



Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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THE RELATION OF CAPITAL AND LABOR.

A VOICE TO THE SOUL.

Wherein Capital and Labor Are Considered.

The Views of a Humanitarian.

Stand between! said a voice to the soul as the clouds of contention rolled up the sky of human progress. Make clear both sides of the question; show the capitalist the true position of the laborer, and vice versa, that the unjust spirit of judgment with both may slumber and a true knowledge of their relations cause them to render justice to each other. Brain and hand were both made for action, and being members of the same body should work in harmony, each granting to each its own rights. Physiology teaches that if the brain appropriates all vitality of the system, inaction, or even paralysis, ensues; also that if the physical rules without the guidance of minds, the same or similar consequences are the natural results. One from exhaustion, the other from overtaxing the powers with foreign or surplus matter. So stands the body politic to-day, in an unnatural condition; irregular circulation and consequent disease. We know that fever or consumption comes of unnatural circulation of the human body. Shall we expect anything different of this greater body, subject to the same laws of creation, and growth? Surely we cannot. The remedy must be to equalize, and the best means of doing so will be self-right by all honest, health-loving people. The positive must, in a degree, control the negative, yet is it ever dependent upon the negative to prove its power. The spirit can never manifest itself without means, therefore the good God has supplied a realm of matter to serve as the means. The mortal powers could not become useful without something to act upon, therefore the brain exists, and as both are harmonious, working together, the results are happy and healthy. Even though the one may seem to be of a higher order, it is a dependent. Capital in one sense is brain power, but it is dependent upon bone and sinew for its manifestation, and this particular dependence each upon the other is what needs to be understood in order to remove the present inharmonies existing everywhere. The golden rule must become the practical medium of communication between the two. The capitalist owes his all to the efforts of the laboring classes, while the laborer is dependent upon capital for his means to perform his service. Man as laborer possesses feelings that warm into friendship and love, cannot be made simply a thing of use, like some part of the machine over which he has control.

MAN CANNOT BE WOUND UP

Like a watch or a clock and kept running until a certain number of hours have passed, without any consequences. The labor system has been too much in this way establishing a mechanical course of action and compelling men to accept it regardless of feeling or that realm of emotion which divinely belongs to the soul. The declaration "that man has the inalienable right to life, liberty and the pursuit of happiness" has been fearfully contradicted in the practice of its advocates in every direction. What safe hold on life has the man who must labor from twelve to sixteen hours a day in hard service to support his family, and often give them a mere pittance at that? And, in heaven's name, where is his liberty, his freedom, his such necessities being upon him? True, he may have freedom to think on important subjects, if his business is not so intricate a character as to require all his time for mind as well as body, but is thought even free, until it can speak its existence through some form of matter? And by thus taxing his time so much, is he not robbed also of mental freedom?

All human beings are in search of happiness, and struggle constantly through their opportunities in search of the coveted treasure. Perhaps some may attempt to argue or assert, for no good argument can be adduced that people should make themselves content with their lot and find happiness in the performance of their labor. If man was no more than a machine, to be altogether moved by an external power, this might be; but while he thinks, he feels, and thoughts and feelings determine to action, either good or bad. In the soul's attempt to find a real happiness, it comes against obstacles and grows defiant, commences a warfare upon its supposed enemies, and often through the conflict destroys the object of its search.

The laborer forced to his occupation from necessity finds no time for improving these powers of mind that might become sources of great joy and satisfaction, and finds so little time to associate with his own family that he is a stranger in his own house. Overtasked with dull brain action, he grows to be like a moving automaton, and wonders why he is permitted to live; turns, perhaps, to the maddening cup to arouse, as he supposes, his energies; and thus makes misery miserable. You who are not deep thinkers would, of course, condemn him, and say he is no fit man to trust with means; so out of his increasing necessities would you, gather the re-

ENSLAVEMENT AND ABUSE.

Thus the enslavement and abuse of the laborer fills the world with woes and want. Capital is the appropriation of the results of labor, and in the divinest sense is robbery, because labor is entitled to its own effects or results, and as one man can never do the work of but one man, he is only entitled to the results of such labor; yet this idea, so clearly involved in the principles manifested in Christ's life, is so remote from the practice of the Christian world to-day that it may be almost useless to refer to it. In our humble opinion a true follower of Christ cannot become a capitalist. "Render unto Caesar the things that belong to Caesar," would ring out so clearly that no appropriation could be made. "If thou hast two coats and thy brother has none, give him one of thine," and "sell that thou hast, and give to the poor," do harmonize at all with the present order of things.

JUSTICE MUST BE DONE.

We must accept wrong as though 'twere right because it is uppermost, and plough under its horrible, crusty surface with our undercurrents of truth and right until it falls and truth comes uppermost. "Forever the world turns round and round, the truth comes uppermost and justice shall be done." The capitalist says: "I have the means to establish a manufacturing establishment, and I want machinery to run the business; then I want men, or men and women, to run the machinery." If the machinery is well attended to, and the work comes out satisfactory to this kind of money, he is well pleased with both the latent and active means that serve to add to his coffers. But if a wheel or band is not quite equal to the demand, out with it; so with the active power. If men or women are not up to the demand, out with them, no matter what becomes of them, though this business provides their only means of support, and they gain just enough to keep soul and body together. But their blood, eked out drop by drop, is added to capital. The capitalist can add his thousand-dollar diamond to his wife's new ring, or purchase a new span of horses, with gold-mounted harness, while the man who has been one among the number to earn the means eats his potato and salt, and feels thankful to purchase a ten-cent Dolly Varden for the wife of his bosom. Too little cares the man of money for human feelings if his income is not sufficient to satisfy his ambition and avarice. Many glorious exceptions may be found, but exceptions they must be. The remedy for the great evil of inequality must come through social commerce, earnestly and courageously reasoning together upon the all-important philosophy involved in the relations. Mutual interest begets mutual effort, and effort of such prompting produces self-abnegation, where people can enter upon the plane of fraternal love. Theories not based upon this principle have ever proven futile and ever will.

THE LABORING MAN'S WELFARE.

Granting to one man the right of being a capitalist, let him so deal with those who become his servants that they have reason to feel he has an interest in them and their welfare, to promote their comfort and happiness, and ninety-nine cases out of a hundred he will find his work well done, and that they who serve him do so lovingly and with earnest desire to render him assistance, instead of neglecting his business and wasting his means. Exceptional cases will, of course, occur, but shall the many be ground under the heels of an awful injustice because a few have gone astray? Such has been the too hasty judgment through centuries, and the awful idea that man is naturally a depraved being has been prominent among the causes.

THE YOUNG MAN WHO SINNED.

In one of our New England cities, a number of years ago, was given an example worthy the notice of every person. A prosperous merchant employed a young man as clerk in his store, whose small salary was not sufficient to meet the demands of support for his widowed mother and his own needs. Day after day he was handling the money of his employer, and the temptation to take a few dollars at a time became so great he could not resist. Very cautiously he added to the small comforts of his mother, and perhaps indulged in an oyster supper occasionally for himself. At length his employer was forced to become suspicious of his clerk. Upon closely watching him his suspicions were confirmed, and one morning he called him to a private counsel. What he had learned to be true he made known. The young man was bowed in apparent humiliation, and of course expected to be sent from the store, if not to prison. But the noble-hearted man told him he should not do as most men would under such circumstances. He would give him an opportunity to redeem himself from the great wrong and crime, and increase his pay somewhat so as to have him feel better

content. With tears of heartfelt gratitude, he promised to be honest, and went on in his position for a long time, without further trouble. But again the tempter was beside him, and he yielded. And again his employer discovered his fault. Doubtless most of you would say he would be exceedingly foolish to trust him again. Either foolish or Christlike, surely, for he said, "Forgive seventy times seven." So for another trial to redeem the young man from sin, instead of causing him to plunge deeper and at length lose entirely all sense of moral honor on earth: Two or three years go by, and nothing appears against him, but finally a third time comes the dark tempter and a third time he is a victim. Now, of course, say the people, he is led to justice. Yes, indeed, though in a somewhat different manner from the usual custom. "Once more," said this noble benefactor, "I shall try to save you from your own sin, and will still keep you in my employment, but I am afraid that should you fall again, my patience would not be equal to the trial, therefore I warn you once more and shall keep you."

As in former experiences he had been so much humiliated, so again was he bowed in spirit, feeling his unworthiness, and looking with astonishment upon the man whose heart was so large, so noble, so generous. Time with his hour-glass passed along, dropping out the sands until years had been numbered, and still no wrong, no theft. After sufficiently testing the principles so faithfully sown with the seeds of Christianity, the young man was received as partner in the firm, and years of prosperity crowned his labors.

The merchant grew old, but clustering around his declining years were love's tenderest cares, woven as a mantle of protection from the grateful feelings of him whom he saved from an ignominious imprisonment, and consequently a life of shame and disgrace. To consult the soul of the man and help it to itself, through all its untoward surroundings, should become the earnest work of every mortal who holds positive relations to another.

THE BENEFIT OF CO-OPERATIVE ACTION.

Co-operative action must necessarily do more for human progress than all the subjugating, absorbing, and appropriating systems in the whole world. If some have only physical power, or strength to put into the firm as stock, while others may have only brain, let them give to each its just due, and not do as has been done ever since we can remember, brain-power being thief, and stealing from labor, because it can more successfully scheme. If a man plants an acre of land with corn, and the labor performed is worth ten dollars, in the name of justice, whom does the ten dollars belong to? Why, the man who performed the labor, of course, says common sense. But does he always get it? Let us say, No; because another man engaged to do the work at ten dollars per acre, and he gets the laborer for five dollars, putting the extra five dollars in his own pocket. He therefore stands between capital and labor in this case, and pockets one-half of the laborer's earnings, while he is a "hale fellow" with both, so long as he can make it appear that he is doing business instead of stealing.

Bring capital and labor face to face, hand to hand—do away with this middle class of vagabonds, and you commence an introduction that will result in perfection. Capital and labor will be come one in purpose co-operating for the general good. Capital will come down, and labor go up. Attach honor to labor, making it appear as it really is, that to do a certain amount, such as the person is capable and able to do, is far more honorable than to spend one's time in idleness or useless effort, earning nothing, but depending upon the labor of others for support. A more equal division would be productive of much happiness to the human race. While the drones of society are idling away their time, or spending it in foolish pursuits, the other class are constantly sustained to support this heartless system of selfishness. Weary limbs and aching, struggling hearts, are too often found in the home of the laboring man, while dissipation and crime stalk into the homes of wealth and idleness.

When the rich become wicked, dissipated, or criminal even, they gild it over with gold and pass on untouched, but if a poor man is driven by disappointment and desperation to commit a petty crime, he must suffer the extreme penalty of the law, which declares justly and equally, but practices servitude and bribery at the time. Follow this where you will, and you will find that money is the moving lever of what human beings administer as justice. Not many years since we heard of one of our most prominent judges say that he would as soon think of going to an orthodox hell for justice, as into a court of the nineteenth century. Money would buy his case, but the genuine principle of justice would be wanting. Untold miseries come from the fact that so many young people start in life with the idea that money, power, capital, will bring happiness, and that no happiness can be realized without making it the aim and end, instead of means to a noble end. Let all young minds be taught that money alone can never bring happiness or peace; but that in order for it to bring either, it must serve to promote the general interests of God's family of human beings. The spirit of monopoly is the curse of the world. Land monopoly must come first under consideration, because from its productions come the means of sustaining the physical body.

Every human being, man or woman,

black or white, is God-entitled to sufficient land to produce the needed support for the one body; but how have man's titles from God been overridden by human selfishness, and he or she who dares to write or speak for human rights from divine authority, must accept the cross-imposed upon humanity's best friends since the days of Christ, and mayhap from creation.

M. S. WOOD.

Stoneham, Mass.

MRS. MAUD LORD-DRAKE.

She Is Greeted With Large Audiences Out West.

A large and unusually intelligent audience greeted Mrs. Maud Lord-Drake, the well-known advocate and exponent of Spiritualism, as understood and believed by the advocates of Spiritualism, who base their belief upon the Bible, at the Fifth Street Auditorium.

The speaker presented the subject more in a religious than a scientific light, and quoted freely from the Old and New Testaments to demonstrate her ethical theory. She avowed a belief in all the teachings of Christ—in a natural, moral religion rather than in theological dogmas. She appealed to all for a more earnest work on the lines of a higher education, cleaner lives, broader charities, and greater humility. She asked to be judged by works rather than by professions. She claimed immortal life as the law—its condition what we make it—with the privilege of working out higher conditions in Spirit-life—not avoiding responsibility behind vicious atonement. She urged the young to loftier purposes and cleaner lives—not in fear of punishment, but because of better results to themselves and the direct and incalculable benefits to the coming race.

The lady is an earnest and able advocate of temperance and morality. She illustrated the effects of alcohol and opium on the vital forces, resulting in filling our ecclesiastical institutions with mental and moral unfortunates. She asked the audience to think for themselves, to exercise common sense and reason in the study of the religion of science—the subject of Spiritualism, about which the brightest minds of the age are thinking and investigating without the fear of ecclesiastical anathemas. To try the spirits as they are commanded. She quoted from the apostles and the prophets showing that communion with the spirits of the so-called dead was so common in Bible times that it did not call for comment or question. Read the book of Zachariah and 1st Corinthians, xii chapter, and the Acts of the Apostles, and Luke i:22. Even the Pharisees in Acts xiii:9, acknowledged Paul's mediumship; and what shall be said of a minister of the gospel who now condemns the same thing, the same divine power?

An important point was that evil as well as good spirits were sent by the Lord to communicate and even to deceive the people.

In this connection the speaker referred to certain ministers of the gospel who, by reason of their calling, whether that ability, knowledge and mental equipment, claimed that all present communion of spirits is evil and from evil spirits, as though the God of these ministers was more gracious to evil spirits than to the good. She quietly cornered those who denied spirit communion, but believed in the communion of Bible times, by asking if they knew of any other law their God had changed to fit their theology or gratify their prejudice, as spirits cannot communicate excepting in accordance with natural laws—God's laws.

The lady spoke earnestly in urging the young to temperance and cleaner living. At the close of the lecture she stepped down among the audience and asked skeptics and strangers to come forward and she would read psychometrically for them and describe spirit friends. Some twenty or more descriptions were given, all of which were recognized, and acknowledged to be correct. In many instances the lady went into family histories and gave descriptions which astonished those to whom they were given; and, in some instances, so marked were her delineations of character as to bring down the house, forcing the recipients to acknowledge her theory rather than get into deep water by trying to account for her knowledge upon any other hypothesis.

The personnel, intellectually, of the audience was a graceful compliment to the speaker, who is not only an earnest worker in the reforms of the day, but is an eloquent advocate of the harmonious philosophy she teaches, as she is readily acknowledged to be the ablest and most scientific.

Beatrice, Neb.

Graces.

As pearly dewdrops, sparkling, bright,
Glisten on the grass and trees;
So do graces, fair as light,
And gentle as a summer breeze,
Deck the one who wears them here.
In this world of woe and pain;
While their influence, bright and clear,
Reaches out for others' gain.
Shedding luster on the way,
Which would else have been most drear.
Turning darkest night to day,
And bringing weary hearts good cheer.
This, the goodly mission sweet,
Of those who are divinely blest,
Will scatter flowers at others' feet,
Who weary grow, and seek for rest.
STEPHEN H. BARNSDALE.

EXTRAORDINARY

Facts of a Weird Occurrence in the Stockholm Palace.

They Are Recorded by Charles XI.

HIS SWEDISH MAJESTY WITNESSED A GREGARIOUS SIGHT—BLOODY SCENES OF HISTORY TO COME WERE ENACTED BEFORE HIM BY SPOOKS IN ASSEMBLY HALL.

BERLIN, May 5.—The apparition of Charles XI., one of the mysteries of history that have puzzled students and scholars alike for centuries, has been newly opened for discussion.

It was two hundred years but the other day that Charles XI., of Sweden, died amid the curses of his people and branded wife murderer by all the women in his land. The original copy of Charles' own description of the apparition of October, 1693, was discovered in the Royal Archives of the Swedish capital by a visiting member of the Berlin Psyche Society, who afforded your correspondent a glimpse of the transcribed document.

The Charles XI. apparition was one of the most remarkable ever recorded. It was known that the royal hero of the great adventure had left a documentary record of his experience, but the official paper was lost in the revolutionary times that followed his reign, its discovery at this late date being purely accidental. The Berlin historian who had been admitted to the Stockholm State archives, found the manuscript among a lot of rubbish at the bottom of a row of shelves that had not been touched for many years, perhaps a century or more.

CIRCUMSTANCES ALL EXTRAORDINARY

As the great majority of readers in these fine de siècle days are more than ever inclined to associate phenomena with darkened rooms, hysterics, and confessed impostors, it should be stated beforehand that the Charles XI. specter presented none of these stock features. Their very absence gives the record no before us an importance that is likely to discount the inherent improbability of the story to a considerable extent. If there have been positivists before Auguste Comte, and if the term at all applies to persons, who far from having freed their minds from all existing religious notions, are fanatical sectarians, surely his Swedish Majesty and the other participants in the adventure deserve to be classed with the extremely self-assured and unpleasantly dogmatic.

The father of the heaven-storming megalomaniac, Charles of Sweden, sometimes called "The Madman of the North," who declared war against his Turkish host with nothing and no one but 300 half-starved soldiers to back up his effrontery, was a mathematical and methodical genius, severe, God-fearing, complacent to a degree. His wife, Ulrike Eleonore, died a victim of his harsh and unyielding treatment accorded her by a husband incapable of understanding, or even tolerating, her sunny nature.

Count Brahe, the chamberlain; Dr. Baumgarten, the body physician; and the lieutenant of the palace, the other witnesses to the work, who countersigned the King's narrative, are known in history as enlightened, courageous and truthful men. The doctor, indeed, was noted in his time as a skeptic and free-thinker.

The element of sensitiveness, of paroxysmal irritation, of pre-disposition to hysteria, were, therefore, entirely lacking in the mental and physical make-up of the spectators in the great phantom tragedy I will narrate, keeping strictly in the royal chronicler's own words.

IN THE KING'S OWN WORDS.

"It was scarcely three months after the demise of my beloved Queen (Ulrike Eleonore) died July 23, 1683 and was not beloved by Charles as already intimated, but rather hounded to death by him, when one autumn evening I was sitting in front of my fireside in the palace of Stockholm.

"I had donned my nightgown, preparatory to retiring. Count Brahe, my favorite chamberlain, and Doctor Baumgarten, my body physician, were keeping me company. The closet, to which we had retired, is at one end of the horseshoe formed by the castle buildings and opposite the hall of the assembly. From its windows one may look into the apartments of state.

"Suddenly it appeared to me that the hall was brilliantly lit up. I scarcely believed my eyes. Was a servant rummaging in the room, which, according to orders, was to be closed at an early hour? It could not be a fire for the light was too steady, resembling an illumination such as we were wont to have on festive occasions. I contemplated the sight for some time without speaking. Then Count Brahe arose to call a page. 'Stay,' I cried, 'I want to see myself what it is.'

"As I rose to go, on this unseemly errand, I felt my face turn pale. I was terrified, though quiet and determined. The chamberlain and the doctor followed behind, bearing lighted candles. "We found the lieutenant of the palace in bed; Baumgarten ordered him to rise, without delay, and open the hall. The officer was struck dumb with astonishment, but hastily dressed himself and a few minutes later appeared with a bunch of keys at the door of the vestibule which was used as the ante-chamber to the hall. It was opened and we all entered, I, the King, leading. I looked

around me and saw the walls hung with black cloth.

AN OLD SOLDIER UNNERVED.

"Lieutenant," I demanded, 'who has given orders to make this change?' "No one, sire, as far as I know; the last time I was here the walls were clad with oaken wainscoting, as always."

"Meanwhile I had nearly reached the door to the hall; Brahe and the lieutenant were just behind me; the doctor on his part seemed to hesitate whether to proceed or not. I now heard him ask if he should call the guard, holding up his candle, which had been extinguished by the wind, at that time.

"You will not leave this room," I thundered; 'I must investigate this affair. Open the door, Lieutenant.' "The lieutenant was trembling so that it was impossible for him to find the keyhole.

"Let me return, your Majesty, for, by my soul, this place is haunted," he pleaded.

"An old soldier like you losing heart," I said contemplating the lieutenant half-sourly, half-pityingly, and turning to Count Brahe, I ordered: 'Count, open the door for your King.'

"Brahe stepped back nearly a yard and said: 'If your Majesty be pleased to order me to march single-handed upon a German or Danish battery, I will do so, but I will not fight the Devil and his consorts.'

"Thereupon I tore the bunch of keys from the lieutenant's hands and opened the door with the words, 'In the name of God,' entering before the others were unable further to protest. They followed.

CORPSE ON THE THRONE.

"I raised my eyes to the throne, which stood on the elevated dais. On it sat a bleeding corpse in regal robes. A child, bearing a crown on his brow and a scepter in hand, stood to the right of the throne; to the left, and half leaning upon it, was an old man in the state dress of the Viceroy, or the kingdom's administrator.

"Opposite the throne stood a long table covered with books and papers, and around which were grouped several men attired like judges of the High Tribunal. A black, draped with black cloth, loomed up between the throne and the space allotted to the assembly. On it was a hatchet, silvery and sharpened. Nobody seemed to notice my presence or that of my men.

"Presently a low murmur rose above the heads of the assemblage. The Chief Justice got up and knocked three times on the book of law before him. At once silence ensued, and a door opposite that through which I and my companions had entered opened, admitting several young and richly-dressed men. Their hands were bound together, and being thus marched a stately gait in a brown leather doublet and hose, who carried a rope, to which the prisoners' irons were fastened.

"The prisoners, walking at the head of the column, stood still in the middle of the hall and contemplated the block with proud disdain, while a shudder seemed to run through the dead body on the throne, which convulsed the body. Blood ran out of his wound and colored the black carpet.

"Then the prisoner knelt down before the block and laid his neck upon it. A second later the hatchet described a glistering curve in the air and fell on the man's neck, severing it by the first blow. The blood spouted high as if from a fountain and the head rolled to my feet, staining my slippers.

"Until then," continues the royal chronicler, "terror had lamed my tongue but my faculties at once returned. I walked with insecure steps to the throne, and, addressing the Viceroy, said: 'If thou art God's emissary, tell me what this means; if a creature of the Devil, vanish.'

A CURSE ON THE BLOOD OF VASA.

"The specter answered, slowly and impressively:

"King Charles, no more blood will be spilled under thy rule, but thy successors will experience dire things. Woe to the blood of Vasa."

"As he uttered the last words the seeming Viceroy's voice was less distinct, the figures of the assemblage became shadowy; after ten or fifteen seconds they disappeared like so many luminous bodies, finally to vanish completely, together with the light of many torches. My men, panic-stricken, raised their candles high, but disclosed merely the somber tints of the old tapestry and furniture."

So far, King Charles' narrative of the vision. The document under discussion adds to the above information that his Majesty ordered his experience written up that very night, he himself dictating the greater part of the evidence, and then signing it, together with the witnesses named. Just above the King's signature he has written with his own hand: "I, Charles XI, hereby renounce all hopes for my soul's eternal happiness if the above-recited incidents, which I herewith reaffirm, are not true in every respect, and I think my claims for going to heaven are not entirely futile, considering a few worthy deeds I have done, my sincere wish for my people's welfare, and my devotion to the religion of my fathers."

The document, it appears, was placed

in the Stockholm royal archives, and though the witnesses had been sworn to secrecy, its main features leaked out and became the property of court gossip.

The gazettes of Europe, such as they were, took up the matter and fully discussed it. As later events proved, it had been one of the rarest visions, forecasting real facts, like the prophecies of old.

The dramatic personæ in the phantom tragedy were a murdered King, a boy King, a Viceroy, and a noble in the hands of his executioner. Charles XI. died in 1697 and was succeeded by his son, bearing the same name. After him came Frederick I., father of the next King of Sweden, Gustavus III.

REALIZED LIKE A TRUE PROPHECY.

In the winter of 1792, nearly 100 years after the apparition had happened in the palace at Stockholm, Gustavus was shot and murdered at a masked ball. Here we have the first of the actors in the spectral drama.

Number two is his son, Gustavus IV., who was scarcely 14 years old at his father's death, the boy's uncle, the old Duke of Sothmanland, acting as regent, or administrator of the kingdom. In the Duke we recognize the Viceroy of the apparition.

There remains only to discover the executed noble's double in real life. His historical counterpart is undoubtedly Ankarstrom, an officer of the royal bodyguard, King Gustavus III.'s assassin. It is recorded of him that he was executed by order of the assembly three days after his victim's death.

This remarkable experience, sent from Berlin, shows that spirit manifestations existed at least two hundred years ago. It is a most remarkable historical statement.

DIVINE WRIGHT.

Fundamental Essentials.

TO THE EDITOR:—It is generally regarded by all thinking people, that our present chaotic condition is mainly owing to the ignorance of past ages in allowing man's natural inheritance to be monopolized by frail men. It is evident that the five following fundamental essentials for a true civilization should be enjoyed by every one, then all the people can work out their own salvation by the free, educational influence of the agriculture of thought, which always brings wisdom.

It is regarded as self-evident that air, sunlight, education, healing-art and water, are man's natural rights for human development, that will finally make earth a most delightful abiding-place, if free and unlimited education is demanded. These five essentials naturally involve the five other blessings of harmony, happiness, health, homes and heaven on earth.

The great first cause, whom we call God, having established these foundation principles for a good society, in order to prevent their becoming a means of revenue by selfish people, has wisely given his children five fingers on each hand, and five toes on each foot, as well as five senses, as a gentle and constant reminder for all the people to beware lest the choice gifts of heaven be monopolized or controlled in any way, by any one.

The priestly organization, however, has managed to control education in their interest, by opposing all tangible evidences of immortality, well knowing that spirits give us the whole truth about our heavenly homes for nothing.

History says that the church in former ages employed spies to bring the multitude of those who could not prevent the gifts they possessed, as described in the wealth chapter of Corinthians, before the church, and were tried and judged as proposed by the God of Moses in Exodus 22:18: "Thou shalt not suffer a witch to live."

The most useful male mediums were called seers and prophets of the Lord. As the church has caused the destruction of so many millions of the best people, which has resulted in our wretched condition of materialism, which is clearly an outgrowth of the church, all, therefore, who desire the unity of humanity and the millennial era, should denounce this long-standing organization, until public opinion shall compel them to abolish the corruption of ages and return to their old standard of "I believe in the communion of saints," in its spirit as well as letter, which the apostles gave their lives to secure, Jesus having materialized nine times to prove the continuity of life, by showing himself to the apostles, and said: "Go ye into all the world and preach this gospel to every creature."

As we read in the Acts of the Apostles that the priests combined with the "monks" to persecute the useful mediums of Galilee, and as we have nearly the same state of things to-day, they both, therefore, should be held responsible for the prevailing want and demoralization. Now let the church adopt the God of David as their standard, according to the nineteenth Psalm, as "There is no language where his voice is not heard," and heaven on earth will soon be realized, indeed, by the union of the two worlds.

S. M. BALDWIN.

Washington, D. C.

Goethe's manners were simple and unaffected. He greeted all men as his equals and delighted every one whom he met.

Louis the Great paid such attention to his manners that he took a dancing lesson every day but Sunday for twenty-three years.

Our greatest glory is not in never falling, but in rising every time we fall.—Pascal.

Henry VIII. ate with his fingers, and when hungry, would take up his victuals and swallow them in handfuls at a time.

STUDIES

In the Outlying Fields of
Psychic Science.The Law of Immortality Stated
and Scientifically Dem-
onstrated.

WHAT JOHN RUTHERFORD, ONE OF
ENGLAND'S GREATEST CRITICS, HAS
TO SAY OF THIS REMARKABLE BOOK.

My object in writing is to bring under
notice this admirable treatise of Mr.
Tuttle's. The "Studies" form a
"New Testament" of Spiritualism.
Metaphysicians, as everyone knows,
have a category of what they term
"necessary truths." These are truths
that cannot be conceived other than
what they are, without imagining an en-
tire change in the fundamental mode of
human existence. Spiritual truths are
the highest that can engage the mind, and
to Mr. Tuttle we are indebted for
putting the case for Spiritualism so
clear and cogent that its truths seem to
be quite of the "necessary" type, and as
positively exact as the truths of mathe-
matics.

THE PSYCHIC ETHER

he shows to be the medium operated on
by thought and the agent of communi-
cation not only between soul and body,
but between earth and heaven. He says
in his introduction:

"There is a Psychic Ether, related to
thought, as the luminiferous ether is to
light."

It may be regarded as the thought-
atmosphere of the universe. A thinking
being in this atmosphere is a pulsating
center of thought waves, as a luminous
body is of light.

"There is a state of mind and body
known as sensitive, or impressionable,
in which it receives impressions from other
minds. This state may be normal, or
induced by fatigue, disease, drugs, or
arise in sleep. The facts of clairvoy-
ance, trance, somnambulism and psy-
chometry prove the existence of this
ether, and are correlated to it."

"Thought-transference is also in evi-
dence, as well as that vast series of facts
which give intimation of an intelligence
surviving the death of the physical
body."

"This sensitiveness may be exceed-
ingly acute, and the individual uncon-
scious of it, and then it is known as
genius, which is acute susceptibility to
the waves of the psychic atmosphere."

"Sensitiveness explains the true phi-
losophy of prayer."

"All the so-called occult phenomena
of mesmerism, trance, clairvoyance,
mind-reading, dreams, visions, thought-
transference, etc., are correlated to
and explained by means of this psychic
ether."

"All these phenomena lead up to the
consideration of immortality, which is a
natural state, the birthright of every
human being."

"The body and spirit are originated
and sustained together, and death is
their final separation."

"The problem of an immortal future,
beginning in time, is solved by the res-
olution of forces at first acting in straight
lines, through spiral revolving circles
which, returning within themselves, be-
come individualized and self-sustaining."

"Spiritual beings must originate and
be sustained by laws as fixed and un-
changing as those which govern in the
physical world."

"Ample evidence is adduced in support
of these propositions, and the spiritual
hypothesis is wonderfully well sus-
tained."

THE LAW OF IMMORTALITY.

"To justify," says Dr. Martineau, "his
craving for immortality, Man must be
the offspring of the Angel, and the An-
gel the offspring of God."

It is through the perfection of the spirit
substance that is "atoms" cannot be di-
vided from each other, and therefore
individuality is indestructible. The sci-
entific law of immortality is not taught
from our platforms. Speakers seem to
think the facts of spirit intercourse suf-
ficient, but there are minds in whom
"causality" is powerful, and who will
not listen to mere assertions unless a
substantial basis for immortality is laid
down in the very constitution of the
soul. Mr. Tuttle has addressed himself
to this problem with considerable effect,
and his diagram in the "Studies," elu-
cidating the individualization of spirit
force, is so simple that the case is com-
prehensible to all. Mr. Tuttle, in his
"Ethics," gives reincarnation the death
grip. Reincarnation leads themselves
in a fog with the dogma that "What
has a beginning must have an end." On
this point Dr. Martineau observes:

"If we can think of the law of gravita-
tion as having been given to the mat-
ter of the universe, surely we are not
on that account compelled by any logical
necessity to anticipate its cessation;
nothing can less carry the marks of a
temporary character, or be more easily
conceived to be eternal. Nor can I see
that it is so simple with the case of in-
tellectual and moral natures. If at a
certain stage in the development of the
cosmos the Supreme Mind set up a
given center a personal subject of
thought and will like his own, with ade-
quate assignment of causality, what is
to prevent this from being a freehold in
perpetuity? Why may not the communi-
cated Divine nature endure as long as
the uncommunicated Source on which it
lives? So far as thought and love and
goodness are related to Time, their rela-
tion is not cyclical, but progressive,
not returning to their beginnings, but
continuing into indefinite enlargement
and acceleration. The dictum, there-
fore, that whatever begins must end is
one to which we are not bound to sur-
render; and the only pre-existence
which we need allow the Soul is latent
within its Divine Source, are yet its idea
has taken effect, and the personal monad
been set up."

SPIRIT COMMUNICATIONS.

The volume is rich in these, and all
contain valuable lessons. The following
few lines I extract from one message:

"As we conversed there came one
from another group, tall, beautiful and
radiant with light, and with his com-
panion more exquisitely beautiful than
himself. They invited us, and we went
to their abode. 'How beautiful you are!'
I exclaimed involuntarily to her."

"I am glad," she replied, 'for to be
truly beautiful means that the thoughts
are right and true, for they mould the
features and through them gain ex-

pression; but it requires time, a great
length of time.'

"How long have you been here?" I
ventured to ask.

"Many hundreds of years. I scarcely
know how long."

"And you grow not old here?"

"We grow not old. The spirit knows
not age. It is not limited by duration.
It is an eternal now, concentrating the
past and awaiting the future."

"I think this shows that beauty is not
quite an abstract idea, but consists of
expression of spirit. The more of mind,
the more of reason there is manifested
in anything, the more beautiful it ap-
pears."

HEAVEN

"We were drawn onward as by the
tide of a great river, and I saw countless
others coming and going, as though on
swift errands. Then we paused on an
eminence, overlooking a sea of amethyst
on our right, and a vast plain of our
left. The sky was softest purple, and
the light fell with indescribable mellow-
ness over all—there was happiness in
the air, and those we greeted were ra-
diant. No words can describe what I
saw, or my rapidly-changing emotions.
There is nothing on earth with which to
compare the landscape. The softest
earthly colors are opaque in compari-
son, and the clearest sky a murky cloud.
Overcome, I wept for joy, and my com-
panions wept with me."

"O! exclaimed one, 'how sweet to
know that this is the reality; no more
doubts and forebodings; no more fears
nor distress; a life that of itself is the
highest pleasure, and yields us heaven.'"

"I stated the case for immortality
and a life of bliss. 'Heaven! When are
we to go there? Where is it, and what
must we do to get there?'"

"Do not impatient, dear sister; we
are in heaven already. Where happi-
ness is, there is heaven. Heaven is ac-
tivity. It is the deed of kindness, the
pure, loving thought, that makes
heaven."

"What is its first principle?" I queried.
"For I am weak and underserving."

"Doing for others is the full measure
of the law. This is the angel code from
which every trace of selfishness has been
wiped out. To do for others brings
gain. The pure and noble angels, bend-
ing from their spheres of light, labor
for others in self-forgetfulness. When
man so far forgets his selfishness as to
sacrifice himself for others, he exalts
himself in angel-life. To work for self
is no better nor worse than the brute
world, from worm to elephant, and is de-
void of immortal gain."

"How delighted I was at these words.
The cross of the world was rapidly dis-
appearing. The sphere of my earthly
labor, which to me seemed so narrow,
widened. I had been sympathetic with
those who suffered, and to those weaker
than myself I had given a helping hand.
Little things, of no account at the time,
now had a new meaning."

OUR AIM.

Mr. Tuttle deserves the thanks of all
true Spiritualists for the great educa-
tional work he has accomplished. He
has taught by both precept and example.
And our gratitude is equally due to his
gifted companion, Emma Rood Tuttle,
whose labors for the Children's Lyceum
are well known. Her inspiration, like
that of her esteemed husband, is of a
superior order, and I will remember the
pleasure the perusal of her poems gave
me.

History shows us that in the compre-
hension and application of truth there
is perpetual progress. There is hardly
a single subject which is viewed exactly
in the same light one century as in the
next. The universal field of knowledge
being enlarged, all the particular por-
tions of it are thrown continually into
new relations. Positivism we find gives
us truth and error; individual reason
gives us truth and error; tradition gives
us truth and error; but Humanity—em-
bodied and disembodied—lifts the re-
sults of individual thinking and passes
on a stream of truth ever widening as it
flows.

J. R.

Outlook at Detroit.

TO THE EDITOR:—A casual glance at
the outlook for spiritual endeavor in
Detroit is not particularly encouraging;
neither can it be said to be at all un-
favourable. In looking over the field, I find
a city eminent for its culture, and cele-
brated for producing men and women
who are still famous in the world of art
and literature. It thus happens that I
find myself in the position of a psychic
man wishing to occupy a field so very
interesting, and the true spiritual
thought, spirit and ethics, and living, con-
sidered from an ethical standpoint, or
from what may not be unaptly termed
Christian idealism.

I suppose it hardly possible I can de-
scribe to your readers just the condition
of Spiritualism in Detroit, but it might
condensedly be stated by a statement
like this: I found it—and that is about
all. The modern ones willing to ad-
vance philosophically, ethically and
morally are here in abundance, but the
field is bare of speakers. Theosophy,
re-embodiment and Buddhism are ex-
tensive, while the real truth incarnate-
ment is unknown. Metaphysical ideas
and developing clinics are talked of, but
what is the meaning of them? Does one
presuppose the other? I suppose you,
the editor, might truly say: and again
tell of Buddha, and for all I know in-
troduce to the readers of your paper the
artistic semblance of another Brahmal!

If it is possible, I hope to gather here
from the most encouraging facts and
promises; for men of much character
and women of intellect are rallying
around me to infuse ideas of good, which
it is my desire to preach from the rostrum
in Detroit.

An initiatory meeting occurs to-night,
at Schwanorsky's Concert hall, where I
trust an hour may be profitably de-
voted to occult truth, inflated by spirit,
and added to by my own psychic power,
and also laterally superadded by power-
ful analytical pictures of idealized ethics
and purism of living generated thought.

I trust this will not occupy too much
space in your noble sheet—devoted as it
is to an outpouring of spirit—because in
this city it is only my intention to com-
mence an attack from hall of principle
in which I believe, and on my own ac-
count proclaim from the text of perfect
Spirituality and true genre of truth.

Our progress on this thesis I shall in-
form you of from time to time, and ask
the courteous good wishes of all lovers
of simple Spiritualism to follow my
efforts.

ALBERT SAWIN.

Detroit, Mich.

The most happy man is he who knows
how to bring into relation the end and
the beginning of his life.—Goethe.

IN DEFENSE OF WOMAN.

Eva A. Cassell Comes to
Their Rescue.

THE NEW HEAVEN—PEOPLED WITH
MASCULINE ANGELS—A HE-GOD AND
A FEMALE-DEVIL—HELL LINED WITH
FEMALE SKULLS—MINISTERS TAL-
MAGE, MATLEY AND SIMMONS IN LOW
COMPANY UP IN THE HEAVENLY
COURTS—CHRIST'S MURDERERS THE
GLORY OF DEITY!—WOMAN'S HEART
THE ORIGIN OF HEATHENISM.

It is astonishing how the conceit of
some of the clergy will cause them to
voice sentiments which make of them-
selves mountebanks on objects of vici-
tude to the public. Here is Rev. Mr.
Matley, of the Baptist Church of Christ,
Brooklyn, who lately preached to his
congregation the following: "Did you
ever read in the Bible of a woman being
in heaven? I don't believe there is a
woman there now, or ever shall be.
They will go back into their original
state, whence they were taken by the
Creator. Women are made for the glory
of man, and man for the glory of God!"

If there is anything in the egotistical
speeches recorded as uttered by the
clergy, more blatant and conceited than
the above, I would like to know it.
De Witt Talmage, the great "I AM,"
and

POPE CHRISTIAN GENERAL

to Protestantism in this part of the
country, has been the chief traducer of
our women in the past; but the lesser
lights in the clergy have taken their
turns in pegging away at my sex when-
ever they could get the chance. Tal-
mage, with his gymnastic and acrobatic
pulpit performances—swinging of arms,
stamping of feet, Jack-in-the-box and
monkey-in-the-pulpit gyrations—who
preaches the Bible literally on Sundays,
raised satanically heavenwards!

Phew! "Raise the wind," gentlemen,
a lady has fainting! And who would not
be nauseated by breathing the same at-
mosphere with De Witt Talmage, the
foul traducer of womanhood! It is said
that he is now in the Holy Land; after
his return from a former visit there he
exhibited a bottle containing water from
the river Jordan, a piece of the true
cross, etc. When he returns this time,
undoubtedly he will have on exhibition
the tails of the she-bears who ate the
children, according to the Bible, for
calling Eliza "half-breed," or the core
of the apple plucked by Eve.

In one of his sermons, Talmage once
said: "Let us step into the Garden of
Eden and behold the drama enacted by
the first pair. There was Adam, strong,
manly, and perfect in mental attributes,
the crown of creation; and there was
Eve, beautiful, gentle, leaning upon the
strong arm of her consort. But, after
awhile, she leaves his side and wanders
away by herself. Deep down amid the
damp, festering ferns and noxious ver-
dure, was the serpent in hiding. The
beautiful Eve drew nearer and nearer
until she was within his grasp. He lifted
his head and gazed at her from his leafy
nest, she, with woman's curiosity,
stopped to investigate. Then she was
lost! Then she became involved in the
persuasive atmosphere which proved
finally, her ruin and that of the whole
world. Then it was she plucked the
apple and by her foul deed made human-
ity suffer by bringing sin into the world.
And the day grew dark! The serpent
slunk away in the distance. The flowers
shriveled and died! The birds ceased
their singing—"Right here, if some
one in that breathless audience had di-
rected a hose of boiling water on the en-
raged Talmage, or exploded a charge of
dynamite under the pulpit, the congrega-
tion might have been awakened from
the lethargic state imposed upon them
by the hypnotist cleric. But nothing
happened! To disturb the vast calm
and Talmage went on sleeping over, and
finally almost snivelling, as he depicted
the degradation brought into the world
by woman!"

THAT ANCIENT FABLE.

I wonder if we, as a sex, shall have
always flung at us that fable of Eve
plucking the apple! Yes, as long as the
lean-visaged, be-whiskered gentry occu-
pied the pulpit continue to hurl it at
us. It is not long since that J. B. Sim-
mons, before the Baptist Publication So-
ciety, said: "Beautiful as woman was
when God created her, we cannot deny
that in morals and religion she was a de-
plorable failure. From the day she
turned her back upon God and God's
word (both of which things she did with-
out any influence from Adam) she be-
came a heathen. Heathenism originated
in her heart!"

I presume Simmons was in the Garden
of Eden at the time, and knows just how
much influence Adam used! Of course
have always believed that their sex
possesses all that is good and noble,
while it is women who are ever vile and
depraved. Does not the Bible ask arro-
gantly: "How can he be clean who is
born of woman?" Is not that sufficient
for the world of men? How they have
hounded us on to the bitter end. How
they have flagellated us, scorned us, and
bowed our heads in the dust, because of
this mythical statement, and the book's
innuendoes concerning our moral lack!

Oh, the bitter humiliation that some
sensitive women have endured at the
stigma! Some of them—not all! There
are women among us who are so bound
to the Bible, so attached to the church
and its sleek, broadcloth-coated preach-
ers, that if the latter told them that
women were made from the ribs or hoofs
of the Devil, they would believe it.
These women sit in the church and listen
with equanimity to the clerical
blackguarding of their sex. But you
may be sure that some of the angels
in their mental department—"women to
rent," or something of the kind. I never
saw a bright-faced, quick-witted, brainy
woman, with the faculty of penetrating
the superficial mass dubbed religion, at-
tending the churches to-day. None of it
for them! They know that the Bible
was written by men, and they will have
none of it. The devot churchwomen
of to-day are the plastic order. They
can sit in the pews and hear their sex
libeled with impunity. The lineaments
of their putty-faced physiognomy never
change a particle under the fire. Why?
Because they believe that Eve brought
sin into the world through the plucking
of the apple! They believe that women
are depraved and born immoral. The
minister has said so and they believe it;
poor creatures with petrified thinking
faculties which would disgrace a stone
image. It is these latter who are down
on female suffrage, and put obstacles in

the way of their more intelligent sisters.
They believe that all the knowledge in
the world is pent up in the opposite sex.
They worship the masculine calf, and
the big male donkey in the pulpit posing
as the great I AM!

POOR OLD ADAM.

Poor Adam! Wheedled and coaxed by
Eve into taking a bite of the apple! Far
from this fable establishing woman's in-
feriority, I say that it showed her level
head, and thirst for enlightenment.
She well knew that it was the tree of
knowledge and would broaden her fac-
ulties. Supposing that she did offer
Adam the apple—he was obliged to part-
ake of it? He ate it, nevertheless.
And Eve offered him a cup of poison,
and he drank the same, as he evi-
dently had no mind or will of his own.
Adam, the first of the male sex, was an
idiot according to the evidence, and
MAN consequently disseminated idio-
cy and imbecility in the world.

And now let us see who will occupy
heaven, or who is worthy to occupy
heaven, since preacher Matley says that
women will not! And now, let me ask
my male readers a question. Which is
the greater crime—the plucking of an
apple or the murder of a human being?

Eve, the representative of her sex,
merely plucked an apple. But man, the
"crown of creation," according to the
very Bible used to traduce my sex, actu-
ally

MURDERED ON THE CROSS

God's son, Christ! Stuff that, you itine-
rant preachers, who turn your blasted
throats! I hurt back your insinuation
that women occupy no space in heaven,
with indignation and scorn, and would
draw across your forehead, in letters of
fire, "I MURDERED CHRIST!" I

would trace them, I say, in letters of
livid fire which should burn and burn,
and eventually sere and shrivel that
masculine conceit and egotism which to-
day bows the feminine head to the dust!

"Woman is the glory of man, and man
is the glory of God," says Rev. Matley;
then God help Deity! These murderers,
thieves and malefactors are the glory of
heaven! There, for aught I know,
according to the orthodox idea, with lit-
tle harps in hand, sing perpetual adulation
to Jehovah!

THIEVES IN HEAVEN.

We all know that already there are
thieves in heaven. The Bible states that
Christ was nailed to the cross between two
thieves. He turned to one of them and
said: "This day shalt thou be with me
in Paradise." Thieves are, then,
part of that "glory" which Matley
mentions. The realm may be peo-
pled with them, for aught I know,
and when these murderers of Christ get
there also, what a motley conglomera-
tion there will be in the spiritual sphere
of that "glory" spoken of! And when
Talmage and all that array of clerical
men who are so pure and holy arrive on
the scene, what a picture of contentment
and sleek gratification they will present
looking down from their height and ex-
ulting over woman; and perchance, if I,
meeting St. Peter at the gate, besought
him and begged of him to let me step in-
side, gained an entrance to the heavenly
court, and stood before the "flower" and
"glory" of Deity, what a consternation
and sensation it would produce!

"A woman!" cries Talmage and Mat-
ley, flapping their wings angrily. "Turn
her out, most high and mighty God, lest
she vitiate the air of our heavenly
sphere." Jehovah casts his eye in awful
grandeur over his shrinking person. But
I stay long enough to take in, at a
glance, the circle of masculine angels
gathered round the throne. They are
the murderers of Christ and the traducers
of woman, and I tremblingly turn away
and noiselessly step from the holy
precinct.

"Where now, daughter?" demands
the august St. Peter. "Women never
did know when they were well off."

"I cannot tarry here," I say in lowly
tones, for I fear him some. "Within
the heavenly court I see the ministers
and murderers of Christ. Know you not
a place where one lone woman may
dwell in peace?"

"Women? Oh! to be sure," muttered
the great Peter. "Now, there is Hell,
where may be found your sex—"

"Where is Mary Magdalen?" I sud-
denly ask, for it strikes me that her so-
ciety may be far preferable to that of
the murderers of Christ; I shall not feel
so lonely.

"Mary Magdalen? Oh! in Hell, to be
sure," and August Peter leads the way
to the darker and lower regions.

I am going to Hell! Well, I am, in a
measure, prepared, for before I left the
earth, I knew that the clergy had relegat-
ed women to that locality. I can, even
on the way, imagine what sort of a
place it is. It is paved with infants' skulls.

"Shall I find therein all the tender,
innocent babes coming from earth?" I
ask of my guide.

"Not exactly—ahem!" returns he. "Of
course, the skulls of female babes still
pay the wages of Hell. But those of male
infants create the souls
of Heaven, while their childish owners
have become the angelic cupids which
beautify the spheres."

"Indeed!" while mentally I comment,
of course—the new-born female babes
still pay the wages of Hell. But those of male
infants create the souls
of Heaven, while their childish owners
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beautify the spheres."

Appreciative Words.

TO THE EDITOR:—Through the col-
umns of your valuable paper I wish to
thank the many friends of Jackson,
Michigan, who called upon my wife and
myself at the residence of George Shoe-
maker, 185 Maple avenue, on Tuesday
evening, May 14, and took us by sur-
prise.

Friends to the number of thirty called
and spent the evening, bringing with
them an orchestra of zithers, man-
dolin and guitar. Mrs. A. E. N. Rich,
of fame as a poetess, rendered a beauti-
ful poem for the occasion. Mr. Dennis,
ventriloquist, entertained the company
in a masterly manner. Mr. W. F.
Smith, president of the society, in be-
half of those gathered, made a presenta-
tion of a solid silver butter dish, with a
few well-chosen words, and the accom-
panying letter:

DR. W. O. KNOWLES AND WIFE:
Grand Rapids, Mich.

To Dr. W. O. Knowles and wife,
our dear friends: We kindly ask you to
accept this token of our love and re-
gard, as an expression of our appre-
ciation of the work you have done as a
missionary and representative of our
harmonious philosophy during your brief
stay among us, and hope to have the
pleasure of another visit from you in
the not distant future.

We now invoke angel guidance, and
wish you every success in the good work
of your choice, and for which nature
has so well adapted you.

We are, fraternally, your many
friends assembled.

A Pioneer Gone.

Passed to Spirit-life, from West
Branford, Vt., April 30, 1895, Zerah
Flint Pratt, aged 73 years, 7 months,
and 24 days. As a lecturer, test me-
dium and healer, Mrs. Pratt has for
forty years labored zealously and ef-
ficiently in the cause of Spiritualism.
She was among the first in Vermont to
embrace the fact of spirit communion,
and although possessed

THE PROGRESSIVE THINKER.
Published Every Saturday at No. 40 Loomis Street.
R. Francis, Editor and Publisher.
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SATURDAY, JUNE 1, 1895.

An Advanced Pulpit.

Though there appeared in these columns two weeks ago, from the pen of a correspondent, an excellent notice of Rev. Heber Newton's able discourse delivered at All Soul's Church, Madison Square, New York City, on the resurrection, yet it seems just to quote the "heretic" in detail; for he has certainly placed himself on the Spiritualistic platform, from which it will be difficult to eject. We quote with approbation: "The life to come cannot be a bodiless existence. Nature knows no bodiless existence; everything that lives clothes itself in some form or other, more or less fine matter composing these forms, but matter of some sort or other there is clothing everything living. We may be sure that the dead, living still, live not merely in some disembodied existence—they have bodies of their own, though our eyes may not ordinarily see them. "The body that shall be will not be somebody's new body, else the continuity of life will be broken. It is an absolute necessity that in the life beyond personal identity shall continue. That means that in some way or other there shall be a continuance of that which is truly vital and essential in our present existence. There is within us each a spiritual body. "The mysteries of clairvoyance or mind-reading—these and other well-authenticated powers of men—are not powers of outer power, but powers of some inner organization, transformed by the mind. The touch of death the outer fleshly body falls away and the entire spiritual body is freed for a new life. It may draw around itself from the body which it leaves, or from the spiritual elements in the encompassing ether, the elements of a new and finer material body, or in ways in which we cannot even dream of the mystery of being 'clothed upon' may accomplish itself. At the moment of death, it seems to me, the spirit passes out of its earthly house into the 'house not made with hands, eternal in the heavens.' Every death is a resurrection. From every sepulcher the stone is already rolled away."

The Higher Criticism.

A friend who has read Prof. Sacey's late work, "The Higher Criticism and the Verdict of the Monuments," says: "The book has brought dismay rather than joy to those who anxiously awaited it. The Society for Promoting Christian Knowledge, in whose interest it was written, evidently prints it with regret, and prefaces it with disappointment. The conclusions arrived at are surely such a consummation of proof of a biblical character as biblical narrative as was not devoutly prayed for by the dogmatic. The book shows clearly that the Old Testament is a compilation of fragments gathered from the wreck of a vast literature which extended over the Oriental world from a remote past, not capable of being understood save in the light of contemporaneous literature. These fragments are no isolated phenomena requiring extraordinary causes for their production, but are creatures of natural growth. Since receiving this brief notice of Prof. Sacey's feeble attempt to sustain the theory of the divine revelation of the Jewish scriptures, we have read the book with profound interest, and greatly regret the want of space to make several lengthy quotations. Our readers would greatly enjoy the view taken by this learned advocate of the dominant religion, wherein he shows the Bible myths of creation, the garden of Eden, the fall of man, a universal flood, and so on through Genesis, are only slight variations from much older Assyrian legends preserved in the lately-recovered buried records from the ruins of Babylon and Nineveh. Every attempt to strengthen faith in the holy character of the Bible seems to be met with conclusions the very opposite from that desired by its worshippers.

They Mean Mischief.

The English Bible Society published in 1865, for the benefit of the Pequot Indians, located in Massachusetts, a translation of the Bible into their tongue, by Rev. John Elliot, known as the "Apostle to the Indians." The Sunday at Home, a pious English publication, says of this work: "The book was translated upon the people for whom it was made; the tribes to which Elliot preached have vanished, and their language is extinct." To this W. J. Gordon, an Englishman,

replies: "It was not John Elliot's Bible that destroyed the tribes; it was the resources of Christian civilization—Christian rum and Christian rifles. Last year 60,000 Bibles went to Uganda. 'The prospect is dreary for Uganda. So many Bibles mean mischief.'"

Turn on the Light.

It is a curious fact, which scholars will do well to inquire into, that on the return of the crusaders from Palestine, the passion and miracle plays became common throughout Europe. They portrayed the birth, the sufferings, the death and resurrection of their Messiah, and the miracles ascribed to him and to his priesthood. While these mysteries were common to Grecian, Roman and Egyptian mythology, and can be traced back through the Babylonians, Assyrians and Persians to the Bactrians, yet it is questionable if they assumed Christian form until near the close of the twelfth century; then the priesthood took them in charge, and the Pope granted indulgences to those who visited them.

How much of the popular faith was invented during those times, and while these mystic plays were still on the stage, it would be interesting to know. We have many scholarly readers who have leisure to turn their thoughts to this subject. It is a field worth cultivating. Should any one attempt the task, we pray him to take nothing for granted, but go to unquestioned, ancient sources, and learn what then existed or was believed, to build upon.

The Passion plays, near the close of the fifteenth century, seem to have given place to that of St. George and the Dragon, which had a great run at Coventry, the Saint being reputed a native of that medieval city.

The Passion plays and friar actors gradually disappeared from the stage with the reformation. Attempts have been made in recent times to revive them, but without success.

The legend of Godiva, at Coventry, when unraveled, appears to indicate that the marvelous woman whom tradition says rode naked through the streets to free the people from an unjust tax, admirably described in one of Tennyson's poems, was only a take-off by the Protestants, of the former practice of Catholics to exhibit the host, on great occasions, to the public.

When a critical Baring-Gould, without the prefix of Reverend, shall explore and expose the origin of these Christian myths and mysteries, many an obscure page, which now passes for history, will be wonderfully illuminated.

Was Not David Mistaken?

Either David was not a close observer, else the age in which he lived was very different from that of to-day, provided he always told the truth. He said: "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread."

Fearing some critic would insist the word rendered righteous was not properly translated, we consulted the revised edition of the Holy Book, also the Jewish translation, and the Catholic. The latter substitutes the word just; but this is a synonym with righteous which is used in the other authorities. We determined to consult the commentators, who, the reader is aware, assume to know everything about Bible characters, as well as God; so we turned to Scott, who is an old standby. To our delight, we found he affirms our statement, using these words: "The Psalmist had never, during a long course of observation, known an instance of the kind." The conclusion is irresistible: all that vast array of unfortunates who find themselves seemingly forsaken by God and man, who are infirm with age, or are crippled with disease, who are destitute of the needs of life, and subsist by the hospitality of the charitable, wrung from them by importunate begging, are neither righteous of themselves nor descendants of just parents. We are right sorry to learn this, for it is a crushing blow at the poor and destitute, and if properly understood and fully believed it will operate severely to their prejudice.

Wrong Changes with Location.

Palgrave, the Arabian traveler, when in Riad, a central kingdom of Arabia, the seat of the Wahabee zealots of Mohammedanism, had an interview with Abd-el-Kereem, a member of the ruling family. He sought for information as to the peculiar teachings of this Wahabee sect. To that end, he asked the aged sheik to tell him the difference between great and little sins, for during their conversation all wrongs seemed resolved into one of these. The reply was prompt: "The first of great sins is the giving of divine honors to a creature. The second is drinking the shameful," that is, smoking tobacco.

"Murder, adultery, and bearing false witness: what are they?" The reply: "God is merciful and forgiving; these are little sins."

Had the Mohammedan made similar inquiries of Mr. Palgrave, who was a Catholic Jesuit in disguise, it is probable the first of the great sins would have been the denying that Jesus Christ is less than God Almighty; the second, the denial that the Bible is the word of God; with a third added, rejecting Sunday as a holy day. The lesser sins would be the persecution of infidels and heretics, and lying for the glory of God. Early education and environment seem to change our notions of right and wrong. The cannibal deems it no crime to roast and eat fat missionaries. Wonder whether the natives of Hawaii do not indulge a regret that their parents had not eaten the fathers of the sons of the missionaries who have lately usurped their government?

According to the last census, the number of women above the age of 18 in Russia was 23,200,000.

All the good Roman emperors had very bad wives.

Belgium has 1,340,000 women over 15. Strive to do thy duty; then thou shalt know what is in thee.—Goethe.

THE NATIONAL ASSOCIATION.
A VIGOROUS DEFENSE BY HON. L. V. MOULTON.

THE JURY TO DECIDE THE CASE IS COMPOSED OF THE READERS OF THE PROGRESSIVE THINKER.

TO THE EDITOR:—The writer has been authorized by the Board of Trustees of the National Spiritualists' Association, to make response in its behalf to the various attacks that have been made upon it and its officers.

Let it be understood at the outset that no objection is made to truthful statements of what it or its officers may have done, or to difference of opinion as to any policy it may have adopted; but what we do object to, and have to meet, is false statements, misconstruction of law, and play upon the meaning of words. These I shall endeavor to correct, that the public may be truthfully informed and thus be able to fairly judge whether the N. S. A. is worthy of support and confidence.

In your issue of February 9th, headed "Some Grave Charges Against the National Association," it is alleged that the meeting at Chicago was nothing but a conference, or mass-meeting. No credentials were produced and examined. On the contrary, every delegate was duly accredited and their credentials are now on file at the headquarters in Washington. Later on fault is found because we did not publish the list of societies, and the credentials in full, when the latter, at least, is never done. No doubt photo-copies of the credentials, seals, signatures, and all would next be demanded, and all for no valid reason whatever, it being wholly immaterial now who comprised that convention. The Association consists of only the chartered societies, and they have since joined it in full view of the contract they were entering into, as embodied in the constitution and by-laws. If these had been framed by only a few, or even one person, the situation would now be exactly the same. This is often done in organizing societies. All who take charters become a part of the Association, acquire the privileges, and assume the obligations provided for, and none others do. It is wholly immaterial who drew the contract, if it is satisfactory to the membership.

It is asserted that "this Chicago convention had no right to create a board of trustees in the District of Columbia and call that board a National Association." That "Congress alone has the right to create by special charter a National institution and it has very seldom done this." This is a play on the word "national," and intended to mislead. Any convention has a perfect right to create any kind of lawful organization for any lawful purpose, and its constitution and by-laws constitute its articles of agreement, which binds the members, and if its proposed range of business and membership comprises the whole country it is properly called "national," and the word has no necessary reference to any act of Congress, or to a corporation. "National," pertaining to a nation, as National custom, dress or language. 2. Public, general, common to a nation, as a National calamity.—Webster.

According to our critic any custom, dress, language, or calamity, no matter how general throughout the country, would not be "national" unless made so by act of Congress. There are many national associations: The National Grange, for instance, is a delegate body having jurisdiction and delegates from all parts of the country. The Old Fellows, Good Templars, and numerous mutual benefit, religious, educational and benevolent societies have such bodies, which are "national." None of these are created by act of Congress, but many are incorporated under State law. They all issue charters to their local societies. These charters are framed and hung up in halls everywhere. It is asserted that "to grant a charter is to create a corporation." I challenge any one to name a single one of these associations that creates a corporation, or attempts to do so when it issues one of these charters, or to find any one ignorant enough to suppose it is done. A legislative act may incidentally create a corporation and the act be called a "charter"; no one of ordinary experience should confound these different transactions. Associations may or may not be incorporated. If they are not, they are common law partnerships. If they are they must incorporate under some State law; the District of Columbia being the same as a State. There is no general corporation law for the whole country. National Banks, to be lawfully corporations formed under a general law enacted by virtue of the implied power of Congress over the money of the country; but Congress has no power to create corporations except as incidental to its granted powers. This was well understood by the convention and was correctly stated from the platform. See report, page 113, as follows: "Dr. Randall: I would like to ask for information, if this obliterates the necessity of organization under the laws of the different States with regard to religious bodies?"

"Mr. Moulton: Mr. Chairman, as we understand the law of corporations, there is no United States corporation law. The District of Columbia stands in the same relation as any State, and the incorporation under the District of Columbia would not differ in any respect from an incorporation under the laws of the State of Illinois; except in so far as the law of the District of Columbia may differ from the law of the State of Illinois. The District of Columbia is but a State among the rest, so far as this matter is concerned."

It is asserted that "the certificate of incorporation signed by five persons (two of whom are non-residents) is of no account." There is no law requiring more than five persons to constitute a "congregation," or more than three of these to be residents of the district. No requirement as to time, or frequency of meetings, or amount of property owned by them is to be found in the law. The Association has conformed to every requirement of law, and even if it

has not, or had not incorporated at all, it would not signify until it should attempt to exercise some power peculiar to a body corporate, which it has not yet done. It collects its revenues by virtue of a contract embodied in its constitution and by-laws, not by virtue of being a corporation.

Complaint is made that "it charges \$5 for an ordinary charter, besides 25 cents per capita from the chartered society," etc. What of that? Other associations of like nature usually do the same. A serious charge, indeed, to-wit: That it resorts to the usual means of collecting its revenues.

The play upon the words "foreign corporation" is another misleading trick. Every State in the Union recognizes the foreign corporations, both of other States of the Union, and of other countries; any disadvantage due to this fact is easily overcome, and it is often of advantage to be "foreign." A corporation was organized and incorporated in Michigan, and domiciled in Grand Rapids. It owns and runs a large factory in Boston, Mass., where it is a foreign corporation. It never made any goods, or owned a dollar's worth of property in Michigan, except such as it may have shipped into the State to sell, or lease, and it was thus incorporated purposely.

I should like "as a lawyer," to call attention to the maxim, "suppresio-rem, expressio falsi"—to suppress the truth is to express a falsehood.

A "lawyer" says that "its charter can be revoked," and "its trustees enjoined from collecting money, and restrained from issuing charters. Allow me to say that the N. S. A. has not forfeited its charter, and therefore said charter cannot be revoked. Also that its moneys are collected and its charters issued by virtue of a contract embodied in its constitution and by-laws, and for lawful purposes, and that therefore no court would interfere. No lawyer can draw a truthful bill asking such relief, that would not be promptly dismissed on demurrer, as it would show no cause of action whatever.

Such epithets and innuendoes as "popes," "cardinals," "and to carry the ball," "wide awake on money matters," "tariff for revenue, and a tariff for protection," etc., are unworthy of attention and only show the spirit of the attack.

In your issue of February 23, Mr. Barrett replies to these "charges," denying such as merit attention, and truthfully stating the facts. Also asking some very pertinent questions.

In your issue of March 2, instead of putting in proofs of the assertions, or retracting the same, as bound in common fairness to do, our "critic" descends to blackguarding, and re-asserts the so-called charges, styling pertinent and proper denials and questions as "vagrancies." Evidently there is no proof. Attempt is made to answer but one of these questions; and in so doing it is asserted that a corporation selling stock, and doing business in thirty States and extending its business to the rest, would be neither national nor local "unless authorized by its charter." What does that mean? Can any one tell? Does it mean that it could not do business in that way without special authority of law? Or, does it mean that it must have legal authority to call itself "national" or "local"? It is quite common to incorporate under the laws of one State, to do business nationally, or throughout the entire country, owning property and acting as a foreign corporation in a number of other States, and calling itself "national," or some other equivalent name; in fact, that is the only way it can be done; we do only as all others do and must.

Said "critic" considers ordination a "spiritual and ecclesiastical affair," and alleges that we make it a "secular device." This is true, but not for the purpose of "worming" or "defrauding" railways out of half-fare tickets, as alleged, but because, fortunately, the ecclesiastical law is cardinal in this country, and the law of the land has secularized both the institutions of ordination and marriage, much to the advantage of civil and religious liberty, and greatly to the disgust of priestcraft.

The reason why he was denied the list of ordained ministers was because he had given notice of his intended attack, and the board instructed the secretary to take him at his word, as an enemy of the association and intending to do it all the harm he could. It is astonishing how easy it is to misunderstand the plain meaning of words. Ordination by Spiritualists is a means of organization by societies having State jurisdiction, for the very good reason that there are no federal laws defining the rights and duties of such ministers, the various States making all such laws, which differ in many of them and thus require the observance of different rules and usages in different States. Mr. Lockwood has given the law in Wisconsin; in Michigan it is otherwise.

Attack is made upon the officers, alleging that they are "imposing upon the common people," "issue charters at an exorbitant price, and levy a per capita tax on poor people;" "engaged in a most mercenary business;" (giving off the proceeds of charters you (giving off the right to issue, and a per capita tax you (they) have no right to levy." This all requires proof, before it merits credit. No proof whatever has been brought forward. Truthful statements are made by the association, or its officers, concerning its affairs. There is no imposition. The rate is not exorbitant for charters—less than the average charged by such associations. The per capita tax and charter fees are both assumed by voluntary agreement; neither one is levied, and they do not depend at all on the act of incorporation. No one is living at first-class hotels on the proceeds. On the contrary, the secretary is the only officer salaried by the association, and his pay is meager for the work required. Mr. Barrett served for the first year for no salary at all, and sunk

several hundred dollars of his limited resources. This year his moderate salary is raised wholly by private subscription, and is not drawn from the treasury of the Association. I, as one of the auditing committee, have seen all of the accounts and know there is no extravagance or waste anywhere. From December 15th to February 25th Mr. Barrett was on the road all the time, and his entire expense account for meals was only \$22.65, the highest-priced meal costing 75 cents and the lowest 15 cents; most of the time he was entertained by friends at private houses. At Kansas City his hotel bill was paid by the local friends. His sleeping-car fares and lodging account for all that time was but \$16.50. Now, all this hue and cry is not only unkind and without reason, but downright mendacity. The officers of the N. S. A. are one and all making generous sacrifices of either services or money, or both. They do not desire to pose as martyrs, however, but simply insist that the truth should be told.

Mr. Barrett, breaking down in health, under the strain of work and abuse, was finally obliged to quit, and while sick and irritated by these attacks, retorted by quoting scripture for scripture in his brief letter in your issue of March 9th. For this he got a lecture on good manners, the writer wholly overlooking the aggravating character of the attack. I am authorized by Mr. Barrett to withdraw the implied epithet of "fool," and to say, whatever else these alleged critics may be, they are not fools; and to offer in excuse his sickness and irritation, and admit that he gave altogether too much attention to the matter.

As to the article, "Sober Thoughts," I should like to ask if an "old newspaper man" cannot distinguish false or distorted statements and malicious epithets from "candid criticism?" Does he not know that candid criticism consists in truthful and fair statement of fact, and fairly urged objections? He refers to the "strong assertions." They have been denied and the denial stands good, until proven otherwise. Such assertions should be proven true before being called either "shrewd" or "candid."

The statement that "the National Association, or its president, will not take any more criticism" is not warranted by their objections to the attacks made on them, which are quite different from "criticism."

Please consult the dictionary, find the six different meanings to the word "incorporate," and then read Mr. Ball's question and my answer. You will find they both refer to the sixth or legal meaning of the word. They had nothing to do with its meaning to a druggist or chemist. I did not think it necessary to throw a dictionary into my answer to guard against misunderstanding. If our critics will turn their "search-light" upon the pages of a dictionary and find a primer of corporation law, instead of the N. S. A., they will find that a charter from the original corporation to its subordinate societies, both does and does not "incorporate," depending on the sense in which the word is used. It incorporates the chartered society with itself. It does not incorporate it as a body corporate in law. This may be the seeming paradox that has confused them.

"Charter, a written instrument, executed with usual forms, given as evidence of a grant, contract, or whatever is done between man and man, etc. 2. Any instrument executed with form and solemnity bestowing rights and privileges, etc."—Webster.

Of course, a government having the power could convey by "a charter" (that is, an instrument in writing) corporate powers as a privilege, but no association, such as we are, could do so.

We do not call charters "certificates of membership," because that is not the proper name; that would be the name of a grant to an individual instead of to a society. Any one accustomed to the way in which such business is done would know better, and some one would surely "criticize" us if we should do so, nor would it allay any irritation; that comes from another source entirely. These charters do "confer some power to perform some acts," as any one can easily see, it is such a plain matter. They make the chartered society a part of the National Association, with power to have a voice in its management, and bound to contribute to the laudable purpose for which it is organized, exactly as all other such charters do for other similar associations. This is a franchise that all right-minded Spiritualists should avail themselves of gladly. They do not create bodies corporate in law, and the Association never assumed to do so; such a thing is wholly absurd; but, on the contrary, chartered societies are recommended by it to incorporate according to law in their various States. See Art. 6, Sec. 8, By-Laws of the National Spiritualists' Association.

Now, it is all right to be a dissector or disorganizer of anything false, untrue, or convenient, and if there be anything of such in the N. S. A. let them point it out, please, and we will try to correct it, but don't find imaginary faults, and blame it for doing as all other like associations must do.

We are aware of several unimportant defects, which we shall try to remedy at our next annual meeting. We do not claim perfection.

The stability of the N. S. A. does not depend so much upon incorporation as upon the cordial support and co-operation of the people interested in the purpose for which it is organized. It is not necessary even; it only enables the Association in its corporate name to hold property, and act in court. It could do everything it proposes without, but not so conveniently. But without the assistance and support of the people who should desire its success, it will fail, of the only officer salaried by the association, and his pay is meager for the work required. Mr. Barrett served for the first year for no salary at all, and sunk

part of the Spiritualists band together to aid each other in laudable purposes, those who do not are not compelled to aid or join it, and are not harmed, but rather benefited by its success, and they ought not to complain.

Now the hue and cry is raised "move to Chicago." In your issue of March 30, a delegate says: "It was only because the matter was not thoroughly investigated before the original convention, and the prevailing hints thrown out during the convention that because it was a 'National' Association it HAD TO BE located at the 'National' Capital. (The small caps are his.)"

"As a member of that convention, we were ignorant of the requirements of the law upon that particular point and made no kick at the time."

His memory must be very poor, indeed: Read pages 114, 115 and 116 of the report and you will see that the matter was fully discussed; his very argument was used; no such legal necessity was urged, or even hinted at, in the debate, by the convention in favor of locating at Washington; and, further, a motion was made to strike out Washington, D. C., and insert Chicago, which was voted on, and defeated by a large majority. He asserts that "we have discovered that a charter does not mean a charter," and, therefore, he proposes to move the headquarters of the Association. I don't see any connection between these two propositions. Another writer says that now that "we have discovered that it is not absolutely necessary to have the head center at Washington," etc. This seems absurd in view of what has been referred to in the report.

Another wants the headquarters moved to Maple Dell Park, in some out-of-the-way place in Ohio, and remarks: "Now that Hon. L. V. Moulton has acknowledged that charters issued by the National of Washington, D. C., do not incorporate, hence, render no protection and are therefore of no value to societies; and as Hon. R. B. Westbrook has conclusively shown that the charters by the 'National' outside the District of Columbia are worthless to any society," etc. I confess I am astonished at the ideas of some people concerning incorporation. How it can protect a society is more than I can comprehend. It simply and solely enables it to act as a person by its assumed name. It must protect itself as any other person, and exactly the same as though not incorporated. The "protection" rendered by the National to local societies depends wholly on the means the National may have for such purposes, and the nature of the contract to do so, embodied in the constitution and by-laws. Incorporation has absolutely nothing to do with it. The same is true of locality. Its charters have the same effect everywhere, regardless of State lines, and would have the same effect if it was not incorporated at all; they depend wholly upon the character of the contract embodied in the constitution and by-laws, not in the least on incorporation. That is all there is of the alleged "acknowledgment," or the "showing." Another wants it moved to Chicago because more money can be raised there. At the Chicago convention, with 200 delegates present, less than \$1,000 was raised; at Washington, one year later, with about 100 delegates present, nearly \$3,000 was raised. These facts are better than promises.

Now let us hear from every city, village and camp in the country, and I presume that nearly every one would like to harbor this mercenary gang (?) who to harbor this mercenary corporation, the N. S. A. Standard is it?

The question of long or short travel is a serious one with all societies having delegates from all parts of the country, and the best solution of it is to pay mileage from a common fund to each delegate; this is the way it is usually done by such bodies. That practically equalizes the burden. This the Association can do when it is properly sustained. Allow me to suggest a plan; let those who are doing so much to prevent societies from joining the N. S. A., cordially aid in enlisting as many western societies as possible, and thus indicate the propriety of this removal and there will then be some consistency in their actions.

Now Mr. Editor, a few words about your claim for advertising; we have had the money in the treasury to pay it all the time, and expected to do so. The letter-book at headquarters shows two requests to send a bill and get it; one of Oct. 30, 1894, and one of March 6, 1895. These, we presume, were duly received, though unanswered. So it appears no one else has had that money.

If you intend to kindly donate to that extent, it will be greatly appreciated, and a substantial evidence of your good will. It is the settled policy of the board to be wholly impartial as between rival papers, and to merit the good will and assistance of all of them alike. We do not intend to "subsidize," but simply pay for what we get, and at the usual prices.

I have not discussed the question of the advisability of any national association whatever. That question has not been raised; but only the charges of mercenary motives, and fraudulent acts on the part of its officers, and allegations of faulty organization of the Association.

I assert that its officers are above reproach in their motives and acts; have not made any fatal mistakes in the matter of organization; but have pursued the usual and necessary course; and that all allegations that have been made calculated to inspire distrust of the plan of organization, or of its officers, are untrue or malicious, and with no evidence in support of them.

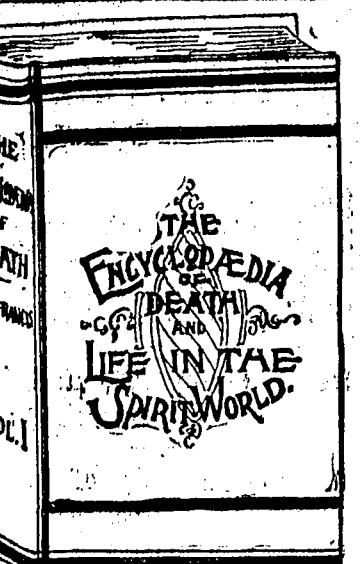
It is one thing to find fault, quite another "to take the tools and do better." Yours for the N. S. A.

L. V. MOULTON.

Grand Rapids, Mich.

Hon. L. V. Moulton.

He opens the defense of the National Association in this week's issue of THE PROGRESSIVE THINKER, in a very vigorous manner. The readers of THE PROGRESSIVE THINKER compose the jury, and each one must decide for himself or herself on the merits of the case. Dr. Westbrook will probably reply, when Mr. Moulton will close the debate, and right there the discussion must end. That the discussion will result in great good to the cause of Spiritualism, we have no doubt.



The Encyclopedia of Death.

Having hastily scanned this novel work, I feel impatient to express my estimate of its value. Every page is laden with Spiritual light. It is unique and remarkable. Here is stored a wide range of literature, gathered from "the four corners of the earth," and from the treasury of experience and scientific scholarship of the deepest interest and most vital significance. A lifetime of promiscuous reading would hardly equip the mind with so much useful knowledge on this absorbing theme as is here condensed into 400 pages. Historic data supply the memory and inspire the most comforting and exalted contemplations possible to engage the human mind. The experiences of Hudson Tuttle, A. J. Davis and Emma Hardinge Britten are alone worth the price of the book; and the testimony of science, electrical phenomena, hypnotism, and kindred departments, are brought into line in a way to give the reader a general knowledge of many things not likely to be found elsewhere. "Dying Words of Distinguished Persons" make an interesting chapter, and furnish historic data for much that is often quoted at random, the reader having no idea whether it be from the Bible, Shakespeare or Gulliver's Travels. From a cursory survey of its contents—not having been able yet to read it thoroughly by course—I notice but one defect in the make-up of this remarkable book. I find no index! A well-arranged index would add much to the convenience of readers who want to refer to some special topic or experience for immediate use. An alphabetical order of subjects in each department, alphabetically indexed, and each division arranged in orderly sequence according to the bearings and progressive stages of the subject, would, in my judgment, be a valuable improvement. This can be accomplished, if the suggestion be approved, in the volumes that are to follow. [A copious index will follow the last volume.] Though last, not least, I would emphasize my appreciation of the splendid presentation of the author's physiognomy, as the best introduction to the book. It is fine and true to life, and shines with the spirit of true democracy, a mirror to the Encyclopedia. LYMAN C. HOWE.

THE PROGRESSIVE THINKER Publishing House was inaugurated for the benefit of our subscribers. Books will continue to be published from time to time, at about the same price of the Encyclopedia, enabling our subscribers to keep abreast of the times at a nominal cost. It will be a good investment for every Spiritualist to become a subscriber to THE PROGRESSIVE THINKER, in order to be able to buy the books we shall publish at almost actual cost price.

Bear in mind that the Encyclopedia of Death, and Life in the Spirit-World is furnished to any one for fifty cents when accompanied by a yearly subscription.

A subscriber can extend his subscription one year at any time, and get the Encyclopedia for 50 cents.

By sending four trial subscribers and one dollar, any one can get the Encyclopedia of Death for 50 cents. Remember there will be several volumes of this work.

The Encyclopedia contains 400 pages; it is neatly printed and substantially bound, and as prices are at the present time, it is worth \$1.50. It has been published for the exclusive benefit of the subscribers to THE PROGRESSIVE THINKER, and is almost an actual gift to them.

Remember, please, that The Encyclopedia of Death, and Life in the Spirit-World is published for the exclusive benefit of our subscribers. No one else can have it unless they pay \$1.50 for it.

A. W. Moore, a noted journalist, says: "I was delighted beyond measure to receive a copy of your Encyclopedia of Death, and Life in the Spirit-World. It appears to be a remarkable volume, and one that will open the eyes of the world to many sublime truths in connection with the 'hidden self.'"

Joseph Beals, so prominently known in connection with the Lake Pleasant Camp-meeting, says: "I have read The Encyclopedia of Death, and Life in the Spirit-World with great interest, and feel that it is a book well calculated to do missionary work. It ought to have a large circulation."

Uniting to Conquer.

Catholics and Protestants are forgetting their past history, and are coming together, to unite their forces in putting down opposition. A Pan-American Congress of Religions is to be held at Toronto, from July 18 to 25, wherein it is proposed all the churches, of every sect, shall unite in a common cause. The great warring factions of the past thus brought together, their differences held in abeyance because of the general danger, they will give an extra turn to their thumbs, to suppress opposition. No doubt the governments will be appealed to for aid in putting down freedom of thought, and particularly an open expression of disrespect for the creeds of Christendom.

Most coughs may be cured in a few hours, or at any rate in a few days, by the use of Ayer's Cherry Pectoral. With such a prompt and sure remedy as this at hand, there is no need of prolonging the agony for weeks and months. Keep this remedy in your house.

Wide open, staring blue eyes, combined with a fair complexion, are said to indicate bad temper.



GENERAL SURVEY.

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

A. B. Bradford writes: "In a late number of THE PROGRESSIVE THINKER, I see on the first page the substance of the Rev. Dr. Harcourt's late sermon, in Baltimore, on the subject of Spiritualism; and a volunteer to it by Prof. Walker of Johns Hopkins University. The Doctor's sermon, so much of it as has been published, is so intensely stupid and vulnerable, and the Professor's reply is so fatherly in its tone, and so absolutely invulnerable, that the attack and defense, if put into clear type and on good paper, would make a valuable weapon for the Spiritualists' armory, which, I fear, will be in requisition for a long time to come. I have seen nothing better, or so well adapted to explain to honest inquirers the meaning and value of what is called Spiritualism. If I were able to bear the expense, I would print an edition of a million copies and scatter them broadcast all over the country; especially among the clergy, who, taken as a whole, are the most ignorant of all our educated classes, still holding close but dumb communion with the Dark Ages, where and when their creeds were born, and content with acting the ignoble part in the plan of the universe as mere brakes, or rubbers on the wheels of progress."

M. M. Dickinson writes: "Rockford has a fair-sized society of Spiritualists, who hold meetings once a week in the afternoon, and are arranging to meet one evening also. We have one very fine speaker, Mrs. Helen McPherson. Mrs. DeWolf spent two weeks with us and set many people to thinking. She is very fine. We expect Will Hodge in June to give us one or two lectures. Our society has enjoyed listening to him in times past. We have had a number of frauds visit us at different times, at sometimes 35 cents and 50 cents admission, and our opera house was filled to its utmost capacity, and hundreds turned away, showing the eager desire to get some knowledge of immortality, only to be met with a fraudulent burlesque on a sacred subject. Now, nothing but phenomena can ever eradicate suspicion from the people's mind. Our people in consequence are a little chary of strangers until they have been established. If they are proved genuine a warm welcome awaits them. We think no honest medium could enter protest against such a method of our knowing to whom and for what we are paying our dollars. We need a good phenomenal medium badly, but frauds find poor ground to settle upon when they set foot in Rockford among her Spiritualists."

Dr. P. S. George writes from Lincoln, Neb.: "I am in receipt of a letter of recent date from our sister in the cause, Mrs. Hattie Boydston, of David City, Neb., who is sick and in great want; ill health and the hard times have caused her to struggle for even an existence in this life. Mrs. Boydston is a widowed lady, about fifty years of age, and unable to earn her bread at the present time. She writes me that life has almost become a burden, owing to inability to provide even proper food for herself and family. Mrs. B. is a poetical medium, and for the opportunities she has had in that direction she succeeds very well. Now, let me say to the many readers, let us not pass this by unnoticed, but each one of us send a little to help this suffering sister—with whom I am well acquainted and know she is worthy and should be assisted before too late. I will start the ball rolling by giving free medical treatment as my donation. Do not send your contributions to me, but send them direct to Mrs. H. Boydston, David City, Neb. I trust many will respond. Send ten cents if you cannot send a greater amount."

Dr. H. H. Grabendike writes from Denver, Colo.: "I visited Pueblo last week and met many old friends—had a pleasant time and gave a number of séances which were well attended, and with good results. I first visited Pueblo three years ago; at that time there were but few Spiritualists to be heard of. I inquired of twenty or more different persons if they could tell me of a Spiritualist; and in three days I heard of three; but now you can ask almost any one on the business streets and they will point out a half-dozen within a block; so you can see the cause is growing. Mrs. Colm, of Pueblo, is developing very rapidly into a good physical medium. I had the pleasure of witnessing manifestations given through her which were very fine. Two or three forms appeared, among them my little cabinet control, Bessie, whom I took by the hand and conversed with. I expect to go to Cheyenne in a week or so."

Orin Merritt writes from Genoa, Ill.: "We have been having spiritual meetings here since July 1, 1894. Mrs. M.

A. Jeffery has been here every month, and staid with us two days, delivering two lectures nearly every time, and giving some splendid tests. It seems to us that the last meeting was the best, every time. The interest is growing. We hold our meetings in our own parlors. We have from twenty to forty people at our meetings."

W. S. Wood writes: "Some two months ago we formed a circle of three and got demonstrations the first sitting, and every circle since. Controls are usually preceded by violent shaking of the hands, and sometimes the body. The vocal organ is also under control to speak in different languages, Indian, French, English and German; the medium being a German, speaking that and the English only. Most control work is done in the evening, and a crowd of other spirits are present. The medium is a young man with no knowledge or correct ideas of our philosophy or the laws of control. He is not often unconscious, but willing to be controlled. At each sitting one or more new control get in. He sometimes has clairvoyant views of scenes and spirits. Last evening he was controlled by one of the lost on the Chocoma, on Lake Michigan, and felt all the horrors and chills of the cold night, and then was shown a scene of the ship being dashed by the high, rolling waves."

Mrs. Carrie Miller writes from Chesapeake, Mich.: "Dr. Chas. Anderson, of Saginaw, spoke for the Spiritual Society yesterday (Sunday) giving two excellent addresses. He should be employed constantly. The society has now under consideration the project of employing him one Sunday out of each month, regularly. They have also just completed arrangements with Moses Hull for a series of lectures and perhaps a grove-meeting, Aug. 16-20."

Mrs. C. H. Hinkle writes from Grand Rapids, Mich.: "Mr. Moulton and Best Woodworth are doing good work for the Grand Rapids Spiritual Association this month."

Dr. W. O. Knowles will lecture at Ottumwa Station, Mich., June 2d. During the following week he will speak in that vicinity on the Finance Question, taking subjects from the audience.

J. H. Metcalf writes: "I have read repeatedly your Encyclopaedia of Death and such time find it more and more interesting. No Spiritualist or liberal thinker can peruse its pages without finding it intensely interesting and a beautiful theme for thought."

Under date of May 22d, Lyman C. Howe writes from Buffalo, N. Y.: "I close my engagement here next Sunday. Last evening we had a strawberry social at the new temple, and a large attendance. This new temple is a bonanza for the Spiritualists of Buffalo, and marks an epoch in the movement here. We dedicated it May 5, with two splendid audiences, choice music, rare displays of flowers, social feasts and a royal dinner in the dining hall, spiced vanities of mental and spiritual expression; speeches from the president (Samuel Newman), Mrs. J. H. R. Matteson, Mrs. Dr. Armstrong, and tests by Mrs. Chase, and others, enthusiastic social greetings, a divine, spiritual glow, and nearly all in cash as the work of the day. This temple is the work of the Woman's Progressive Union, and the First Society of Spiritualists co-operate and rent it. Large audiences greet us each Sunday."

J. H. M. writes: "I want to say a word about that splendid little medium, Mrs. B. Hilbert, of 147 W. Van Buren street, this city. It has been my pleasure to visit a good many mediums, but she has been the one to give me consolation when many others failed. While modest in her claims, she possesses splendid forces, and those desiring to visit, a sincere, honest worker in the vineyard of Spiritualism will not be disappointed by visiting her. Her readings are convincing, and I trust all the friends will give her a call and share of their patronage and encourage her in the work her guides are planning for her."

G. I. Brooks writes that he spent the last three Sundays of October in Flint, Mich., where he organized a Young People's Club, that has been very useful and helpful to the society. He also assisted in organizing a Y. M. C. A. doing much good. In November he was at Battle Creek, where he organized a Ladies' Aid and a new society. The meetings have been kept up, and the society is growing in numbers. From there he went to Bay City for two Sundays to assist in celebrating the first anniversary of the society he organized a year before. Thence to Milwaukee, Wis., where he remained three months. A reorganization was effected and a new name adopted, and the new society has been very successful. A Ladies' Aid was also organized. On his last Sunday the society presented him a beautiful 'chariot' with diamond setting, and gave him \$10 in gold. He found in Mrs. Emma Nutt a most efficient worker and organizer. At Kansas City, Mo., he found a great change, not altogether for the better; but the Spiritual Club is trying to do good work. He is now living at Wheaton, Ill., taking a little needed rest, and is not to serve as chairman at Haslett Park Camp in consequence. His address is Lock box 536, Wheaton, Ill. He hopes to do effective work next fall and winter."

Wm. A. Thompson thinks writers should discuss principles instead of persons. By thorough investigation he became convinced that we have a continued existence—accepting Spiritualism not on faith, but on positive knowledge. From history and experience he has learned that the orthodox church—Catholic or Protestant—where it has the power, is tyrannical. While he has no respect for the false tenets of the churches, he has charity for the victims of false religious education.

Mrs. Mary Hills writes: "H. V. Swerengen, under the caption, 'Light is Breaking,' remarks, 'A single, solitary message, received under absolute test conditions within the home circle, or any other place, conveying intelligence known only to its invisible source and the receiver, should be sufficient to establish its truth.' This moves me to mention the fact that there is in Center St. vicinity a home circle consisting of the most part of Mr. and Mrs. Hills, and occasionally their son and daughter, who receive most astonishing communications from spirits of whom they have never heard, either as living or dead. Loving messages, beautifully worded, from spirit mothers to their children, whose names, given by the spirits, are unknown to the medium, but on inquiry are found to be just as stated. The medium, Mrs. Hills, is clairaudient and is in her normal condition. There is no chance for the 'mind-reading' so much

spoken of by skeptics, nor old, forgotten memories revived in the medium, as the family are strangers in the neighborhood. At a sitting recently, two spirits came, both called their names Johnson—one of them the spirit of a negro, who had been drowned in the canal skirting the Mussel Shoals in the Tennessee River near here. Both stated the exact place where they met their deaths, and one told what was in his pocket-book and into whose hands it had fallen. The negro spirit also spoke of something he left. Now, out of the scores of such tests received by this family, a negro and white spirit of the same name, whose deaths were identical, seemed so unlikely that Mr. Hills hardly thought it worth looking up yet within the week full reports of the two deaths by drowning were obtained from the old residents. Mrs. Hills and her family are willing to make oath they had never heard of these people, or their deaths, before the time of this circle. If this be not spirit return, what is it?"

A. W. S. Rothermel has been holding seances at Bradford and Titusville, Pa., which were successful and well-attended. He spent ten days at Titusville, where the Spiritualists have a society. He goes to Cleveland, O., for a short time. Madame Parcells-Dunn is now located in Detroit, Mich., 54 Jones-street. She is open for calls to speak in or outside of Detroit.

B. G. Sweet writes: "The reply of J. C. Walker to the Rev. Dr. Harcourt, in THE PROGRESSIVE THINKER, is a corker to the logical bigots, and I intend to use it in my next lecture. The whole paper is replete with grand spiritual truth and should be circulated throughout the length and breadth of the land. If all orthodox believers would read Mr. Walker's open letter and were able to digest its truth, the scales would drop from their darkened sight, admitting a light more glorious than they had ever thought possible could exist."

Dr. M. Muehlenbruch writes a communication in which, in reply to Dr. J. M. Peabees, he vouches for Dr. Peter West's powers as a medium and hypnotist, but not for his principles.

H. Pettibone remains at Detroit till June 1; then goes to Cleveland, O., and will arrange for camp. A great work has been done in Detroit; many tried to expose the phenomena, but have given up and stand forth as Spiritualists, being convinced by the many manifestations through the mediumship of the Pettibones.

Under the heading of "Something Remarkable," the Pueblo Press of May 9th says: "Dr. H. E. Grabendike, the renowned materializing Spiritualist medium, gave a test in the B. of L. F. hall last night that was remarkable and to some of the spectators startling in its nature. One gentleman who was present said to a representative of The Press this morning: 'I am not a Spiritualist, but I witnessed something last night that I cannot explain and am forced to believe belongs to the supernatural. Something without substance, of a vapory nature, of a peculiar white cast, arose apparently from the floor as my feet and as I stepped forward, and nearly as I tried to grasp it, but my hand closed in the midst of the form on nothing. The form disappeared as mysteriously as it appeared—it vanished—seemed to sink into the floor. In other parts of the room similar forms appeared and some of them moved about from place to place. One massive form was recognized by the entire audience to be that of C. S. Gile, who died here a few months ago. There was no mistake about it being a perfect representation of the old man—the form, face and sliding movement that was for so many years so familiar to all Puebloans was before me last night. I never saw anything like it before. I do not say that what I saw were the materialized spirits of departed people or that they were not; I do not know what it was and I could not discover anything that would throw any light on the matter or suggest a satisfactory explanation.'"

N. L. M. writes: "Seaford, Ontario, has had quite a shake-up in a Spiritualistic way. Mr. J. W. Dennis, of Buffalo, N. Y., has been with us for a few days, and on Sunday last delivered to a large audience a fine lecture on 'The Spiritualism of the Bible.' We are so well pleased with his work among us that we have engaged him for next Sunday, when his subject will be 'Why Do We Advocate Spiritualism?' The masterly manner in which Mr. Dennis handles his subject, his plea-plea address, and his willingness to initiate all new beginners into the mysteries of Spiritualism and mediumship, have pleased us very much. He goes from here to Blyth, Ontario, and will speak there, and in some of the surrounding towns. To Miss Maggie Pollock, of Blyth, are due the thanks of our people, as she started the good work here, giving sittings to all inquirers, and while here she had more than she could attend to. Miss Pollock is a new medium, and a good one, and we hope to have her with us more in the near future, as she is always a welcome visitor among us. Mr. Dennis will probably abide in Canada until he is called to the Ohio camp in June."

W. P. H. writes from Springfield, O.: "We have in our midst one of the best mediums in this land. Mrs. C. H. Somers, the medium, is loved and respected by all that know her. At 8 o'clock on last Thursday evening a table was set in the cabinet, and for an hour we had trumpet talking, in a very strong light. After the first hour had passed so delightfully, the programme was changed, and for another hour we had the grandest time that ever I witnessed. We had materializations, one after another, in almost full lamplight. I have attended hundreds of seances, but none of them would begin to compare with this one. The dear spirit friends would walk out of the cabinet, to any part of the room, and sit down, or kneel down by their friends, and talk and sing, and all would hear distinctly. The entire circle was highly pleased, and expressed their astonishment at the wonderful manifestations."

W. H. Bach is doing a most excellent work at Aberdeen, S. D. June 23 he will close his labors there for the summer, and start for the camps. He is the opening speaker at the Minnesota camps. Mrs. A. C. McClelland writes: "I wish to let your many readers know something of the progress that is being made in our little town among the blue mountains—Baker City, Oregon—in the investigation of Spiritualism. We have formed ourselves into a society and hold meetings in the K. of P. hall every Sunday, and we have a goodly number of inter-

ested seekers for truth. We have developed several mediums who are able now to do good work for the cause; one, Mr. E. Vadney, who is a fine trance speaker, has the healing power to a marked degree."

"Progress" is the name of a little gem of a spiritual paper designed to enlighten home news, and published at San Francisco, Cal., at 50 cents per year. Mrs. Lida Brown, editor, 16 Camp street, San Francisco.

The first annual June picnic and excursion to Island Lake camp will occur Sunday, June 9, starting from Detroit and Lansing, and taking in towns en route. Everybody invited. Return trip tickets, 50 cents.

Prof. P. O. Hudson, the singer and violinist, will not attend the Lake Orion, Mich., camp-meeting this year, having made arrangements to attend meetings in New York State. Will be at the new camp at Brighton, Mich., as musical director, July 24, 1895.

Mrs. E. A. Dexter is holding circles at her home every Wednesday evening at 8 o'clock, when she will be pleased to meet friends.

L. L. McKinley writes from Ottawa, Ill.: "Mrs. Isa Wilson-Kayner, who has been with us for the past two weeks, finished her engagement last evening and is now at her home at 8730 S. Wood street, Chicago, Ill. Although this is a stronghold of orthodoxy and skeptics in the truths of Spiritualism, Mrs. Kayner from start to finish never failed to hold her audiences spellbound. I have attended camp-meeting and have heard some of our most noted mediums give lectures and test readings, yet I have never seen a medium who held such an influence over an audience as did Mrs. Kayner while here. Her lectures were grand and her tests could not be beaten by any one. I most cheerfully recommend Mrs. Kayner as a fine medium to any society or camp-meeting association wanting a medium in her phrase of work."

Harlow Davis, platform and test medium, will leave New York June 1, for San Francisco, Cal. He will answer calls from societies in California or Oregon. Address him at 2022 Market street, San Francisco, Cal.

Bishop A. Beals writes from Milwaukee, Wis.: "We had large and interested audiences Sunday, and a deeper interest is manifested in the vital truths and principles of Spiritualism than when we made our first visit here for this society one year ago. Brother Nick, the chairman of the society, is an earnest man in the cause of Spiritualism, and is a builder and a harmonizer of opinions and individual minds, and he is ably assisted by his wife, both in private and in the public work. This city has three societies and I am informed all are well attended and doing good work."

Frances A. Tuttle writes from Clyde, Ohio: "We resumed meetings again Sunday morning, and Mrs. M. O. Mearns, far recovered from her severe illness as to once more come to us from Norwalk and gladden our hearts with the assurance that though she has been so near the other side, angel hands have left her still to work in the field of truth and light. Her subject in the afternoon, given by a Spiritualist—'The Difference Between Spiritualism and the Church's Teachings'—was made so clear and precise that all could see the grand truths of the former, and the falsities of the latter. 'Reason versus the Bible,' in the evening, was handled in a clear, logical manner; and her readings and tests were all true. We hope to have her with us every two weeks."

Mrs. O. H. Soule, of Ionia, Mich., writes that "Sunday, May 19, Mrs. M. Carpenter, of Detroit, lectured and gave public tests for the society. The subject for the morning was 'Spiritualism—Its Workings and True Light, Its Vast and Universal Love to all Humanity.' Spiritualism is the great truth which gives to the world the knowledge that we do live after so-called death. After the close of the lecture followed the tests, which were satisfactory. Subject for the evening was 'God,' which the speaker handled with masterly care, showing who and what God was in the view of Spiritualism. At the close she again gave tests, for one hour, which gave the best of satisfaction to a crowded house. Mrs. Carpenter is a host of spirit power, and made many friends while with us."

The Seaford (Ontario) Sun, of May 10, gives an extended notice of a lecture by J. W. Dennis, of Buffalo, N. Y., who was invited to talk to them of facts in natural law, and prove those facts by the Bible. He did not mean to speak on theology—if he could help it. Spiritualism is a fact in natural law. There are several kinds of Spiritualists. There is the every-day Spiritualist, the Christian Spiritualist, the Bible Spiritualist, the scientific Spiritualist, the philosophical and the phenomenal Spiritualists. The fact that there is a future life beyond this one of earth is the foundation of all religions. If there were no future life for the soul following this on earth, there would be no need of any religion. We would only require a law of re-birth of morals to maintain justice between man until death—the end of earthly life would close all and end all. When a man denounces Spiritualism, or spirit manifestations, being totally ignorant of the whole matter, just let it down that his opinion is not worth listening to. Or if he has ever thoroughly investigated the subject, and then if he denounces it, you can most assuredly conclude that he is falsifying unto himself and trying to deceive others. For no man ever honestly investigated the phenomena of Spiritualism in an earnest, prayerful frame of mind, that was not convinced of the truth of it. He accepted the Christian Bible. He considered whether it was inspired or not left with the theologians. He did not speak for all the Spiritualists; he simply gave his own version as he had been taught it from the higher life around us. He said that he would attempt to show them how people held spirit communion in Bible times. He then proceeded to quote a large number of scriptural passages to prove this assertion. It is very bad taste on the part of some Christians to revile and ridicule spirit manifestations."

Dr. Charles Wesley Peters, the lecturer and platform test medium, writes: "Our work in Ohio and Indiana met with great success. The meetings were crowded with intelligent men and women, who were anxious to learn more of our beautiful philosophy, and many became captives to the truth. We found THE PROGRESSIVE THINKER in many homes in these States and highly appreciated. 'Death, and Life in Spirit World' has provided spiritual food for many hungry souls. There are two things that are a detriment to our cause,

jealousy and slander. These are the foes that we meet with in our midst. The foes within are a thousand times more dangerous than the foes without. No life or character is safe from the attack of slander. Spiritualism of all religions should be the most free from this kind of vermin, but they infest it as they do all other social bodies. It is not in the sunshine of prosperity, when the breezes of fortune waft our barque pleasantly over life's sea, that any true estimate of human fidelity becomes possible. But when the dark clouds of misfortune lower and our barque is driven before the pitiless blast of adversity, those who stand by our side and still hold our hand in a warm and loving clasp, may justly take rank and bear the sacred name of friend. We have found many such in our ranks, and may their lives ever be guided by those bright and pure intelligences whose manifestations have rent the clouds that obscure the life beyond."

Moses Hull is having an exceedingly spicy debate with Elder Treat, at Muncie, Ind. Mr. Hull invariably comes out ahead in these debates, sustaining the cause of Spiritualism in a most satisfactory manner.

Geo. F. Perkins has been doing some excellent work at Akron, Ohio, being greeted with splendid audiences. He will remain there a few days giving readings and holding circles.

Mrs. Amanda E. Collar writes: "At an impromptu gathering of friends, Mr. L. F. Mitchell and wife being present, a seance was proposed, to which he acceded. A cabinet was improvised of an adjoining bedroom with curtains at the door. After seating the company as is customary, in the form of a semi-circle, he seated himself somewhat nearer the curtains, but in the same room with us, and in full view of all. After singing a short time we heard the voice of one of his controls (an Indian girl) talking in the cabinet from which she soon emerged, clothed in white raiment and taking the medium by the hand, led him into the cabinet where he became entranced, when forms of every age and sex appeared talking with independent voices, and one, the male control of a young lady present, stood beside her in plain view of all and sang in a clear tenor voice, 'We'll Never Say Good-bye in Heaven.' Knowing Mr. Mitchell and his estimable wife for many years—and that their character is irreproachable—and being many times a witness to the remarkable demonstrations of spirit power occurring through his organism, I should consider myself recreant to duty if I failed to speak a word in his defense. I do not allege that the phenomena are always as remarkable as these I have cited, but this I do know, that given harmonious conditions he will improve to the satisfaction of any honest investigator that spirits can and do return and answer affirmatively the old and oft-repeated query of Job: 'If a man die, shall he live again?'"

Dr. C. W. Peters has been having a respite from his labors, and is visiting friends in this city. We hear good reports of his work. Secretary writes from Manhattan, Kansas: "Rev. M. Thoresen, A. L. C. has just left us, after a sojourn among us of ten days. During that time she held three public meetings, two public circles, and attended several private circles. One result of her coming here was the organization of the Manhattan Spiritualist and Liberal Society, with the following officers: Wm. Coudray, president; J. Howard Alkin, vice-president; Wm. F. Allen, secretary, and Helen W. Alkin, treasurer."

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