), in a sermon, spoke as follows: "I do not believe, and cannot believe, that attempting to prove by experiments of it would be impossible for my sainted parents to send a thrill of influence to help me in the hour of distress, or in the time of sorrow. Nor do I think that a belief in their ability or disposition to do so is out of harmony with the teachings of God's word. The whole tenor or scripture goes to show that the departed spirits of the redeemed are unbound and unfettered. know little of the possibilities of a spirit free from the limitations of the

The Rev. Dr. John Henry Barrows in an address at the opening of the World's Parliament of Religions, said "It seems to me that the spirit of just of Socrates, of Jeremy Taylor, of John for a church founded on love to God and

But my space is limited, and I must forbear adding any hore of the many henomenon, no matter in what part of it may wish to pose as censor of the t up to a realizing sense of the progress fewer materialists, agnostics and infiworld, and such men as Rockefeller.

upon us to investigate its significance. Hudson's explanation of the phenomena What does it mean? It surely means of Spiritualism, the Rev. J. N. Field something. If it is not investigated in prefers to revert to, and endorse the old the church, it is bound to be, outside of theory of "magis" as his explanation. indeed, it is now being investigated In the light of modern developments in y all classes of people, whether in the psychic science, I am not a little surto mention even a few of the illustrious since the three 'magicians' by "astronames of those who are at present en- logical" assistance, visited the Child gaged in its examination. There is, Jesus, whose birth was foretold by a however, no name more revered in "dream," a "vision," and a "ghost Rev. Field's church than that of its la- story," Spiritualism has permeated evmented famous missionary, Adoniram ery class of people, every rollgion un-Judson, whose daughter. Miss Abby, der the sun; but in this, the beginning was a most pronounced Spiritualist, and of the twentieth century, its evolution

significance is dawning. The very uni versality and many phases of Spiritualism, accounts for the endless variety of theories introduced for its explanation. But, like the primitive American Spiritualist, we are now "seeing God in the cloud and hearing Him in the wind," or?

body nature is, and God the soul." The Rev. Dr. Funk, one of the publishers of The Literary Digest, who is not a Spiritualist, recently announced a very satisfactory test and message he received from the Rev. H. W. Beecher and which is familiar to the reader Will the Rev. Field's theory of "magic" explain it? Through mere idle curiosity, the Chinese minister to the United States, Mr. Wu, recently went into a seance in Washington, D. C. The result was that he received communications, both oral and written, in the Chinese language, which were amazing, interesting and satisfactory to him, because the language, intelligence and names attached to it were absolutely unknown to all present, but himself Will the Rev. Field's theory of "magic explain it?

About one-half of the Rev. Field's sermon was devoted to the relation of some of his experiences in the investigation (:) of Spiritualism, which were very humorous, and thoroughly enjoyed by the large audience present. I could relate some experiences equally funny, and some, absolutely disgusting, in my investigations of the subject, and so can many Spiritualists. But we must expect such experiences, as long as we are to obey the scriptural injunction or command to "Try the spirits whether they be of God (good and true), for many false prophets are gone out into the world. Beloved, believe not every spirit." The trouble with Brother Field was that when he went to Buffalo last week to investigate Spiritualism, he fell among these "false prophets," fakes and humbugs, and from the tone of his description of them. I rather think it pleased him. He got what he was looking for, and he returned to Fort Wayne loaded for bear.

I here freely admit that some of my experiences tally well with the scriptions." But, on the other hand, many of them are in grand accord with yet other scriptural passages which are most pronounced, beautiful commendations of them. These, Brother Field did not read. His scriptural selections upon which he based his remarks, were the ones usually chosen for such attacks upon Spiritualism, and have been completely overwhelmed a thousand times by other selections from the same volagainst Spiritualism, and has been time and again unanswerably answered. Like as a lawyer, Brother Field was en gaged in making out his case against the defendant, Spiritualism, and he appealed to the "law and the testimony. the Bible, for his purpose, but well knowing that the defendant's counsel can appeal with equal, if not better success, to the very same source, in be-half of his client. And so, hardly worth while for either side to appeal to the Bible. Science is rapidly settling the question for us and in support of Spiritualism, Brother Field to the contrary

notwithstanding.

The Rev. Field made a number of admissions in favor of Spiritualism, which were absolutely denied to us by the pulpit a few years ago. His assertion that Spiritualists claim that Spiritualism is new "ism," indcates that he is not well up in their literature, at least on this point. There are a few more points which might be noticed, but I do not wish to impose upon the good nature and liberality of the Journal-Gazette.

Whether Jesus was a Baptist, Methdist, Presbyterian or the founder of any other of the sects of our day, is a question I will not attempt to answer. That He was a Spiritualist, and the greatest medium of the ages, through whose mediumship life and immortality has been brought to light, and the stone thought their dead lived not, his Biblical history has certainly established. works that I do, ye shall do also, and yet greater.

H. V. SWERINGEN.

JUST A GIRL.

Many a throne has had to fall For a girl, Just a girl; Many asking has had to crawl For a girl. Just a girl;

When a hero goes to war, He may battle for the right. But 'tis likelier by far That he sallies forth to fight For a girl,

Just a girl. When the doctor turns to say, "It's a girl, Just a girl," Papa murmurs with dismay, "What! a girl, Just a girl?" Ah! but why the sadness there?

Why the bitterness displayed? Some day some strong man will swear That the great round world was made For that girl, Just that girl.

Why did Adam take a bite? For a girl, Just a girl; Why was Troy swept out of sight? Just a girl.

O! would heaven still be bright, And would any good man care To achieve it, if he might Never claim forever there Just a girl,

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and middle ear. The effect of eatarrh is to fill up and clog the air passages with deposits, these in a short time stopping the action of the vibratory bones. Deafness ensues, and the hearing cannot be restored until these deposits are removed. It is impossible to reach the tuner ear by probing or spraying, and that is the reason why the greatest aurists and physicians find their skill batfied. But science has discovered a way to reach

these Heretofore inaccessible portions of the head. This discovery has been named "Actina." It is a vapor current which passing through the Eustachian tube-attacks and dissolves the clogging catarrhal attacks and dissolves the clogging caturrhal deposits, so that they pass away, and at the same time joosens up the bones (hammer, anvil and stirrup) in the inner ear, so that they immediately respond to the slightest sound vibration. Ringing noises in the head are also caused by caturrh, and are the premonitory signs of deafness. "Actinn" never fails to cure this distressing affliction; we have known cases of years standing to be cured in three weeks, "Actina" is also a certain specific for asthmatorouchits, sore throat, weak lungs, colds and headache; all of which are either directly or indirectly caused by caturrh. "Actina" is sententrial postpaid. Write us about your case. We give advice free, and positive proof of cures. Professor Wilson's 100 page Dictionary of Disease, also sent Free. Address New York & London Electric Association, Dep. TD 25 Walnut Street, Kansas-City, Mo.

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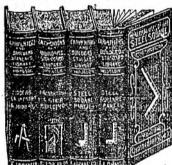
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Dr. Savage, in this book of 248 pages, discusses problems that have exced intelligent minds probably to a greater extent than any others, saving those of the religious life. He states a great number of well-authenticated instances of spiritist revelation or communication. His discussion is frank and fearless, and morits the widest reading, for he deals with facts and experiences. Price, cloth, \$1.00.

The Influence of the Zodiac Upon Human Life, With Character Readings of Per-

sons Born Upon the Cusp.

sons Born Upon the Uusp.
The principles found in this volume are both a science and a religion, for a better and a far happier humanity. It points to the planets as an index to the human character and liability to diseases; also gives the gome and colors suited to temperaments evolved under certain planets. But the author, ELEANOR KIRK, lays special stress upon the fundamental principle that "All maladies known to man can be entired doubted forward cost, but, by those who

#### 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, be-lieving 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 the side of the state of the side of the sid 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 re-

Take due notice, that all items for this page must be accompanied by the full name and address of the write. It will not do to suy that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who 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.

The Woodlawn Spiritual Society will hold a spiritual meeting every Sunday evening at 7:30, at hall, 355 East 63rd street, near Madison avenue. Some of the best new thought lecturers and spirit mediums will be there. W. H. Moh lar, president; Prof. J. E. Smith, pastor. Spiritual meetings every Sunday

evening, at Perl's hall, 1546 Milwaukee avenue, near Western avenue. Mrs. Hanson, assisted by Dr. Randall. Mrs. Hanson and others will give tests.

Mattle E. Hull writes: "I am happy to report that Mr. Hull is rapidly improving at present. He came down to dinner for the first time in nearly a month last Friday. He is out of doors for the first time to-day since he was taken He walked to the Temple and back this forenoon. It will be a long time. I presume, before he regains his former strength.

I know three priests, bright, brilliant men, who would leave the church if they could only be assured of some employment in which they might gain an honest livelihood. One of them said to me, about ten years ago, while talking on this very subject: "If I leave the church starvation, perhaps ending in suicide. If I remain where I am it is a life of hypocrisy. I have given the matter serious thought and am fully convinced that God Almighty views with more horror a suicide than a hypocrite."-Charles McArthur in American Citizen.

Mrs. Morrill has just concluded her engagement of two months with the Grand Rapids seciety. She will be in Alliance, Ohio, for the month of December. Those desiring to correspond with her will please address her at that place during this month. Permanent address, 965. Stewart avenue, Grand Rapids, Mich.

The Woodlawn Spiritual Society will hold a spiritual meeting every Sunday evening at 7:30, at hall, 355 East 63rd street, near Madison avenue. Some of the best new thought lecturers and spirit mediums will be there. W. H. Mohlar, president; Prof. J. E. Smith, pastor.

.The Englewood Spiritual Union, 528 W. Sixty-third street, Hopkins Hall, makes the following announcement: "Mrs. N. S. Noyes, of Boston, an eminent astrologer and most gifted and pleasing speaker, will lecture before the Englewood Spiritual Union on the evenings of November 22, 29 and December 6, at 8 o'clock and will be present at the afternoon conferences which take place each Sunday at 2:30 p.m. The years that Mrs. Noyes has devoted to the study of the Solar Man have enabled her to gather most wonderful and valuable lessons from the planets and stars, and to thoroughly unravel the mysteries of the heavens that have perplexed earth's most assiduous students for centuries. Through the lessons thus mastered everybody may profit by attending her lectures. Her forecasts and horoscopes have served as valuable guides and instructors to thousands."

Elizabeth R. Fielding writes from Washington, D. C.: "Mrs. M. T. Longley has closed her engagement with the First Spiritualist Association of this city. The Ladies Aid meets every Thursday evening. These gatherings are always well attended. It brings are always well attended. the people together during the week for social and intellectual thought. Mrs. Lees Edson will minister to this society for the next three months. The Educational Spiritual Society holds meetings at 519 9th street N. W. This society is in a flourishing condition. The German Spiritual Association will hold its regular meetings at Wons Hall, 721 6th street N. W., every Sunday at 2:30. Addresses by E. F. Niemeyer and Mrs. Zoller. Mr. Max Gentzke, the editor of the German Spiritualist paper, organized this new society some few weeks ago. Mr. Gentzke will make his home in Cincinnati, Ohio. He is the newly appointed missionary for the German Spiritualist field by the N. S. A."

'Adelaide K, Brooks writes: "The Englewood Spiritual Union wish to express its appreciation for the most excellent services rendered by the gifted and accomplished lecturer, Mrs. N. S. Noves, who has been serving our soclety for three Sundays past. Her very presence demands the attention and respect of our large audiences. With a marked individuality, a most pleasing personality, we predict a brilliant career for our sister and co-worker from

The Rochester (Ind.) Republican says: "Dr. E. H. Denslow, of Sturgis, Michigan, addressed a fair-sized audience at the Spiritualist church, last evening, and those present considered it an hour well spent. The subject for the discourse was 'The Spiritual Development of Man,' and dealt principally with the higher attainment which comes as a natural sequence from the study and comprehension of natural law. 'Suggestion,' said the speaker, 'has played a direful part in the drama of life. For ages we have been taught that | the lady proved her veice one of rare we were weak worms of the dust, born 'quality and range."

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.

in sin and raised in iniquity, therefore just inheritors of the kingdom of dark ness. This suggestion impressed on the pliable brain of the unborn child has evolved a créature of fear and misery who, unconscious of his openess with God, denies God. When the law of suggestion is understood, the world will produce a higher type of man and womanhood, from the fact that they will be born with the thought of love, hope cheer, health, happiness and good will toward every living being, and above all with a realization of the germ of divinity implanted in the soul: which only waits opportunity to unfold men into Gods here, and now.' The lecture was an educator and just the kind of teaching calculated to make the world better. Dr. Denslow has consented to remain over next Sunday and the public can confidently expect to have another intellectual treat."

Mrs. E. Zimmerman writes from Pennsylvania: "I received the books sent for, with great joy, and I will try and induce as many as I can to subscribe for your paper.'

Aug. Recht writes: "The Society of Spiritual Truth which meets at Crosby Hall, 423 Classon avenue, Brooklyn, N. had a well atlended meeting Nov 29. Mr. Rassmussen lectured on spiritual phenomena, which was interesting and very ably presented. A number of communications were then given by him and other mediums."

Mrs. Annie Lord Chamberlain writes from Milford, Mass: "I have been much interested in the criticisms of The Great Psychological Crime, as published in your valuable paper; also in experiences of several mediums. I cannot appreciate the losing of their identity, and being governed or controlled entirely by outside influence. I have been a medium over fifty years, and when I have asked advice of spirit friends, they have invariably, after expressing their opinions, said: 'We have told you what we think is right and best, but use your own judgment.' I have sometimes felt sorry that they would not decide some questions for me, but they would do only as I have stated."

Brother John Woolman writes: "The Universal Occult Society has moved from its old quarters, 3120 Forest aye., to 253 East 31st street, just east of Michigan avenue, south side of street. The hall that we formerly occupied was in such bad repair and so unfitted in ev ery way for our work that we decided to give it up. ' We are now holding our lyceum and evening services in the par-lors of Brother and Sister Aitkins, 253 East 31st street, which are large and commodious, and capable of holding quite a large number of people. We will hold our meetings there until such a time when we will have secured a place that will suit us in every way, as we denent. Since I last wrote you we have organizod, and are now a full-fledged church organization, with the following officers: President, Dr. H. E. Ballard: Robert Gilray, vice-president; J. Caldwell, secretary; W. B. Aitkens, treasurer; Dr. H. E. Ballard, W. B. Aitkins and C. W. Caldwell, board of trus-

tees. We have in connection a Ladies Auxiliary with 12 members, wl defatigable workers, and are making a big record in bringing converts into the fold of Spiritualistic knowledge. Bro. Robert Gilray is pounding away on Nat ural Law, and using our slogan, 'THINK FOR YOURSELVES, as a hammer to drive in the nails of Spiritualistic truths. Our audiences are composed of earnest seekers after truth, and they lis-ten profoundly to the grand philosophy of Natural Law, and when they are fur ther regaled with the psychic revela-tions by our good and honest Sister G. E. Aitkens, they evince their satisfaction by coming out boldly and acknowledging the absolute truth of these revelations. They go away committed , to Spiritualism, which is proven by their coming again and again to our meetings, and placing their names on our register. We are actuated for truth's sake, and want only the truth, and no medium shall at any time occupy our rostrum who has not been thoroughly investigated as to their honesty, by our committee. Spiritualism has been held in check in a great measure by 'freak mediums,' who have insisted on thrust ing their phases of mediumship upon the public, who have gone to hear them in a spirit of investigation, and who have been driven away from this beau-tiful knowledge by this class of impostors, and instead of the investigator (for the first time) going away edified and encouraged to investigate further, they go away nauseated, and ridiculing this beautiful truth. Under these circum-

ing such an investigating committee?" The Logansport (Ind.) Reporter of Nov. 20, says: "J. G. Hinderer, for a number of years one of the best known Spiritualist mediums in Indiana, was arrested last night at Anderson, and locked up. He will be taken before an insanity board, Hinderer has been acting queer for more than a year. has had trouble with his family, and especially his daughters, all of whom have left home. He was out with a re-volved yesterday and wanted to kill his brother. He went from saloon to saloon and drank heavily during the afternoon. He dropped his gun in one of the saloons and there said that he was after his brother. The police were notifled and he was locked up."

stances do you blame us (who are our

selves seekers after the truth) for hav

S. M. Rogers writes: "For several Sundays past the patrons of the First Spiritual Society of New York City have missed the loving face and presence of their president, Mrs. Henry J. Newton. After the many years of faithful service of Mrs. Newton and her kind-hearted husband, the absence of both of these much-loved people from the platform at the regular Sunday pafternoon services, seems a crushing blow, almost too great for endurance To-day Miss Gaule was compelled to fill both places, that of president and medium, and to the credit of herself and her guides, she never appeared in better form. I would like to add that they have added to their already large corps of entertainers another beautiful and accomplished vocalist in the person of Miss Mabel E. Clark. Her songs are among the most difficult, and are sung in a manner that speaks volumes for her teacher's patience and her own talents. In singing "The Land Beyond," and 'Adore and Quiet Be,' with plano accompaniment by Mrs. Edmund Severn;

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 morn ing, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Dr. J. Hoffman writes: "I take this occasion to express my gratification with your course, as well as my appreclation of your courage in permitting the symposium that has lately both edified and instructed your readers. It has edified those who see from above, and instructed others who have to twist their necks to look upwards. In the end. I do not think that much good will come to the 'dyed-in-the-wool' Spiritualists. Well, if you could not put a new pattern into the rug, the beating you gave it has at least knocked out a great deal of dust! You have appeared to me in a new light of late, showing how little we know of our oldest acquaint-ances and that many of us do not show their true colors, or, at least, all their colors, unless forced to the front. Most heartily do I wish you a long life of health and happiness."

Mrs. S. S. Rockhill writes from Alliance, Ohio; "To-day closes the month's work of D. A. Herrick, of Grand Rapids, Mich., with the Independent Church. He and his estimable wife go to the latter place to fill an engagement for the winter. Our society has secured the services of Mrs. Cora Morrill, of Grand Rapids, Mich., for the month of Decem-She comes with the highest recommendations, and we anticipate much from her ministration. Friends in Canton, Salem and other towns are invited, as we are connected by electric cars."

C. W. Stewart, C. M. Folsom and Josie K. Folsom are meeting with good success at Howard Hall, on Olive street, St. Louis, Mo. On Sunday evening last the hall was packed to the doors with a very intelligent and appreciative audience, and Mrs. Folsom gave forty readings, that were every one recognized by the persons to whom they were given. In nearly every instance the full names of both spirit and mortal were given. Mrs. Folsom's medjumship is truly wonderful, and many are convinced of spirit return through her work. Mr. Stewart's lectures are well received and Mr. Folsom's trumpet seances are very street, St. Louis, Mo.

C. J. Barnes, the excellent trumpet medium, is now located at 1020 South Eastern avenue, Indiananpolis, Ind.

J. M. White writes from Kansas City, Mo.: "The materializing seances which are being held here through the mediumship of Mr. W. W. Aber are attracting a great deal of attention. Dr. Bowker, a well-known resident of this city, is frequently seen here and his materialization is natural in every way. Spirits come from the cabinet, addressing their friends in languages which no one but those addressed understand. Mr. Aber understands no language but English and we have heard Swedish spoken by the materialized forms. Recognition is the invariable experience of all who come honestly seeking truth. The seances are well attended by representative people at the resi dence of Mr. Aber, 3422 East 10th street, Kansas City, Mo."

Harry J. Moore conducted memorial services at Rochester, Ind., last Sunday. Mr. Moore has some time in Au gust (the latter part) open for camp en gagements. Address him in care of this office.

Mrs. A. A. Averill writes from Lynn, ever enjoyed by the Lynn (Mass.) Spiritualists Association. Mr. and Mrs. G. W. Kates have been the speakers dur ing the month, and they fully sustained the excellent reputation which preceded their coming here, and have made a host of warm friends who will be rejoiced to welcome them back for the month of March, at which time they will be with us again. They are also engaged for September at Unity camp, and for Octo ber and November at Cadet Hall. One of the pleasant occasions of their visit has been the union meeting held under the auspices of the society on Nov. 28 The association entertained as guests large delegations from Salem. Beverly Newburyport, Haverhill, Lowell, rence, Stoneham, Woburn, Malden, Chelsea, Cambridge, Burton, Waltham, Providence, R. I., and individual visit ors from many other places. The exercises were in charge of President Alex Caird and consisted of short addresses by the prominent ones present Supper was served in the banquet hall to nearly two hundred, after which the audience was treated to an hour's concert by Chase's orchestra. We feel that this was one of the most successful union meetings ever held under the auspices of the Spiritualists, and be-lieve that its influence for good will be far-reaching. The children's lyceum connected with the association, in charge of J. O. Allan, is in a very flourishing condition, additions to the roll of membership being made every Sunday. Free instruction is given to the children every Tuesday evening, in both sing-ing and elocution; by competent instructors, Harry C. Chase being in charge of the musical part, and Miss Mona Belle Welch, the class in elocution. A fine list of speakers has been engaged for the remainder of the setson, Dr. George A. Fuller being with us the first two Sundays in December, and Mr. Thomas Cross the last two. Mrs Whitlock, Mrs. Katle Ham, Mr. Scarlett Mr. Hutchins, of Springfield, and other good talent will be heard later in the

season.' Spiritual meetings every Sunday evening, at Perl's hall, 1546 Milwaukee avenue, near Western avenue, Mrs Hanson, assisted by Dr. Randall. Mrs. Hanson and others will give tests.

A Spiritual Chautauqua Contem plated.—The Jamestown (N. Y.) Post says: "The plan for a new Spiritual Chautauqua is making rapid and sub stantial progress. G. F. Lewis, of Cleveland, acting secretary of the new movement, is at the Sherman house, arranging details for the new organization. Yesterday a meeting took place at the home of Q. G. Chase, which was attended by Rev. J. G. Townsend, Mrs. Clara Watson and others who are in-terested in the Spiritualist and liberal religious movements. All expressed themselves as earnestly in favor of the movement. To a Morning Post representative Mr. Lewis stated he believed the first Sunday in June would see the new Spiritualist center in full blast. He also stated that no charge would be made to the grounds, the only cost to those who attend being a small admis-sion fee to the lectures. It is proposed to secure the attendance of the best speakers in the liberal denominations, and also of the most famous platform mediums obtainable. No effort will be made to build hotels or cottages. Those interested will board where they

choose and will visit the new assembly

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR WASTE BASKET.

when they desire. The plan is different from that pursued at Chautauqua, Lily Dale, or any of the other summer assemblies in Western New York. The site is still to be selected and Mr. Lewis' visit to Jamestown is partly for that purpose. As soon as the weather moderates he will go up the new line of the Chautauqua Traction Company, and will inspect the Cole and Douglass property near Victoria, three miles this side of Chautauqua. He will then cross the lake to Point Chautauqua, which has also been highly recommended as a beautiful location, and will return to this city over the J., C. & L. E. railroad. Mr. Lewis is associated on a committee to choose the site with R. H. Wallace, of Cleveland, assistant general passenger agent of the Erie, and President F. L. Chase, of the Jamestown, Chautauqua & Lake Erie. Mr. Lewis himself is well known in railway circles, having made himself famous years ago by the pur-chase of the 'Crosscut' line, from Buffalo southwest across the county through Mayville and Sherman, now a part of the Pennsylvania system Among the leading promoters of this Spiritual Chautauqua is Hon. A. Gaston, of Meadville, formerly president of the association at Lily Dale. Mr. Lewis called on Mr. Gaston on his way here, but found that Mrs. Gaston had just died, and that the time was inopportune for taking up the matter with that wellknown Spiritualist. Mr. Lewis, who is the oldest Spiritualist in Ohio, is very enthusiastic over the new movement and confident of its success. J. M. Conley writes: "It is with great

pleasure that I take this opportunity to express my heartfelt wishes for the success and interest that the medium, Mrs. Isa Kayner, has awakened in Grand Junction, Colo., since her arrival here. I have found her a most estimable and refined woman. She holds her work most sacred, and that alone will bring success, and open up an ave-nue of thought and investigation among people. I have found through Mrs. Kayner the key-note to a great many things that I was unable to solve, She has been able to explain all I have

asked, to my entire satisfaction." Mrs. L. M. Hoffman writes from Toledo, Ohio: "The Independent Association of Spiritualists elected on Nov. 4, the following officers: H. E. Dowd, pres ident; Dr. W. O. Hubbel, vice-president; H. J. Hoffmann, financial secretary and treasurer; W. Lynch, recording secretary: trustees, J. Newton, Wm. Trav-Arthur Page, Louisa M, Hoffmann and Lizzie Dowd. We have organized a lyceum which is prospering. We had Mrs. Marian Carpenter, of Detroit, Mich., with us for the month of November. Our hall was crowded. The last evening of her engagement Mr. Carpenter took part in the services, and we had a rare treat, both being such able speakers. We have for December, Mr., and Mrs. Walt Ripley, of Yorkshire, England."

The Progressive Spiritual Society will hold a social the third Thursday of each month, at the home of Mrs. Wm. Hilbert, 204 Burling street, Games will be played for prizes and refresh ments will be served. All are condially invited to attend.

George S. Hail comes here from Coumbus, Ohio, well recommended as a healer of remarkable power. He is now located at 3019 Vernon avenue, near the corner of Thirty-first street. Frank T. Ripley is now at Anderson,

Ind., lecturing and giving tests. I note that somebody wants proof of intuition being true. Intuition is truth felt and what is feeling but life itself? Mass.: "The month just concluded has been one of the most successful months happy or discontent, calm or excited, hot or cold, joyous or tormented by pain? Study self and you will need no

more proof of one than of the other .-A. F. M. Mr. G. Hess writes from Peoria, Ill. 'Mrs. S. E. Pemberton, trumpet medium, of 805 Summit street, Bloomington, Ill., was with us in a developing seance at our home. We had present fifteen friends, and the results were fine. The spirit lights were grand and were seen by all present. Carrie, Mrs. Pember ton's independent guide, played with baby, Clifton while our spirit friends talked through the trumpet. Sister Pemberton is a fine medium and de serves a seat on the throne for her good work in this city and for her honesty as

a medium. Mrs. Adelaide K. Brooks writes that he wonderful test medium, Mrs. J. A. Murtha, will be with the Englewood Spiritual Union at Hopkins' Hall, 528

W. Sixty-third street, Dec. 13 and 20. Dr. Beverly writes: "At Lakeside Hall, corner Thirty-first street, and In diana avenue, the Spiritual Science So clety will give an entertainment Thursday evening, Dec. 17, for the benefit of the society. The program will be fine. Little Florence and others will sing The best psychics have voluntered to give tests. A new psychic from New York, the musical medium from Boston and a fine palmist from Buffalo, beside all resident mediums have been in-vited Every lady will bring a lunch in a box. Free tea and coffee will be furnished. Dancing will begin at 10 o'clock, and all will have a merry time. An admission of 25 cents will be made The meetings are increasing in interest Prof. Gustavson spoke on earthly and heavenly treasures to a large audience and Mrs. Upson gave two very fine musical tests on the piano. She will be with us now every Sunday afternoon Mrs. Dr. Stockman speaks to us next Sunday evening on astrology."

The subject for Mrs. Cora L. V. Richmond's discourse next Sunday, December 13, is "The Ten Steps of Victory in the Conquest of the Soul Over Matter." Masonic Temple, Hall 309. Services begin promptly at 11 a. m.

Mrs. Ida M. Gilbert writes from Pottstown, Pa.: "We are just beginning to grow, having with us Mrs. Elizabeth J. Demorest, of Pittsburg, Pa., one of Spiritualism's stalwort workers."

"Talmagean Inanfties, incongruities, Inconsistencies and Blasphemies; a Re view of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism:"By Moses Hull, For sale at this office. Price ten cents "Spiritual Bongs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he present in succinct form the substance of his ectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spir-itualism. The book is commended to all who love to study and think. For "Meatless Dishes." Very useful.

Price 10 cents. "Astfal Worship." By J. H. Hill, M. D. For sale at this office. Price \$1.

Union Meeting of Spiritualists at Lynn, Mass.

Alex Caird, M. D., writes from Lynn, PUBLICATION, OTHERWISE THEY | Mass: "We have had plenty of State As-WILL FIND THEIR WAY TO THE sociation meetings, where a few speakers went to some place, held a meeting, took up a collection and went home this meeting was different. We invited all of these societies as our guests, and entertained them handsomely. I have not seen so much brotherly feeling exhibited since I have been associated with the Spiritualists.".

> The Lynn Evening News speaks of the meeting there as follows:
>
> A union meeting of the Spiritualists of the state was held in Cadet Hall flat urday afternoon and evening, and the

occasion was one of much interest and profit. visitors were hospitably entertained by the Lynn Spiritualists Association, whose guests the assembled dele-

gates The hall was prettily and profusely decorated for the occasion with choice and handsome bouquets of flowers and potted plants, which presented an atractive appearance, and gave an added charm to the affair. The decorations were furnished by Young & Libbey, flor-

There were good delegations présent from Salem, Beverly, Newburyport, Haverhill, Lowell, Lawrence, Stoneham, Woburn, Malden, Chelsea, Cambridge, Boston, Waltham, Providence, R. I., and individual visitors were present from many other places. The afternoon meeting opened at 2:30

o'clock with singing by the audience, after which George W. Kates extended cordial welcome to the visitors. Mrs. George W. Kates entertained with a vocal solo, which she rendered in a sweet and pleasing manner, which was followed with a short address by J.

3. Scarlett of Cambridgeport. Mrs. Maud Litch, of Lynn, gave readings in her usual satisfactory way. Mrs. Sanger, of Waltham, gave an interesting address, and Mrs. Ham. of

Haverhill, a well-known and gifted medium, gave readings.

Mrs. Ida Whitlock closed the afternoon service with an eloquent address relative to the organization of Spiritualists and society work.

An excellent supper was served in lower Cadet hall from 5 to 6 o'clock, some two hundred people having their wants provided for. From 6 to 7:30 a highly enjoyable and pleasing entertainment was given by the children connected with the chil-

sociation. Mrs. Westcott, of Lynn, gave a recitation entitled "Josiah Allen's Wife's Visit to A. T. Stewart's Store in New York," which made a great hit with the audience.

dren's Lyceum, and members of the as-

No entertainment given under the auspices of the association would be complete without Warren Chase taking part of it, and by special request he sang "Old Black Joe," the children of the lyceum joining in ' singing the refrain, which was sweetly rendered, and was well received and heartily applauded.

Selections were rendered by Chase's orchestra, which were highly pleasing to the audience.

The program included the singing of choruses by the scholars of the children's lyceum, and vocal solos were rendered by Eva Manning and Mildred Carter, and recitations were given by Hazel and Margaret Vaughn, members of the

The evening meeting was opened with an invocation by J. S. Scarlett, after which Mrs. George W. Kates sang by request, "Only a Thin Veil Between Us," and in response to an encore she responded by singing another solo in a sweet manner.
President Dr. Caird next introduced

George W. Kates, as the gentleman from everywhere, and Missionary of the National Spiritualists Association, who gave a 30-minutes' address, in which he fully demonstrated and sustained his ability as one of the ablest and leading speakers engaged in Spiritualistic work. Mrs. Kates gave a number of readings and messages in her usual satisfactory manner.

camp-meeting association, made an interesting address on Spiritualistic lines, and complimented the organization on the good which it has accomplished and is doing in its chosen

Mrs. Kate Ham, of Haverhill, followed, and gave a number of remarkable and satisfactory tests, which closed one of the most successful union meetings ever held under the auspices of the Spiritualists.

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.

Passed to spirit life, James Broadfoot, in his 78th year of age, at Port Perry, Pa. Brother Broadfoot has been a Spiritualist for over fifty years, coming to this country from Scotland. For the last thirty years he has been a resident of Port Perry. He has always tried to live a true life, and do his duty to all. A large number of relatives and friends were present to pay their tribute of respect. The wife and sons are all outspoken Spiritualists. The body was placed in the cemetery at McKees port, Pa. Services conducted by F. Cor

Ryerson W. Hilliker passed to spirit life, Nov. 13, at his home in Kansas City, Kansas, aged 73 years. He came to Kansas City in 1865 and had been mayor and banker. Later he was one of the organizers and a vice-president of the Manufacturers' Association, and at the time of his death the manager of the Novelty Manufacturing Company. . Hilliker was an old Spiritualist and the funeral was in keeping with his be lief. The speaking was entirely local talent, and by his old Spiritualistic ftiends. Horatio W. Gates, of Rosedale and ex-Senator Johnson Clark were the principals.

MRS. L. M. HAMMOND.

Alexander Parker passed to spirit life at 7:30 a. m., Sunday, October 25, at his iome in Normal, Ill. The deceased was 76 years of age. He was born in Craigle, Ayrshire, Scotland, in 1827, and came to this country in 1857. For the past seven years he had been interested in Spiritualism and an earnest reader of The Progressive Thinker.

Mrs. D. D. Griffis passed out of this life. Nov. 20, at the home of her daugh ter, Mrs. A. C., Wyman, 1650 Dewey Place, city. She was seventy-nine years of age, and for the last ten years a firm believer in spirit return.

Passed to the higher life, a dear and only sister, Mrs. E. D. French, at San Diego, Cal., Nov. 8, 1903. To quote from her own lines, ("Out from mists of earth-land, she bath found the perfect day." She was a lady of fine sympathies and intellect, a writer in former years for San Francisco papers and ever a firm believer in the truth of Spiritualism. F. H. COWLES.

Day Sur 6 and us your address the found in your address the found in the standard of the found o

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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 according to 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 ordipary couriesy of correspondents is ex-pected. HUDSON TUTTLE.

P. R. Pomeroy: Q. What of the contemplated crusade to convert the Holy Land to Christianity?

This movement is entirely distinct from that of colonization of Palesand occupy that country. Palestine is not a desirable place to live in, and the Jews from remotest time have seemed to appreciate this fact. There never was a time when there were not more Tews outside of that little country, about the size of New Hampshire, as mortal or spirit, by substituting new mountainous and more barren than within it. They flourished best in contact with other nations, for they were traders, and not workers. At present they have so increased that Palestine would no more hold them than Lake Erie would the Atlantic Ocean. There are six millions of them and few could be persuaded to go to the sterile coast of their Holy Land, The question refers to the movement

In England to raise money to purchase Palestine from the Turks. This is to be a "pacific crusade of conquest of the Holy Land from the Turks," as the cir-cular sent out, declares, "In which our arms will be the sword of the Christian spirit, and our armor a well-filled purse which the the Turkish government will at the opportung time succumb:

Times have changed strice the first Crusade 800 years ago, when the ignorant masses of Europe, driven on by the priests like stampeding cattle, huried themselves on Asia. The road from Constantinople to Jerusalem was white with the bones of more than two millions lons of victims to pestilence, familie and the sword, in 1937 the effort was successful.

rnsalem was invested by the Christian hordes and after the weeks was taken by assault. All the tales of Armenian or Macedonian attroctives are take compared with the brutalities practiced on the inhabitants of the Holy City by the Christians ... Mothers . implored mercy in valu. Infants were thrust-with spears in their mothers' arms, the ten thousand who surrendered under promise of protection, were driven to gether like a herd of cattle, and slushed and trampled to death by the mailed Christian yarriors in the name of Christ. The pent-up rage of general tions epent itself in those days of slaughter. The streets were piled with the dead and none were left to dispute session with the Christians who now turned their attention to the tomb of the Savior. With armor stained with blood, they bent low around it with tears streaming down their begrimed and furrowed cheeks they sang anthems

in his praise! Their lion-hearted leader, Godfrey of Bouillon, was crowned Defender of the Faith, in 1099. In 1187, Saladin brought the City of Jerusalem again under Mohammedan rule. There was no massacre, however, for this ruler, wise and charitable as he was brave, sent home the Latin and Frank invaders with a slight ransom, and pardoned the inhab-

Ever since that time christendom has been nettled by the incongruity of hav-ing the Holy City and tomb of its Sayfor in the hands of a rival faith. Again and again the effort was made to dis possess the Mohammedan, with most wretched failure, and to this day only by paying tribute to another god cap the worshiper kiss the holy shrift where he believes once lay the crucified Redeemer

If he knew that it was the genuine tomb! By what evidence is it known to be his tomb? By a miracle! Helena, mother of the great Constantine, be came converted to Christianity, and went on a pilgrimage to the Holy Land. There she found by a miracle the tomb in a cave under a pile of rubbish. She also found the wood of the true cross and the bones of the three "wise men." or Magi, and sent them to Milan from whence they were transferred to the cathedral of Cologne where they now form one of its chief wonders. She was sainted by the church for her miraculous powers and success in finding ev erything she sought, and the place she identified as the sepulchre has been the shripe of pilgrimage ever since. Beyond her own claim of miraculous revelation there is not a shadow of evidence that the cave was the resting-place of Christ. During the Middle Ages the priests in imitation of the old pagan religion, on Easter eve received the holy fire from heaven. The trick became such a bare-faced deception, that it failed to be noceptable to the most ignorant pilgrims.

It is a wild and impracticable scheme but there is method in this madness. This hue and cry to possess that sepul-chre covers up the obscurity whether there be a sepulchre of Christ at all! It is a sort of assurance to the masses that the suffering widow and her child. the Christians believe in its reality. If the question were put to the higher authorities, if there is any proof that the so-called Holy Sepulchre is genuine, W. P. Phelon, M. D. Price 50 cents.

tombs of Adam and the patriarche pointed out to the traveler by the shrewd Arab guides, are as authentic. It is a wise rule that this crusade inroduces, that when the country has been bought for Christ, and Christians rule, "no Infidel shall vex!" Infidels will be forbidden the blessed country! Well, should the impossible come to pass, and this little coterie of reverends and titled gentry purchase the barren bills of Palestine, and set up in the business of making a model Christian country with God in its constitution and the Bible as the foundation of its laws, Infidels will have no desire to "vex" its rulers. Their only interest will be to prevent other countries from adopting he little Theocracy as their model.

Rev. W. Thomas: Q. (1) Can the existence of spirit ether be proven? (2) Can spirit power cure insanity? (1) It can scarcely be truthfully said that the ether by which the phe-nomena of light, electricity, heat and

magnetism are explained, has been demonstrated to exist, yet the complete and unequivocal manner with which it explains and harmonizes all phenomena n this field, and the way all new observations fall into line, offering no ex-ception, is a constantly accumulating vidence nearly approaching demon stration. The theory of spirit ether is a parallel

case. It harmonizes all the known-facts, and every new observation confirms and makes it more essential as a bond of unity, whereby all physical phenomena are brought under law and (2) There are many kinds of insan-

ity. Softening of the brain, which means dissolution of the nerve substance, produces imbecility. tion, proceeding to lesion, manifests the most deplorable and hopeless forms of madness. There is nor can there be a cure for such organic changes.

Then there is mental aberration which comes from overwrought functions, unbearable effort, self-hypnotiztine by the Jews, which has grown out ing by dominance of suggestion, when of the belief that the Bible has a one idea gains complete control to the prophecy that that people shall return exclusion of all others, and the hypnotic control of spirit intelligences. In these cases, hypnotic control either by mortals or spirits, is the most efficient means of restoration.

Especially in those cases where there is domination of one idea, the hypnotist, suggestions, is able thereby to effect a perinanent cure.

MELTED BY A TEAR.

A hard man. There were those who said that old John Stornwick was as hard as stone; that he had not an atom of feeling for anything in the world but himself.

He lived alone, in an old, tumbledown wooden building that stood in deep shadow amid a cluster of stunted trees which had once formed part of an extensive orchard.

It was generally thought that his chief business was money-lending to poor people in straitened condition, secured on their furniture, or the wage income where they were employed.

At cent per cent interest, and relentless seizure of property pledged the mo-ment indebtedness failed to be paid. Neighbors looked at him askance whenever he was seen shuffling along the street; and children hid away from him as something uncanny, in almost trembling fear ...

This greatly angered 'him, and he would many times strike his iron shod cane with savage crash on the payement, muttering the delight it would give him muttering the delight it would give him to crush them of the face of the earth: Net strange to any him one day gave a piece of money to a web sup of a girl from sheer sympathy because of her

tears. A pretty maiden of ten, slight of form, with wonderfully tender face and big. melting brown, eyes. She' had been rudely crushed against by a gay roysterer, and her basket of sweet pinks and foses she was carrying to market, cast into the gutter and spoiled.

Wringing her hands in an agony of despair, while great tears filled her soft eyes, she cried: "Oh!" my beautiful po-sies! What shall I do! What shall I It took the last penny mamma had do! to buy them; and now they are spoiled I can bring no more money home for

"Oh! what shall I do! What shall I do!" This in direct appeal to Old John, who had chanced to draw near when the accident occurred; the while being so earnestly impelled to move his nity ing generosity, that her trembling in gers became clasped on his arm as she uttered her appealing cries. It might be that this unfearing confidence of the child, in place of the terror with which he had been shunned by other children, was the impelling motive which induced so strange a thing as his involuntary gift of the piece of money, accom panied by the still more strange soft-ness of his voice, in saying;

Tell your "There! there! don't cry. ma fit was all an accident, and then, mebby, she won't whip you!" Refore he had shuffled a score of

steps away he repented of what he had lone; called himself a stark idiot; wondered if he wasn't losing his head; then vowed to be harder and more exacting n his business to pay back for it. But the child's tears were wiped

way, and out of the accident grew unexpected blessing. A grandly dressed lady, seated in

fine carriage nearby, and who had noted all which had passed, stepped down and approached the girl as she picked up such of the flowers as were not entirely

And when the lady learned how the dear mamma was in such failing health as to find it very hard to procure the scant livelihood even the two required, she gave her a handful of silver that seemed like a fortune, with the promise that in a short time she would call at their humble home and see what further could be down to help them.

Surely the sick mamma, a refined lady who had seen better days, was right when she said: "The blessing of our Father in heaven is on all good deeds. He has surely ordained that kindness shall grow and spread like the good seed which bears a hundred fold." Old John would have almost been bewildered had the thought been presented to him, that out of his small gift, like unto a spring of pure water loosened unto the arid sand of a desert, had spring flowers of love and mercy that were destined to bloom in peace and comfort all through the coming days of

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# Spiritual Basis of the Religion of Jesus Christ.

As Presented in a Lecture by that Rising Young Man, Mr. John W. Ring, of Galveston, Taxas.

Mark 25:34), was, like Buddha, Zorousparative solitude, the working of cer-tain phenomena which astonished the people until they believed and followed the teachings of a single precept of Love to all, and each accused of possessed of a devil. Each of these teachers have ministered to the people to whom they came in a remarkable manner, differing only, as educational development compelled them in order that their teachings might the accept able. Jesus, who, in the strength of his inspirational powers, taught and demonstrated the doctrines of Buddha, Confucius and others, walked in the majes-tic spirit of humility; he mildly but imperatively spoke and acted as the spirit moved him. He sought to establish no creed, complied with the Jewish forms as long as convenient (was circumcised and in other ways complied with the religious forms, Luke 2; observed the Sabbath when convenient and at other times declared the Son of Man, Lord of which the spirit told him was rightt.

The New Testament gives us little, if life Energies possessed. (John 5:25which the spirit told him was rightt.

any, history of his life from the time 29.) he was twelve years old—when he left his parents and begun his Father's 20:30; 21:25), having been written do, because I go unto My Father." Recmany years after his transition, and the ognizing the growth of Time, Jesus left New Testament is mute, in the schools have yet many things to say unto you, of the Magi of the East, under the care but ye cannot bear themsnow. Howbeit, and instruction of those Wise Men of the East who came by angel invitation at his birth (Matt. 1:7-11.) That his ideas as stated were to greatly impress the world is certain, for Gabriel, the unliss, the reign of "Enowhere, the world is certain, for Gabriel, the world is certain, for Gabriel, the world is certain, for Gabriel, the unliss, the reign of "Enowhere, and the Competer and the Compete spirit who has been a messenger from presence of the Conforter. 134 the spirit world since Daniel (Daniel The Universal Lawfof Dove moveth

(Luke 1.) man heart which causes the spiritual er for Truth. enses to proclaim the things of earth

of man and the fatherhood of God, The one higher in unfoldment. Law of Life is Love; service to our feltion that light is come into the world, and men love darkness rather than light because their deeds are evil."

light because their deeds are evil."

light because their deeds are evil."

Every transgression produces conremains in the estranged condition. Christ is the incarnation of Love. by the Ponderous Laws of Progressionand "form" man. Here in the story of Nicodemus we have an illustration of the materialism with which Jesus had and those who heard gave them material interpretations. This, too, accounts for many of the seeming contradictions (Matt. 5:17, and Luke 12:49-51), and that no record was kept, so hat when written of many years after ward much was taken from tradition. Law is Life and Life is Love; worship of the Creator is service to the Creature. (John 13:34-35:) "By this shall all men know that ye are my disciples

if ye have lone one to another." The commandment is Love to all men (Matt. 5:44, "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you.") There is no form or ceremony prescribed, let each live faithful-ly by the light which shines in his life, if it be Confucius, Buddha Zoroaster or Mohammed who has inspired the thought. . The underlying principle of all religions is Love, and the matter of forms is entirely the greation of the men who have formed what they think to be exalted conceptions of this great Law of Life-Love.

By loving service do we rise; and evalted state of being (Matt. 5:48.)
Some people have concluded because of early education, that many souls can escape punishment, for transgression, some by placing their sins on their re-spective Savior and others by being placed in a place far away from their Creator. Either is far from the Law of Life Eternal. (Matt. 16:26-28.) John 12:32: "If I be lifted up from the ear/h will draw all men unto me." Every man is judged, here and now, and by faith Gloth. 75 cents: leatherette, 50 cents. fully loving and serving mankind every "Religious and Theological Works of one shall be drawn unto LOVE. The Creative Energy that some call God, "Age of Reason," and a number of letis judged, here and now, and by faithfully loving and serving mankind every

Jesus, the Man of Galilee, who carnation. Death is the doorway to moved by the ordinary motions of higher possibilities, as Autumn is the manking (hunger, Matt. 21;18; anger, Mark 11:14-21; weakness and agony, No soul can escape hunging ment for trausgression, nor can one even methought, Luke 2:40; lack of faith, Mark 2:40; and Mark 2:40; lack of faith, weakness of the full second agony to the spiritual expression. Hell—the discord ter and other messiahs, born in fulfill ant condition produced by transgresment of a dream (Matt. 1:18,23). There sion; heaven, the harmonious condition is a marked similarity in the lives of these Messiahs, Saviors and Christs; mer a thing opposite to God, Love, Happhysical and spiritual disturbance—piness—and the result of disobedience; quaking of earth and singles, of angels the latter a possession which stands parative solitude. the working of one ing the obedience of each and every one to grow into its full realization. (Matt. 25:46.) Note the phraseology,

"and these go away into everlasting punishment, but the righteous into life eternal." "Life Eternal," a thing pos-sessed; eternal punishment, that which continues as the result of transgression as a means of reformation. What parent is there 'who' nunishes their child with any other thought than reformation—making him better? Surely the thought of Him who hath made parents is even higher. No particle of Divinity can escape gravitating to its own place, the elements of which the body is formed hasten to return to their several places in the economy of Na-ture, the spirit to its source, and by some process—that of progression, the Law of our Being—Love makes it whole, Light dispels 'darkness, love overcomes hate, smiles chase away frowns, discord resolves into harmony the Sabbath (Mark 2:27-28; Matt. —even so will Divine or Infinite Love 12:1-13), yet never failed to do that lift the soul of every human creature to

Every age seeks for a sign, and the sign shall be Love to one another; there work in the temple—until he was shall also be the doing of those things probably thirty years old, the time of which Jesus did. (Mark 16:17-18.) his baptism by John the Baptist; in John 14:12: "He that believeth on me fact, the New Testament does not claim the works that I do shall he do also to give the full history of his life (John and greater works than these shall he material gathered principally from hear many things untold, always promising say. It is equally as authentic that the ministrations of the Comforter. Jesus spent these years, of which the (John 14:17-26.) John 16:12-12.) "I

9:21) told Mary and Joseph of the won- in and through all the remains of the derful child who was to be born, like earth, asking for a life of Willing serv-wise informed Zacharias of the birth of ice as evidence of disciples with the John the Baptist, who was to go before Pverlasting. The voice of the several Jesus in the power and spirit of Elias. Messiahs has told of the grad message to all people, and each hangiven suff-Religion is the principle in each hu- cient demonstration to satisfy any seek-

Each succeeding age brings greater temporal and the things of the spirit developments in Science. Beligion and eternal; every soul looks to its source, general Government, and oath of these eternal; every soul looks to its source, and its manner of looking may be called its religion. Creeds and doctrines are in no wise religion, only to the extent that they help those, who adhere to of the devil." (Matt. 12:20:1): The spiritual development. Forms and ceremonies, areads, and doctrines, are only the trappings of religion, even are only the trappings of religion, even guide; so each nation and people have their guide to spiritual development, The age of sacrifice, which preceded the coming of Jesus, gave way, to an extent to the fulfillment of the law—Love; but that thousands of Jews adhere as closely as ever to their chosen forms, and three to one as many devotees boy at the shrine of Buddha as at the altars of Jesus. our loved ones who have passed higher The spiritual basis of the religion of were put to physical death, yet they Jesus Christ was and is Life Etgraal; have ever triumphed by knowing that life means activity—the brotherhood Life is Eternal and each event takes

Who is there that doubts the Power lowman. (Matt. 22:35-40; Matt. 25:40; of Life, Love, God? Who will attribute Mark 12:29-34; John 8:32-58; Galatians any of the qualities of the infinite to 5:14, also 6:1-9.) The spiritual basis is any other source? There is one God, the light which each passing age has af- who perhaps unknown in the fullness forded; to live by the best light that is of spirit to any, manifest in the devotion ours, with condemnation to none, ready of every human squi; and with the manto accept the higher and better light ifold love of life, moves each and all to when it presents itself. He spoke of that state which expresses the perfect. Life which is, Eternal; the realm of if you and I would prove our disciple thought in which the past and future ship to this god of gods and lord of blend and make the ever eternal Pres- lords—this Infinite Intelligence which is ent, Here and Now. To think of the unchanged by our belief or disbellef-base and low is to commit crime (Matt. then we love and serve our fellowmen, 5:17122, also 28.) Not to be pupished, whether they speak our tongue or not, but living in condemnation already, whether they are our race or color or (John 3:8). "And this is the condemnation, whether they cry unto Jehovah, Al-

When we cease to move we cease to demnation, which lasts as long as one be; when we cease to progress we are beyond he conception of mortal mind. The foundation of Life is motion, and which through all ages has manifested on and onewe go through the vast eons itself as the Savior—in fact, 'twas Love of time and eternity, each serving the whch swayed Creative Energy to move, other and thus climbing to higher expression until wrapped in perfect peace, which may be the enjoyment of heavenly things, or possibly as the Buddhist hopes—oblivion; but be it as it may, to to contend; he told of spiritual things and those who heard gave them mate thetic and tender. Higher than personal difference, broader than human opinion is the Law of Life—the spiritual basis of being-LOVE

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SENT TO MEMPHIS.

\ Visit to Dr. Samuel Watson, and Re-

The many able articles written by the best thinkers of the day upon The Great Psychological Crime, were quite treat to me, and after reading all of them pro and con I came to the conclusion that where good mon and women on both sides of the question can so widely differ in their opinions as to the nerits and demerits of a new idea so very important to the spiritual philosophy, there is room for some middle ground, and Mr. Baldwin, I think, struck the right keynote.

Yes, wait and examine before you judge so harshly. If nothing would be the result but the sifting the truth from the falsehood, the genuine mediumship from the fraudulent, everything needed would be gained, for under the old system of so-called mediumship real Spiritualism has suffered fearfully and always will.

Before I became a convert to Spiritualism I was a Methodist. 'In my youth I was educated a Lutheran. Catechism' and the study of the Bible after I could read were my main lessons, and when, in the year 1856, I knelt at the altar of the German Methodist Church, Clay street, Louisville, Ky, during a revival, I being one of the penitents, I distinctly heard a spirit voice in German say: Thy sins are forgiven thee; sin no

I had prayed to the Jesus of Nazareth, and lo, he answered my prayer in German. For many years this was a

conundrum to me.
In 1862, while I was in the market louse one Saturday afternoon, having been a vegetable gardener, I felt a sleep coming over me when I laid my head upon the counter for a moment. I saw how three well-armed soldiers stopped me on the way home, near Spring Garden, two and 'a half miles south of the city, and demanded my money or my life. I heard their words and saw them plainly. On account of a neighbor's wife who wanted to ride with me, I was kept from starting homewards until dark, when upon the very spot seen, the three soldiers stopped me, and I was re-lieved of fifteen dollars.

When, three days before the surrender of Vicksburg, Gen. Grant made a furious attack with his whole army upon that fortified city, I was waiting for my dinner. Sitting by the table fell into a trance or sleep. I saw Grant's army attacking the place. I also saw the gun-boats firing at the city, while I was marching with a column of soldiers up the hill by the side of a young man named Solomon Kramer, who had joined the army at the beginning of the war, and whom I had loved as only one brother can love another, he being a member of my class, I being class leader in the church. . All at once we arrived at an obstruction, a temporary wall, behind which southern sol diers were waiting for the attack by the Union forces. A bayonet protruded the wall, and Brother Kramer fell'dead before me. I called out aloud: "Oh! my dear Solomon is dead!" That awakened me and my whole household, but there I was sitting by the table still waiting

for my dinner. When in the spring of 1865, the be ginning of June, the government sent a large fleet of ships with cavalry down the Ohio and Mississippi, destined for Galveston, Texas, because the Texan robels had not yet surrendered to the Union forces, one of the men deserted the ship, broke into my stable and took the best dorse out of foul. My market man soon after got up, went to the stable found it broken into. He came near my room and called aloud: "Mr. Everbach, Charley, horse, saddle and bridle gone, and the stable broken open!" I jumped out of bed when I heard a

Portland and get your horse." I cap-tured horse and thief. In the fall of 1866 I moved to New Al-

bany, where I owned a farm. I became acquainted there with Spiritualism. I had told a business friend, Mr. Winterstein, that many things had happened to me in the Methodist church, when he said: "Oh! you are a medium. Your guardian angel is always near you and you can investigate for yourself if you go to see Mrs. "who has since passed away. I did so, and my whole family, including parents made themselves known to me in writing and

I then sat for development a fev months with my wife, who was a Bap-tist. We would always pray together before sitting at night. Before long we had all kinds of manifestations, including beautiful lights, which floated all over the room, and generally rested over me, so that my clothes were often very bright; and they looked as if adorned with jewelry. Very soon I got automatic writing, and sitting for that was demanded:
A few evenings after I got: "Go to

Memphis, Tenn., and see Dr. Watson."
This was in January, 1876, after the election of Hayes. The people in the South were excited, on account of the Republican proceedings. I hated to go. as I had lost in 1873 what I had saved in twenty-one years. The writing became urgent, and was always signed, "John Wesley." To keep from spending so much money for the long passage, I shipped some ready salable merchandise to Owensboro, Tell City, Evans-ville, Columbus, Cairo and Paducah, and Memphis, and started on the 8th of January. I was very successful, selling the goods, and arrived at Memphis on the 18th. I found my goods, and then searched for the residence of Dr. Samuel Watson, who received mo with great kindness. I told him that a noble spirit had requested me in writing to visit him. He had a private medium, Mrs. Miller, who was called. If one minute the slate contained this message: called the dear brother. Doctor. You know why. Invite him. John Wesley." Then the Doctor embraced me, and said: "You are a Methodist, and destined to preach the gospel of spirit return.

Then he told me that four days from then, on the 22nd of February, the Father of our Country, and his spirit wife, Martha Washington, would mate rialize, and I should be present and ad mitted, by presenting this card at the door at 8 p. m. He also told me that I would be the only brother from a northern state; that every southern state would be represented by a highly educated people. What happened at that greatest seance I ever attended, I will write in my next.

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The nebulous mass of opinions is not beginning but a continuous change produced by attraction and repulsion. likes and dislikes, which separates the 'confused mass into various associations. races and nations of 'men, between whom the alternation of love and hate has ever manifested itself. Each becomes self-centered in bigotry, and proclaims I am right and you are wrong; whereas, all are wrong, because each lacks the higher thought of universal brotherhood: and the wrangle usually ends in religious wars founded on selfish desires and opinions. In the future let the Hague tribunal settle all matters of war-might is not right in a higher sense!

Pupil.-If man has always existed as

the balance and perpetuity of all. nate Thought and Life atoms have al- these you are your own savior. ways existed, but are unknown, for self-protection, in which they store is sistance which becomes greater and gression.

The same law that perpetuates suns gases, gases into fluids and fluids into and stars will perpetuate you and all solids. Here the forces become balcise. But, when multiple beings are anced by the reaction of their own efforts producing a stand-still.

Now the I-thought sleeps in the rocks, dreams in the vegetable and part- trophe may cause the one to separate ly awakes in the animal. In the descent you were wedded to matter; in the as- a new name and character, and will cent you are now wedded to the spirit- hover near or revolve round the cenual, and will progress much faster as tral nucleus like satellites round Jupiyou approach the Sun of suns-cosmic ter. Here you discover a similarity beconsciousness.

Brahm (the old universe destroyed by thoughts prove the trisection of the repulsion or evolution) whose atomic multiple being. children reconstructed a superior universe from the debris of the old. Such rejuvenation. Such is a faint outline of progression. The All-father sac-rifices himself that he may kenew his sion of thought. Every invention is but life in his atomic children. It takes periods of eternity to make the descent, thoughts; so, too, every object in naand periods of eternity to make the ascent before you will take your last degree at the meridian of high twelve. Here you will be introduced to Brahm, the All-father, (cosmic consciousness) environed in his Vis vitae-scope regalia showing all the past as a present hving entity. Here every object in nature is translated into thought, a vast psychic mind, an occult power that runs the Psychometry, , telepathy, transfering of thought by wireless telegraphy between human beings and from spirits to the children of earth are evidences of this all-pervading psychic

Pupil.—Is man a microcosm? (A part of the whole-macrocosm).

ings and spirits, and all are but parts of shiped nearly everything animate and one stupendous whole. A part is not inanimate; even stones, the rock of Gibequal to the whole is self-evident. Man raltar, the Hercules; guarding is a progressive being, were he înfinite progression would cease. Progression proves that the past-man lacks and this lack produces a desire for more—like a hungry man. Suppose man is com-composed of many different qualities, composed of many different qualities, then any cause, that would induce these qualities to change would also destroy your innate selfhood; this would blot out the memory of yesterday and you many of their animal and missionary would cease to be a progressive below; gods as the best method to gain their would cease to be a progressive being:
Man must contain an absolute, an unchangeable, indivisible, innate prime quality in order to retain the photographs of impressions and ideas engraved thereon. The result is memory.

The absclute cannot progress because imany of their animal and missionary gods as the best method to gain their strength, bravery and virtue; for they had no conception how God could be built out of words, ideas and thoughts like cob-houses. They loved the flesh-pots of Egypt, the aroma of burning liver and gall, the sacrifices on the al-

Now then, if by microcosm you mean a multiple being, the problem of progression is solved by accretion, by invoution, by attraction, by gravitation or the inflow of the panorama of nature enare confounded, chaos of graved on the absolute-not by development by turning the absolute quality in side out expecting to find something new and grand. All that the absolute can unfold is but a reflection, an echo of what it has received; i. e., the alternation of the inflow and outflow creates a cyclonic dynamo causing the phono graphic cylinder, of memory to revolve -listen, you hear the silent voice thought, repeating past experience, past history or singing the songs of to-day all derived from the panoramic views of nature. If the cylinder of time and mind is not set at the right indentations you will fail to call up past events, or you may hear a medley of foreign voices, a whir, producing insanity, socalled.

An explanation of the Absolute is an explanation of the Power of rest behind which there is no explanatory cause However we can say this: Self-exist ence, without effort, saves active existence from destroying itself. From the power of rest you return, by reaction, into the abysses of space, like light and heat of the sun, where your life and energy are renewed in constructing a new universe. Regeneration, or a progressive being why is it he knows into matter, does not mean retrogresso little now? Teacher.-There are degrees in pro- risen above your lowest passion in any gression, conditions, conservation, rest- space), but progression, otherwise you ing places necessary to rejuvenate and may stand still while sleeping or indulgto prevent evolution from destroying ing your wild passions, self-conceit and In- faults; when you become master of

Again, descent and ascent, up want of experience, until they manifest down, like heat and cold are relative themselves through an ethereal cloth-ing. They assume this garment for conditions experienced in the vast or-

ecules, the multiple possesses but little conerence. In this case a sudden catasinto two or more parts, each assuming tween the physical and mental struct-The descent is the so-called night of ures throughout nature. Even separate

> Thoughts are things when clothed with the photographic regalia of nature. This regalia directs thought to ture is nothing more than matter molded into an expression of pre-existing thought; yea, eternal thought as well as life and matter. Matter is put into motion by Life, energy, force and all and fashioned by conscious guided thought.

The law here brought to light makes it easy for writers and speakers to substitute or translate nature's ideal obects into thoughts and vice versa.

Pupil.-Why do we love our Ideals? Teacher.-Ideals are your gods, many man-made and dualistic as their maker.

"Father, Son and Holy Ghost,

Three at least and one at most.' In ages agone your ancestors instead Teacher.—There are many human be of bowing to their jeweled thoughts wormouth of the Mediterranean Sea; the Blarney stone, polished by kissing; the existence. As they advanced in opin-ions they kneeled to grubs, bugs, bee-

it cannot transcend itself—the ulti- tar; yea, the blood of the lamb is transmate. remnant of cannibalism! Then, he who could capture and eat his enemy man, was a hero. Finally as man ross from all-fours and stood erect heroe were transported to the sun, moon and stars and worshiped as gods and god desses. Again the stars were bunched into groups or constellations, or a com bination of the gods and goddesses into a Trust, The earth was made the chief mogul or central nucleus of the Trust around which all the sky gods revolved and hamed after the gods previously worshiped. Now, the sun god is the central nucleus of the solar system; again this god with his planetary chil-dren is traveling towards some distant to a superior vortex known as the milky way, i. e., the milk of the goddesses was spilt along the way in weaving their necklace of the grand galaxy of the

heavens.

But there is a spiritual meaning to all this material grandeur. By the law of repulsion every planet, sun and star is ending out electrical currents which influence the earth and its human inhabitants. Electric storms affect the compass-needle, causing changes in the temperature producing cyclones, earthquakes, etc. The sweet influence of the Seven Sisters, the Pleiades, was conceived by Job to be spiritual. originated the idea of planetary spirits, tutelary spirits, some of whom are saints. sinners, devils and Beelzebub of the air who spits destructive fire and bellows like thunder. Now, all the gods of antiquity exist to-day in mythology, in astrology, in the astronomical chart of the heavens, in tradition handed down (un) from father to son. But this is not all; their spiritual nature exists in the psychic plane of thought or first spiritual sphere surrounding the This sphere is largely composed earth or derived from a spiritual emanation of the earth and the ascension of human thought and spirits, or this spirituality may be called the aura of the earth.

This aura is the telepathic medium between men and spifits, the wireless conductor of thought between sensitive persons. Eventually all the past will be translated into conscious thought. A large percentage of the human race are idolators to-day. You adore the bones of dead saints, the pictures of the popes and especially the paintings of the maculate Virgin, the mother of God Jesus, who died on the cross-a symbol of phallic worship. You nurse your stone, brass, silver and gold idols—all for the love of the almighty dollar, stamped, "In God we trust." This gold god is gathering strength in the hands of the Trusts who are grabbing all in sight and feeling for more in the dark. This god has no soul, and must be

controlled, else the government of tha United States will soon be the tail in stead of the head of the comet. There is another God I wish to intro duce to your notice, viz.: The immaculate Zero Being or the boundless Space God, who is neither male nor female he or she, as personal pronoung are not presence surrounds, penetrates, perme ates and pervades all the semi-personal sub-gods of nature. All are too gross to occupy or displace the universal X-ray

or that which is more refined than . conquer self. To be liberal is the road to wisdom. Ministers and politicians have no use for a neutral god. All say, we cannot conceive nor worship a nothing. True. But all are as conscious of they are of themselves. To you this presence or recognition is something that blots out your nothing. What logic, I hear them say! It is but the gymnastics of imagination; yes, but imagination is a gift, a function of the spirit; those without the gift of spiritually dead while living. All, said and done, is but the growth of opinions from the ape up to a multiple being composed, of many individual atomistic proto-types which mirror the past and the

present. All is graded truth of many colors; such is the law. F. R. LOCKLING.

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