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## THE DEMOCRACY OF DEATH.

Invocation, Lecture and Improvised Poem Delivered by Mrs. Jennie Hagan Brown, at the Temple, Fort Worth, Texas, Sept. 30, 1900.

### INVOCATION.

O Thou our Father and our Mother, universal and divine, we as thy children standing in the presence of thy sacred truth, ask the baptism of love to fall upon us to-night; ask that every heart that has a sorrow may be touched with thy divine peace that can come only to the spirit after it seeks the good, the beautiful and the true; ask that we may each one receive the great lesson that has been taught all through the centuries of putting self away for the benefit of others; ask that we may realize that our aspirations, our longings, our desires to do right, our wishes to arise into the higher altitude of life and love and wisdom may ever raise the thought and make us nearer unto Thee, great Father and Mother God. Teach us the way in which the feet of the illumined souls who stand to-night in the Holy City of Light and Love, have trod. Teach us the manner in which our burdened souls may roll the shadows back and find the light. Teach every heart the lesson that it may turn and roll the sepulchre stones away and see the eternal spirit of the living truth arise from its grave. Teach us to realize that through the abundance of light, the beauty of living now, the eternal glory of the life to come is blessed and the pathway that leads to everlasting life must needs be through the shadow of the silent chamber of death. Bless us and teach us the truth; make our souls full of love, our hearts filled with simplicity, our spirits desirous of the highest and best. Teach us that peace which is the very center of the great truth of the living Christ, Thee and Thy Angels. Amen.

The subject of the evening lecture is the "Democracy of Death." Life is filled with incompleteness. The measurements of existence, by the strange laws of environments, place us upon varied scales and different standards. A man toils and struggles and falls, so the world declares. He lies prostrate beneath the shadow and oppression of misfortune and sorrow. He struggles on through the alleys and by-ways; he only gains a glimpse of sunshine on rare occasions, and the toil and the struggle are ever marked with discouragement.

Another man starts in this world's broad path; he meets with a warm grasp of the hand of Fortune; the world smiles and his path is filled with sunshine. He journeys on from one to another of the glad and happy prosperities of life. He climbs the ladder and at its top he finds the smiling face of encouragement, the whispered words of coming fame; ambition awakes within his heart, and hearing nothing of the murmur of despair his face grows bright.

A peasant dwells in his humble cot. He lives close to the heart of Nature. He enjoys life in a wide measure. A prince dwells in his palace of regal splendor; he lives far, perhaps, from the heart of old Mother Earth, but he has all that the world supposes a heart may desire.

Man journeys on in the strange, uneven, unbalanced struggle toward the future. One woman bends with a tired hand and a weary brain over the delicate point of a needle. She toils all day and late into the hours of the mystic night that another may gaily and thoughtlessly wear the apparel that this one has constructed, for a few brief days in the enjoyment of her happy, careless life, and she does not dream of the tears that have dropped upon the soft garment that shall gird her form in beauty and grace; she does not dream of the heart that has ached, and the weary, care-worn look of the shadowy eyes.

A woman stands in the black garb of mourning; her heart is heavy, her sorrows are deep; but the world has given her riches, and while she grieves she does not know of the agony and pain of another heart close by her, in the ragged apparel of misery and distress.

A little child is born into the world. It is placed in the cradle of luxury; it has everything that the world can give; choice and shining jewels decorate the little articles of its toilet; its beautiful garments are the story of our people. Another child is born, and a scant blanket, worn and thread-bare, is wrapped about its little body. The chill winds of winter hurt it, and the hot sunshine of summer gives it agony. The one is kissed and joyous and care-free, and the other lives and exists.

We look upon this picture and we ask, where in all nature is that justice, that something that the world needs. And then our minds go back to the thoughts of our great astronomers and philosophers and teachers, and they tell us that the law of environment, of heredity, are the principles that govern this world; the ignorance of one, the misfortune of another may be traced, according to natural law, back to the sources from whence they have come.

We look upon the world with all these pictures of hope, of promise, of despair, and of lost hope, the giving up of

life's energy, the falling down upon the curb-stone of misery; and we ask what in the great story of existence can ever bring us a blessing. If I answer you by saying that whenever a man is born, silently walking by the angel of life, walking the avenues of joy and sorrow or the broad highways of despair and misery, the pathway of joy and peace or the road of prosperity and goodness and success, ever walking by the angel of life is that strange, mystical, silent angel of death. It cares not, nor measures the small success or the great failure. It does not question whether we saw with a needle and weep tears of agony, or whether we flit like the butterflies in the careless joys of a merry life. It moves on without opening its lips; it never tells us of its presence, save as our thoughts sometimes reach out and recognize it. It whispers never a word to our listening ears, but silent, unchanging, it journeys with us on through the broad highway of life.

It has entered the palace and made its abode there; it has stood in the hovel door and entered as a man passed through; and it leaned over the cradle of luxury and smiled its cold, calm smile into the face of the little heiress or the richest child born in the century. It has smiled down into the face of the child of the garret, wrapped in the rags of poverty. It has looked into the face of the blackest negro, and with the same expression of countenance has it gazed into the face of the child of a king. It does not hesitate to go into the highest, and it does not fear to enter the lowest apartment. It waits solemnly from the time we are born until that hour when its great power shall level pride, ambition, hope, joy, agony and remorse to the soft, calm bed of rest.

This great democracy of death that sweeps over all countries, among all peoples, doing its unchanging work, is a teacher in silence and a majestic preacher for the world to recognize. Here in our own State, and throughout the United States, and far into other countries, the terrible devastation and horror of a great visitation. Of this vast and awful power has recently laid its hands upon us. It is one of those most horrible matters that the world will for a time contemplate, feel the chill of dread, and then forget; a vast number of souls have been borne out into the other world; but the calamity of death, looked upon in the true and philosophical way, is not a comparison to the calamity of the living. They are left in misery alone, injured, health wrecked, homes destroyed, hope fleeing from them, the wreckage on the shore of Time. Death has gathered its great harvest and borne it away silently without a word. We may reach out and plead; we may call after it, but it never turns its head, its face is always from us, and it goes on and on as far as we can gaze into the shadow beyond us. The great democracy of this wonderful power has silenced the world's littleness. When we stop to contemplate it, it has made us feel how weak are the ambitions that we cling to. It has raised in every heart a quality of truthness, has measured with its deep sounding line the better nature within us. It has demanded a tribute from us of respect and love and tenderness.

Sometimes in our lives you and I have stood beside the unfortunate, the aged, the honored dead; we have felt the bright promises which it failed to fulfill; we have felt that its disappointments were great upon it, and when we have come in touch with the bitterness and sorrow we have whispered under our breath that it was well this soul had found a refuge, and through this doorway, neither higher nor low, had passed into the infinite the wondrous future. We have stood beside the death-bed of a wasted form of some woman whose plaintive face told us that life's story had had more of disappointment than joy. That in the world she had found her heroes faulty, and her idols dust. That she had grown very tired of the burden of life, and that when the silent hand of this great democratic power had come to her; she had kissed it with meek lips and followed on into the future. We have stood beside the little child whose life had been brave and sweet and beautiful; whose eyes had always looked into ours with a suggestion that they knew something that they could not tell; and when those eyes were closed, and those lips silent, and the brave child had taken the mystic hand and journeyed out, we knew that in this vast and unchanging process of death something had been accomplished that left a soul free from the shadows and environments of a life's career.

And thus we have gone on through the long years since the day and time when Seneca talked of the beauties of death; and since that ancient slave painted the mysteries of his real splendor, we have walked and talked beside it, and gradually we have come to know it not as the enemy of the human family, not as a cruel avenger sent from God, but as the great and mighty prince that comes into the world to make even the unjust and unhappy paths by which men have trod.

What matters it if we do not lie in state, and no monu-

ment is builded high and splendid above us, and though our dust goes back to natural dust mingling with others in the potter's field? The great truths of Nature sweep on like the tidal waves of Time that obliterate the littleness of man and they soon forget his simple greatness. Nothing lives after this vast and eternal work of death, but principle and truth. These hold their own, and as the sweep of Time goes on, the lesson of eternal Virtue stands alone.

Do you remember that wonderful poem that will ever remain in the great museum of London as long as it is there, so long as the walls stand, written upon a "skull"? Do you remember what it suggests of the activity, the hope, the joy, the sorrow that have been within that life, and how it carries the thought to you that the little struggles, the brief span of existence being over, that all, whether prince or peasant, whether great or small, must enter the same narrow cell and sleep the same sleep. Do you remember how in closing that poem, it is suggested by its unknown author that whether this was the head of prince or peasant, or man of high estate, or simple deliver of the field, death levels all and with its leveling exalts and honors all.

There is something in the sleep and silence that compels reverence of human hearts, no matter who you are. If you are standing upon the platform of a railway station and you see a long box that has a suggestion that a fellow traveler is there who goes not of his own accord, your thought turns kindly toward him. You have no curious envy in your thought; you do not wonder very much if he were rich or poor, but in your mind comes the thought that another soul has gone away. You do not think whether he held a petty estate, or whether he was some one's slave. Your thought is of the real individual, the man or woman who is freed by this great stroke of the hand of death from the slavery and the environments of life.

We speak unkindly of each other and to each other all too frequently, but when that silent visitor has entered our homes, how quickly the mind becomes profound, how reverently we approach that lifeless form, how tenderly our lips are pressed above a hand we could not kiss in life, how reverently we caress the pale, cold forehead, and embrace the form we could not living touch. Strange emptiness this! And yet it shows within our human hearts a reverence for this great democratic power of death. It teaches us the lesson that there is something better in us if we only knew how to stir and awake it into activity and life and thought.

Learning this lesson then, what does it say to us? In the mute appeals and silence of the dead, it preaches the lesson of kindness, and love and sweetness to the living. I saw the wasted form of a woman who had passed long, weary weeks in a hospital and had had few callers, only those who went for duty's sake; and when she was dead, the silent, wasted form said not a word, but remorseful neighbors and friends gathered garlands of flowers and placed them on that lifeless clay, and one woman said: "She loved the flowers very much. I wish that I had thought of it while she was living. I might have sent some to her while she was here, but I didn't think she was going to die, and so I never sent a bouquet or a flower; but I've gathered every one in my garden now, and we will put them on her casket."

Death is democratic; it is arrogant in some ways. It demands much, it requires a great deal. Life is in a way a suppliant. It asks, and if it receives not, it folds its hands and weeps. But death is so calm, so still, when we give, it receives with folded hands and never even smiles at us. It were better for us each and all to give our garlands now, to bestow our love richly, not wait until the sweeping majesty of death makes those that we bestow upon, indifferent to our hopes and fears.

O silent, sacred, holy Death! Thou who hast entered into palaces and into peasants' cottages; thou who hast whispered into the listening ears of the ignorant until he understood thee; thou who hast told the poor idiot the story of thy mystery until his face quickened into wisdom and he followed thee; thou who hast whispered to the great artist such a message that he laid down his brush and went thy way; thou who hast told the author and historian something that they had not known, and they have journeyed on with thee to find out what thou hadst to tell; thou who hast whispered into the ears of bright, sweet youth and maidenhood something that gave the face a solemn look and called the spirit to flee from its earthly environments. Thou art sacred, thou art wondrous. Death, thou great democratic power of Nature, thou great dispenser of the leveling of race, man, passion and people, I ask of thee to-night, are thy lips forever sealed? Has no man who lived a knowledge of aught that belongs to thee? Canst thou not tell us some word, some mystic sign that belongs to thine eternal brotherhood, the brotherhood of eternal and unchanging years? Thy silence is like winter when the storm of the north fills the clouds with a leaden shadow and the night comes down. The feeble rays of a dying sun gleam up in pale, mysterious glows, and are lost among the hills, and the folds of the sable curtain of night out-stretched wrap us in their feeling mystery and silence. The world is black and the stars do not shine.

The morning comes, and where the gray and blackness were upon us and the starless night around us, a thousand million sparkling diamonds are fastened to the leafless trees; the whiteness of snow lays upon the bosom of passionless, silent earth. Not a stain, not a blemish, not

a sorrow. The profound whiteness in the great arch of the blue skies, the face of the sun looking pale yet brilliant, and a morning has come out of the night of darkness, of shadow, of death.

In that same mysterious manner, O Death, we come from thy darkness and night into the land of light. When we enter the celestial door of the morning land, we find that after the long journey through the varied paths of thy mysterious land, up from the borders of thy dwelling-place of silence and of shadow gray, at last souls come one by one, white draped, illumined and immortal. And these the souls that through thy great democracy have plunged beneath the floods of that shadowy stream of thine, and rising from its waters have learned, upon the borders of the shores of immortality, the lessons of remorse, regret and growth; have dropped the sandals that they wore in the streets of earth, have put by the garments of pride, vanity, selfishness and deceit, and have stood at last a naked, helpless soul on the great level of God's floor of justice, made equal by the stern democracy of earth. And then lifting their hands to Infinite Wisdom have asked, as simple children ask of a father, for whatever might be given them. When a soul has reached this place in the border lands of the realm of Truth, it quickly crosses the magical line of life and standing forth in the new light of that morning after the storm and tempest, receives the garment pure and white and stainless, the seamless garment of an immortal and unchanging soul, and stands forth the equal of other souls; stands in the solemn presence of progression, eternal life and endless love. And looking back into the valleys and onto the mountains of this world of ours filled with joy and sorrow, knows that the message that it sends will never be fully interpreted save by the few who understand and acknowledge the supremacy of Life and the Democracy of Death.

### BABYHOOD.

Talk of the Sphinx and its mystery, and the silence it had for years,  
The wonderful, vast enigma that's hidden in smiles and tears;  
Talk of the many wonders that this world's not understood;  
Why, really the greatest marvel is the marvel of Babyhood.

Have you ever thought about it, have you ever sought clear through,  
And looked in a little baby's eyes and had it look at you?  
Have you ever caught its eyes so clear as they looked right into your face,  
With that curious, strange, half-puzzling look that comes with a baby's grace?

Have you ever felt its fervid breath, tender and warm and meek,  
As out of its lips it softly came and kissed your furrowed cheek?  
That there's something about it that stirs you as never aught else could,  
The mystical, marvelous secret that lies in Babyhood.

Have you ever felt its fingers clasped strongly round your own,  
And sensed that thrill of pleasure that no other clasp hath shown?  
Have you ever felt the beauty so sweet and strong and good,  
That came to your heart in its pleasure at the touch of Babyhood?

O wonderful, mystic measure! O marvelous undefiled!  
Thou sweet, exquisite stranger—thou, dear soft little child!  
The world may turn to evil, but there's always something of good,  
As long as God still sends us the treasure of Babyhood.

And when our hearts grow heavy and when our eyes grow dim,  
And our lips are too sad in their sorrow to pray or to sing a hymn,  
Then the soul can be uplifted by the voice that is pure and good,  
When we hear the murmuring echo from the lips of Babyhood.

O world, with thy care and sorrow; O world, with thy haggard faces;  
O world, with thy greed and avarice and thy sadly deserted places;  
There's a beautiful oasis in thee, a place like a calm, deep wood,  
Where the shadow falleth never, 'tis the land of Babyhood.

And we who have journey from it, look back through our blinding tears,  
To those beautiful days and sacred-in babyhood's holy years;  
And we who are young and panting in the lifelong struggle to-day,  
Are made a little better when our thoughts go out that way.

So I call it the rarest of flowers the blossom most fragrant and good,  
The beautiful, holy blossom of life—sweet Babyhood.

wants of man, and all the product of this wonderful power of nature.

Last of all the most mysterious is the immortal soul of man a work of nature exclusively for man for his happiness or for his woe, just as he makes it in this life and in the life to come. Man, maker of his own heaven or his own hell, the carrier of his own fortune and of his own woe, just as he shapes them. Man, who shapes his present and his future, for as man dies so he will take up the thread of life hereafter, and his progress over there will be according to his foundation built on this side, for both spheres are so closely allied to each other that one has its influence upon the other, and the mystery is that we have an immortal soul at all.

That we can get the blessing that we have earned by our virtues and charity and right living on this side and that we inevitably reap the punishment of our misdeeds in the great beyond, not in an orthodox hell, but in a darkness, unrest and contrition brought on by our own conduct in life. When we retrospect on all of this we can only exclaim that the whole is incomprehensible and mysterious beyond our conception and therefore the futilities of nature.

JUDITH M. KENNEDY,  
Marysville, Ohio.

## WHAT WAS IT?

A Letter from Annie Lord Chamberlain.

I have just read in The Progressive Thinker of October 6 an article, "How It Is Done," referring to a sleight-of-hand performer in California, who perhaps imitates some spiritual phenomena and presumes that what we call spirit power is simply sleight-of-hand on the part of the medium; but I think I could relate quite a little that would be difficult for him to copy, and as briefly as possible will describe one instance of spirit writing.

My mother passed away in July, 1893; she was an invalid a long time, and the last few months of her earthly life, required almost constant care. The last of April my father had lung fever, and a Mrs. Witherell came to my assistance, and one morning I received a letter from a man in Boston, enclosing one to a spirit friend, which he wished answered that day or evening, as he was going to Washington next afternoon, and it was very important that he should have a reply from the spirit friend before he started. I felt amazed that he should ask me to attend to anything of that kind, knowing I was overtaxed in my care of the sick, so returned his letter, saying I could not give my time or strength to spiritual work while both parents were so sick. That day and night was very hard for us all, but between 12 and 1 at night, the sick ones, being quiet, Mrs. Witherell and I went to the next room and lay down for a rest. In a moment or so we heard paper rattling on a table some four feet distant, then it was raised in the air, and with pencil, slowly brought to our bed. We could hear rustling of paper and pencil rattling upon it, so it was easy to locate. It was placed upon our foreheads several times, then upon a chair near my side of the bed, and we could plainly hear the writing. When the spirits had finished their work they indicated it by rattling, and Mrs. Witherell, anxious to know what had been written, got a light, and to our great surprise, we found a long message in nine colors, an answer to the letter I had refused to give attention to, and I was requested to forward it without delay. There was nothing but black lead pencils and black ink in the house, and no person beside the sick ones, Mrs. W. and myself. We were very weary, but had not been to sleep. This wonderful manifestation took place, and if not spirit power, what was it?

Please allow me to conclude my letter by thanking the kind friends who have responded to my call, and I hope others, who know of my long service in the cause of Spiritualism, will read my card on page 8, and respond soon, and thus help me care for my wholly dependent and blind sister, one of the earliest mediums now living from the West.

ANNIE LORD CHAMBERLAIN,  
15 Franklin St., Milford, Mass.

### AUTUMN.

Oh, I love the days of autumn,  
When the leaves are sere and brown,  
And they lie upon earth's carpet,  
Like unto a figured gown.  
Now and then a leaf goes sailing,  
Warded gently by the breeze;  
How I love to smell the perfume  
Of the dying autumn leaves.

Then I wander through the forest,  
With my pulses all a-thrill,  
And, like death, things are but chang-  
ing—  
Nothing dies—"Tis living still;  
Merely forms a new expression,  
Ever changing for the good.  
How I love the days of autumn,  
As I ramble through the wood.

All the trees seem animated  
With a language of their own,  
And I pass through groups of families;  
Father, mother, taller grown,  
Stand protectors to the others,  
Throw out arms to shield the weak,  
Seem to have their sense of duty,  
Love their own—could they but speak.

Some have grown up tall and stately;  
Others warped and bent in form;  
Shows conditions placed around them,  
The effects of sun and storm,  
So it is with human families,  
Different growths—all have their cause.

Stately trees, both wood and human,  
Adjust themselves to nature's laws.  
BYRON D. STILLMAN,  
Chicago, Ill.

"Our Bible: Who Wrote It? When? Where? How? Is It Infalible?" Voice from The Higher Order. A few thoughts on other Bibles. By Moses Hill. Of especial value and interest to Spiritualists. For sale at 10c a piece. Price \$1.

## "INFINITIES OF NATURE"

The N. S. A. convention has come and gone. Thanks to them they let "Infinite Intelligence" sleep sweetly in its grave of obscurity and lack of intelligence.

I have read carefully the pros and cons of this Infinite Intelligence question marked out for us by the N. S. A. of 1899, and to say the least I am unable now to tell who knew the least about the subject written upon—open for it, or against it. I am of the opinion that we, weak, puny, mortals know so little about the subject of the great first cause that it is a waste of time to speculate upon it.

Everything in the universe relating to the great first cause is infinite, and not measurable by finite matter or mind. When we look out into space, that infinite stretch of blue ether, and draw upon our most vivid imaginations, and seek to reach the limit of infinite space, we become lost in the labyrinth of our thoughts, and fail to comprehend the first law of limitation of this

word infinity of space. Infinite space peopled with an infinity of systems of worlds without limits and without numbers.

Astronomers tell us that within the limits of space surveyed by them by the most powerful instruments, there are 25,000,000,000 of other systems within the limits of the space surveyed by their instruments. When you come to compare that surveyed with that beyond the limits of their power the mind ceases to get and we stand amazed and confounded; space is therefore unlimited and infinite. Infinite means something that is without limit in its significance, beyond the measure of human thought and investigation, and the number of systems in space seen and unseen are simply incomprehensible to the human mind, and all a mystery unfathomed and unfathomable.

Time is an infinity. The past, present and future are an absolute infinity—wholly beyond our power to compre-

hend, and when we come to take into account the small space of time that we occupy and comprehend in our lives, we stare into nothingness so far as the wonderful thing called time, and its vast stretch reaches, an eternity past and an eternity in the future, and but one little moment of a present.

Yet we assume to talk of our greatness and our wonderful comprehension, knowledge and usefulness. Poor weak abnormal man! View yourself in comparison with these infinities of space and time and try to comprehend our insignificance.

Now this Infinite Intelligence, what is it that people call "Infinite Intelligence" and ask us to believe that there is some personal power that created all of this vast space and unlimited time, because this "Infinite Intelligence" presupposes an existence somewhere of something tangible, before time was and before space existed, and that "Infinite Intelligence" was clothed in form, space and matter. That power was able to create out of nothing, eternities, systems of worlds and space to place them

in-out of nothing—and with its magic wand to speak into existence man clothed with an immortal soul. Man made subservient to its will and for no other practical purpose than to venerate and worship this "God" or "Infinite Intelligence," and to seek relief for all the ills of humanity through its forgiving and lovely will.

Mark you, if this "God" or "Infinite Intelligence" exists at all clothed with power claimed for it, its existence antedated time, space and matter.

Again we invoke the mysteries of the eternities past. For one I do not accept such dogmas either from the church or from Spiritualists. I believe, and am sure no one can successfully contradict, that all of this grand creation, time, space and matter, and the laws regulating them and their creation, are simply a result of natural laws, and that this creator is a myth. That all the works of creation from the lowest to the highest are a result of natural causes, and not spoken into existence by any mythical God or "Infinite Intelligence" out of nothing. That it was always, and always will be, man and animals, and pass away from this little earth, and

that is all we know of certainly. The earth may be overwhelmed with some disaster that will destroy all life and it may be again peopled in time with another and different type of life, yet this earth will exist forever and in the eons of time this little ball of earth that we inhabit, this system in which it is placed, may become cold, dead and lifeless, but it will occupy its place in the spheres and keep up the laws of gravitation, attraction and repulsion, so that all creation will not be thrown out of balance into chaos.

Nature never makes any mistakes. It is only nature interrupted that produces freaks, hence this world always formed, always will exist in some form, always will occupy space and repulsion, and its power in space. Time has always existed. We cannot conceive of time when time did not exist. Also space has always existed, as a necessary companion of time, for either would be useless without the other. So we have time and space as eternal, and matter follows as a child of nature propagated by time in space, all a result of natural law, and the pass away from this little earth, and

ous, wonderful and incomprehensible. Hence all are absolutely infinite; all of the emanations of nature and all creation are equally mysterious. Man as more so than animals and quadrupeds and the insect creation, and the only seeming difference is that man is clothed with the power of a creative animal, with power to control the elements of nature to his use and the use of the whole animal kingdom. To build and control great work and construction.

No more mysterious is the creation of the animal kingdom than that of the vegetable and mineral. From the fooding vegetable to the most beautiful lily and sweetly-scented flower, to the giant oak and all other of the woody creations, all are equally mysterious. We also find in the geology of the mineral for the use of man—coal for fuel, iron, zinc, copper, gold and silver, and different geological deposits that are too numerous to allude to in this article, in this little earth, all suited to man and his wants, all mysterious in the original formation but useful to the





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### INVOCATION.

O Thou our Father and our Mother, universal and divine, we as thy children standing in the presence of thy sacred truth, ask the baptism of love to fall upon us to-night; ask that every heart that has a sorrow may be touched with thy divine peace that can come only to the spirit after it seeks the good, the beautiful and the true; ask that we may each one receive the great lesson that has been taught all through the centuries of putting self away for the benefit of others; ask that we may realize that our aspirations, our longings, our desires to do right, our wishes to arise into the higher altitude of life and love and wisdom may ever raise the thought and make us nearer unto Thee, great Father and Mother God. Teach us the way in which the feet of the illumined souls who stand to-night in the Holy City of Light and Love, have trod. Teach us the manner in which our burdened souls may roll the shadows back and find the light. Teach every heart the lesson that it may turn and roll the sepulchre stones away and see the eternal spirit of the living truth arise from its grave. Teach us to realize that through the abundance of light, the beauty of living now, the eternal glory of the life to come is blessed and the pathway that leads to everlasting life must needs be through the shadow of the silent chamber of death. Bless us and teach us the truth; make our souls full of love, our hearts filled with simplicity, our spirits desirous of the highest and best. Teach us that peace which is the very center of the great truth of the living Christ, Thee and Thy Angels. Amen.

The subject of the evening lecture is the "Democracy of Death." Life is filled with incompleteness. The measurements of existence, by the strange laws of environments, place us upon varied scales and different standards. A man toils and struggles and falls, so the world declares. He lies prostrate beneath the shadow and oppression of misfortune and sorrow. He struggles on through the alleys and by-ways; he only gains a glimpse of sunshine on rare occasions, and the toil and the struggle are ever marked with discouragement. Another man starts in this world's broad path; he meets with a warm grasp of the hand of Fortune; the world smiles and his path is filled with sunshine. He journeys on from one to another of the glad and happy prosperities of life. He climbs the ladder and at its top he finds the smiling face of encouragement, the whispered words of coming fame; ambition awakes within his heart, and hearing nothing of the murmur of despair his face grows bright.

A peasant dwells in his humble cot. He lives close to the heart of Nature. He enjoys life in a wide measure. A prince dwells in his palace of regal splendor; he lives far, perhaps, from the heart of old Mother Earth, but he has all that the world supposes a heart may desire.

Man journeys on in the strange, uneven, unbalanced struggle toward the future. One woman bends with a tired hand and a weary brain over the delicate point of a needle. She toils all day and late into the hours of the mystic night that another may gaily and thoughtlessly wear the apparel that this one has constructed, for a few brief days in the enjoyment of her happy, careless life, and she does not dream of the tears that have dropped upon the soft garment that shall guise her form in beauty and grace; she does not dream of the heart that has ached, and the weary, care-worn look of the shadowy eyes.

A woman stands in the black garb of mourning; her heart is heavy, her sorrows are deep; but the world has given her riches, and while she grieves she does not know of the agony and pain of another heart close by her, in the ragged apparel of misery and distress.

A little child is born into the world. It is placed in the cradle of luxury; it has everything that the world can give; choice and shining jewels decorate the little articles of its toilet; its beautiful garments are the story of our people. Another child is born, and a scant blanket, worn and thread-bare, is wrapped about its little body. The chill winds of winter hurt it, and the hot sunshine of summer gives it agony. The one is kissed and joyous and care-free, and the other lives and exists.

We look upon this picture and we ask, where in all nature is that justice, that something that the world needs. And then our minds go back to the thoughts of our great astronomers and philosophers and teachers, and they tell us that the law of environment, of heredity, are the principles that govern this world; the ignorance of one, the misfortune of another may be traced, according to natural law, back to the sources from whence they have come.

We look upon the world with all these pictures of hope, of promise, of despair, and of lost hope, the giving up of

life's energy, the falling down upon the curb-stone of misery; and we ask what in the great story of existence can ever bring us a blessing. If I answer you by saying that whenever a man is born, silently walking by the angel of life, walking the avenues of joy and sorrow or the broad highways of despair and misery, the pathway of joy and peace or the road of prosperity and goodness and success, ever walking by the angel of life is that strange, mystical, silent angel of death. It cares not, nor measures the small success or the great failure. It does not question whether we sew with a needle and weep tears of agony, or whether we flit like the butterflies in the careless joys of a merry life. It moves on without opening its lips; it never tells us of its presence, save as our thoughts sometimes reach out and recognize it. It whispers never a word to our listening ears, but silent, unchanging, it journeys with us on through the broad highway of life.

It has entered the palace and made its abode there; it has stood in the hovel door and entered as a man passed through; and it leaned over the cradle of luxury and smiled its cold, calm smile into the face of the little heiress or the richest child born in the century. It has smiled down into the face of the child of the garret, wrapped in the rags of poverty. It has looked into the face of the blackest negro, and with the same expression of countenance has it gazed into the face of the child of a king. It does not hesitate to go into the highest, and it does not fear to enter the lowest apartment. It waits solemnly from the time we are born until that hour when its great power shall level pride, ambition, hope, joy, agony and remorse to the soft, calm bed of rest.

This great democracy of death that sweeps over all countries, among all peoples, doing its unchanging work, is a teacher in silence and a majestic preacher for the world to recognize. Here in our own State, and throughout the United States, and far into other countries, the terrible devastation and horror of a great visitation of this vast and awful power has recently laid its hands upon us. It is one of those most horrible matters that the world will for a time contemplate, feel the chill of dread, and then forget; a vast number of souls have been borne out into the other world; but the calamity of death, looked upon in the true and philosophical way, is not a comparison to the calamity of the living. They are left in misery alone, injured, health wrecked, homes destroyed, hope fleeing from them, the wreckage on the shore of Time. Death has gathered its great harvest and borne it away silently without a word. We may reach out and plead; we may call after it, but it never turns its head, its face is always from us, and it goes on and on as far as we can gaze into the shadow beyond us. The great democracy of this wonderful power has silenced the world's littleness. When we stop to contemplate it, it has made us feel how weak are the ambitions that we cling to. It has raised in every heart a quality of truthness, has measured with its deep sounding line the better nature within us. It has demanded a tribute from us of respect and love and tenderness.

Sometime in our lives you and I have stood beside the unfortunate, the aged, the honored dead; we have felt the bright promises which it failed to fulfill; we have felt that its disappointments were great upon it, and when we have come in touch with the bitterness and sorrow we have whispered under our breath that it was well this soul had found a refuge, and through this doorway, neither high nor low, had passed into the infinite the wondrous future. We have stood beside the death-bed of a wasted form of some woman whose plaintive face told us that life's story had had more of disappointment than joy. That in the world she had found her heroes faulty, and her idols dust. That she had grown very tired of the burden of life, and that when the silent hand of this great democratic power had come to her, she had kissed it with meek lips and followed on into the future. We have stood beside the little child whose life had been brave and sweet and beautiful; whose eyes had always looked into ours with a suggestion that they knew something that they could not tell; and when those eyes were closed, and those lips silent, and the brave child had taken the mystic hand and journeyed out, we knew that in this vast and unchanging process of death something had been accomplished that left a soul free from the shadows and environments of a life's career.

And thus we have gone on through the long years since the day and time when Seneca talked of the beauties of death; and since that ancient sage painted the mysteries of its real splendor, we have walked and talked beside it, and gradually we have come to know it not as the enemy of the human family, not as a cruel avenger sent from God, but as the great and mighty principle that comes into the world to make even the unjust and unhappy paths by which men have trod.

What matters it if we do not lie in state, and no monu-

ment is builded high and splendid above us, and though our dust goes back to natural dust mingling with others in the potter's field? The great truths of Nature sweep on like the tidal waves of Time that obliterate the littleness of man and they soon forget his simple greatness. Nothing lives after this vast and eternal work of death, but principle and truth. These hold their own, and as the sweep of Time goes on, the lesson of eternal Virtue stands alone.

Do you remember that wonderful poem that will ever remain in the great museum of London as long as it is there, so long as the walls stand, written upon a "skull"? Do you remember what it suggests of the activity, the hope, the joy, the sorrow that have been within that life, and how it carries the thought to you that the little struggles, the brief span of existence being over, that all, whether prince or peasant, whether great or small, must enter the same narrow cell and sleep the same sleep. Do you remember how in closing that poem, it is suggested by its unknown author that whether this was the head of prince or peasant, or man of high estate, or simple deliver of the field, death levels all and with its leveling exalts and honors all.

There is something in the sleep and silence that compels reverence of human hearts, no matter who you are. If you are standing upon the platform of a railway station and you see a long box that has a suggestion that a fellow traveler is there who goes not of his own accord, your thought turns kindly toward him. You have no curious envy in your thought; you do not wonder very much if he were rich or poor, but in your mind comes the thought that another soul has gone away. You do not think whether he held a petty estate, or whether he was some one's slave. Your thought is of the real individual, the man or woman who is freed by this great stroke of the hand of death from the slavery and the environments of life.

We speak unkindly of each other and to each other all too frequently, but when that silent visitor has entered our homes, how quickly the mind becomes profound, how reverently we approach that lifeless form, how tenderly our lips are pressed above a hand we could not kiss in life, how reverently we caress the pale, cold forehead, and embrace the form we could not living touch. Strange emptiness this! And yet it shows within our human hearts a reverence for this great democratic power of death. It teaches us the lesson that there is something better in us if we only knew how to stir and awake it into activity and life and thought.

Learning this lesson then, what does it say to us? In the mute appeals and silence of the dead, it preaches the lesson of kindness, and love and sweetness to the living. I saw the wasted form of a woman who had passed long, weary weeks in a hospital and had had few callers, only those who went for duty's sake; and when she was dead, the silent, wasted form said not a word, but remorseful neighbors and friends gathered garlands of flowers and placed them on that lifeless clay, and one woman said: "She loved the flowers very much. I wish that I had thought of it while she was living. I might have sent some to her while she was here, but I didn't think she was going to die, and so I never sent a bouquet or a flower; but I've gathered every one in my garden now, and we will put them on her casket."

Death is democratic, it is arrogant in some ways. It demands much, it requires a great deal. Life is in a way a suppliant. It asks, and if it receives not, it folds its hands and weeps. But death is so calm, so still, when we give, it receives with folded hands and never even smiles at us. It were better for us each and all to give our garlands now, to bestow our love richly, not wait until the sweeping majesty of death makes those that we bestow upon, indifferent to our hopes and fears.

O silent, sacred, holy Death! Thou who hast entered into palaces and into peasants' cottages; thou who hast whispered into the listening ears of the ignorant until he understood thee; thou who hast told the poor idiot the story of thy mystery until his face quickened into wisdom and he followed thee; thou who hast whispered to the great artist such a message that he laid down his brush and went thy way; thou who hast told the author and historian something that they had not known, and they have journeyed on with thee to find out what thou hadst to tell; thou who hast whispered into the ears of bright, sweet youth and maidenhood something that gave the face a solemn look and called the spirit to flee from its earthly environments. Thou art sacred, thou art wondrous. Death, thou great democratic power of Nature, thou great dispenser of the leveling of race, man, passion and people, I ask of thee to-night, are thy lips forever sealed? Has no man who lived a knowledge of aught that belongs to thee? Canst thou not tell us some word, some mystic sign that belongs to thine eternal brotherhood, the brotherhood of eternal and unchanging years? Thy silence is like winter when the storm of the north fills the clouds with a leaden shadow and the night comes down. The feeble rays of a dying sun gleam up in pale, mysterious glows, and are lost among the hills, and the folds of the sable curtain of night out-stretched wrap us in their feeling mystery and silence. The world is black and the stars do not shine.

The morning comes, and where the gray and blackness were upon us and the starless night around us, a thousand million sparkling diamonds are fastened to the leafless trees; the whiteness of snow lays upon the bosom of passionless, silent earth. Not a stain, not a blemish, not

a sorrow. The profound whiteness in the great arch of the blue skies, the face of the sun looking pale yet brilliant, and a morning has come out of the night of darkness, of shadow, of death.

In that same mysterious manner, O Death, we come from thy darkness and night into the land of light. When we enter the celestial door of the morning land, we find that after the long journey through the varied paths of thy mysterious land, up from the borders of thy dwelling-place of silence and of shadow gray, at last souls come one by one, white draped, illumined and immortal. And these the souls that through thy great democracy have plunged beneath the floods of that shadowy stream of thine, and rising from its waters have learned, upon the borders of the shores of immortality, the lessons of remorse, regret and growth; have dropped one sandals that they wore in the streets of earth, have put by the garments of pride, vanity, selfishness and deceit, and have stood at last a naked, helpless soul on the great level of God's floor of justice, made equal by the stern democracy of earth. And then lifting their hands to Infinite Wisdom have asked, as simple children ask of a father, for whatever might be given them. When a soul has reached this place in the border lands of the realm of Truth, it quickly crosses the magical line of life and standing forth in the new light of that morning after the storm and tempest, receives the garment pure and white and stainless, the seamless garment of an immortal and unchanging soul, and stands forth the equal of other souls; stands in the solemn presence of progression, eternal life and endless love. And looking back into the valleys and onto the mountains of this world of ours filled with joy and sorrow, knows that the message that it sends will never be fully interpreted save by the few who understand and acknowledge the supremacy of Life and the Democracy of Death.

### BABYHOOD.

Talk of the Sphinx and its mystery, and the silence it had for years, The wonderful, vast enigma that's hidden in smiles and tears;

Talk of the many wonders that this world's not understood; Why, really the greatest marvel is the marvel of Babyhood.

Have you ever thought about it, have you ever sought clear through, And looked in a little baby's eyes and had it look at you? Have you ever caught its eyes so clear as they looked right into your face,

With that curious, strange, half-puzzling look that comes with a baby's grace?

Have you ever felt its fervid breath, tender and warm and meek, As out of its lips it softly came and kissed your furrowed cheek?

That there's something about it that stirs you as never aught else could, The mystical, marvelous secret that lies in Babyhood.

Have you ever felt its fingers clasped strongly round your own, And sensed that thrill of pleasure that no other clasp hath shown?

Have you ever felt the beauty so sweet and strong and good, That came to your heart in its pleasure at the touch of Babyhood?

O wonderful, mystic measure! O marvelous undefiled! Thou sweet, exquisite stranger—thou, dear soft little child!

The world may turn to evil, but there's always something of good, As long as God still sends us the treasure of Babyhood.

And when our hearts grow heavy and when our eyes grow dim, And our lips are too sad in their sorrow to pray or to sing a hymn,

When we hear the murmuring echo from the lips of Babyhood,

O world, with thy care and sorrow; O world, with thy haggard faces; O world, with thy greed and avarice and thy sadly deserted places;

There's a beautiful oasis in thee, a place like a calm, deep wood, Where the shadow falleth never, 'tis the land of Babyhood.

And we who have journey from it, look back through our blinding tears, To those beautiful days and sacred in babyhood's holy years;

And we who are young and panting in the lifelong struggle to-day, Are made a little better when our thoughts go out that way.

So I call it the rarest of flowers the blossom most fragrant and good, The beautiful, holy blossom of life—sweet Babyhood.

wants of man, and all the product of this wonderful power of nature.

Last of all the most mysterious is the immortal soul of man for his happiness or for his woe, just as he makes it in this life and in the life to come. Man, maker of his own heaven or his own hell, the carrier of his own fortune and of his own weal or woe, just as he shapes them. Man, who shapes his present and his future, for as man dies so he will take up the thread of life hereafter, and his progress over there will be according to the foundation he has laid on this side, for both spheres are so closely allied to each other that one has its influence upon the other, and the mystery is that we have an immortal soul at all.

That we can get the blessing that we have earned by our virtues and charity and right living on this side and that we inevitably reap the punishment of our misdeeds in the next life, is a mystery, and a mystery that is beyond, not in an orthodox hell, but in a darkness, unrest and contrition brought on by our own conduct in life. When we retrospect on all of this we can only exclaim that the whole is incomprehensible and mysterious beyond our conception and therefore the futilities of nature.

JUDITH J. M. KENNEDY, Marysville, Ohio.

## WHAT WAS IT?

A Letter from Annie Lord Chamberlain.

I have just read in The Progressive Thinker of October 6 the article, "How It is Done," referring to a sleight-of-hand performer in California, who perhaps imitates some spiritual phenomena, and presumes that what we call spirit power is simply sleight-of-hand on the part of the medium; but I think I could relate quite a little that would be difficult for him to copy, and as briefly as possible will describe one instance of spirit writing.

My mother passed away in July, 1893; was an invalid a long time, and the last few months of her earth life required almost constant care. The last of April my Father had lung fever, and a Mrs. Witherell came to us assisted, and one morning I received a letter from a man in Boston, enclosing one to a spirit friend, which he wished answered that day or evening, as he was going to Washington next afternoon, and it was very important that he should have a reply from the spirit friend before he started. I felt annoyed that he should ask me to attend to anything of that kind, knowing I was overtaxed in my care of the sick, so returned his letter, saying I could not give my time or strength to spiritual work while both parents were so sick. That day and night was very hard for us all, but between 12 and 1 at night, the sick ones, being quiet, Mrs. Witherell and I went to the next room and lay down for a rest. In a moment or so we heard paper rustling on a table some four feet distant, then it was raised in the air, and with pencil, slowly brought to our bed. We could hear rustling of paper and pencil rattling upon it, so it was easy to locate. It was placed upon our foreheads several times, then upon a chair near my side of the bed, and we could plainly hear the writing. When the spirits had finished their work they indicated it by rapping, and Mrs. Witherell, anxious to know what had been written, got a light, and to our great surprise, we found a long message in nine columns, an answer to the letter I had refused to give attention to, and I was requested to forward it without delay. There was nothing but black lead pencils and black ink in the house, and no person beside the sick ones, Mrs. W. and myself. We were very weary, but had not been to sleep when this wonderful manifestation took place, and it not spirit power, what was it?

Please allow me to conclude my letter by thanking the kind friends who have responded to my call, and I hope others, who know of my long service in the cause of Spiritualism, will read my card on page 8, and respond soon, and thus help me care for my wholly dependent and blind sister, one of the earliest mediums now in the form.

ANNIE LORD CHAMBERLAIN, 15 Franklin St., Milford, Mass.

### AUTUMN.

Oh, I love the days of autumn, When the leaves are sere and brown, And they lie upon earth's carpet, Like unto a figured gown. Now and then a leaf is falling, Wafted gently by the breeze; How I love to smell the perfume Of the dying autumn leaves.

Then I wander through the forest, With my pulses all a-thrill, And the death, thine and but changing—

Nothing dies—"Tis living still; Merely forms a new expression, Ever changing for the good. How I love the days of autumn, As I ramble through the wood.

All the trees seem animated With a language of their own, And I pass through groups of families; Father, mother, taller grown, Stand protectors to the others, Throw out arms to shield the weak, Seem to have their sense of duty, Love their own—could they but speak.

Some have grown up tall and stately; Others warped and bent in form; Shows conditions placed around them, The effects of sun and storm, So it is with human families, Different growths—all have their cause.

Stately trees, both wood and human, Adjust themselves to nature's laws. BYRON D. STILLMAN, Chicago, Ill.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price 1¢.

## "INFINITIES OF NATURE"

The N. S. A. convention has come and gone. Thanks to them they let "Infinite Intelligence" sleep sweetly in its grave of obscurity and lack of intelligence.

I have read carefully the pros and cons of this Infinite Intelligence question marked out for us by the N. S. A. of 1899, and to say the least I am unable now to tell you know the least about the subject. I am of the opinion that we weak, puny, mortals know so little about the subject of the great first cause that it is a waste of time to speculate upon it.

Everything in the universe relating to the great first cause is infinite, and not measurable by finite matter or mind. When we look out into space, that infinite stretch of blue ether, and draw upon our most vivid imaginations, and seek to reach the limit of infinite space, we become lost in the labyrinth of our thoughts, and fail to comprehend the first law of limitation of this

word infinity of space. Infinite space peopled with an infinity of systems of worlds without limits and without numbers.

Astronomers tell us that within the limits of space surveyed by them by the most powerful instruments, there are 25,000,000,000 of other systems within the limits of the space surveyed by their instruments. When you come to compare that surveyed with that beyond the limits of their power the mind ceases to act and we stand amazed and confounded; space is therefore unlimited and infinite. Infinite means something that is without limit in its significance, beyond the measure of human thought and investigation, and the number of systems in space seen and unseen are simply incomprehensible to the human mind, and all a mystery untold and unfathomable.

Time is an infinity. The past, present and future are an absolute infinity wholly beyond our power to compre-

hend, and when we come to take into account the small space of time that we occupy and comprehend in our lives, we sink into nothingness so far as this wonderful thing called time and its vast stretch reaches, an eternity past and an eternity in the future, and but one little moment of a present.

Yet we assume to talk of our greatness and our wonderful comprehension, knowledge and usefulness. Poor weak abnormal man! view thyself in comparison with these infinities of space and time and try to comprehend our insignificance.

Now this Infinite Intelligence, what is it that people call "Infinite Intelligence" and ask us to believe that there is some personal power that created all of this vast space and unlimited time, because this "Infinite Intelligence" presupposes an existence somewhere of something tangible, before time was and before space existed, and that "Infinite Intelligence" was clothed in some magic power that at its will could speak into existence at one command, time, space and matter. That power was able to create out of nothing, eternities, systems of worlds and space to place them

in-out of nothing—and with its magic wand to speak into existence man clothed with an immortal soul. Man made subservient to its will, and for no other practical purpose than to worship and adore this "God" or "Infinite Intelligence," and to seek relief for all the ills of humanity through its forgiving and lovely will.

Mark you, if this "God" or "Infinite Intelligence" exists at all clothed with power claimed for it, its existence antedated time, space and matter.

Again we invoke the mysteries of the eternities past. For no one does not accept such dogmas either from the church or from Spiritualists. I believe, and am sure no one can successfully contradict, that all of this grand creation, time, space and matter, and the laws regulating them and their creation, are simply a result of natural laws and that this creator is a myth. That all the works of creation from the lowest to the highest are a result of natural causes, and not spoken into existence by any mythical God or "Infinite Intelligence" out of nothing. That it always was and always will be. Man and animals may pass away from this little earth, and

that is all we know of certainly. The earth may be overwhelmed with some disaster that will destroy all life and it may be again peopled in time with another and different type of life, yet this earth will exist forever and in the eons of time this little ball of earth that we inhabit this system in which it is placed, may become cold, dead and lifeless, but it will occupy its place in the spheres and keep up the laws of gravitation, attraction and repulsion, so that all creation will not be thrown out of balance into chaos.

Nature never makes any mistakes. It is only nature interrupted that produces freaks, hence this world always has existed, always will exist in some form, always will occupy space and repulsion, and its power in space.

Time has always existed. We cannot conceive of time when time did not exist. Also space has always existed, as a necessary companion of time, for either would be useless without the other. So we have time and space as eternal, and matter follows as a child of nature propagated by time in space, all a result of natural law, and the forces of nature. Yet all are myster-

ious, wonderful and incomprehensible. Hence all are absolutely infinite; all of the emanations of nature and all creation are equally mysterious. Man as a result of natural law is mysterious, more so than animals and quadrupeds and the insect creation, and the only seeming difference is that man is clothed with the power of a creative animal, with power to control the elements of nature to his use and the use of the whole animal kingdom. To build and control great work and constructions.

No more mysterious is the creation of the animal kingdom than that of the vegetable and mineral. From the food-giving vegetable to the most beautiful thirted and sweetly-scented flower, to the giant oak and all other of the woody creations, all are equally mysterious. We also find in the geology of creation all of the necessary formation of mineral for the use of man—coal for fuel, iron, zinc, copper, gold and silver, and different geological deposits that are too numerous to allude to in this article. In this little earth, all suited to man and his wants, all mysterious in the original formation but useful to the



## A METHODIST LADY

Relates Her Mediumistic Experience.

In April, 1898, I was called home from Chicago, by the illness of a little grandson. Just as I was leaving my son's home to go to the station, I received a telegram stating that the baby was dead. I was then and am now in a perfectly normal condition, a member of the M. E. church, not at all familiar with Spiritualist literature, although I had had some previous knowledge of Spiritualism and a little mediumistic experience in a private way twenty-five years ago; but I decided that the subject was too intricate for my comprehension and directed my spiritual development along Christian lines, and it will be out of place here for me to say that all my spiritual studies have developed into an altruistic Spiritualism.

I arrived at Monon, Ind., Saturday afternoon, and the moment I entered the house I became conscious of unseen presences, that communicated with me telepathically. The baby was buried Monday, and soon I was left much alone. I performed my housework mechanically, and apparently was under some unknown hypnotic influence, and received messages by word of mouth or rather long communications from the spirit side of life.

There was to be a ministerial convention in our town, May 28, 29 and 30, and my mind was being prepared by an unseen intelligence for something that would occur during that time. I was constantly receiving instructions concerning earth-life, God, Christianity, morality, temperance, etc. I made a list of the words which were used as an object lesson, teaching me many new truths. One day I was out in the garden and this message was flashed to me: "Nothing will be put upon you, that you cannot endure; you will have plenty of help."

On May 30, Decoration Day, the climax was reached. I was busy doing up the morning's work, and whilst sweeping was suddenly irresistibly impressed to write a communication to my husband who lived in the same town I do, from her sister in spirit life, Martha Brown Hornbeck, who was my husband's first wife. I wrote the communication, and under the influence of the communicating spirit, took it to my sister-in-law's house and handed it to Grandma Brown, who was in the yard. She asked me to come in, and I replied, "I have not time, as I must return home and prepare dinner. As I handed her the letter she thought I was mad, and said: 'Oh, mother, you will never be any nearer your daughter Mat than you are this moment,' and I felt how grieved the spirit was not to be recognized, as we turned and went home.

As soon as I entered the house I felt a desire to kneel by my bed and pray, and did so. I prayed aloud, asking God to have mercy upon all. Prayer was excited in my mind to an unwonted degree; I felt as if a crisis was at hand. Soon there was a quick rushing movement and a spirit presence knelt by my side, and this message flashed quickly, with no uncertain quality: "I give you a new name, Frances Willard." Instantly all was calm. I arose from my knees a new being. My husband came in just then and I tried to prepare his dinner. I asked him if he was not earlier than usual; he replied that he was, and added, "Frank Hornbeck just came to the store and said that as he was passing our house he heard strange noises like some one groaning, and that I had better go home and see what was the matter, some one might be sick."

I said: "I expect he heard me praying. I am not sick, but feel very strange." We managed to get through the dinner and then Mr. Hornbeck said I had better go to bed, and he would send the nurse up. I did so, and from that moment was thus able to receive communications from three spheres—France, from the divine; Martha, from the spiritual; and Elsie (myself), the material.

When Miss Willard was in control she made frequent requests that her friends be notified and sent for, particularly Miss Anna Gordon, and she was so certain that faithful Anna would come, that she persistently urged the people around the bed to telegraph to her; and quite me, they gave a false promise to do so. She also asked me to tell the members of the local W. C. T. U. a few called, and one lady said she "never heard such beautiful talk in all her life." Another was afraid and would not remain in the room. The doctor pronounced me insane, and my son was sent for from Chicago. He came and tried to stop the manifestations, telling me that if I did not stop talking so foolishly they were going to send me away for treatment. The manifestations did not stop. All of Martha's brothers and sisters came to see me and brought beautiful flowers and received messages from the spirit in control. Grandma Brown came, and I remember she made this remark: "There certainly is some strange power at work, but I do not understand it."

Oh! I thought, why cannot they understand that it is I, Frances Willard, talking to them, and Elsie? Then I thought, why cannot they recognize their sister Martha is talking to them? Martha said to her mother on one occasion, (when Grandma had brought in an apple dinner for me, which, by the way, I could not eat), "Mother, kiss me," Grandma bestowed the kiss, but not realizing that she was giving it to her daughter who, she considered, was dead. I sensed the feeling the spirit and I was happy in receiving a little, and I thought how much happier she would be if Grandma realized her presence.

If ever a spirit struggled for an earthly recognition, Miss Willard did and continues to do so. Many times she has said: "I came into my own, and my own received me not." She influenced me to write letters to Miss Gordon, Lady Somerset, Mrs. Carey and others. I have ceased to think that many were not mailed. Some I mailed myself, I have not received any answers.

One evening two doctors and a justice of the peace called to see me. I was Miss Willard through the whole interview, and delivered the messages she desired to have known. Doctor Clayton asked one of the men who was in the sitting room, near the bed room, if he wished to ask me any questions. I heard him reply: "No, I think not, the lady has stated her case quite plainly." I afterwards learned that that was my trial and the three pronounced me insane. However I was not immediately sent to the state hospital, but as I continued to cherish the hallucination (?) that the spirit Frances Willard communicated with me, and that she was the incarnation of having this sheriff, I was taken to the Northern State Hospital for the Insane, at Logansport, Ind. I frankly told the doctors there what my hallucination was, and they gave me close attention, and at the expiration of three weeks I was discharged, with a written statement from the medical superintendent that I was sane, and was pleased to be able to say that the observation of both myself and Dr. Mil-

## GRANT'S WISE WORDS

They Should Be Carefully Cherished.

The answer to the following inquiry from a reader of the Truth Seeker should be kept by every Liberal who he can refer to it at any time:

"Will you kindly inform me in what way the message of President Grant, in which he advocated the taxation of church property, was transmitted to Congress?"

JOSEPH O'NEILL.  
"New York."  
It was in 1875, and President Grant's language was as follows:

"In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the amount of wealth that may be acquired by corporations, religious or otherwise. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority and through blood. I would suggest the taxation of all property equally."

President Grant not only advocated the taxation of church property, but urged that religious institutions should be abolished in all public schools. In the same message he said:

"As a primary step, therefore, to our advancement in all that has marked our progress in the past century, I suggest for your earnest consideration, and most earnestly recommend, that a constitutional amendment be submitted to the legislatures of the several states for ratification, making it the duty of each of the several states to maintain free public schools adequate to the education of all the children in the rudimentary branches, irrespective of sex, color, birthplace, or religion; forbidding the teaching in said schools of religious, atheistic, or pagan tenets, and prohibiting the granting of any school funds, or school taxes, or part thereof, either by legislative, municipal, or any other authority, for the benefit or in aid, directly or indirectly, of any religious sect or denomination, or in aid or for the benefit of any other object, of any nature or kind whatsoever."

Similar sentiments were expressed by General Grant in his public utterances. It was in 1875 that he addressed the Army of the Tennessee at its annual reunion in Des Moines, on which occasion he said:

"Let us all labor to add all needful guarantees for the more perfect securing of free thought, free speech, and free press; pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools, and resolve that not one dollar of money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school. Resolve that neither the state nor nation, nor both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education unimpaired by sectarian, pagan, or atheistic tenets. Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the church and state forever separate."

These words, coming from a man in his position, entitled Ulysses S. Grant to a place in Columbia's Hall of Fame, and they should be inscribed there with whatever memorial is erected to perpetuate his memory.—Truth Seeker.

## The Pyramid.

The publication of this portion of an article was provoked by the assertion of a scientific man "that he believed the Great Pyramid was built under direct ordination of God."

The Great Pyramid stands in silence amid shifting sands roamed by wild beasts, where once were Arts and Science beyond belief and knowledge; and amidst the ruins of a civilization that stands with outstretched arms, one hand upon the East, the other in the West, a link between an unknown distant era in the past to a distant era in the future. This will remain a noble monument to a civilization to which we must attain ere we grasp the kindly extended hand of Dark Ages.

The day will come when the unwritten language of this great unsculptured giant (who pours forth in thunder tones to deafened, blind humanity the wisdom in its smooth and unscrubbed walls) will be read aright. Then will the ages, still in the distant future, learn to build indestructible pyramids that speak to science in indestructible terms, instead of "phonographs" filled with unintelligible twaddle.

F. M. BENEDICT.  
West Riverside, Cal.

ligan coincides in the conclusion that with the exception of a certain degree of emotional sensitiveness, which was particularly manifested at first, there was nothing in your condition indicating any degree of mental disability or disturbance."

I returned home not cured of my hallucination (?) in fact the incarceration in an insane asylum was only another obstacle to my return to influence mortals except by instruction, and my education continues.

Two years have passed. Miss Willard has firmly established the relation of sister to me, and urges me to give messages from her to the public. Naturally I shrink from so doing, because of my incompetency, and wish that Miss Willard could find a medium more capable. She tells me that she does influence others, but is unable to take possession of the control as she can with me, and give her name and personality to the world as an advocate and worker for all reformatory movements.

She adds that in Miss Eva Shontz she has found an excellent medium for temperance work, and has impressed her personality upon her. She influences her in her public speaking, but as Miss Shontz has never been taught the power of spirit return to influence mortals, she is quite true, and she is doing a good work and is a brave little girl and I love her.

I will close this brief outline of my life experiences concerning the return of Frances Willard to earth, with the statement that "the ball has never been told."

Regretting my inability to reveal to mortals all that I receive.

Monon, Ind. **ELSIE HORNBECK.**

"Special Ubiquitous, Including Co-operative Systems and the Happiness and Emancipation of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Pure. Paper cover, 45 cents. For sale at this office.

## A SNAKE.

It Plays a Strange Part in a Dream.

The Boston Traveler has the following:

"The incident herein related is true to circumstance. No effort whatever is attempted to exaggerate, because all the persons for whom the incident is related are within reach in this city, and are well known for their integrity and uprightness. The American branch of the Society for Psychical Research will find in this narrative substance for an interesting thesis, 'Are the dead really dead?' However, it is only one of the many curious circumstances that are seldom brought to light for public investigation, owing to the dread of ridicule on the part of the witnesses, who in this case might appropriate the words of the poet descriptive of his own condition:

"Though thy glimmer may be deep,  
Yet thy spirit shall not sleep.  
There are shades that thou canst not banish,  
There are thoughts thou canst not banish."

Neither could he banish the thought while awake of his dream or the request of the wealth of his deceased father, who persisted in reminding the son that if he loved his father to show it by obeying his request in removing a live snake that was at that moment on the top of his coffin at Woodlawn cemetery near Boston. The story is as follows:

Sometime ago the Internment was made of the body of a gentleman who was well and favorably known in the vicinity of Everett, Mass., and some of whose family are at present residing there.

It is unnecessary to give the name of the deceased because those who are curious to get all the facts have only to call upon Mr. Gus Marshall, the superintendent of Woodlawn cemetery, or upon Mr. George Hemmaway of 23 Cottage street, Chelsea, Mass., brother of the late Captain Hemmaway of Station 2 of the Boston police department in detail every circumstance at Room 630, Tremont Building, or upon the writer, Thomas Bates, 600 Tremont street.

But to resume the story. Some months ago after the internment of the which I have spoken, the son of the deceased gentleman dreamed that the spirit of his father came to him and requested that his body should be taken up and buried in another part of the cemetery, as there was a live snake upon the top of his coffin, and he, the father, could not rest while the snake remained there. The son was not impressed by the dream and paid little attention to it, but only for a brief time. The spirit of the father had him another visit and reminded him of his previous request, that he was ill at ease while the snake was permitted to remain with him in the grave.

The son was by this time aroused to serious thought, owing to the strong insistence of the ghost that his body be taken up. Nevertheless, he persuaded himself that it was all a dream, and had no foundation in fact, and would therefore dismiss it from his memory. But it seems the ghost was not to be easily put off, for it made a third visit that will brook no denial of the matter in hand, even from a skeptical son. The third visit was too much for the nerves of the young man, who, awaking in fright with perspiration oozing from every pore, declared at once there was no doubt of the reality of the visitant.

"The shade of his father was troubled, else why these dreams?"

The afflicted son rightly believed that the best thing for him to do was to have the grave opened and the coffin taken up to prove that his dream was a mockery or a scene enacted in his chamber with a spirit of his departed father, a confirmation as strong as proof of holy writ that snake actually dwelt in the grave of his sire. He straightway made a visit to the cemetery to lay the matter before the superintendent, Mr. Marshall, who, being incredulous and not inclined to put faith in dreams, advised against the opening of the grave. But the young man was obstinate, and the assistance of two grave diggers was brought in. The casket was duly uncovered, and, to the bewilderment of those present, sure enough there was a large snake, very much alive, upon the top of the casket. I will leave the reader to judge what thoughts passed through the mind of the young man at this singular verification of his dream. The Society for Psychical Research will find much meat in this extraordinary incident, to enlighten the pages of their very interesting accounts of analogous occurrences. The casket was interred in another part of the cemetery. **THOMAS BATES.**

## NATURE'S LESSON.

As I opened my window this morning,  
At early dawn of day,  
And heard the sweet birds singing,  
Their cheery morning lay;  
And listened to the music,  
Which filled the dewy air,  
I felt a thrill of gladness,  
And Earth ne'er seemed so fair.

From every bush and flower,  
From the little singing brook,  
From the very highest tree tops  
From every shady nook,  
Came a melody so rich and sweet,  
That my ears have never heard,  
Of Nature's unwritten music,  
And my soul within was stirred.

All joined in singing of his Love,  
His goodness from their birth,  
A wordless poem of perfect praise,  
To their Creator's worth;  
And I took the lesson home to me,  
From Nature's speechless kind,  
And wished with all my heart to be  
Of an humble, grateful mind.

Then my ears were tuned to hear,  
And I could fully realize,  
The wondrous beauty of our Earth,  
So full of musical life.  
No murmur of discontent,  
No note of discord drear,  
Only grateful thanks to Him above,  
For their life of happiness here.

So the lesson Nature sang to me,  
Entered deep within my heart,  
And I prayed that heaven would bless my work,  
And help me do my part;  
Help me to live a life so pure,  
Unselfish, true and grand,  
Lifting my soul to heaven above,  
Where my spirit will one day stand.

May I live each day a strain so sweet,  
Each hour with notes full thronged,  
Each month and year, and all the years,  
Be one grand triumph song;  
Then will I praise, as Nature does,  
My great Creator's worth.

And show my gratitude to Him,  
Who gave us all our birth.

Orange, N. J. **ELLA E. PORTER.**

## NATURE:

Is Not Eternally Progressive.

Contrary to the consensus of scientific thought, nature's progression is not a factor of law of nature.

Evolution of every phenomenon is limited. Dissolution follows evolution with remorseless tenacity and completeness.

Right here we diverge to explain that facts and law are wholly different. Facts are not results, law precedes results. Law demands uniformity of results. "Facts" show that uniformity is not found in all the universe. Stars, comets, planets and satellites are all dissimilar; even their dissimilarity is not uniform.

Furthermore, law by implication presupposes a law-maker. The intent of a law is beneficence; hence the disastrous floods, famines and tornadoes do not actually afflict the earth can in no logical sense be construed as results of beneficent law.

The recent pitiless Galveston horror was a mere bagatelle, compared with thousands of other calamities through which the earth had previously passed.

In Arizona and adjoining territories we find ruins of vast cities once peopled by millions. In Central and South America we find other magnificent cities in ruins. In China and India millions of people have perished by famine. Heracleum and Pompeii show the destruction of other millions. The great deluge 4,000 years since submerged whole continents, whereby millions of happy people were blotted from their loved abode.

Nothing could be more silly or unphilosophic than to impute such dire catastrophes to the action of beneficent law. Knowledge of truth works beneficence. Ignorance of truth works the reverse.

Studious reader, better be honest with self, and not juggle with the stern logic of such stupendous facts.

Returning to our subject, if in the midst of everyday toil and turmoil we pause to consider progression by evolution in its relation to eternity we become bewildered by the immensity of differentiated phenomena, merged into similarity.

Nature in the broad true sense includes all physical and psychical phenomena. Nothing supernatural or infranatural; all is within; nothing outside of nature; like unto time and space, nature has neither center nor circumference; beginning or ending. Nature is eternal, including the past and future.

The foregoing postulates are absolute truth; some, however, are incomprehensible.

Throughout eternity and boundless space evolution of matter into varied phenomena has been incessant. So, too, has dissolution.

All phenomena are evolved by the action of cosmic forces and dissolved by the reaction of the same forces. Hence evolution and dissolution are equivalent. Worlds are evolved and dissolved by the same forces that evolve and dissolve single flakes.

Astronomers tell us that 17,000,000(?) nebulous clouds exist within the solar system, thousands of comets, 7 planets and 23 satellites. Planets are evolved of nebulae and emerge from nebulous fields as comets, and dissolve as satellites. Meteors are debris of satellites. All had beginning and all must have an ending.

Differentiated phenomena existing now always existed, including all forms and degrees of intelligence, as likewise matter; and the cosmic forces that inhere, are not eternal.

Matter in its ultimate analysis is constituted of hydrogen, oxygen, nitrogen, and carbon gases, with possibly a few inert subordinates. The cosmic forces that inhere are gravity, heat, electricity, magnetism and life.

Under the incessant action of these five forces matter is momentarily changing the molecular co-relations of its ultimate. These forces, however, when considered separately are unchangeable. If we closely scrutinize these forces we find that gravity alone is a distinctive force, all others blend in some degree. Heat is inseparable from electricity and magnetism. Heat may be separated from life, but life manifestations are inseparable from heat. However gravity and heat forces are clearly distinguishable. Their eternal antagonism originates and perpetuates all motion in contrary directions. Abrogate heat and all motion would cease. All matter would become one solid motionless mass.

Motion is a prerequisite to the evolution of all phenomena, hence gravity and heat are indispensable factors of all phenomena.

All differentiated phenomena show incorporate different proportions of cosmic forces. Pastry artists make differentiated pastry with the same ingredients.

To our limited sense perception we marvel at wondrous new phenomena, but to an Omniscient Eye, all is monotonous. Nothing new in all the universe. Unwonted discoveries in realms of science and art have heretofore been evolved and cognized by millions of sentient beings on millions of other worlds.

All sentient beings are pupils of cosmic forces teaching by repetition of the same lessons. Hence arise plagiarisms oft unjustly charged. Cosmic forces make all the universe akin.

Gravity and heat forces being inseparable are not reconcilable; designs nor purposes nothing, and yet it is said that Hippocrates evolved limited manifestations of consciousness. To our thought, consciousness and sensation are one, or at least are inseparable from mind. Mind inherent in all life, but is only a latent, a quiescent attribute, until evolved into activity by the correlative aid of other cosmic forces, all of which are inseparable either in combination or separate.

Consensus of belief is that nature never duplicates phenomena. This belief, however, is illogical and improbable, when we consider that matter consists of only four ultimates and five cosmic forces, (only two of which are clearly distinguishable) and their incessant action in changing their co-relations throughout eternity, we readily see the improbability of original combinations whereby original phenomena evolved. Limited cosmic forces necessitate limited actions. Evolution of original phenomena is only possible and pertains only to people and planets not yet evolved to their highest possibilities.

This world existed aeons of ages ere life manifested thereon, prior to which personality had no existence on earth. Personality is an evolution of life, during the evolutionary period of the planet whereon life first manifested.

## THE PSYCHIC EYE.

It Is the Inner Discernment.

The eye of man is the mind of man. Back of iris and retina there are other lenses. There is a lens of instinct, a lens of reason, a lens of faith, through which come reflections far beyond the visible veil of earth and heaven.

In fact with the eyes we never do see things—only the reflection of things. You never really saw the most familiar object. We have only portraits of the dearest friends hung in the mysterious gallery of the eye. Yet we do not mistrust these transmitted images. We live in their light, and rejoice in their communion.

Why, I distrust these other conceptions? Though they are but images, also, no man is satisfied with seeing. Consider what some men will train their natural eyes to behold—the sailor at the mast head, the Indian in the woods, the Esquimaux among the snows.

One reason why men have not this inner discernment is because they will not see, because they neglect the faculty of seeing. We just that we exercise the power to see what we really need is not more things, but better eyesight. It is not things but thoughts that screen us from actual truth.

Soul knowledge is a spiritual faculty deeper than sense knowledge. It reaches to the actual realities. It foresees and foretells. It sees and constrains. It reveals what is hidden in the far-reaching faculty of the soul, within, knowing of the Soul of Things.

How can this soul knowledge be? Because, man, has kinship with all knowledge, yea, with a Universe "Whose body Nature is, and God its soul."

How attained? By concentration. Psychologically it is based upon the act of attention. Any act may be made a lesson in concentration by placing the mind fully upon it. Those who become masters of any art or trade acquire great powers of concentration without knowing it.

It is practice that brings perfection. Every human entity or ego contains all possibilities latent or dormant within; therefore it is reasonable to infer that it is within the range of inherent possibilities, for every one to develop what anyone has already unfolded.

Our aspirations grow out of our capacities; our indwelling abilities are ever seeking expression in our longings; therefore, do we regard as sacred the yearnings of every soul. In no surer way can we know our traits of character or our future than through intelligent concentration.—Boston Ideas.

## A GOOD TIME COMING.

There's a good time coming by and bye,  
When all will happy be—  
A home, and blessed rest on high,  
Where life is pure and free.

A good time coming "over there,"  
On the celestial shore,  
Where all is flowery, fresh and fair,  
And death is known no more.

A good time on that sunny shore,  
Where souls will dwell in love,  
And blissful rest forevermore,  
In fairer realms above.

Yes, a good time on the yonder shore,  
With all adjusted right,  
Where harmony and truth abide,  
In Wisdom's holy light.

I see the gleam from "over there,"  
And hear the music sweet,  
Of angel friends now drawing near,  
My waiting soul to greet—

And guide me safely to my home  
Amid the evergreen—  
Where blight and death are never known,  
But life alone is seen.

The friends who left me long ago,  
In earth's dark valley here,  
Are drawing near to soothe my woe  
With songs of love and cheer.

Why should I wish to linger on,  
When all my friends are there—  
And beck me on with them to join  
In joyous delightful sphere?

And why for earthly pleasures care,  
Which fade and pass away,  
When all my loves and hopes are there,  
In brighter, fairer day?

My native home is not below,  
But far above the skies,  
Where streams of life forever flow,  
And true love never dies!

And there alone my heart is placed—  
I seek no worldly gain—  
But wealth which cannot be erased,  
Is that I would obtain.

The joys which never fade away,  
Are those for which I long—  
True life, in everlasting day,  
Amid the angel throng.

We'll soon be there, where earthly care,  
And toil will have an end—  
Where joys of peace will never cease,  
And truth and beauty blend.

We'll soon be there in mansions fair,  
With friends who've gone before,  
Where love is life, free from all strife,  
And sorrows never more.

Los Angeles, Cal. **JULIA H. JOHNSON.**

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# THE PSYCHIC MAGAZINE

## SHE HAS MARVELOUS PSYCHIC POWERS

### The History of the Mollie Fancher Case.

May 10, 1864.—She was thrown from a horse and severely injured.

June 8, 1865.—In attempting to leave a street car skirt caught and she was dragged a block.

Feb. 2, 1866.—Seriously ill. Her head and feet coming together she would roll like a hoop. Several persons were required to keep her from personal injury.

Feb. 8, 1866.—Went into a trance and lay apparently dead.

Feb. 17.—Lost her eyesight.

Feb. 18.—Lost her speech.

Feb. 19.—Lost her hearing.

Feb. 22.—Saw, spoke and heard for an hour, then again lost these faculties.

Feb. 23.—Lost the sense of sound.

Feb. 24.—The fingers closed.

Feb. 25.—The jaws locked.

Feb. 26.—The legs took a triple twist.

March 7.—Violent spasms.

May 20.—Asked for food.

May 27.—Shocked by thunder she again lost her speech.

May 28.—Went into a trance.

June 2.—Food was forced by pump into her stomach and threw her into convulsions.

June 2, 1866, to Oct. 23, 1900.—Blind and paralyzed, subject to frequent trances.

She can tell the approach of storms, accidents and fires.

She can accurately describe those who ring her doorbell while they stand outside.

She can tell the time of day if any one takes out a watch.

She can read a book without opening the covers.

If the reverse side of a photograph is held up before her she can tell whose picture it is.

She does the most beautiful embroidery, knowing the different colors she is using.

Although she does not understand botany, she can copy any plant or flower in wax.

She can read a check, the back of it being held before her.

She can write, sew and crochet.

She can see through the walls of her room and describe strangers in the next room.

She can tell the name of a person who comes to see her for the first time.

She can describe the appearance of all her visitors.

She can read the thoughts of people with accuracy.

She never sleeps, but almost every night goes into a trance.

One of the most remarkable invalids in the world lives in a little room at No. 100 Gates avenue, Brooklyn.

For thirty-five years she has lain there blind and helpless. In all that time she has never left her bed. Yet she claims to have seen everything that was going on in the world.

Only her mind is alive. It sees what her eyes can never see; it travels while her body lies motionless.

Bed-ridden and living in eternal darkness, she has been every wonder that has come to pass in New York since the war. She watched the spinning of the marvelous web on which Brooklyn Bridge hangs; she saw its completion. Minutely she described every detail of the structure.

She saw the Statue of Liberty unveiled and left looking out over the harbor. The great skyscrapers, the colleges, churches, parks—all that makes Greater New York now—have been pictured in the mind of this wonderful woman.

When the long triumphal procession last year passed under the Dewey arch Mollie Fancher, in her darkened room, said she saw it go by. She heard the shouts of the people, the music of the bands. With her mind she looked at Dewey and described him.

It is the strangest case that ever puzzled scientists. It baffles the medical profession. It is touched for, in its main facts, not by one or two people, but by a large number of unimpeachable witnesses. Chief among these is Judge Abraham H. Dailey, whose "Life of Mollie Fancher" is a curious and interesting contribution to literature.

It is now twenty-five years since Miss Fancher's strange condition was made public. It was the sensation of the day. For nine years then she had been in a trance and according to those who cared for her, had eaten nothing. Physicians who knew nothing of the case pronounced it a fraud. They were answered by Dr. R. Fleet Speer, Dr. Robert Ormiston, Dr. Mitchell, Dr. J. C. Hutchinson, Judge Dailey, Prof. Charles E. West and others who examined her and tested her occult powers.

Barnum offered her a fabulous sum if she would let him exhibit her, and agreed to fit up a luxurious private car for her to travel in and to surround her with every luxury and convenience. She refused.

"I don't believe I know how to die," she says, wearily. "I have tried so long and vainly. Death always passes by."

In 1893 a slender, beautiful girl, ambitious and brilliant, was graduated from the Brooklyn Heights Seminary. She was like other girls in her class, except in being especially favored by nature.

Prof. West, the president of the seminary, said of her:

"She was a sweet girl, of delicate organization and nervous temperament, and was highly esteemed for her pleasing manners and gentle disposition. She was an excellent scholar, excelling in all her letters."

On May 1, 1864, Miss Fancher was thrown from a horse and severely injured. She grew better. With returning health came love into her life. She became engaged to Mr. John H. Taylor, of Brooklyn. For a few months she tasted happiness. Then the intoxicating draught was hurled from her lips forever.

On June 8, 1865, came the tragedy that ruined her life. While downtown on a shopping errand she fell from a street car while trying to alight and was dragged some distance, on the rough pavement.

For nine years, day and night, she was subject to trances, spasms and cataplexy. She lay in one position, on her right side. She could swallow, but take no food. Water, the juices of fruits and other liquids were put into her mouth, but her stomach would not retain anything. The doctors performed tracheotomy, but it was useless. Her body performed none of the ordinary functions.

Gradually the sense of touch, speech and hearing came back to poor Mollie Fancher. But she remained blind and paralyzed, subject to trances and to visions—afraid of herself and out of tune with the world.

Dr. S. Fleet Speer, for many years her physician, says of her:

"It is a wonderful and very interesting case. I have been abused by the fraternity for asserting my belief in Miss Fancher's power. It exists; that is all I know and that is all any one knows. I am satisfied that for years Miss Fancher took no solid food, and I know that she takes nothing at this time of any account. Her lips are moistened occasionally with water or fruit juice, and it is only at rare intervals that anything more substantial passes her lips."

It was in 1875 that Mollie Fancher's clairvoyant sight reached its fullest development. She began to describe the appearance and clothing of her callers. She would tell that one had a spot on her skirt, another a bit of basting left in her waist. Frequently she would say:

"I see a friend, Miss —, coming along Washington street. She has started to see me and will be here in a few minutes."

Frequently a letter, the contents of which were unknown to those making the experiment, was torn in pieces, put in a sealed envelope and handed to Miss Fancher. She would write a copy of the letter on her slate.

At another time the page of a book was placed in an envelope, some fragments being purposely left out. She wrote out what was on the page, showing what words were missing.

"Tell me how much is in my pocket-book and it's yours," a friend laughingly said to her one day.

"Sixty-seven cents," was the correct answer.

She never sleeps. Often she keeps diligently at her work all the night long. When morning comes the amount she has done tells for itself of the sleepless vigil. Unconsciously she communes with her friends, telling of absent ones, just where they are and what they are doing.

Several efforts have been made to secure the appointment of a medical board to investigate her case, but Miss Fancher refuses to be made the subject of inquiry.

"I matter not whether the truth is established by the commission," she says. "I would rather have my health and strength or be gathered to my heavenly home than to continue the object of criticism and doubt. I do not ask the public to believe anything. I regret my condition is a matter of notoriety."

Although she has now passed her fifty-second milestone Miss Fancher is a handsome woman, with an exquisitely moulded neck and skin that is white as alabaster and soft as velvet. Her face is angelic in its repose. Her black hair falls in loose curls over her brow, making a fitting frame for her sad, pretty face.

She says of herself: "I was and still am an enigma to myself. If anybody can tell who I am and what I am when they have heard the experiences of my life I would be glad to have them do so. I am told that there are five other Mollie Fanchers who together make the whole of the one Mollie Fancher known to this world. Who they are or what they are I cannot explain; I can only conjecture. It seems to me that at times I go into various parts of the country or city and see persons and places and know what is happening, and whenever this happens I take pains to find out afterward from the persons to whom I visit that these occurrences which they were at the places at which I saw them and were doing the things which I saw them doing. If they are able to recall the circumstances they always satisfy me that in some manner inexplicable to myself I was either absent from the body and with them, or was able to make my observations without obstruction from material objects, unaffected by distance. I have often been as far away as Michigan. Can the mind penetrate like an X-ray? The five other Mollie Fanchers whom she mentions are named Sunbeam, Ad, Rosebud, Pearl and Ruby. She knows their history and carries on conversations with them. Her friends have through her had talks with them, and tell queer stories of these interviews.

Mollie Fancher has a normal, healthy, intelligent mind. She is a delightful conversationalist and a devoted Christian. She suffers intensely, but never complains. She lingers year after year, smiling, cheerful and brave. "Only a patient woman could be so unconquerable," said Prof. West of her.

Will Carleton wrote of her: "As a neighbor Mollie Fancher is valuable and charming. A friendly, half-hour chat with her is a tonic. She knows all the news and much history; she can converse about the greatest events of the world—the only gossip that is not belittling." She is sagacious and sparkling; her remarks are entertaining enough for the most exacting salon. She is sound of judgment in business matters; her mind is stayed by the verities of common sense.

This is Mollie Fancher, truly called an enigma.

Is she one in whom the earthly part is so refined that she sees the things that are, unblinded by the walls of flesh?

What is the explanation of the marvel?—New York World.

### INNER LIGHT.

Hug the sunshine—leave the shadow, Claim the better part;

Hear the gentle voices calling; Fill thy hungry heart.

Hail the holy light within you, Heed the words of peace;

Let the song of glad rejoicing Bid your sorrows cease.

Halt no more twixt care and sorrow, Quick forget your ill;

From the depths of wisdom borrow; Tread life's shining bill.

Hug the sunshine—leave the shadow, Life itself is free;

One with God, in faith abiding, Love abides in thee.

EMMA N. WARNE.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Mrs. Judson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this office.

## THE LAW INVOKED,

### To Decide Between Spirits and Mortals.

"Do spooks and spirits communicate with their living relatives? Do they tell them where great mines are located, what business ventures will be profitable and whom to and not to love? Judge Steele of the County Court has considered all these matters. He did not judiciously decide whether or not spirits were recognized in the legal world, but Attorney George A. Smith related what the court concerning spooks, ghosts and spirits."

Mrs. H. L. Blackburn and her sister, Miss Lucinda Rounsell, two kindly old ladies, paid \$400 for mining claims near Empire, on what they thought was the advice of dead relatives. They bought the property from W. C. Marshall and Jeannette Marshall. The Marshalls had received the communication from the dead relatives, for in the realm of Spiritualism it seems that ghosts never communicate directly with those whom they would reach.

Attorney Smith was combating a motion of non-suit. He asked that he might put on the stand a witness to prove that Marshall and his wife were, or pretended to be, Spiritualists. That aroused Judge Steele.

"These things, these claims of communication may be true or they may be false," said Judge Steele. "I don't know how it can be proved. How can they be shown? How can you show that spirits do not advise living relatives? To the ordinary mind it seems absurd that anyone can get information from the spirit world as to the location of a gold mine. You can't prove that this cannot be done. You believe, or did believe, that it could be done," said the court.

"Oh, no, no, no," exclaimed Attorney Smith, "I didn't say that."

"Well," replied Judge Steele, "I mean that your clients did."

"Now, one Spiritualist can't arrest another Spiritualist for fraud where they all go into a scheme. People ought to be so gullible. But the plaintiffs did go into this scheme. They ought not to have been so gullible. There may be gold in the mines. The spirits may have put it down many thousands of feet. Who knows? The defendants didn't say that the spirits would put it down two feet or twenty-five feet. Your clients relied on the spirits and believed they would put gold in the mine. Now they have changed their opinions. They ought not to complain; they ought not to have entered into the arrangement. In fact, there was a slight streak of gold in the vein. Did the spirits put it there? Who knows? These are the things which, though they seem absurd to ordinary minds, may be true. We can never prove nor disprove them."

"Well, your honor, I think that what is in contradiction of the experience of all mankind should be assumed to be false. No one ever saw spirits put gold in the ground."

"Oh," exclaimed the court, "that does not prove that it cannot be and has not been done. It seems absurd, but we have no proof. Our experience may be merely a lack of knowledge."

Attorney Smith wanted the court to hold that a man is presumed in law not to be a Spiritualist until he declares that he is one or until it is proven by testimony that he is one. But the court would not go that far. He held that the plaintiff would rebut statements of the defendant as to whether he was or was not a Spiritualist, but would not introduce evidence in chief to show either belief.

Judge Steele finally overruled the motion for a non-suit, declaring that the case should go to the jury. So the six men, one of whom said that he "believed a little in Spiritualism," wrestle with the spooks and spirits. They will decide whether or not Marshall and wife were committing a fraud when they said they had communicated with the dead relatives of the two old ladies.—Denver (Col.) Post.

## ARTIST FOR A MEDIUM

### Remarkable Experience in France.

Some remarkable spiritualistic experiences have occurred to M. Desmoulin, the well-known engraver, and the stanch friend of M. Zola, whom he helped to escape to England, writes the Paris correspondent of the Pall Mall Gazette. M. Desmoulin was a disbeliever in Spiritualism until a few months ago, when two relatives of his acquaintance engaged in his presence in a séance of table-turning. The table rose in the air; and when one of the company tried to replace it on the floor the resistance was so great that the table broke.

His curiosity aroused by this incident, M. Desmoulin essayed a spiritualistic experiment on his own account. He took a pen and a sheet of blank paper and waited, as he had heard a spirit would move him, as he had heard and happened to others, to write or to draw involuntarily. Before long his hand was moving over the paper, and he found he had designed a vase, but in so clumsy a fashion as to show that he himself, a talented artist, could not be responsible for the production. The drawings obtained in this way continued for some time to be highly rudimentary; but M. Desmoulin, noting two or three ladies of his acquaintance engaged in his presence in a séance of table-turning. The table rose in the air; and when one of the company tried to replace it on the floor the resistance was so great that the table broke.

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At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for arrears.  
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FOREIGN COUNTRIES.  
The Progressive Thinker is furnished in the United States at 10 to 15 cents per copy, and is sent to foreign countries, but when it is sent to foreign countries, the postage is charged 50 cents extra, making the yearly subscription \$1.50. Please bear this in mind.

SATURDAY, NOVEMBER 17, 1900.

Evidence of a Lost Empire.  
It is no longer necessary to visit distant countries and wander among ancient ruins to learn of the grandeur of the remote Past, for our own North America is slowly giving up her records, and is carrying us back two times, possibly, antedates the decaying monumental ruins of the old world. We have seen from time to time the wondrous discoveries recent travelers have made in Central America and along the great rivers and grand canyons of the South-West; but we recall nothing so cyclopaean as that described by Thomas C. Watson, of Hazelhurst, Miss., in a late letter to the Governor of his State.

Mr. Watson tells of an immense pile of heven stone in the south-eastern corner of Claiborne county. He says these stones are piled high on each other, are cemented with a fine quality of cement, and cover an area of four square miles. Each stone is six feet long, three feet wide and two feet thick, weighing fully two tons.

Says the Associated Press dispatch announcing this fact:  
"It has been known for years that Mississippi held one of the great wonders of the world in the shape of an immense rock wall thirty feet wide, which is traceable forty miles or more through the dense swamps of the delta, and into Claiborne, and this pile of which Mr. Watson writes, is supposed to be the termination. Of course no man knows how, when or by whom these stones were erected. There is not even an Indian tradition concerning them and, necessarily, some prehistoric race must have done the work."

Claiborne county lies along the east bank of the Mississippi and the Big Black rivers, and this space is known as the "stone sea," and has been termed, is some 40 to 50 miles almost due south of Vicksburg. From whence came the rock? How were they transported to the region where found? how were they lifted into place? and what was the purpose of the wall? The country must have been densely populated to supply the labor necessary for such a Herculean task. Write Bryant:

"Far in the Past withdrawn,  
Old empires sit in sullenness and gloom;  
And glorious ages gone  
Lie deep within the shadow of its womb."

At It Again.  
Error never sleeps, but active, steadfast, and eternal, it labors on to accomplish its end, caring little for the rights of others. It always has been so; and, judging by the past, it always will be so. Liberty, resting securely on the right legs in its watchfulness, then the danger.

We chronicled two weeks ago the defeat of those who were ambitious to place an amended Bible as a reading book in the schools of Chicago, and supposed we had seen an end in this city, of the contest to advance sectarianism at the public expense. In this we were mistaken. The ink recording the action of the School Board had scarcely dried, when, presto, the Presbyterians and the Methodists bounded into the ring. The Ministers' Association adopted a resolution urging the Board of Education to rescind its action. They appointed a committee to appear before the Board, to present the resolution and insist on its adoption. And then the pulpites were urged to write the members of the Board personally, and exhaust every effort to gain favorable action on the question.

Free institutions in America are not the outgrowth of the church, nor have they been perpetuated by its action. With the opening of the way for the Revolution, the clergy were generally fled from the country and libeled the cause and its leaders. Rev. Peters, of Connecticut, an Episcopalian, was a marked example, as was John Wesley, the founder of Methodism.

The Wonders of the Past.

The Progressive Thinker hopes it does not tire its readers with accounts of ancient man and his doings, to which it gives space as it acquires knowledge on those subjects. The antiquarian and archaeologist always express delight when reading those articles. We apprehend it is only he who limits the duration of this earth to less than six thousand years, who is displeased with unquestionable proofs that man has been a denizen of this earth for aught is known to the contrary millions of years.

The brute may be content to eat the nut which he finds at the root of the tree, caring nothing from whence it came. Not so with reasoning man. He inquires into every minutia relating to its production, and would scale heaven itself had he the ability to learn of his own beginning. As the book of Fate is closed to him, and as written language carries him only a little way back, the only method of gaining knowledge of the deep Past as regards the race he must inquire of the remains his hands have left, and construct history along the lines they unfold.

The following, from a late issue of the Boston Journal, furnishes food for thought, which it will be extremely difficult to interpret along the lines of popular religious teaching. It certainly opens up a new world, or, rather, a very ancient one to us. That writer is content to credit these wonders to the devotees of Buddha; but is it not possible they are of the same character with the gigantic statues found on Easter Islands, which doubtless antedate all history, and perhaps all ruins now found on any of the present continents? But if so modern as the days of Buddha they are indeed wonders which must arrest the attention of thinkers. Read and reflect:

"The Boro Buder Temple of Java is the eighth wonder of the world. You never have heard of it before, but it deserves to rank with the Acropolis, the Colosseum, and the Pyramids. Formed entirely of lava, it might be wonderful enough, but its other characteristics make it marvelous. In size alone it is world-wide interest. It is not quite square, but nearly so, each side being about 820 feet in length. It is entirely built of blocks of black lava, excessively hard, to which quality doubtless it owes its excellent state of preservation."

"It consists of seven ranges of walls and terraces, decreasing in size until they culminate in a level space, in the center of which stands a species of dome about 50 feet in diameter, containing a gigantic statue of Buddha. This dome is surrounded by three circles of towers, constructed of lattice-work of stone, each enshrining an image of Buddha, 72 in all. Descending, one passes to successive terraces, the walls of which on the inside are covered with bas-reliefs illustrating everything pertaining to the life of the forgotten race which flourished when the temple was built."

"These bas-reliefs are executed in a high style of art, and are altogether over two miles in length. On the outside of the terraces at regular intervals are sitting images of Buddha, which certainly number not less than 400, and possibly double that. These figures are somewhat over life-size, being three feet in height as they sit. The height of the building is about 100 feet, except the dome, which is in a partially ruined condition, and of which about 20 feet still stand. The temple is not one solid mass of masonry, but is built around the conical hill till the base of the dome is reached."

"The statues at Boro Buder are to all appearances images of Buddha, and no statues of undoubted Brahminical origin are to be seen in the building, although one was once discovered in an adjacent field, and in ruins at no great distance are many armed figures, evidently of some Brahminical god."

"The appearance of the ruins in Java can in no way aid us in forming an estimate of their age, since the uniformity of climate and absence of frost leave nothing to injure the temples of Java beyond the rank vegetation and an occasional earthquake. The inhabitants have no traditions relating to the temples of their island, though they still regard the images with a certain reverence."

Atheists at Heart.  
Rev. Hanna, of Shelton, Conn., tells how the University of Chicago makes Atheists and Agnostics. He is reported as saying:

"Young men go to the University with a true unswerving faith in the Almighty. Before long, however, they are shaken by the doubts of their tutors, who turn on the Bible the Searchlights of science, and, while not absolutely rejecting portions of it as untrue, so hedge about certain passages with doubts and scientific data that their teachings lose weight, and the pupils become Atheists in heart, if they do not show their Agnosticism outwardly."

Facts and Their Application.

It is wonderful with what tenacity religious ideas cling to a people, and how almost impossible it is to eradicate ancient error. This is well illustrated in the present worship of the Black Venus, in the dark forests of Moriblan, in Western France. The statue known by that name is a gigantic stone figure of an uncouth woman. It has a sullen, angry countenance, and is seemingly enveloped in a loose mantle.

It is said the superstitious Britons have always worshiped the figure, asserting it has power over the weather and the crops. If the idol is neglected they declare the grain dies on the ear; and if the anger of the Black Woman is further aroused a tidal wave sweeps over Moriblan.

Twice the stone was cast into the sea by pious folk, who hoped thereby to put an end to this idolatry, and twice the peasants dragged it back and set up an altar before it.

The Black Venus dates far back of the time when the Greeks and Romans worshiped that goddess. Antiquarians assert this ugly idol belongs to the age of the serpent worshippers, one of whose subterranean temples is in the neighborhood. This would make the figure far older than the Christian era.

Though professedly Catholic here is a cult of religious faith, a positive idolatry, which dates back to the earliest times, long anterior to the historic age, and is still in force controlling the thought and action of a now cultured people.

So the negroes of the South, separated by several generations from African hoodoom, and indoctrinated into the Christian faith, yet they are earnest believers in the system, and it will be as difficult to eradicate as the pigment which gives them color.

And thus Christianity, without regard to its origin, became imbued with the prevailing paganism of the age in which it had its birth, and is still ruled and directed by pagan ideas, pagan practices, and pagan worship. Protestantism claims this paganism was engrafted on Christianity; whilst Agnostics, and very many Spiritualists, are of the opinion that instead of being a graft on Christianity the latter is a revised paganism. Of course, in these days of universal toleration of conflicting opinions, each reader will decide for himself what the facts are in the premises, and no one should deny him that right.

Faith Versus Good Works.

If happiness in a future state of being is contingent on a moral life in this, then we apprehend churchmen have no greater claim to rewards than have all others who observe the Golden Rule proclaimed by Confucius, and who practice the natural virtues to which the professed Christian is frequently a stranger. Belief in the "Lord Jesus" is not a virtue, and in no way increases a man's merit. True, the church has made belief everything, and good works nothing; but in summing up a well spent life the opposite rule must prevail, however zealously the church may claim to the contrary.

Belief is a creature of evidence and has no place in a wise man's creed in the absence of proof.

Abstract faith, though the base of Christianity, and on which the whole superstructure rests, in a vast majority of cases, is nothing but the false teachings of parents in childhood's sunny hour, and has no foundation in fact. The ancestors of those parents who are indoctrinated into their belief by a priesthood clothed with supreme authority. They were uneducated, and looked up to those who could read and write as superior beings. Those priests were anointed and claimed because of such act they became ministers of God, and were specially commissioned to do his will.

The credulity of the people in regard to the claims of the clergy has no bounds. We have its parallel in business life. Elect an old farmer wholly ignorant of the first principles of law, a Justice of the Peace, and from the day he receives his commission until his term of office expires, he is consulted by his neighbors on all law questions; he makes their wills, conveysances, powers of attorney, and assumes functions of justice, and the community is the more the wiser for his presence in the higher courts. And these false claims of the clergy in interpreting divine will, is the source of faith; which takes form in the multiplicity of sects which curse the world, very few or none of them having any foundation in nature.

A Great Scholar Gone.

Max Muller, the well-known Sanskrit scholar, and corpus professor of Comparative Philology at Oxford University, who has contributed so very largely in making known to our Western civilization the wealth of ancient Oriental learning, died in London, on October 28, aged 77 years. No name in modern literature is better known to the learned world than his, or is more highly prized. His "Chips from a German Workshop," among English readers, will be as enduring as time. The whole world is a loser when such a person leaves it; but we trust his activities for good do not end with the decay and death of his physical body. The stored knowledge in the many volumes he has left must have added claims from this forth, for he lived and died in their production.

HON. A. B. RICHMOND.

About the first of December we shall commence a most remarkable narrative, by the Hon. A. B. Richmond, of Meadville, Pa. Mr. Richmond is widely known as the Sage of Cassadaga. Our Winter Campaign will be especially brilliant. Send in your subscriptions now, and enjoy the feast of good things.

"Harmonies of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, currying the principles of evolution into new fields. Cloth, \$2. For sale at this office.  
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The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth 50

Optimism and Pessimism.

The Esoteric says that "the optimist is the fewest of society. He is not born; he is made. The optimist is the pure metal that glimmers at the bottom of the world's crucible after it has been freed from all deleterious matter by the fire of adversity. He is, as it were, a sheet of experience clarified and fractured till nothing but the pure, fragrant attar remains. It is not impossible that he may have been, in his younger days, so ill-contained as to rant himself hoarse at a mosquito. The father of American optimists, whose soul, in his latter years was as calm and translucent as one of our mountain-girt lakes, was traced to his youth. When one has been beneath the iron hammer of real affliction, has felt the hand of calamity clutching at his heart, the little everyday annoyances seem to him like the tickling of a straw wielded by a lilliputian, and the cries of pain and disappointment that winnow the air, as the tinkling babble of toy lives. Who shall say that the optimist has not caught a glimpse of the infinite? Is it very like, for is he not ever dipping into the skirt of the limitless? The faith of the optimist is as boundless as space itself, even though you grant it the much haggled over fourth dimension, and by this faith he becomes almost a prophet, for he has the knowledge of what ought to be, and the faith that it will be brought to pass. A Delphic oracle, or a seer of Erechdon is not more intuitive than your perfect optimist. He can catch the outlines of the ideal flower even while Nature vigorously wields the pruning knife of adversity, cutting back the young plant and fitting it for a better growth. To the optimist every cloud not only has a silver lining, but is sphered in silver, with every drop of rain a pearl. The mission of the optimist is to find good in everything, and nobly he fulfills it. He is an oasis hid in the great social desert, a fountain of peace and content, undisturbed by the typhoon of restlessness and dissatisfaction that swirls ceaselessly about him. His presence is as soothing as the low hum of an aeolian string fingered by the zephyr, and as healthful as the wind which Egypt's natives call the "doctor" is to the burning cheek and parched lip of the fever stricken African tradesman. Where gets the optimist this pace which passeth all understanding? It comes from his conviction that all around the waist of "Nature" is entwined the bound the Saviour and Inexorable Law."

The Esoteric should bear in mind that what is considered evil in this troublesome world, often consists in those things which have a tendency to bring into action every faculty of the mind and every attribute of the body. The cyclone, possessing apparently the qualities of a Devil, and moving slowly along in its destructive pathway, brings forth in man all his latent forces, and he struggles as he would not otherwise do to escape therefrom, and thereby he gains strength. If a calamity, however, happens, there is a compensation therefore, constituting an exact balance. Without that compensation in the providence of God, there would be an irreparable defect in the universe.

What the individual loses in one direction he must gain in some other, in order to retain that equilibrium which must characterize the nature and capacity of man.

The loss of one sense strengthens, broadens and renders more comprehensive all the rest. The blind man has sensations which you with your sight cannot comprehend.

To be an optimist with all the word implies, one must realize the nature of that compensation which accompanies every vital loss or defect. The optimist, grand in his make-up, has a higher conception of "Divine Providence," and of creation, than the habitual snarler and grumbler. The common cold, from a humanitarian standpoint, is a common nuisance, yet she has a place in the economy of nature, and she is to an otherwise harmonious circle what a discord in music is to the general harmony, and her scolding is only an effort of nature to vomit forth her discordant elements. The vibrations of her brain are like the vibrations of a storm cloud, or the gathering of the elements, and the common cold, from those forces that generate disagreeable insects, and her scolding is as natural to her as the genial harmonious disposition of Longfellow was to him.

As an optimist, to us there is something transcendently grand about a common cold, for in heart and spirit she is a pessimist, and fills a niche in the world where the optimist would be entirely out of place. She is only an illustration that nature in order to evolve unity and diversity must have here and there a pessimist, in order to excite thought, consideration, and an investigating spirit in the mind of the optimist. If there were none who considered that the whole world was going to "rack-and-rum," there would be no great reformers. Pessimism and reformation go hand in hand. Jesus was a pessimist, in his highest, broadest, and most comprehensive sense. Nothing on earth exactly suited him. There was joy, everywhere, and he was among his beloved disciples. He never married in consequence of being such a bigoted pessimist. He had his mission, and being a pessimist it is said that he proposed to assume all the sins of the world-making a burden which no one person could bear. In the drama of life, in the economy of the universe, in the providence of God, in all departments of existence, the Optimist and Pessimist are twin brothers more closely allied than were the Siamese twins, and through their influence the world will finally be redeemed and the millennium ushered in.

Leave Politics Alone.

The following anecdote of Washington and Wesley is apropos at the present time:

Martin Rodda was an English preacher in America during the war, and by incautiously meddling with politics, exposed himself to the displeasure of those in power. At a certain time he was brought before Gen. Washington, who asked him what he was doing. He replied that he was a preacher, and that he was preaching the gospel to the people. He was then asked what he was doing. He replied that he was preaching the gospel to the people.

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

A New Industry.

A writer in a London paper of the 20th ult., now before us, says:  
"A wide-awake American, in the interest of the almighty dollar, has erected a number of steam pumps on the banks of the Jordan, and is now supplying churches all over Europe with genuine Jordan Water for baptismal purposes. It is cheap, too, about the price of Devonshire cider."

The writer is curious to know how the heavenly powers will be able to distinguish between those baptized in the Jordan water from those made holy by other water. He then says Cook & Gaze, the eminent tourist's guides, have demonstrated that the Jordan flows through a dirty ditch during certain seasons of the year when it is almost dry, and that its bed is filled with cast-off shoes, sardine tins, dilapidated strawberry baskets, dead dogs and the general refuse of travelers who have gone to look upon the sacred waters, as do the Brahmins on the Ganges.

Mosheim, the most trustworthy orthodox ecclesiastical historian, in his chapter devoted to the history of the Christian church during the 4th century, says:  
"Quantities of dust and earth brought from Palestine, and other places remarkable for their supposed sanctity, were handed about as the most powerful remedies against the violence of the plague, and were sold and bought at enormous prices."

Then Mosheim goes on to tell that "bones of robbers were dug up and passed off as the bones of martyrs;" that "monks traveled over the country, selling with frontless impudence fictitious relics; that a whole volume would be requisite to contain an enumeration of the various frauds which artful monks practiced with success to delude the ignorant." Finally, he tells us, the soil of Jerusalem was scraped up, transported to distant regions at great expense, and was then sold to the devout to form burial places for wealthy Christians. "Is this the reason the holy land, once abounding in milk and honey, is now so barren?"

If the supply of water to the Dead Sea is abstracted, and exported to the Christian West, for pious uses, the rapid evaporation will soon convert that great sink-hole, possibly in the long ago a volcanic crater, into a sea of salt; but then many a dirty sinner will be washed of guilt, and thereby fitted for everlasting joys. Let the good work go on.

A New Campaign.

The national political campaign of 1900 is over and settled. Whether the decision of the people at the polls is in accordance with individual cherished views or not, all good citizens will quietly acquiesce in the majority expression of the people's will, as becomes component members of a republican form of government.

Spiritualists as well as others are actively interested in the political and social questions of the times. This is right and as it should be. Their welfare is bound up with the general welfare, and it is proper that they should study and act in such matters not merely as Spiritualists, but as citizens, with a view to the best good of all.

The political campaign being ended, there is now more time and freedom to turn the mind to other subjects, and Spiritualists may now wisely and profitably give their special attention to matters that pertain to Spiritualism—to the ways and means to cultivate personal spirituality and to spread the practical and theoretical knowledge of the phenomena underlying and philosophy pertaining to our great spiritual movement.

The world is hungry for the truths we have to give. Inside the churches and outside are thousands upon thousands whom the spiritual forces of the universe are moving toward the reception of the great light of spirit return, and they are longing to know if these things of which they have faintly heard are really true. And their longing, and questioning are accompanied with the hope that they are really true. The realization of the truth of Spiritualism would lift mountain clouds of gloom from numberless suffering human hearts. There is here a field open for good work, by quiet, unostentatious methods, to expand the area of the beneficent influence of the knowledge of the Spiritualism. There is no need of deafening public blare of trumpets, but simple, quiet, social interchange and expression of thought, and making known to others the facts of which we have knowledge.

And not least among the practical methods of spreading knowledge is that of circulating spiritual literature, and sending the circulation of such exponents of Spiritualism as The Progressive Thinker. And we invite your attention to the special inducements we offer to subscribers, as set forth in other columns of this paper.

BEHIND THE GATES.

Behind the gate, the garden gate,  
We stood beneath the harvest moon,  
The night winds sighed, "Tis time to mate."  
We pledged our hearts in balmy June;  
Sweet trembling notes, the night birds gave,  
The rose drooped low, with winning grace,  
We talked of love, of joy and life,  
And youth was on each glowing face.

Beside the Gate, the Golden Gate,  
We stand beneath life's autumn moon,  
Our eager feet are weary grown  
With toiling through its busy noon;  
Our watchful gaze is heavenward turned  
Where fairer than the silvery stars,  
Bright glimpses of our home divine  
We see beyond the golden bars,  
Though lacking each the youthful charm,  
Our faithful hearts the closer cling,  
And dearer seems the autumn grey,  
Than all the bloom and gold of spring.

MRS. S. E. MACKLEY.  
Inwood, Cal.  
"Longley's Beautiful Songs" Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.  
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ENTIRELY NEW CAMPAIGN

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15 CENTS.

OUR WINTER CAMPAIGN

It will be especially brilliant and attractive, and we desire to reach at least 100,000 Spiritualists who take no Spiritualist paper, and who are actually in midnight darkness in reference to what is going on in our ranks. In order to do this we will make a great sacrifice financially, and will send the paper out twelve weeks for 15 cents to all new subscribers, or those who have not been on our list for one year. We will also send to each trial subscriber a copy of The Progressive Thinker containing the "Crimes of Ministers and Church Members." This issue of The Progressive Thinker contains twelve pages, the largest paper ever issued on this earth from any Spiritualist publishing house. The data presented was collected during three months' time in 1898, from the secular press, illustrating in a marked degree the vast amount of crime among ministers of the gospel and church members. Whenever you hear an orthodox minister defaming Spiritualists, all you have to do is to present him this special issue of the paper in answer. It is a stunner, and will silence him! The data and statistics of this paper alone are worth to every Spiritualist at least ONE DOLLAR. It is a weapon of defense they cannot afford to be without. Any Spiritualist in renewing his subscription can have this remarkable paper sent to him by enclosing a two-cent stamp. We desire to send this paper to every Spiritualist in the United States, a million or more! When we sell this paper to the trade, independent of a subscription, the price is 10 cents.

Bear in mind that if your subscription expires now, you should not shift from yourself to another member of your family (or any one else, for that matter) in order to get the reading of the paper for less than actual cost to us, under the pretense that that person is a new subscriber. On the contrary, you should renew at once, and send in all the yearly subscribers you can, to strengthen our hands in this great missionary work. The trick of changing the subscription to another member of the family, when the yearly subscription expires, in order to take advantage of our trial rates, has been played upon us, but we hope it will never be repeated. As the lamented Col. Ingersoll said, "Let us be honest."

We want to do a missionary work this winter among Spiritualists exclusively. We want them to read what the Hon. A. B. Richmond, the Sage of Cassadaga, has to say. His narration will extend through several months of the paper, and will prove highly fascinating and interesting.

This offer is made solely to reach the Spiritualists. We want to take a census, and determine how many Spiritualists can be induced to read a Spiritualist paper when it is sent out almost as a gift. If they will read The Progressive Thinker for three months, we are sure they will read it longer. This is a Special Campaign among the Spiritualists. We want to reach them exclusively. There always have been thousands of Spiritualists who do not read our literature. They know absolutely nothing of the great events constantly occurring in our ranks. They are in midnight darkness in respect to the personnel of our movement. We don't think that one Spiritualist in a hundred knows that the National Spiritualist Association met this year at Cleveland, Ohio. We want to reach this class in this our Special Campaign.

Remember, please, that only those are entitled to the paper 12 weeks for 15 cents, who are new subscribers, or whose names have not been on our list for one year. Bear this in mind, for the paper at the above price costs us more than we get for it. Each of our present subscribers, should try to send in a new yearly subscription, and thus greatly assist us in this missionary work.

A NOTABLE WORK BY HUDSON TUTTLE

The Science of Spiritualism—Mediumship, Its Laws, Conditions and Cultivation.

Since my supervision of the Questions and Answers Department in The Progressive Thinker, over five years ago, I have been in constant receipt of letters from those interested in the investigation of Spiritualism and kindred fields of thought, desiring personal lessons, often offering more than the exorbitant prices of the advertising "scientists," "occultists," etc. To all these I have replied that I could furnish nothing and the answers given in The Progressive Thinker, which is free to all.

The demand is so urgent that it has been decided to condense the answers given on Mediumship and Spiritualism in The Progressive Thinker, for the past years, with new matter, and so far as possible, meet the demand for "lessons" on these subjects.

Perhaps no questions are so often asked as: "How can I become a medium?" "How shall I proceed to investigate to satisfy my ardent desire to know?" To answer all such questions is the object of this book. Its Introduction is the Principles of Spiritualism. It gives the fundamental laws and conditions of mediumship, and then discusses its various phases, giving "practical lessons" in each. Clairvoyance, psychometry, mind-reading, Mesmerism, or Hypnotism, Healing, Writing, Inspiration, Physical Phenomena, etc., with a series of "Hints and Suggestions," clearing up obscure places.

Brother Francis, after his "Divine Plan," has made the price 35 cents, and will have it ready on or before December 15.

Those who desire such a book will confer a favor by sending me a card with their address (not money until publication).

I will take this occasion to thank those who have so generously subscribed for "Asphodel Blooms." Already the number guarantees its publication, which will be at an early date, though not as soon as first announced. It will be printed and bound in a style that will make it an attractive gift.

Those who send in their names and postoffice addresses at once will receive both "The Science of Spiritualism," etc., and "Asphodel Blooms" for \$1. Address Hudson Tuttle, Berlin Heights, Ohio.

The above work by Mr. Tuttle should have a place in every family. It supplies a long felt want. It will point out many grand truths, and show up many glaring fallacies floating around in order to deplete your pocket-book. Send in your order to Mr. Tuttle at once.



## SAR'GIS EXPLAINS THE NATU

We are startled to find Spirit George Pelham asserting (p. 433) that he has "positively no idea of time." That, he says, "is one of the things I have lost." Many spirits have echoed the same fact. But if that be so, away go all the glories of sunrise and sunset, with their gorgeous colorings. For it is a revolving world that marks day

This confusion is such that George Pelham, although he has satisfactorily identified himself, has forgotten he ever issued a volume of poems. Yet some would insist upon accepting him as a teacher of our coming experiences in spirit life.

Meantime the problem for the explorer is to study his own subconsciousness; holding it free as possible from suggestive influences, and thus to learn as much as he can of life in other personalities. We have seen much that cannot be. Surely the explorer with growing experience, may yet satisfy himself of an existing manhood in the next life worthy of an Ego climbing to his own ultimate. At least such will be the earnest effort of the writer.

San Leandro, Cal

your subscription. This number at the right hand corner of the first page is advanced each week; showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

The latter or what may be called the modern concept of the soul is that it is not a principle of life, but the life. That it is not given to man, or an attribute of man, but the man—the all. That the body is of itself "nothing," so far as potentiality goes, but an instrument, a tool, a tenement for the time being of the man—or what we call in our lame nomenclature, the "intelligence." Our thought premise is so saturated with the material that to grasp the spiritual concept of the soul is almost an impossibility to the routine thinker. In reading over some fragmentary sketches and collections the other day the following was found on the "soul," that at once arrested attention as among the clearest definitions as to the soul being the man, that had yet been met with. It is so

Then again, the illustration as to dream consciousness is equally satisfying as to the fact that dreams have no conception as to time. Time belongs to form and in our waking thought we use form. These explanations also give us clearer ideas of the independent existence of the Intelligence apart from the organism and makes immortality a thing of necessity instead of proof. It is the life condition, not a consequence or a continuation of life. When we refer to life as manifested through the body, if we would say "organic life," the thinking on these subjects would be much clearer and what is meant far more

the conditions of love and brotherhood. But there is another suggestion or concept that grows out of all these analogies as that effect follows cause in nature: That is that the "soul" must exist in a state or condition or world where combinations with matter do not minimize its powers, its expression or its life. And that is the "immortal" state, as we call it — or the normal state as it is. To attempt to describe this feature or natural condition by any appeals to the sensuous imagination as is done by the heavens of any of the priesthood, ancient or modern, is only to retard the spiritual growth of those who are

Washington, D. C. W. H. BURR.

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# QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

HUDSON TUTTLE.

W. H. Burr, Q. Swedenborg, who claimed to have seen the inhabitants of heaven, declared that the male and female affluities were there united in one spiritual body. He tells us that he saw Abraham and Sarah thus united. Has the fact of such heavenly transformation ever been verified by other seers or by spirits in the spirit world?

A. The Swedish seer has not been supported in these assertions by any other, nor by communications of spirits. He was so saturated with superstition that it colored every inspiration. Accurate knowledge had no place in his mind, and he was thus cast loose to indulge the vagaries of an unrestrained fancy. For two individuals to unite in one spiritual body, would impose the elimination of the individuality of one or the other, or of both. The new individual would be neither, and how could even a seer know that the composite being he saw was Abraham and Sarah thus blended? As opposed to the order of growth in this life and the next, all these speculations of "mates," "halves," and "affluities," and absorptions in the next life, grew out of an ancient fancy of child-man, and in all cases it is the woman, inferior, who is absorbed by the man. That is, presumably, an explanation of how Swedenborg knew the compound Abraham and Sarah. He saw Abraham; he did not see Sarah, and thought she had been absorbed.

This reminds one of the story about a soldier who was devoured by a tiger in India. His friends in England, hearing of his death, without knowing the cause, ordered his body sent home. The tiger was after prolonged effort caught and sent to them. It was the visible type of the absorption.

The grand plan of creation, or evolution is the differentiation of the individual, which in man is carried farthest, embracing as it does in his spiritual condition, as well as physical and mental distinctness. Each of these human beings advances on his or her own course of development to more perfect individualization. In evolution there is no return to the past. The distinctions of sex are the accidents of a certain period of growth, and with the physical conditions of this distinction are correlated modifications of mind and spirit. When the purposes for which these distinctions are utilized, then they are superfluous. The spirit once retains their impress, but its individualization will be more complete after their passing away.

"Parent": Q. Can the effects of prenatal influences be overcome by education?

A. In a measure; perhaps in the ages entirely. Yet it is altogether preferable to begin education with these prenatal influences, than after they have stamped their influence on the immortal spirit. Our education began with our most remote ancestors. It has in our grand-parents and parents a direct and potent influence.

This is considered a delicate subject to treat in a popular manner; but it may well be questioned if the feelings of modesty which prevent the discussion of this question should not be ignored. No "second birth" can atone the misfortunes of having been born badly the first. Science comes with tardy steps to this most important of her premises. Education of children by one or the other method, is as nothing to that earlier training which is scarcely thought of.

A child is not only a bond of union to its parents, but a revelation and legacy to posterity. Of the influence of the mother on the character of her unborn child, there can be no denial, and there is a disposition to make it exclusive and paramount. Yet there is another side. She is not the only dominant power, for the father equally shares. The mothers of the race are not alone responsible for the character of the plant imperfect seeds, no care in tending can retrieve the mistake. His complete success depends on the seeds he plants. Hence in accord we find that potent as the influence of the mother may be, she cannot develop perfection from imperfection. She cannot retrieve the failings in the father. How many instances will come to mind of mothers who mourn the loss of children because of disease active or latent in the fathers; of intellectual weakness, moral obliquity and beastly desires and appetites in children, referable to their fathers! A pure, sweet and gentle motherhood has been talked and written thread-bare; is it not time to make equally obligatory a pure, intelligent and moral fatherhood?

Mrs. A. S. F. Q. (1) Spiritualists do not believe in a personal devil, yet we read when Martin Luther had an apparition of his Satanic majesty, he hurled a book at him in order to drive "the evil one" from his presence.

(2) If there is a spiritual mate or affinity awaiting in the Great Beyond, it would seem to me that it is a futile attempt at consolation to have a bereaved husband left in this mundane sphere endeavoring to comfort themselves with the thought of a future everlasting blissful reunion.

A. (1) Luther, with his limited knowledge of spirit life, and deeply superstitious, mistook the presence of tempting spirits for the Evil One. Intensely susceptible to the influence of a band whose object was the promotion of the reform, and at times suffering from the tension to which he was subjected. The opposing forces of Catholicism as it existed in spirit life

awaited an opportunity to destroy him. It was a Satanic influence and perhaps Luther could give no better interpretation.

(2) Within the past year, twice this question has been answered at length, and this correspondence is referred to file of The Progressive Thinker. It may be well, however, to briefly state the position therein taken. The idea of "two halves" wandering through life and only happy when united, as that of true union, is not only untrue but pernicious in its influence. For as no two individuals can live absolutely harmoniously (and they had not ought to be so plastic as to do so if this belief is held, the moment there is disagreement, it proves that the wrong halves are together, and at once the search begins, more or less sub rosa, for the right ones. If not found here, then there is consolation in the thought that on the "hills of Zion" in the "luxurious groves of Summerland," the blessed one will be found. And mediums have encouraged this belief, which soothes with the demands of the passions! The doctrine is pernicious because it is provocative of dissatisfaction and that unrest which is the bane of domestic life.

There are an indefinite number of individuals sufficiently alike so that any two, man and woman, would be "well mated." They may not form absolutely harmonious unions, they ought to have independent views, and cultivate harmony by granting to each other freedom in wide spheres of thought. It is not necessary for them to think alike, not necessary for them to echo each other. They ought to be diverse for their own good and the good of their children. It is not for a moment to be expected by husband or wife that they are to be mirrors to each other. They are not alike, but they have the power to assist each other and grow after a common ideal. It is too true that the married set out with the idea that they are perfect mates, and then grow apart. They overlook the fact that marriage is only the beginning of union, which carefully guarded, will be perfected only at the end of the longest life—aye, in the Great Beyond.

## PORTRAIT OF A SPIRIT.

O, the house looks bright to-day!

Some one whom we all adored,

Stolen, long ago, away

Suddenly seems half-revived.

Three decades ago, a maid

Took a journey to the tomb,

And in dainty white arrayed,

Entering the small, dark room.

That was all we then could see—

Just the body, and the sod;

Our bereaved idolatry

Barring from us heaven and God.

Not a portrait true to life!

Just a lock of burnished hair,

Some old letters—words which were

Once her thoughts, written with care;

These were all we had of her.

Just a meager handful still

Of the many things that were

Her—sweet Lady Beautiful!

So we reared a marble shaft.

Write her name and praise therein;

Pained were we when others laughed—

Morbid that our love had gone.

Long and long years were away,

Rich in pleasure, keen with pain,

Fraught with hope and pale dismay,

Sometimes sunshine, sometimes rain.

We had learned to look aloft—

To believe in things yet,

Somewhere in the blue-veiled soft,

Where no sorrows wear and fret.

"O, if we could see her face,

In its present anghood,

How 'twould light the vacant place

Where, in mortal garb, she stood!"

Did she read our hearts, and sigh?

Did she long to have it so?

Did some angel artist try

To restore her? Can we know?

Sure it is her picture hangs

In the home-room, bright and blest,

Balancing countless hidden pangs,

Pointing us to heaven and rest.

EMMA ROOD TUTTLE.

## BOOK REVIEW.

Poems. By Mrs. H. Houghton. Chicago, M. D. Red and gold. Price 60 cents. Published by the author, Palm-oto, Fla.

A mainly volume, laid on the altar of Southern song is just the thing to choose for hours of quiet rest and enjoyment. It is sweet, easy, natural, pure, elevating, spiritualizing, thoughtful and beautiful. Every poem has a charmingly veiled lesson, and you feel that you are in contact with a whole and interesting personality while you read. The author tells us they were "many of them written in the resting moments of her labor."

The volume contains fifty-four poems on many subjects, and is the offering of an earnest soul who sings sweetly. It is a pretty and inexpensive gift for birthdays or holidays and will be enjoyed by all.

EMMA ROOD TUTTLE.

The White Flame. An Occult Story. By Mrs. A. Cornelius. Stockham Publishing Company, Chicago, \$1.25.

Full of interest from beginning to end. The reader untrusting turns page after page, and when it is finished, wishes there was more.

Evolution of Immortality. By Rosicrucian. Bullin Publishing Co., Salem, Mass.

Contains chapters on the divinity of the Millennium, the resurrection, the incarnation of life, the power of love, the force of truth, the wisdom of the serpent, Christ, the light of immortality, the rosy cross. The peculiar line and color of thought of Rosicrucianism characterizes these pages, which may profitably be read by many outside the pale of the Rosicrucian Order.

# THE ORTHODOX HELL

It is Incontinently and Irrevocably Extinguished by the

Rev. Moses Hull.

A large audience greeted the Rev. Moses Hull at the Spiritual Temple, Buffalo, N. Y., November 4, or rather to hear him "put the extinguisher on the Rev. Byron H. Stauffer's hell," as he had announced that he would do. Whether hell was extinguished or not, the audience appreciated Mr. Hull's efforts in that direction. His discourse was in part as follows:

"For my text I have selected the words, 'There shall be no more curse.' Revelations 21:3. The Bible teaches nothing more positively than it does that good shall finally triumph in God's universe. Evil and sin shall not always exist. In Revelations 5:13, the author of that book foresees the time when every creature in the universe shall be blessed and honor and power and glory be unto him that sitteth upon the throne, and the lamb for ever and ever. If every creature does not praise God, and is not happy, then God's plans are thwarted.

"I wish, before getting into my argument, to express my admiration of the courage of the Rev. Mr. Stauffer. I like a man who has the courage of his opinions. In a person in Friend Stauffer's position, that the God is vindictive enough to torment people eternally, not for reformation, but, as the catechism says, 'for his own glory,' he certainly ought to say so. But while Mr. Stauffer has, to use his own words, 'faith' in hell, he has not told us what that hell is. In this he has fallen fearfully behind his predecessors. The Christian poets sang of the hell in which they believed, and the Christian doctors of divinity have tried in eloquent language to describe the hell in which they believed.

## SERIES OF SERMONS.

"The Rev. Mr. Emmos delivered a series of sermons on hell in which he told just what was in his mind. I think it has been greatly modified since that time. In his eleventh sermon he said: 'When they (the saved) shall see how great the misery is, from which God has saved them, and how great a state he hath made between their estate and the state of others, who were by nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them more sense of the wonderfulness of God's goodness to them. Every time they look upon the damned it will excite in them an admiring sense of the grace of God in making them so different. The sight of hell torments will exalt the happiness of the saints forever.'

"Allow me here to say that if that is what 'exalts the happiness of the saints,' I am no saint. And if I am, in order to fit me for heaven, I must be in a condition where I can enjoy or even be satisfied to endure the knowledge that some of my fellow creatures, 'no more sinful nor ill-deserving' than myself, are enduring eternal tortures. I prefer not to go to heaven. Let me be an angel in hell rather than to be so hard-hearted a devil as that in heaven.

## WITNESSING TORMENTS.

"In his sixteenth sermon, the Rev. Mr. Emmos said: 'The happiness of the elect in heaven will, in part, consist in witnessing the torments of the damned in hell. And among these may be their own children, parents, husbands, wives and friends on earth.' One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the 'vessels of wrath,' the smoke of their torment will be eternally ascending in view of the vessels of mercy who, instead of taking the part of those miserable objects, will say, 'Amen; hallelujah, praise the Lord.'

"The Rev. Amos Edwards, in one of his 'Practical Sermons,' said: 'I want to state to you that the most horrible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned; it will cause no uneasiness nor dissatisfaction to them; but, on the contrary, when they see this sight it will occasion rejoicing, and excite them to joyful praise.'

"Paul's faith is the substance of things hoped for; the evidence of things not seen.' Friend Stauffer says: 'Yet that we might at all times have a reason for our faith, let me give you my reason for this belief.' He then gives the reason for his faith in hell as follows: 'First, I believe in hell because the atonement of Christ would be a mockery without it.'

## SAME OLD ARGUMENT.

"This is the same old argument to which the world has been condemned to listen from clergymen, almost from time immemorial. They always object to living truths because they cannot get them into their 'old bottles.' When Galileo preached the rotundity of the earth, they objected because it would not fit their interpretation of theology. Their arguments when stated in regular form were as follows:

"First—This doctrine (the rotundity of the earth) casts suspicion on the doctrine of incarnation.

"Second—It upsets the whole foundation of theology.

"Third—If the earth is only one among many planets, then other planets must be inhabited, and if so, all men did not descend from Adam or Noah. "They then said to me that God would forgive the preaching of any other heresy before he would forgive that. Now, Brother Stauffer thinks the atonement is gone without an endless hell. Perhaps it is, what of it? What kind of an atonement does he accept? Let us hear. He says: 'We of the so-called orthodox churches believe in the vicarious sufferings of Christ. We read that our Lord died for the sins of the world; he loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life.'

## VICARIOUS SUFFERINGS.

"I do not believe in the vicarious sufferings of Jesus. That word vicarious means one suffering the penalty of the law in the place of the one who has violated it; it means that I can drink a pint of rum, and as a result, my neighbor be drunk, or that I can commit a crime and my neighbor pay the penalty. I believe that, 'Though hand join in hand the sinner cannot go unpunished.' The atonement does not take away the penalty for sin; it takes away the act of sin, and thus brings the one who was a sinner into the great oneness with all in divine. The eternal life here spoken of in the text is not the life of a sinner, but the life of a saint. Brother Stauffer, does not refer simply to eternal existence, it refers to something which occurs here in this life. In John 17:3, Jesus says: 'This is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' Mr. Stauffer speaks about 'redemption through Christ's blood.' I have all that, but I do not believe that I can be redeemed by it, and I am not a sinner. We have a republican form of government—or once had—purged by the blood of our revolution-

# RENDING THE VEIL.

Manifestations at Spring Hill, Kansas.

After a vacation of nearly two months the work was renewed with unabated zeal and energy the first seance being held September 2, and continued weekly with the intention of its continuance to the close of its accomplishment.

Enough has already been said of its unique character; but few appreciate its significance and value. We have books—volume after volume, treating on the immortality of the soul. Job's question is still unanswered in the public mind. Theology can offer nothing beyond a "We believe," and the scientists are so absorbed in their special pursuits that they cannot attend to its investigation, and the dominant impulse of human activities is to gratify selfish and sensuous desires. Under these conditions, proof of immortality makes slow progress.

Among many Spiritualists and all investigators, the great demand is for tests of actual spirit return and communion. The question of fraud is supreme in their minds, and some manifestations are so well imitated, that at least a shade of suspicion still lurks in the test-hunter's mind in manifestations that are genuine.

In these seances there is no more chance of fraud than there is in the freest conversation of the public circle. While the medium is in an unconscious state, there come out from the cabinet from twenty to forty materialized forms at a single seance, male and female; the latter in dazzling white costume, while there is not a thread of white in the medium's clothing; the forms are from a small child to those of a man of more in stature, varying in character and personality as much as in size; they announce their names and deliver characteristic speeches, and write narratives with a rate of rapidity of from 500 to 1,000 words in a minute, and execute life-size portraits, most of which are recognized, with the accuracy and finish of artistic skill—all within a minute, equal to that of the best portrait painters in many sittings with their subjects.

When we see these manifestations repeatedly and in full view, we know that they are produced by the dwellers of the spirit land without the possibility of mortal agency. When we see and hear all this, what are we to think? Can we grasp the mighty significance of these phenomena? The mind of the mortal is incapable of realizing the full meaning of what is seen and heard at these seances.

Visitors are invited to witness these manifestations, and Tuesday evenings are set apart for that purpose, while Sunday and Thursday evenings are given to the production of matter for the forthcoming book, which will contain a narrative of experiences of spirits of all grades—from those who are in spiritual darkness to some in the higher spheres.

To those who are prepared for the instruction here afforded the scenes and modes of life in the spirit world are made as familiar as in earth life; at least, as far as mortal beings are capable of receiving such instruction. But how few are really prepared! The seed thus sown falls on uncultivated ground. Thorns and brambles, rocks and sterile soil prevent a plentiful yield. Some are devoured by the birds, some springs up and is soon withered by the drouth, and a small part falls on fertile soil.

We have many accounts of those who have passed to spirit life in the full belief of their church creeds. They immediately begin their search for Jesus and the throne of God, which, of course, proves fruitless. Others are disappointed over the loss of wealth, and others, like children, lost in wilderness, wander aimlessly about for years, and others still seek dark places to hide their guilt. Some are as stubborn and bigoted as they were in earth life.

On the other hand, many are employed in aiding their less fortunate fellow beings, which to them is a work of love and a source of perpetual happiness; for the spirit being freed from all earthly cares, is able to do a double blessing; the help and the helped are the equal beneficiaries.

Philosophy, science and art are largely cultivated; and schools are established infinitely superior to those on earth. One spirit declared that if a mortal heard their music he would lose all taste for earthly music.

To know of these things is certainly important and interesting, especially when we realize the fact that the duration of earth life, compared with that in the spirit world, is less than the infinitesimal part of a second; and the other fact that earth life affords a vantage ground during a certain stage of our development; the use or abuse of which determines our future for weal or for woe, for many years in the spirit world. The same spirit being the same human being, in the same seance room that gave forth "Rending the Veil," are now at work on another book that will afford the most needed and valuable information regarding spirit life. That knowledge comes fresh, direct and independent of mortal agency; true spirit teaching without mortal bias, whose authority is absolutely genuine. It is true world wisdom, such teaching from such a source, would be above criticism and beyond the possibility of fraud. But it is not so regarded by most people, from the simple fact that this work, the meaning of its purpose and the character of those who are carrying it on, are not known and appreciated.

What an impression the writings of Swedenborg made on the thinking world, and how eagerly his books were read! And yet Swedenborg comes to these seances and corrects some of his mistakes, showing to the world that he regards what is here obtained is more valuable than his revelations of spirit life given when on earth.

All visitors who have witnessed the work here in progress, have spoken for a copy of the forthcoming book as soon as it comes out. No Christian has left these seances in any way dissatisfied, but on the contrary, highly pleased and filled with wonder and delight. As many as are disposed, are invited to the Tuesday evening seances and investigate, if they so desire.

E. J. SCHELLHOUS.

Spring Hill, Kans.

"Words That Burn." A Psychic Novel, by Lida Briggs Browne. This work, progressive, humanitarian, realistic. Descriptions of scenery and life in the spirit world, and the United States. It is a long 12mo, 396 pages, neatly bound in cloth; has a portrait of writer as frontispiece. Price, \$1.50. To introduce, it will sell from this office until further notice for \$1.25. Postage free.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. It is a work of great value, and is being republished by this office. Price, cloth, \$1; paper, 50 cents.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, unimpaired thinker. Spiritualists who love deep, clear thought, revert for help to this work. It is a work of great value, and is being republished by this office. Price, cloth, \$1; paper, 50 cents.

# Great Work by a Great Author.

# "THE UNKNOWN"

—BY—

GAMILLE FLAMMARION.

"The Unknown" created a marked sensation in France when first published and can scarcely fail to arouse the greatest interest in this country. It is an eminent scientist's study of the world of the spirit world. In dreams, cerebral physiology, psychic manifestations the author offers many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of one is an eminent scientist's study of the world of the spirit world. In dreams, cerebral physiology, psychic manifestations the author offers many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of one is an eminent scientist's study of the world of the spirit world. 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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 23 CHICAGO, ILLINOIS, SATURDAY, NOV. 24, 1900. NO. 574

HUMAN PROGRESS.

Is It a Reality, or Only Apparent?

The story of a golden age sometime in the mythical past, when the conditions under which human life is supposed to have been living were so far removed from the discordant vibrations of life that they were neither seen nor heard, may retrospectively be pleasant to the individual who is incapable of feeling the inspiration of the mighty struggle that is taking place on all the lines of life, to forward the movement which is bringing nearer the day when human life will be able to announce to the world its own triumph over adversity.

The theory of life which holds that it is moving in cycles, advancing toward its ideal until it has gained a certain position and then receding, and like the animal on the pole of the circular sweeps apparently moving forward but always returning to the starting point; such a theory while it is removed a short distance from that horrible doctrine which teaches that the floodgates of inspiration are closed and past revelations have given all that is needful, and only by inverted look can we see and comprehend the good, is nevertheless false in its conception and is being rejected by progressive life, as evidenced by the breaking away from that school of thought which has been trying to palm off on credulous minds the fossilized remains of theories that have long ago outgrown their usefulness.

The truth is not paradoxical. Any special phase of its manifestation does not in its presentation contradict other forms or modes by which it is brought to the acceptance of life, and any implication that its present manifestation is only a temporary expedient from which no permanent good will be evolved, would be contradictory, for the bond of union that binds truth to progress is inseparable; and when the soul is seeking disinterestedly to attain unto a knowledge of the truth, progress away from the errors of its former life is assured and the advancement is permanent.

The fears of some timid souls that this wide-awake, tireless energy that is urging human life onward to higher attainments is speeding the car of human progress too fast, and if not stopped will result in a smash-up and universal wreckage, and the hopes and labor spent in attaining unto the conditions, is groundless, for we will not, because we cannot, receive an order to advance until we are fully prepared, and when it is received we must obey for the reason that we have no other desire.

The tendency of the soul while it is groping in the darkness and twilight of its undeveloped reasoning powers is to suppose that the effects that are so apparent are the product of the forces that are from such erroneous conclusions is evolved the false idea of looking backward to view the promised land, when only by moving forward can it be attained, and even if it brings us into conflict with antagonistic forces it is the only highway over which we can make a successful upward journey, and those forces which seek to impede will, like the lions in the path of Bunyan's pilgrim, be unable to harm if we keep the highway where is placed the guide-board pointing to the highlands of more advanced conditions.

That those causes which have produced the conditions in human society which held it back, preventing it from giving expression to those forces that would carry it forward, are slowly but surely being removed; the most pessimistic must, if they use but a small portion of the power of intelligent observation and comparison, admit, it will show that whatever the obstacles that at present are in the pathway of progressive life, greater ones formerly existed: That it "takes all kinds of people to make a world," is true, or at least we find all kinds where whether real or not; and that class of minds who are continually bringing to a knowledge of the world of what constitutes its imperative needs are a necessary factor to enhance the progress, but there are also needed those who from their vantage ground can view retrospectively what has been gained, and with a clear vision can see the glorious possibilities of the coming age; and who can speak words of cheer to those who are bravely giving battle to all their own and others' progressive journey.

To the close student of human conditions it is apparent that the nations of the earth that can be classed as modern are entering on the final phase of their present form of civilization. They are in a period of their own national life where the burden of militarism will, if not relieved, destroy the national organizations. That the more advanced nations will be relieved of that burden through the operation of that uplifting spirit which is moving the world onward we believe and know. That it has been in the past a grievous weight to the nations, and the only extenuating conditions of it were that those upon whom the burden fell the heaviest were not able to realize what a load they were carrying; but now like a young giant when first made conscious of his powers, they are preparing to cast aside those conditions of an age which when compared with the coming one will be rated as barbaric. No edicts can prevent its consummation, for in the words of Gerald Massey is expressed that glorious hour, and its truth cannot be doubted: "The coming up of the steep of time, and this old world is growing brighter."

We who can look with pride upon the marvelous growth of our republic and admire the courage with which our forefathers grappled with the forces that sought to bind her to the medieval

NOTICE.

To the Spiritualists at Large.

The N. S. A. desires to notify the Spiritualists of Indiana and of Pennsylvania, that Mr. B. W. Sprague and Mrs. C. A. Sprague are regularly appointed missionaries, to work through those states; and societies or individuals in either, who wish to have spiritual lectures and tests delivered in their towns, will kindly correspond at once with Mr. Sprague. His address for the present is 55 E. Wayne street, Fort Wayne, Ind. Brother and Mrs. Sprague are making a tour through Indiana; they will soon go to Pennsylvania, and later, back to Indiana. They wish to arrange their route, and to visit as many towns as possible. They are very successful in building up societies and in organizing new associations. Write them at once.

MARY T. LONGLEY, Secretary N. S. A.

barbarism when the call of the spirit man to advance, can with hope be ascribed, that she will be as vigorous in dealing with the present and future obstacles when fully awakened to the necessity for such action.

The coming age is the one that is fraught with the greatest possibilities. The experiences of life have not been for naught. To assert that the world has not profited by its past experiences would show ignorance of facts as they are presented to us by the historical records compiled by the races that have passed on. The course of its upward journey may have been vacillating and it is strewn with the ruins of nations and races which went down in the onward march of life because they were outgrown and only mortal, the temporary habitation of the immortal spirit that could not be bound by the limitations of material development.

Truth never becomes old or enervated; its four corners are the rock of ages. It is only the finite interpretation that is given to its manifestations that manifests symptoms of age and decay. The finite understanding of what life's duties and obligations are, may be all right for to-day, but to-morrow leaves them impotent, without authoritative utterance to command the attention of the individual, nation or race that has advanced to a higher comprehension of its obligations.

The progress of the spiritual life of man has kept pace with the wonderful development in utilizing the forces that have been an important factor in his material advancement. To be otherwise would be a contradiction and nullification of the unity of the normal forces that are working for the betterment of life's conditions. They must and do testify of each other, however external apparent, and as seen from the opposite. The lessening hold of dogmatic theology upon the spiritual life does not indicate that the moral tone is lowered, but on the contrary it shows an advancement to where it can view with clearer vision the highway over which it must journey to reach the highlands of spiritual exaltation where can be realized freedom from the bondage to the emotions and desires of the mere animal.

The existence of the present phase of life's development there are other lessons to learn; other regions to explore and bring into higher conditions of life than at the present exist, is evidenced by the restlessness and dissatisfaction that pervade human existence for it is the law of spiritual attraction which is irresistibly drawing life higher, for if those forces did not exist there would not be that ardent desire which is manifested in that incessant energy displayed in the struggle for the attainment of something better.

The doctrine of human depravity, that has been taught by all of the old theologies, has been one of the most formidable obstacles which the soul has had to encounter and surmount in its upward journey. While we see great opportunities for improvement, and many times our souls are sorrowing at the path of the path of the highest attainment in that incessant energy displayed in the struggle for the attainment of final success is the inspiration that gives courage to strive for their attainment. The spirit of discernment in its dealing with the conditions of human life must be alert to be able to distinguish between the real and what is only seeming. Appearances as they are viewed from the external standpoint will many times deceive the observer, and what would seem to be retrogression or at least impediments in the path of the traveler as he is journeying to the promised land, will when viewed through the internal spiritual sense prove to have been an advancement and helps in the realization of life's progressive journey.

The mighty work needful to be accomplished in the removal of the impediments from the path of advancing life, and in directing its energies so as to attain the greatest amount of helpful results, would be appalling and useless if only the material existence was taken into account; but realizing that it is the quickening of the immortal powers inherent in every soul, that is the most needful, and no matter how deeply buried they are beneath the debris of mortal and spiritual degradation, its resurrection is an assured fact and its progress permanent. The destiny of life is progressive, and no doctrine of fatalism, a belief that it is impossible to overcome the environments of heredity or acquired systems of thought and its resultant habits of life, can quench that immortal energy that is manifest by the soul when it acts earnestness of purpose in the attainment of Exalted. This inspiration is the guiding star, the mighty angel who among all nations and races is firmly leading them toward the ever advancing light.

HAMILTON DE GRAY, Shakers, N. Y.

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

CONSCIENCE

And Creatures of the Imagination.

While science is considered the most exact department of human knowledge, no department makes larger use of "creatures of imagination." Of these the atom, matter, nature, force, energy, and law, are the most conspicuous. Of none of these have we any sense or conscious experience, and science claims to confine itself strictly to the domain of experience.

Man himself is an epitome of the whole world, and he knows nothing of the world that he does not know of himself. He is conscious of his thoughts, motives and volitions which is his spiritual side, and he perceives his color, solidity, form, and so on, which is his physical side. Both sides combined and acting in concert is what he calls his nature, and is all he knows about himself, unless indeed he is the phenomena of some great Noumenon, or All, of which he has neither conscious nor sense experience. That is precisely what you know about the balance of the world.

We know nothing about the atom, matter and nature except as we use them for the great "unknowable" Noumenon or the All of which the individual or thing is the phenomenon. We have no sense or conscious experience of what is supposed to be represented by these terms. They are theories, just as the parson's God is a theory.

And what do you know about force or energy in the balance of the world, that we do not of these things in ourselves? True we are not conscious of thought, emotion and volition in the planet, the elements and in animal and vegetable things, any more than we are of them in other men; but we see them acting precisely as if they had those things. Indeed we see a much higher order of intelligence in the formation and movement of the world and in the purely vegetable and animal economies, than man as an individual has, and then the vegetable and animal have no intelligence or things. This high order of intelligence you may call noumenal intelligence as contradistinguished from phenomenal intelligence or intelligence of the individual. And if the atom or matter is the Noumenon—as we think they are not—then they have that higher order of intelligence.

But let us confine our attention strictly to the things or phenomena which make up the universe as we know it. If we rule out that other "creature of the imagination," the law, the evidence all is that everything from the elements on up to the planet, and the planet itself acts of its own free will and not on compulsion of anything else. Everything acts out its character, toward its environment, just as man acts out his character toward his environment. If Noumenon or "God" is the cause of the act, it is "God" as in the thing and a part of the thing. If spirit is the cause, it is spirit as in and for the time a part of the thing. Moreover, if it is "force" in lower existence, it is force in man; or if it is spirit in man it is spirit in the planet and in all other things. Whatever the cause in one thing, it is in all things. But these things are a different discussion; let us confine our attention to the thing and what it makes as a whole without regard to its parts.

A most pernicious delusion has taken possession of many men that "law" compels things to do what they do, and being content with that explanation they seek for no other. The delusion stops further inquiry. Of course, if "law" controls the planet it controls man, and he has not an earthly use for a mind or will. But law never yet controlled anything, and is not an explanation of anything that is done, but is merely the formal statement of what is done after it is done. We never have any idea of a law until we observe the facts on which the law bases. Things act out their character toward the environment, and "law" is but an expression for the invariableness of their conduct under similar circumstances. The moving principle is in the thing that acts, and certainly not in the law or methods of its conduct.

I have been puzzled to make out what those people mean who say all we have to do to be happy is to obey the laws of nature. Well, if a man falls off the house-top, he "obeys" the law of gravitation by promptly falling to the pavement below, but it does not always make him happy—not in this world. If he eats poison, he "obeys" the laws of nature by dying out of this world into another where he may or may not be happy. Of course, if they mean that we should be versed in the laws of nature or what will happen under certain circumstances, and so order our conduct as to secure the good and avoid the evil, no one is prepared to dispute that proposition. We knew that before they told us.

Some years ago a comet got mixed up with Jupiter and his satellites, and I believe it was some six months before he got away. If the long-bearded old gentleman had been controlled by the law of attraction or gravitation he never would have left out. His orbital motion does not explain it, for he had lost that motion some six months before. The truth of the matter is that the planet and every other thing has the same order of attractions and repulsions that you see among men, women and children. And the world is much more interesting if we regard it in that light. Except where there is actual contact of one thing in motion with another which has not the same motion, every thing acts out its own sweet will under the circumstances—"creatures of imagination" nevertheless.

Home, Tenn. F. J. RIPLEY.

"The Great Roman Anacosta." By Prof. Geo. P. Rudolph, Ph. D., ex-rector of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15 cents. For sale at this office.

CONSCIENCE

What It Is Not, and What It Is.

Conscience is not a material, tangible substance permeating the human system, as a component part of the same.

Conscience is formulated opinion, or judgment, resulting from the unfolding of the mind, being brought into activity by the direct result of special education, in regard to the justice or injustice, of performing certain duties, or obligations as they are presented for our execution, or obligation.

Conscience is the result of thought, and thought is the direct result of knowledge, all knowledge is the result of enforced conditions. Education does not exist outside of an organization, neither does conscience exist outside of an embodiment, and applied conditions acting upon the mind.

Conscience is a twin brother to judgment, and both non-existing, only as a product of the mind brought into existence through receptive intelligence. The child is without conscience, appropriating all within its grasp for its own benefit. The savage or barbarian, is without a merciful conscience, but is pre-educating to kill and slay at will.

The word conscience signifies knowledge or understanding is imparted, and is derived or acquired only through unfoldment and expansion of the mind, as a receptacle for all acquired attainments. The mind unfolds, expands as it receives light, and illumination, and our judgment, or conscience acts in a corresponding ratio, receiving or rejecting all that comes within the radius of our opinion.

That which we call conscience, is an acquired quantity, it is a result of some preceding action, or the change of acquired intelligence, through what we call the mind, or what we call the spirit. Now, the human beings, ushered into existence in a state of utter ignorance, but endowed with a perfect natural organization susceptible of unfoldment or of being educated, and is receptive to all there is to be acquired, good, bad, and indifferent, and discrimination is one of the first lessons taught, that the practice of certain duties results in good, the practice of certain other theories results in evil, and from this teaching is based all actions, and judgments of whatever kind or nature, and this "monitor of an educated mind is what is termed conscience.

To advocate the theory that there is a material conscience permeating the human system, is perfectly contrary to the same is entirely inadmissible, to advocate the idea that there is a spirit conscience as an integral part, or as an attribute of an individualized spirit, exclusive of the mind, would be too effeminate to give it a place in an intelligent mind.

To talk of a double conscience is unpunctuated nonsense; or to talk of a divided conscience is simply puerility, and a very weak sophistry. We could say, with equal propriety of reasoning that there are two spirits in one body, a good one and an evil one, and two souls for them to occupy, or, that a person had two minds, a good one and an evil one, and that he used them to suit the occasion. And to quote from numerous ancient literary characters, their writings, speeches or sayings, that may have used the word conscience to convey their ideas of theories does not prove that they used the word judiciously, and with a clear understanding, and is not conclusive evidence that man has a material conscience, susceptible of double action, for in their judgment of the past and true philosophy of the word, were more likely to err than educated people of to-day.

That there is a difference of opinion among the people of the present day, on the question of conscience, its origin, its office, is perfectly natural, for from the great laboratory of nature evolves the great mankind, and they are as diversified and dissimilar in their nature and organizations, and consequent conclusions as Nature is rich in its unfold varieties of her productions, and this dissimilarity of opinion is not strange, or to be wondered at, for from ages of the past, down to the present day, the old structure of universal ignorance, together with blind superstitious religious teaching, has so completely enshrouded the warped and beggared the minds of the people, to the extent that the illuminating light of Spiritualism, with all its grand, overwhelming intelligent truths flashed upon them for the past fifty or sixty years has scarcely served to crack the old shell of ignorance, and blind superstition, and let in a ray of light into those dark and benighted recesses of the human mind.

Moline, Ill. C. P. MITCHELL.

GOD.

Eternal Right—whatever name We call thee by, thou art the same, Knowing no change by what we call The son of man, or "Adam's fall." For Right is God, and God is Right, So may our lives with thee unite.

Eternal Truth, whose living name, Throughout all worlds burns just the same, Unfold thyself in clearer form Till all our lives to thee conform, For God is Truth, and Truth is God, Ruling all nations with outstretched rod.

Eternal Love, we see and know, From the great heart, all blessings flow, So may our lives be filled with thee Both now and through eternity, For Love is God, and God is Love In earth and in the heavens above. St. Cloud, Minn. J. S. HULL.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by G. Nelson Longley. Price by mail, 15 cents. For sale at this office.

THE NEW RELIGION.

The Mediums and the Phenomena.

The orthodox religion had for its foundation the three years' experience of the medium Jesus. His death on the cross was the means of salvation for millions of people. For nearly two thousand years the Christian world has flourished and flooded the world with orthodox literature. The Christians were devoted somewhat from the teachings of Jesus, hence it has become necessary that a new religion should be given to the world. A new light has dawned upon the earth, and a new religion has made itself manifest; it comes in the form and development of phenomenal Spiritualism. The Fox girls, and the boy, Andrew Jackson Davis, four illiterate children, may be said to be the foundation and the original instructors of the new religion.

During the last 52 years a large number of mediums have been brought out, and they have all contributed more or less to bring to light the power of the spirit world.

Among the early mediums was D. D. Home, who was accompanied with some wonderful manifestations. He was carried out of a room from the second story of a house in London, through one window, and brought back through another, as three or more reliable witnesses have testified.

The Eddy family, four in number, two of each sex, contributed largely of spiritual phenomena, consisting of physical manifestations, and materializations. Noted people from across the seas came to America to witness the manifestations of the Eddy family.

The Davenport children, also four in number, were a power to behold. They were all developed when young. The two boys, William and Horatio, traveled over North and South America, as well as Europe, edifying lords, nobles, kings and emperors with their phenomena.

Dr. Slade, when in the zenith of his heavenly gifts, commanded the attention of the best minds in America and England, but the nervous strain was too great, and he is now a physical wreck.

Colchester was a brilliant light for a few years, and then his physical strength gave out and he went home to his guides in the spirit world.

Mollie Fancher, of New York, is a surprise to the people of Europe and America; although a cripple, she performs some wonderful feats in her psychic manifestations. Her clairvoyant powers are a surprise to science. She is a power in the old world and tells their occupations. When the door-bells ring, she will tell instantly who is coming. She is sorely afflicted, but her friends are numbered by the hundreds.

Maud Lord Drake for many years has led a charmed life. Her remarkable powers have called forth much praise from the best in the land. In her dark seances many voices are heard whispering consolation to their loved ones left behind. They give their name and leave their greetings.

Charles Foster gave to the people of America and England some remarkable phenomena. Raised blood-letters would grow upon his arms giving the names of departed friends in the spirit world. His life was short on the earth, but many hearts were made glad through his inspired, words and prophetic vision.

Matt the Missouri wonder, shone brilliantly for a few years as a materializing medium, as hundreds will testify, but his habits overcame his better judgment and a short life ended his career on the earth.

Harry Bastian was one of the most honorable mediums that ever existed in America. No one could justly accuse Harry of doing any fake work or misrepresenting in any way, for he took the greatest pleasure in giving the best that the spirits provided him with. Full materialized forms of all sizes and complexions put in their appearance and were soon identified.

The Bangs Sisters are occupying a prominent position as mediums. May they live on the earth many years to enjoy the honors they are winning at the present time.

There are many mediums being developed in all parts of this land of the free. We have some of the very best in the northwest; some in Minneapolis and some in St. Paul. I am sitting occasionally with a gentleman and his wife in St. Paul, Capt. and Mrs. Simon. She is a wonderful materializing medium; full forms appear. Some of her guides sing the sweet songs of heaven; others play the guitar; others whistle loud and shrill; others talk in audible voice to their parents, who have been left to mourn the loss of their children. The mediums live in the higher circles of the city, and are highly respected. They received The Progressive Thinker with its premium books, and proclaim themselves among the happy of the happy. Much good is accomplished through these new mediums.

DR. WM. O'LEVLAND, Minneapolis, Minn.

Did Shakespeare Write the Bible?

In Shakespeare's name lies the key to a wonderful cryptogram. The spelling "Shakespeare" was the poet's nom de plume, while "Shakespeare" was his name, an evident change of "Shakespeare." In each of the two spellings there are ten letters—four vowels and six consonants. Combine these two figures and we have the number 46, the key to the mystery.

Turning to the forty-sixth Psalm in the revised version it is found that the psalm is divided into three portions, each ending with "selah." Remember the number—46.

ROBERT OWEN.

"Book of the New Moral World."

(Continued from No. 572.)

"That it is man's highest interest to acquire an accurate knowledge of those circumstances which produce evil to the human race, and of those which produce good; and to exert all his powers to remove the former from society, and to create around it the latter only."

"Without a knowledge of the immediate causes which create evil and good, individually and generally, throughout social nature, man may be said to be moved to action by ordinary animal instincts, and by instinctive reason."

Hitherto, through the natural ignorance of man, arising from the infancy of humanity—an infancy which is only now progressing toward childhood—the human race has been forbidden to investigate the causes of good and evil, yet without an accurate knowledge of which it can never attain wisdom and happiness. A distinct perception of the causes of good and evil, is the next step for humanity to attain, to advance it from its present infant state, in which all has been mystery, imagination, and wild conjecture, toward a state of certainty and rationality, or to a clearer conception of those unchanging facts, which man as he progresses in age and experience, becomes competent to investigate, and by accumulating and arranging a multiplicity of them to form fixed sciences, and thus to attain a knowledge of general truths, which will disclose the past and present causes of good and evil to mankind and the means of securing future happiness.

"As true religion consists only in the acquisition of the knowledge of truth and its consistent application to practice, according to the ascertained facts of laws, human and divine, which knowledge and application will ensure the permanent happiness of humanity, the attainment of a distinct perception of the immediate causes of good and evil among men, will be the first step to a knowledge of true religion. The second will be the application of this knowledge to remove, wisely and peaceably, the causes which now immediately produce evil, and which have had this effect, through all preceding generations, that the third will be to introduce those causes which shall permanently create good to all of the human race, without distinction of class, sect, party, country, or color."

"The knowledge of the facts, connected with humanity which disclose the cause of good and evil to man, and the application of that knowledge to remove the immediate cause of all human evils, and introduce the causes of permanent good to all of the human race, will constitute the basis of true religion among all people and nations to the end of time."

"There can be no religion in preaching and talking about vice and virtue, goodness and wickedness, while there is no substantive knowledge either in the preaching or talking. True religion consists not in words, but in actions; not in words that make no substantive impression of permanent improvement on mankind throughout thousands of successive ages, but in deeds which produce immediate progressive improvement and happiness among all people and nations; uniting, instead of dividing, all of the family of man; an improvement and happiness constantly advancing, without any retrogression, until greater knowledge shall be acquired and universally diffused—endless desire in the arts and sciences made coöperative in the application to practice the earth highly cultivated and made a paradise—man everywhere trained from his birth, physically, mentally, morally and practically to become, compared with his present low and degraded existence, a superior being in knowledge, excellence and happiness."

"Thus the religion of an old immoral world—immoral because based on false principles—has been a religion of forms, ceremonies and unmeaning mysteries, and of much preaching and talking, and universal ignorance within it; a religion of baseless imaginations, in which, as the whole past experience of the human race, as narrated in history, confirms, divisions, contests, wars and hypocrisy, with all that is artificial in mind, feeling, manner and conduct, could alone emanate. While the religion of the new moral world is based on facts never yet known to change; thus forming universal truths, which no one can successfully dispute; a religion devoid of forms, ceremonies and mysteries—a religion from infancy planted in the heart and mind of every one, and which will require afterward neither preaching nor talking; it will in every individual become a part of his nature, ever present in his spirit, mind, and conduct, ensuring a perpetual sunshine of life, and ever expressive in the countenance and evident in the conduct. When this religion shall be universal, all that is artificial in mind, feeling, manner and conduct, could alone emanate. 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Mr. Chas. W. Leadbeater, an English Psychist of Remarkable Powers, will appear next week for the first time on our Rostrum, in an address reported Expressly for The Progressive Thinker. Mr. L. is an advanced Occult student, a critical, comprehensive thinker.

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OLDS: IMPORTANT SUGGESTION.

At the time of the publication of the first issue of this paper, we suggested that the subscribers should send their names to the publisher, so that we might be able to send them a copy of the paper, and also a copy of the book, "The Progressive Thinker," which we have now published. We are now sending a copy of the paper to every subscriber, and a copy of the book to every subscriber who has sent his name to the publisher.

A Beautiful Harvest for 25 Cents.

Do you want a beautiful harvest then, we can give you 25 cents. Just pause and think for a moment. What an intellectual feast that small investment will furnish you. The Progressive Thinker is a paper of the highest quality, and it is a paper that will give you a harvest of knowledge and wisdom. It is a paper that will give you a harvest of knowledge and wisdom. It is a paper that will give you a harvest of knowledge and wisdom.

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SATURDAY, NOVEMBER 24, 1900.

"War Is Hell," said Ingersoll.

The savagism common to war is not limited to any age or to any country. It is brute contending with brute everywhere, and at all times. The Lord's favorite people, that is, Jehovah's, acting under his special direction, "left nothing alive that breathed" in all their long marches from city to city. Old age and infancy, male and female, alike were given over to slaughter. Before them were lands teeming with verdure, and a happy, prosperous people. In their rear were desolation and death.

Tacitus, in his Annals, vol. 1, p. 36, Harpers' edition, tells of the Roman legions under Caesar who invaded Germany:

"He wasted the country by fire and sword to the extent of fifty miles; nor spared he age nor sex; places sacred and profane, without distinction, even the temple of Tanfana, the most sacred among these nations, all were leveled with the ground."

But the preceding events and thousands like them were in a barbarous age, before the refining influences of Christianity had taught "Peace on earth, good will to men." Here is the way the modern German army, acting under the special direction of its head, Kaiser William, does to make its acts "memorable for a thousand years"—it should be for all time. A press telegram from Berlin, of November 1, tells the story. After saying the German censorship over the doings of its army in Chinese affairs is very rigid, from which it is apparent the greater barbarities are suppressed, it goes on to say:

"The German troops gave no quarter. Sixty-eight captives, some of them adults, were tied together by their pig tails and beaten bloody by Germans, then they were compelled to dig their own graves, and were shot en-masse."

"No prisoners are taken. All are shot or preferably sabred, to save ammunition. On Sunday afternoon we had to bayonet seventy-four prisoners. They had killed one of our patrolmen. The entire band was surrounded, and captured seventy-four alive. It was cruel, it was indescribable."

Such are the lessons our boasted Christian religion teach the half-civilized Chinese! It is certainly "dragon's teeth" which will spring into armies at no distant day, and wipe from the face of the earth every foreigner found in the Flowery Kingdom. The united forces of the Western world are not powerful today, but to-morrow will come, then retribution, then the tears, the groans and the lamentations of the West. "What ye sow ye shall also reap." It needed no divinity to make that postulate true. The declaration of a God is not needed to prove the truth of that assertion.

Detestable Nonsense.

The great English writer and scholar, Ruskin, was once appealed to for a contribution to pay off a debt contracted in the building of a new chapel. And here is what he said in reply:

"Sir: I am scornfully amused at your appeal to me, of all the people in the world the precisely least likely to give you a farthing. My first word to all men and boys who wish to hear me is, 'Don't get in debt. Starve and go to heaven—but don't borrow.' Try first being useful, stealing. But don't buy things you can't pay for. And of all manner of debtors, pious people building churches they can't pay for are the most detestable nonsense to me. Can't you preach and pay behind the hedges—or in a sand pit—or a coal hole—first?"

A Missionary's Device.

Missionaries are as reluctant to become martyrs to their faith as other folks. One of these frightened servants of the church, falsely claiming to be a representative of God, escaped from the province of Hunan, where his fellows suffered greatly, was carried 400 miles in a coffin, and reached Hong Kong safely, the Chinese, out of veneration for the dead, not insisting on a close scrutiny of the newly devised Coffin-Express.

## Erroneous Religious Conceptions.

Since I was able to see clearly—and that was twenty years ago—how humanly good and ought to live happily and how foolishly none the less generation after generation has suffered torture. I have traced back further and further the fundamental cause of this world disorder. I thought at first I could find the cause in a false economical organization; then in the violence employed by governments in order that this organization be made active and working smoothly; now I am convinced that the original cause of all these evils is the erroneous religious conceptions which we receive from our education. We are so well trained to religious falsehood that we fail to perceive all the horrors, all the foolishness and all the cruelty contained in church teachings.

We do not notice this, but our children do, and their tender souls are irremediably spoiled by such teachings. We tell the child, claiming for our words the respect due to sacred truth, things which we know perfectly well that it would be absurd to believe and which have no meaning for us. We tell this child that a mysterious and savage being whom we call God about six thousand years ago conceived the project of creating the world; that He, in effect, did create the world, as well as man; but that, as man sinned, this God indicted upon him and upon us the punishment for his transgressions and his faults. We add that our chief business lies in propitiating this God in order to escape the torments to which He has condemned us.

We think that a child's soul is like a polished plate upon which we are permitted to engrave whatever we choose. It is not so. A child has a confused idea of the origin of all things, of the cause of its own existence and of the forces to whose power it is subjected.

The child has an elevated, vague, indescribable conception of this origin. But we tell him that the origin of all things is simply a personal being, a malicious, terrible, wicked—the Jewish God.

All children are aware that man's obligations are complex and they possess a moral character. Yet we teach them that the greatest obligation of man consists in believing blindly in prayer—that is to say, in uttering certain words at certain hours, and in swallowing some sort of a poison, represented as the blood and flesh of God. The governments, the ruling classes, those who possess power and influence are indissolubly tied to them. Thus the ruling classes are incessantly working to impress upon a child's mind the prestige of these deceptions and doubling their efforts in order that their hypnotic influence might be exerted upon the minds of the adults.

He who fails from desiring the perpetration of an artificial order looks forward to its transformation; he who aspires to be of real benefit to childhood, ought to do all in his power to free it from this terrible dupe.

Absolute indifference regarding religious problems, the negation of all religious forms, the absence of all beliefs in positive religion are incomparably more wise to children than the teaching of the Jewish church, no matter in what form they be presented. Knowing that church teachings are but fiction, how could I tell a child who questions me with simplicity and confidence about them that they are sacred truths while I have knowledge of their inanity?

It would be better if I could point out to the child the station of the questions which the church answers with falsehoods. But if I am incapable of doing so I ought at least to refrain from palming off for truth what I consider a falsehood.

Besides, it is not true that a man cannot find other convictions to transmit to his child but his faith in the dogma of positive religion. All sincere men know the good in their lives. Let this good be revealed to children by the example. In a pamphlet entitled, "The Christian Doctrine," I attempted to express all my faith in as simple and as succinct a form as possible. This work is not accessible to children, although written for them. But were I to explain to a child the foundation of all religious doctrine I would simply say this: We are born into this world and we live in it, not because of our own will, but because of the will of that which we call God. This will has in view the good of all men.

And were I to be asked by the child to explain the origin of the world and to tell my opinion regarding what awaits man after death, I would answer the first question by admitting my incapacity of solving a problem which is naturally incapable of solution; and the latter by this hypothesis: That the will which has called us into life for our own good leads us beyond the grave to some mysterious place where probably the realization of the same design will continue.—Count Leo Tolstoy, in Chicago American.

Only a Hope.

The traveler who inquired which road he should take to reach a given point was told each led to the same place. He was then assured: "Take which you will you'll wish you'd taken the other before you get there." We hope the politician will not be in a similar dilemma in his choice for the Presidency. All are ambitious for prosperity, but much depends on the effort of the individual, instead of everything on the government, or its administration, as is generally supposed.

An Agnostic's Epitaph.

The following verse from a poem by Mrs. Huxley is engraved on her husband's, the late lamented Prof. Huxley's, tomb:

"And if there be no meeting past the grave,  
If nil is darkness, silence, yet 'tis rest;  
Be not afraid, ye waiting hearts that weep,  
For God still gives his beloved sleep,  
And if an endless sleep—so best."

There is nothing grander than to rescue from the leprosy of slander the reputation of a great and splendid man.—Ingersoll.

## PROPHECY AND ITS FULFILLMENT.

Stirring Words from the Pacific Coast.

When the wise ones of the invisibles do us the honor to prognosticate for us, they are sure to say something worth the while. We are also well aware there are others, not so wise. Is it not plainly written in the records of the adepts, that we are to "try the spirits and see what manner they are of," that is, whether they are wise or simple? In our estimation of the unseen, we must remember that the manifestor through the flesh, is spirit, also, that it is Omnipotent, Omniscient and Omnipresent, both in the mass, and in the atom; also that the mass being always in touch with every atom of itself, the atom and the mass are ever in complete unity and oneness each with all others.

The question which we are to decide each for ourselves, is, whether an invisible entity, speaking or acting out of the Silence, is what it pretends to be. The exercise of our common sense will enable us to determine by the law of probabilities how to regard the assertions and declarations of the disembodied.

We are not expected to yield ourselves blindly to the control of those who are nearest and dearest to us. If so, why are we troubled with personal wills to guide and hold us into the truth and its understanding?

If this is not permissible on the earth plane, without an infraction of the law of reciprocity and the upsetting of karmic conditions, how much more stringent and binding must be this unwritten law, where only one side is really bound by known and familiar conditions, and the party of the second part labors under the disadvantage of loss of visibility at ordinary temperatures?

But the corner-stone of our faith, as Spiritualists, is the doctrine of spirit return and communication with the incarnated. For our best and highest good should they not formulate some statement that would give us light on the real conditions after death? When, for the last time, we close our bodily eyes on this physical existence, we shall find that we have simply transferred the whole of self, unincumbered by fleshly conditions to the realm of the shadowless. We have not come to the bar of an angry God for judgment. We have simply entered into the inheritance which we have saved up for ourselves, and transmitted from the terms of the mortal to the immortal, for our own use and behoof. Existence, the manifestor of Memory, and consciousness, the evidence of life, hold to all past responsibilities that we through our wills have chosen to assume. We build all our future lives; from the mud-sill to the cap-stone, it is all ours, there fore there are no contests for the inheritance. Death does not, in the twinkling of an eye, make any radical change in our condition. We simply are released from the burden of the flesh, and are permitted to shift the burden, until after rest, we may once more enter into life with definite purpose in view. The rest of the Hereafter is not idleness, but continued activity.

It is thus we must regard those whose voices, still seeking knowledge by experience, come to us in different tenor and inflection. It is for us to judge on which key they vibrate, whether of truth and sincerity, or whether they are striving to recall the plane of self, under the conditions where the selfish only, should be sought and desired.

Does it not appear without saying, that those whose perceptions are the least clouded by the misty veil of the physical conditions, should be able to prophesy and prognosticate most clearly, and that the more completely fulfilled any predictions of this kind are, the more fully they prove the wisdom and ability of the entity claiming and using our attention for their utterance. Mankind is always thirsting and hungering for a knowledge of the future.

If we truly knew that which was coming into our lives, we would be so disgruntled by the prospect, and discouraged by the foreboding, we would be positively enfeebled by the outlook, and become worthless. We

could not even hold ourselves in the woes of the present, so completely would we be crushed by the fear of that we were sure would be hurled upon us. It is the evidence of the highest wisdom, that we are kept in ignorance of the thing we most anxiously desire to know, for that knowledge of the opposing conditions would and does only broaden the scope of their power over us. When we certainly know that death awaits us with open arms, a day or a week, a month or a year hence, we have no strength left to continue the fight. With courage, hope and ambition all gone, we simply count the on-moving months which bring us nearer and nearer to the inevitable. We forget there are greater evils than death.

Knowing all this, is it not a kindness of our invisible friends to outline for us, as best they may, the good, letting the obstructions take care of themselves, without help from us, or our mental suggestions.

This train of thought was started by finding in an old scrap-book, an article published in The Progressive Thinker about eleven years ago, when it was a very young thing; but as it was born a young Hercules, with all that kid's peculiar traits, it always has had a reserved fund of strength ready to meet all emergencies.

This article was a communication, under trance conditions, from a very wise, invisible friend, who, after an able, scientific dissertation on the conditions and reasons, declared Chicago's chance as a leader in spiritual work was pre-eminent. He also said that the one only opposing element to be guarded against was selfishness. To this, was being slowly added a feeling that all would be done for the citizens of this wonderful city. This would finally take away the desire to keep up the pace, at which this western metropolis had traveled up to that time.

Believing in the speaker's sincerity and truthfulness, this article was given to the readers of The Progressive Thinker. Since then, scientists have contributed by various discoveries to confirm the scientific statements made, and the unrolling of Time's immense scroll has shown the prognostications in a general way have been fulfilled. In a special way, the declarations of the success of The Progressive Thinker were rather under than over-stated.

The speaker from whom these eloquent and instructive passages flowed so eloquently and earnestly, closed his charming address in the following words: "Never mind affixing or even hunting for a name, the condition is true. You are nearer, and in more direct communications with the astral forces, because the peculiar conditions align themselves, and are in harmony with the higher vibrations, and thus those who dwell here, really live in easy reach of those unseen libraries which contain all the knowledge which has accumulated from the foundation of the world, the ushering in of the great day. But that which has been, is as nothing to that which is to come. Some day, in the City of the Lakes, there will be a building which will reflect the knowledge gained, the forces inspiring, and the wisdom which planned. This, not so much because it shall be won by a desperate struggle to overcome obstructive influences, but because Chicago was the one favored above others, by the spirit forces in charge of so great and priceless a gift."

"I, standing simply as a representative of those who are watching, waiting and working for the highest unfoldment and manifestation of that which is already in the unseen, beseech of you, that you shall hold yourselves firm, steadfast in all the highest ideals, and the most noble conceptions of the present and the good. So shall your spirits, of themselves, regenerate your bodies. Then will the resurrection of the new from the old be accomplished. Hold fast that which you know to be true."

"Forty Loomis street, is within the circle and near the centre spoken of above. It is also an occult number of doubled perfection and strength. The home of The Progressive Thinker is and will be a wonderful example of spirit leading and promise."

Whoever has been permitted to watch the career of the paper since its installment into its present home at 40 Loomis street, will bear testimony to its wonderful career and that of Brother Francis, an adept in the editorial profession. Long may he wave!

San Francisco, Cal. W. P. PHELAN, M. D.

He Had Better Stop Prophecying.

We have refused to publish the multitudinous prophecies of a California medium by the name of Dr. Max Muehlenbruch, of Oakland, Cal. Those who will read the following will not in the future place any reliance whatever in his predictions. The following is from the San Francisco Examiner, of July 31, 1900:

"I want to say that William Jennings Bryan will be elected President of these United States. He will poll a larger vote than McKinley in the states of New York, Ohio and California. There will be much trouble in this country. There will be bloodshed and much fighting. Two attempts will be made to assassinate Bryan. He will escape unharmed. The attempted assassination will be fostered by men who pose as the friends of American liberty."

The Doctor has made so many prophecies, that if only ordinary guess work were employed by him in evolving them, some of them would probably prove true. The fact is that the medium who makes a specialty of prophecying in "regard to important public events, will fail as often as he succeeds. Dr. M. after his failure to predict the result in the last election, three particular states having no respect for his prophetic words, had better step down from his apparently high pedestal, and let some one better qualified assume the role of a prophet for California. All of Bryan's friends are certainly disappointed, while the Republicans are jubilant.

A Theistic War.

The Masonic fraternity in France, so early as 1877, eliminated from its ritual every acknowledgment of, or reference to "the Great Architect of the Universe." This has raised a storm among Masons in England, the latter under direction of the Grand Lodge of England, has withdrawn all intercourse with French Masons on account of their Atheism.

Perhaps, if properly managed, the French might be induced to accept of "Infinite Intelligence," and tender him, her, or it, to the Prince of Wales, who seems to be leader in this theistic war, and thereby prevent alienation between the belligerent parties. This God question is an obstruction at best, of no practical value to either party, and yet the great battles of the world have been fought along that line.

"Nature Cure." By Dr. M. E. and Rosa O. Conger. Excellent for every family. Cloth, \$1.50 and \$2.

HON. A. B. RICHMOND.

Beginning with our next issue we shall commence a most remarkable narrative, by the Hon. A. B. Richmond, of Mendocino, Pa. Mr. Richmond is widely known as the Sage of Cassadaga. Our Winter Campaign will be especially brilliant. Send in your subscriptions now, and enjoy the feast of good things.

could not even hold ourselves in the woes of the present, so completely would we be crushed by the fear of that we were sure would be hurled upon us. It is the evidence of the highest wisdom, that we are kept in ignorance of the thing we most anxiously desire to know, for that knowledge of the opposing conditions would and does only broaden the scope of their power over us. When we certainly know that death awaits us with open arms, a day or a week, a month or a year hence, we have no strength left to continue the fight. With courage, hope and ambition all gone, we simply count the on-moving months which bring us nearer and nearer to the inevitable. We forget there are greater evils than death.

Knowing all this, is it not a kindness of our invisible friends to outline for us, as best they may, the good, letting the obstructions take care of themselves, without help from us, or our mental suggestions.

This train of thought was started by finding in an old scrap-book, an article published in The Progressive Thinker about eleven years ago, when it was a very young thing; but as it was born a young Hercules, with all that kid's peculiar traits, it always has had a reserved fund of strength ready to meet all emergencies.

This article was a communication, under trance conditions, from a very wise, invisible friend, who, after an able, scientific dissertation on the conditions and reasons, declared Chicago's chance as a leader in spiritual work was pre-eminent. He also said that the one only opposing element to be guarded against was selfishness. To this, was being slowly added a feeling that all would be done for the citizens of this wonderful city. This would finally take away the desire to keep up the pace, at which this western metropolis had traveled up to that time.

Believing in the speaker's sincerity and truthfulness, this article was given to the readers of The Progressive Thinker. Since then, scientists have contributed by various discoveries to confirm the scientific statements made, and the unrolling of Time's immense scroll has shown the prognostications in a general way have been fulfilled. In a special way, the declarations of the success of The Progressive Thinker were rather under than over-stated.

The speaker from whom these eloquent and instructive passages flowed so eloquently and earnestly, closed his charming address in the following words: "Never mind affixing or even hunting for a name, the condition is true. You are nearer, and in more direct communications with the astral forces, because the peculiar conditions align themselves, and are in harmony with the higher vibrations, and thus those who dwell here, really live in easy reach of those unseen libraries which contain all the knowledge which has accumulated from the foundation of the world, the ushering in of the great day. But that which has been, is as nothing to that which is to come. Some day, in the City of the Lakes, there will be a building which will reflect the knowledge gained, the forces inspiring, and the wisdom which planned. This, not so much because it shall be won by a desperate struggle to overcome obstructive influences, but because Chicago was the one favored above others, by the spirit forces in charge of so great and priceless a gift."

"I, standing simply as a representative of those who are watching, waiting and working for the highest unfoldment and manifestation of that which is already in the unseen, beseech of you, that you shall hold yourselves firm, steadfast in all the highest ideals, and the most noble conceptions of the present and the good. So shall your spirits, of themselves, regenerate your bodies. Then will the resurrection of the new from the old be accomplished. Hold fast that which you know to be true."

"Forty Loomis street, is within the circle and near the centre spoken of above. It is also an occult number of doubled perfection and strength. The home of The Progressive Thinker is and will be a wonderful example of spirit leading and promise."

Whoever has been permitted to watch the career of the paper since its installment into its present home at 40 Loomis street, will bear testimony to its wonderful career and that of Brother Francis, an adept in the editorial profession. Long may he wave!

San Francisco, Cal. W. P. PHELAN, M. D.

A Wild Statement.

The Literary Guide, of London, ordinarily careful of its statements, is very wide of the truth when it said in its November issue:

"Spiritualism has no evidence to offer that man has an immortal soul other than the alleged 'empty grave' of Jesus Christ; hence, by reason of its poverty and weakness it is perpetually foundering in the bogs of unsound speculation and incoherent or contradictory theory."

If the Guide had limited its criticism to the church and its lack of proof of immortality it would have been correct; for the "empty grave" is really all the proof it offers. And that was an isolated case, susceptible of fraud, or misrepresentation. Transcending natural law the most rigid investigation should have been set on foot to ascertain whether the body of Jesus, if real and placed in a tomb, was not stolen, else carried away by friends. The accounts as given in the Gospels are consequently false, and are not sufficiently circumstantial, hence, by a court of religion and common sense, a verdict would not be accepted in any court of justice as conclusive.

Spiritualism proper never cites that event, whether truthful or mythical, in support of its faith in a continued life. It has facts of its own, everyday occurrences, which appeal to the judgment of the learned and unlearned, evidence which is irresistible and conclusive, that those we call dead, so far as the mortal is concerned, really live, with a conscious individual existence, and are capable of communicating with those yet in the flesh, and do so when surrounded by favorable conditions. Instead of being limited to a single case, as in the story of Jesus, there are a multitude of persons, honest, intelligent, conscientious and critical, now living, who are positive they have had communication with those who have passed the portals of the tomb, and who have given facts which cannot be explained on the theory of fraud, collusion or mind-reading.

It is difficult to comprehend how so well-advanced a journal as the Literary Guide could be led so very far astray.

The War on Words.

The difference between The Progressive Thinker and its Arizona friend is wholly one of words. Our use of the term canteen is that of popular acceptance; while that of our Arizona friend is that lately borrowed from the Spaniards, and is best expressed by its English equivalent, saloon. That is all there is to the question.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth 50 cents.

## C. W. LEADBEATER.

The Great Psychist.

He Will Appear on Our Rostrum Next Week.

Mr. Charles W. Leadbeater, an English writer whose remarkable articles and lectures have for some years attracted attention in the world of psychology and metaphysics, is making a short lecturing tour in America.

What may be called supra physical sight, i. e., sight which passes the bounds of physical matter, penetrates planes of existence beyond that we perceive with the physical senses, and acquaints itself with the contents and beings and life surrounding the physical, has been long suspected as possible by the more advanced men of science.

Naturally, the greatest eagerness of humanity is for some certain knowledge of the states beyond death, of where and how we shall be when we leave the body.

Now, it has always been claimed in the East, as also by genuine occultists in the West, that this supra-physical sight is one of the latent powers of human beings, and that it can be evolved by such as with pure life and philanthropic intent, pursuing the regimen and the training laid down by rules descending from immemorial antiquity, patiently undergo the necessary sacrifices and discipline. To such come in time clear perception of the spiritual planes, a knowledge of other realms of existence as distinct as that which ordinary folk have of the physical world around us, and the power to pass with full consciousness into the realms of those we call "the dead," and tell us exactly what death is, and the effects it produces. It is this direct inspection which is dissipating so much mystery, clearing so many vague and sentimental "testimonies," bringing into the domain of fact and common sense the perplexing phenomena of psychics and mediums, and stripping from death both its terror and its gloom.

As one of these advanced students, Mr. Leadbeater, formerly a clergyman of the Church of England, is interested in correcting popular mistakes on the obscure topics engaging the thinking of the day, and in throwing upon them, the light coming from pure Occultism. He worked five years in India, Burmah and Ceylon, and of late has been active in England as lecturer and writer, being the special friend and co-worker of Mrs. Annie Besant.

Among his books are The Christian Creed, The Astral Plane, The Devachanic Plane, Invisible Helpers, Clairvoyance and Dreams. His lucid and interesting "testimonies" are being run as a serial in The Theosophical Review, and the topic itself is the subject of one of the lectures to be used in America, and which will be published in full next week in The Progressive Thinker.

Personally, Mr. Leadbeater illustrates how splendid physical health should accompany true occult study. Tall, robust, with eyes gleaming with intelligence, the direct and earnest, he brings with him a breeze of spiritual psychical and physical health that uplifts everything which it encounters, and leaves a delightful memory behind it.

His expositions of genuine Theosophy (which is closely allied to Spiritualism) show its practical influence in the direction of abating human selfishness, and greed and making war impossible, and in advancing all knowledge of our world and the worlds within and beyond it, making men worthy of the Divine destiny before them, and furnishing the motives and the methods to advance.

The Progressive Thinker, the original dollar Spiritualist paper, working on the Divine Plan, and always leading in two essential qualities, CHEAPNESS and EXCELLENCE, has been running as a serial in The Theosophical Review, and the topic itself is the subject of one of the lectures to be used in America, and which will be published in full next week in The Progressive Thinker.

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Personally, Mr



# MRS. MAY GEGIL LINGOLN AND LYMAN G. HOWE GLASH

## After This Cyclone There Will Come a Purer Atmosphere and More Exalted Purposes.

Grand Rapids, Mich., August 31, 1900.

Mr. Lyman C. Howe, Fredonia, N. Y.:  
Sir:—I am informed by the secretary of the Michigan State Association, Mrs. M. F. Ayres, that after you left Grand Rapids Camp, August 20, on your way home you stopped off at Grand Ledge Camp, and a reliable friend of hers who was there, heard you make many damaging statements regarding me and my work.

Among other things, you stated that I said in my lecture of Saturday, at Grand Rapids, "That Spiritualism was good enough to live by, but not good enough to die by." Also that I spoke disparagingly of mediums and mediumship, and that by my lectures I disrupted the camp. The secretary, who was on the platform with me during both my lectures, writes me asking me to write you in regard to these false statements, for they are wholly untrue, and will do much towards injuring the cause of Spiritualism.

Before going further I wish to state what I did say, and what you must have understood if you had not allowed your prejudice, which has been very pronounced towards me for some time, to pervert the thought which I was presenting, and which the greater portion of the audience distinctly understood. The statement was this: "If we expect Spiritualism to progress as a movement we must stop this ranting against the churches, claiming for them that they have a religion that is only good enough to live by, but is not good enough to die by, for all too many of our Spiritualists mourn the loss of departed friends, with the deepest grief, wearing mourning robes, and many times having the last rites and ceremonies performed by an orthodox minister. All of this shows that we want a better understanding of the true underlying principles of Modern Spiritualism that it may be a religion good enough to die by as well as to live by."

In my remarks regarding mediums and mediumship, I treated the subject as I had done hundreds of times in the past, claiming that mediumship is a necessary factor in Spiritualism at present, but is a stepping-stone to higher conditions in the future, when mediums and sensitives have learned to control their own forces for the enlightenment of the race. I claimed then as I always have done, to have been born into physical life a medium and a Spiritualist, and watching the progress of the movement. I had realized that new methods and new thoughts were in constant demand, and that if through bigotry we failed to recognize this we could not progress rapidly. My lecture was an earnest appeal to the Spiritualists assembled urging them to avoid the narrow groove into which so many had fallen, encouraging them to deal with the advanced thought of the age in which they lived, and not be afraid to analyze it.

Now, these two lectures instead of disrupting the camp (as you have claimed), were received with great enthusiasm by the people, and as a result of them one of the board of managers wanted to engage me for another season. You not only knew of this interest but you also knew that the Grand Rapids people arranged for me to come back to their city as soon as I was through with my work at Vicksburg. I have been told several times that you were not in sympathy with my work; but I could not believe that one who had occupied the position you have for so many years would stoop to downright falsehood in order to prejudice others against me and my work. It is needless for me to say to you that these three statements of yours are false, and you must have known it. And as it seems that your mission in these camps was to do me evil, your other statements of which I do not know the exact nature (except generally) are undoubtedly from the same basis. I have a few personal enemies who have claimed they would drive me from the Spiritualist platform. If you choose to unite your forces with them, I have but this one word of warning to give, viz.: when envy or jealousy is the motive power used to destroy the usefulness of another, it brings to the sender its own results. When you attempt to destroy the platform upon which I stand, you destroy it for yourself also.

Spiritualism as a movement depends upon what the Spiritualist teachers and workers do for it; not upon the belief of the people. If it is not allowed to progress with the age in which we live; if it does not meet the demands of an intelligent people; it will certainly become a byword in the mouths of the people. Do you ever ask why it is that every one of our societies are struggling for an existence, numerically as well as financially? The grand but hidden truth of Spiritualism if allowed to come to the world would fill the temples and churches in our land with earnest worshippers, and the world would be better for it. This can never be if our workers are satisfied to teach only the a, b, c of a great philosophy, and condemn all of those who attempt to open the way for the higher degrees of intelligence which will bring a spiritual light that will bring a better understanding of life's purposes, and a development to the race.

Yours for justice,  
MAY GEGIL LINGOLN.

LYMAN C. HOWE'S REPLY TO MRS. LINGOLN.  
To My Once Respected and Esteemed Friend, May Cecil Lincoln:

Your letter dated August 31 was received with painful surprise, since I knew of no just cause for such an attack. But it seems that you are proud of it, as you have caused copies to be sent to various towns in Michigan and several other states, with the obvious purpose of creating prejudice against one who has never wronged you, or said an evil word against you.

The secretary of the Michigan State Association of Spiritualists must be sadly in need of employment, or she would not be prostituting her time and talent by peddling vicious gossip, and urging you to open a quarrel with a co-worker, who had never harmed her, and who had regarded you with friendly interest for the past eight years, since our acquaintance began. The State Association ought to flourish under the inspiration of such gossip industry, and volunteer talent for mischief. And what is it all for? This has been a psychological puzzle to me, ever since I received your delicately spiritual, and sweetly fraternal letter, so characteristic of the unselfish devotion and superior moral qualities of a "psychic." How gently it touches the secret chords of charity and altruistic sympathy, as the melody of your generous soul plays along the magic lines that interpret your painful fancies, and breathe out the "subtle" miasms that have so poisoned your "psychic" sphere. But you have heard that some one heard me "make many damaging statements regarding you and your work." I did not suppose it would damage you or your work to have your public utterances repeated. If I had known that you wanted your statement hushed up, I might have evaded the questions which called out my repetition of your words. In my ignorance of your wishes it seems I committed an offense. I am sorry. But the first of the three specific charges you make is that I reported you as saying, in your Saturday lecture, that "Spiritualism is good enough to live by, but not good enough to die by." I presume I did refer to that expression; for you did say it in so many words, without any qualification or apology. It shocked and astonished me, as coming from the spiritual rostrum, uttered by a professed Spiritualist, and I made a special note of it, because it was so extraordinary, and, to me, absurd.

was not disqualified for hearing by any prejudice against you. My sympathies were with you, in all the good things you said; and if I had been prejudiced, as you imagine, it would not obstruct my hearing. If you did not mean what you said, or have become ashamed of it, it would be more creditable to your sincerity to say so, and apologize, than to attempt to cover it up by juggling with words. Who ever heard a Spiritualist say: "Orthodox Christianity is good enough to live by, but not good enough to die by?"

In my fifty-two years' association with Spiritualists I never heard such an expression; but I have often heard it from church people—and others—applied to Spiritualism, just as you applied it. I did not suppose I was committing any sin in repeating your words.

The second charge, that I reported that you spoke disparagingly of mediums and mediumship. I do not think I said it in those words; but I will say it now. You did speak disparagingly of mediums and mediumship.

The third charge, that I reported that you "disrupted the camp." No one ever heard me say that, nor anything that an honest mind could torture into it. That "reliable friend" must have been obsessed by an insane, or lying spirit when she reported that.

When I was asked about the camp at Briggs Park and the lectures, I briefly stated salient facts; among them that Mrs. Lincoln spoke to the largest audience Sunday afternoon. In answer to the question, "What was her subject?" I hastily named the trend of your thought, saying that about two-thirds of it was fine, and I liked it much, but your assumptions about obsession, and the dangers of mediumship, and charges against Spiritualists, I thought extreme and absurd, and must make a bad impression upon the minds of investigators, and all who were not posted in Spiritualism.

When asked how it was received, I said I thought the majority were pleased, and many seemed enthusiastic, myself among them, when your best points were made. There was not a word about your "disrupting the camp." All I said was limited to an audience of four to six people, conspicuously among them Mrs. A. E. Sheets, president of the Grand Ledge Camp, and a popular lecturer; Laura Matlock, secretary, and Dr. B. O'Dell and wife. I think these four collectively, or separately, heard all I said of you and your work. Certainly no one heard anything more or different.

On the receipt of your letter, I wrote to Mrs. A. E. Sheets, Laura Matlock, Dr. B. O'Dell, Charles M. Potter, ex-president of the Grand Rapids Society, and a man whose word no one who knows him is likely to question; Dr. W. O. Knowles, public speaker and test medium, Grand Rapids; Mrs. Amanda Coffman, public speaker and test medium; Nellie S. Padgham, Allegan, Mich., a fine medium and speaker; and others. To Mrs. Sheets I sent the following questions, and her answers are herewith attached:

"During my short stop at Grand Ledge, August 20, did you hear me say anything against Mrs. M. C. Lincoln?"

Ans.—"I did not."

"Did you hear me say that 'she disrupted the camp' at Briggs Park?"

"No."

"Did you hear anyone who was there at that time say that I said she disrupted the camp?"

"I heard nothing of the kind."

"Did you hear anything that I said of her lectures that impressed you with the idea I wished to damage her reputation?"

"No."

"Did you hear me say anything that conveyed to your mind the impression that I was jealous of her or envied her?"

"No such impression ever occurred to me."

A similar list of questions were sent to Laura Matlock, of Owosso, in whose office this talk occurred, and her answers are equally as direct, and she adds:

"I am afraid my testimony \* \* \* will not be of much service to you, as your criticisms were of such a kindly nature I did not try to remember them."

How very "damaging" my statements must have seemed to those who heard them! Dr. O'Dell's reply may be given in his letter addressed to you immediately after receiving a copy of your very spiritual (?) letter to me. Here it is:

"Mrs. M. C. Lincoln:—I have this morning received an envelope containing a copy of a letter type-written to Lyman C. Howe. I am at a loss to know why you should send this to me, without some word of explanation. As for Mr. Howe, at Grand Ledge, he was with me and Mrs. O'Dell the greater portion of the time that he was there, on Monday, after leaving Grand Rapids, on his way home; in fact, stopped off to see us; and I can assure you he did not speak disparagingly or disrespectfully, to us, or of your work at Grand Rapids or any other place. If he did so it was not in our presence, nor to us. I have heard him say that he thought you were a bright woman, but that he could not agree with you in all things that you said. Trusting that I shall hear from you with an explanation of why you sent it to me, I am yours truly,

"DR. B. O'DELL."

P. S.—"I am sorry there is any ill feeling."

How very "damaging" to my words must have been! and these four witnesses heard nearly, if not quite all, that I said of you there; and certainly no one else heard anything different or more "damaging" than these four, all of whom testify that they heard no unkind expressions from me about you or your work. But you flatly deny saying the things which I heard you say! I am sorry to place you in an unpleasant position; but since you have made the challenge, I must meet it.

Mrs. Coffman answers: "I did not attend the Saturday meeting of Mrs. Lincoln \* \* \* I did not hear her say that 'Spiritualism is good enough to live by, but not good enough to die by.' But I have heard more than twenty people say that she did say it. I listened to a heated debate on Sunday by several people, on what had been said the day before, and that was one of the detrimental things that was said by Mrs. Lincoln."

Nellie S. Padgham, Allegan, Mich., answers: "Yes, I was at Briggs Park; heard both lectures given by Mrs. Lincoln at that time. You are not mistaken. She certainly did say that 'Spiritualism is good enough to live by, but not good enough to die by.' There was nothing said to soften or modify the statement. I was shocked to hear such a statement from a spiritual platform, and from one whom I always supposed was an advocate of truth."

"I am surprised that anyone would attempt to deny her saying these things, and they were freely discussed after the lecture. I heard no denial, or attempt to deny, and that Mrs. L. herself should do so, I am amazed."

Dr. W. O. Knowles answers: "I did not hear her Saturday afternoon, but heard her Sunday afternoon score Spiritualists and spiritual mediums. \* \* \* She said that mediumship is a dangerous thing. \* \* \* She has left a bad impression behind."

The following letter speaks for itself:

"Grand Rapids, October 7, 1900.

"Lyman C. Howe—Dear Brother:—We the undersigned, were present at the lecture given by Mrs. May Cecil Lincoln, at Briggs Park Camp, August 19, and heard her say that she believed that more than half of the inmates of lunatic asylums are mediums. Also people

were foolish to want to be mediums, or to try to develop mediumship, because it made them easy subjects for concession by insane and undeveloped spirits, and what she said would leave a very bad impression on the minds of investigators. Yours for truth,

MRS. AMANDA L. COFFMAN.  
DR. W. O. KNOWLES.  
MRS. W. O. KNOWLES.  
MRS. R. SPENCER.  
MR. RICHARD SPENCER."

Charles M. Potter answers: "If Mrs. L. continues to make the same assertions in other places and then deny making them, we will have to conclude that she is a victim of obsession. I should surely did disparage mediums and mediumship on Sunday. I remember very distinctly hearing her say that four-fifths of all mediums were in constant peril from obsession and insane spirits; and Mrs. Potter recalls this to me, viz., 'The majority of the insane in asylums were mediums who were obsessed, and that people were very foolish to develop as mediums, as all sensitives were liable to be obsessed by evil spirits.' You are at liberty to use these statements as you see fit, and I will swear to the truth of them."

If Mrs. Ayres did not notice these expressions, it is not strange, for she told me she was so tired that she could scarcely keep her eyes open while on the platform.

If you "have a few personal enemies" who have determined to "drive you from the Spiritualist platform," I had no knowledge of it, until your letter informed me, and your jealous suspicion that I had any such object or desire, is without a shadow of justification; and your "warning" has no significance to me. Your imputation of envy and jealousy to me is unworthy of a woman of your pretensions, and must emanate from your own mental conditions.

If I were afflicted with those diseases, there is nothing that I have known of you, or your work that could appeal to, or excite them. I have occupied the platform with scores of speakers, whose generous ability, inspiring oratory, and general popularity, might excite envy where you would make no perceptible impression; but instead of envy I felt proud of their work, and rejoiced in their genius and success. But jealous natures naturally look for the same qualities in others; and readily manufacture evidence out of their own imaginations.

Your letter to Dr. O'Dell reveals the secret.

To avoid error I quote your language, omitting non-essentials:

"I knew that you and your wife were at Grand Ledge, and would probably understand the letter I sent you without an explanation. I have a letter from Mrs. Ayres, asking me to write to Mr. Howe, and try to stop his talk, for he was saying many damaging things, etc. \* \* \* and as this was not the first time he had tried to destroy my work, I felt it best to take notice of it. I do not usually pay any attention to slander, but let it die a natural death. [Here you represent me as a slanderer!] But I think when people like Mr. Howe and Mr. Tisdale will go to such lengths it is time to call a halt. [What are the lengths that Brother Tisdale and I have gone? All that I have done is to repeat, faithfully and truthfully a few of your public utterances, and analyze them in the light of reason and spiritual philosophy. Is that 'slander'?"

"He said a few things of the same nature to people here that leads me to believe that he said them elsewhere. [The people to whom I talked just after your Sunday lecture, had just heard your expressions from the platform. If I misrepresented your sayings why did they not correct me then and there?]

"He is a very politic man and knew better than to say to you what he might to others. [Who is it that is jealous now?]

"I had informed him that you had spoken to me about coming to Paw Paw, and that I expected to see you at Vicksburg," etc.

Here the secret is out. Dr. O'Dell did not arrange with you to go to Paw Paw as you anticipated, and you suspected that I had prejudged him by my talk at Grand Ledge. Who was jealous here? But it was words that they heard from your own lips at Vicksburg that chilled their ardor and left you without a call to Paw Paw. I knew nothing of it, and had forgotten that you told me you expected to go to Paw Paw. It was a matter of total indifference to me where you went or who employed you. But when you appeared as a public representative of Spiritualism, under the auspices of the State Association, I was interested to have the cause faithfully and truthfully represented; and your attacks upon Spiritualists and disparagement of mediumship, were misleading, and calculated to prejudice investigators and all who were not versed in spiritual philosophy. I was informed that many understood that you included all who consulted mediums, as imperilled by liability to obsession.

Your expressed belief that more than half of all lunatics in asylums are mediums, implied that the exercise of mediumship was the cause of their insanity, and would naturally impress all who were not familiar with the spiritual philosophy that you so understood it, especially when you told them that "people were very foolish to want to be mediums, or to try to develop mediumship," etc.

I am such "a very politic man," that if I had been free to follow you I should have analyzed some of your sayings quite as freely as I did afterwards to a small group of inquiring friends—mostly in answer to questions by Mrs. Leggett. There was nothing secret about it, and I would have said the same if you had been my questioner.

Your reckless charges against me, and equally reckless denial of your public utterances furnish a key to certain "damaging statements" I heard you make against a widely known and popular medium in Buffalo. Naturally I infer that the same inspiration that moves you to accuse me of envy, jealousy, and a "mission to do you evil," and to class me as one who "stoops to downright falsehood," could easily impress you with all you said against her, while she was as innocent as I.

Your talk about my "attempt to destroy the platform on which you stand," etc., is sheer drivell; as if I had attempted to destroy anybody's platform. Such puerile vapors do poor credit to your intellect.

That "Spiritualism as a movement depends upon what the Spiritualist teachers and workers do for it," I agree, although "the belief of the people" is an important factor in that work. But what do you mean by saying, "If it is not allowed to progress with the age in which we live; if it does not meet the demands of intelligent people, it will certainly become a byword in the mouths of the people?" Who has hindered it from progressing? You seem to think that all of the avenues of progress are covered by your pet dogmas of reincarnation, assumptions of your superiority as a "psychic," and the mysticisms of your creed. In all that I have heard you I never heard any great truth in the science of life and the relations of worlds, analyzed and applied to the needs of society, the problems of biology, sociology, psychology, childhood and its development, race distinctions and relations, "chemistry of character," and other inviting subjects that are treated by our "ablest" representatives, whom you dub materialists, and non-progressive; because, forsooth, they do not happen to be interested in the speculations of reincarnation, or accept your metaphysical mysticisms as the end of the law.

Then you ask if I "ever ask why it is that every one of our societies are struggling for an existence, numerically as well as financially." Yes! And I find an answer in the weird delusions, mystic mirages, unreasoning fanaticism, spiritual vagaries, pretentious conceit, "occult" fads, theosophical dreamings, disparagement of mediumship and rational Spiritualism, and attempts to supplant it by substituting myth, mystery and moonshine, and naming it "Occultism," "Theosophy," "Christian Science," and hypnotizing susceptible temperaments, and frightening the timid, against the cultivation of mediumship, which is the only means of scientific demonstration of the after life; and this has drawn thousands away from Spiritual meetings, by enticing them in the pursuit of "occult" lore, and repelled other thousands who become nauseated

with such teachings from the Spiritual platform. Of course there are other causes; but these have done a conspicuous share of the work of disintegrating Spiritual societies. It is not due to radical thought and plain speech.

Truth is the most powerful magnet, and draws best when not tarnished with any amalgam of sophistry or pious palaver. I love all classes of human beings engaged in the pursuit of knowledge and moral values, and endeavor to treat with cordial kindness all worshipping sects; but that does not require any compromise of truth.

Thirty and forty years ago our halls were crowded with earnest enquirers, eager to hear the best and newest revelations of truth; and speakers then were far more aggressive, and severe in analyzing creeds, and declaring the most radical ideas, than they have been during the last twenty years.

"The grand but hidden truths of Spiritualism" were "allowed to come to the world," and the world echoed with the march of progress, and the evolution of ideas, until the haze of metaphysical mysticism and illusive visions of abnormal dreamers, devitalized the spiritual philosophy and half-paralyzed the platform work.

Much as I admired a large portion of your lecture at Briggs Park, I was compelled to admit that it was as a whole more depressing and harmful to the cause of Spiritualism than anything I have heard from the most bitter enemy. I do not think you so intended it. With your desire to elevate every phase of human life, including mediumship, I am in hearty accord, and I would not hinder, but help you in this. But I do not think you can scold people into heaven, or make them unselfish or spiritual by calling hard names. I think the average Spiritualist is as unselfish, and as spiritual, as those who abuse them for not being born angels full-grown. As a rule I have found the most selfish and unspiritual persons among those who make the loftiest professions, and scold the world's weakness the most.

I have tried to be your friend, while dissenting from your whims. But you would not let me. I have abstained from such analyses of your theories as I thought due them and the cause, in consideration of personal friendship, and a respectful deference to your feelings. But you have cancelled all of this, and I have said more than twenty times as much since your letter struck me, than ever before.

I was once instrumental in helping you to an engagement, and I may again, if you will write me another such sweet, fraternal letter to illustrate the unselfish devotion and superior spirituality of a "psychic." You talk of our workers being "satisfied to teach only the a, b, c of a great philosophy." From your expressions I conclude that you have never gone beyond the a, b, c of Spiritualism, and as soon as you get an idea beyond that you fancy you have got something better than Spiritualism, when you have barely touched a point or two of the great truth in Spiritualism.

You seem troubled lest my sketch of your lectures should "hurt the cause of Spiritualism." If my account of what you said will hurt the cause, when told to a few private friends, all good Spiritualists, what must have been the effect when you uttered the same words to a promiscuous audience, of whom, probably, not more than one-half were Spiritualists?

The gist of my offending is that I repeated some of your sayings in a kindly spirit to a few private friends, and have several times criticised your theories; and this you call hindering your work! Are you so exalted that your word is the end of the law? Are your platform utterances too sacred to be repeated among sinners?

Are your beliefs authority that must not be questioned? Is it a crime for a layman to question the perfection of your creed? Are we bound to accept all you teach without a right to analyze and sift? If you are so divinely equipped you should join the Roman Catholic church and become a priest, whose words cannot be questioned, or authoritatively disobeyed. If your teachings are of a character that criticism will spoil them they do not belong on the spiritual platform.

In conclusion, this correspondence is not indicative of the unselfish devotion to spiritual truth, and unselfish humanitarianism that Spiritualism inculcates. It is not to my taste. I did not invite it. I had said nothing to call for it. Your attack was without any justification. I confess it hurt me. I might have passed it by in silence, but you were not satisfied with one stab at me. You seemed determined to have it known among your friends and mine; and finally you called for its publication! I might have let it appear and made no sign. This would have been the superior way. But it would have deceived many who did not know me. I had no fear that any who know me personally, would credit your charges; but thousands of others might be misled by it. I have been forty-two years a public speaker for Spiritualism; and been associated with hundreds of the best representatives of the platform; and I do not recall a single one of them all, with whom I have had any misunderstanding or unpleasantness, until this episode began. So far as I know I enjoy the confidence and good will of all except May Cecil Lincoln.

I have repeated and criticised the sayings of many, but with no bad feeling or unkind intent, and I do not know that any of them ever held any unkindness towards me for differences of opinion frankly expressed; and every one of them has had as much cause for complaint as you have. I do not know that I was ever before accused by a co-worker of entertaining envy or jealousy, or seeking to do evil to any one, or stooping to falsehood to prejudice people against a co-worker or of trying to obstruct or destroy any good work. I have been criticised many times, and am thankful for it. I love Spiritualism, for it is the key to the kingdom of heaven. It holds all the possibilities of life here and hereafter. Its depths have never been fathomed. Its arcana are limitless and inviting, its benedictions the sweetest and best that ever inspired a sin-sick and sorrow-laden world. I regret that you are constrained to be my enemy.

I love peace and fraternal harmony; but not at the cost of freedom, or the right to discuss the issues of life freely. By your act in writing me, and circulating copies of your libelous letter, you have shown yourself my enemy, and I must abide by it. I hope this exchange of compliments will serve a good purpose, and evoke some truths in each of our lives. If I can help you without harming the cause I love I shall be glad to do it; but if I think it necessary to correct your statements I shall use my prerogative for the good I may do.

"I live for those who love me,  
For those who know me true,  
For the heavens that smile above me  
And await my spirit too,  
For the cause that lacks assistance,  
For the wrongs that need resistance,  
For the dawning in the distance,  
And the good that I can do."

Yours for justice,  
LYMAN C. HOWE.

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NO. 575

## THE NEMESIS OF CHAUTAUQUA LAKE: OR CIRCUMSTANTIAL EVIDENCE.

BY HON. A. B. RICHMOND.

Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "A Calm View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," "Intemperance and Crime," and "A Review of the Seybert Commissioners."

### INTRODUCTION.

"Who would with care some happy fiction frame,  
So mimics truth, it looks the very same."  
—Granville.

Fiction is often truth colored by the brush or pen of the artist, or moulded by the chisel of the sculptor.

When I was a child my father lived in the village of Westfield, Chautauqua county, N. Y. He was a physician and surgeon whose practice extended over the county and portions of the country adjacent thereto. At that time there resided a few miles from Westfield, an Indian doctor named McIntosh or McEntire, I am not certain which. He was a half-breed of the Cattaraugus tribe, very well educated for the times and his surroundings, and possessed of more than ordinary intelligence. He was a friend of my father, whom he frequently consulted in relation to his patients when their symptoms were beyond his ability to diagnose.

One summer morning in the year 1832 he called on my father to visit a patient with him who was sick in the village of Mayville. At my earnest solicitation I was permitted to accompany them. As we rode along he related an old legend of the country which interested my boyish curiosity very much, and which I have embodied in the following story. In its narration I have preserved the names of the dramatic personae, and have narrated the incidents of the story as I remember it to have been narrated by the old doctor.

Sixty years ago I read it as briefly published in one of the newspapers of western New York, and the tradition will probably be remembered by a few of the old settlers of Chautauqua county. I have only taken an author's liberty to elaborate and paint its incidents with the feeble pen of narration, yet they are substantially true as narrated by the early traditions of the country.

The incidents of the so-called whisky rebellion in Western Pennsylvania are true historic events, as narrated in "Western Annals," published by James R. Albach, in 1866. The names of the parties who were prominent in exciting the rebellion are correctly given, and the events are quoted from historical record.

The Indian names of persons and places with their derivation are strictly correct and are quoted from the League of the Ho-De-No-Sau-Nee, or Iroquois, published by the New York Historical Society in 1851.

A few years ago while digging for the foundation of one of the assembly buildings on the Chautauqua Assembly grounds near the lake, a number of skeletons were unearthed, which attracted the attention and wonder of the workmen and visitors. The place was supposed at the time to have been an ancient Indian burial ground. When I read the account I at once remembered the legend as related by the old Indian doctor, and on investigation I became convinced that they were the remains of the victims of "The Nemesis of Chautauqua Lake." This suggested to me the thought of writing the story as narrated in this book, in which I have given the derivation of the Indian names therein contained correctly from the authority of "The League of the Iroquois." The principal incidents of my story are true, although they have long been

"Asleep on lap of Legend Old."  
April 26, 1899. AUTHOR.

### CHAPTER I.

"There is a pleasure in the pathless woods."—Byron.

"Their way  
Lies through the perplexed paths of this drear wood,  
The nodding horrors of whose shady brows  
Threats the forlorn and wandering passenger."  
—Milton.

It was the afternoon of a beautiful day in October of the year 1792. The late frost had but recently touched the forest foliage, and now the glory of an American autumn had fallen on hill and valley gliding them with a wealth of coloring that defies the palette and pencil of the artist. The yellow of the poplar, the scarlet of the maple and the crimson of the oak mingling with the dark green of the pine and hemlock, draped the landscape as with a sheen of variegated embroidery. The early fallen leaves covered the ground with a carpet soft as velvet and tinted with colors that rivaled the looms of Gobelins.

The air, mild as a morning in spring, was filled with the odor of dying leaves peculiar to the northern forests in autumn. The sky was covered by a soft haze incident to the season and the locality of our story. The sun was sinking behind the western tree-tops when the stillness of the forest was broken by the tramp of a horse on the fallen leaves that covered the ground, almost concealing the old Indian trail that ran along the southern shore of Lake Erie from Presque Isle to Fort Rice on Buffalo Creek. The rider of the horse was a man in the morning of manhood. His dress and bearing indicated that he was unaccustomed to frontier life, and was better acquainted with the civilization of the Eastern colonies than the hardships and privations of camp and forest. He was unarmed, unless a pair of pistols that hung in holsters at his saddle bow could be called arms; but the contempt with which these weapons were looked upon by the hardy frontier men of that day showed that they were very inefficient either for offence or defence against Indians and wild beasts, the only enemies to be feared in the forests of the lake shore. His companion was on foot, and trod the path they were following with the noiseless tread of a panther. His dark copper color, the fantastic ornaments that decorated his naked breast, his leggings of tanned deer skin ornamented with beads and porcupine quills, the tomahawk and knife that hung in easy reach of his hand from a belt of wampum around his waist, the powder-horn and bullet-pouch suspended from his shoulder, the

long rifle carried at trail, the scalp-lock and eagle feathers it supported, all proclaimed an Indian warrior. The absence of paint on his dark features indicated that his present mission was one of peace, yet his cat-like tread and the quick glance of his dark eye towards the thickets and underbrush that bordered some portions of their pathway, showed the training and caution of an Indian brave accustomed to the dangers of forest warfare, and ever watchful against an ambush or a hidden foe.

For some time the two had traveled along the forest path in silence; the horseman following the steps of his guide, who with the unerring instincts of his race followed the trail almost obliterated by the fallen leaves. At length the path descended into a ravine through the bottom of which ran a small stream of clear, cool water. The thirsty horse plunged his head deep in the grateful current from which he drank for some moments, while the Indian paused upon its brink and leaning upon his rifle stood in an attitude of unconscious grace and dignity that would have delighted the eye of a sculptor.

"Well, Oneida, where are we now? And what stream is this?" inquired his companion, as he loosened his bridle rein and rested his hand on his saddle-bow.

"Ga-a-nun-da-ta, Ga-hun-da," [Ga-a-nun-da-ta, a mountain leveled down; Ga-hun-da, Silver Creek.—Iroquois] the Indian replied sententiously in the guttural tones of the Iroquois.

"How far are we from a settlement?" continued his interrogator. "It is long past noon, and the air of the woods has given me an appetite I have not had since I was a boy."

"The rifle of Oneida could throw a bullet into the wigwams of the pale faces," replied the Indian, as he pointed to the top of the hill that formed the opposite side of the ravine they had entered.

"Is it so near, Oneida?" Come," continued the rider to his horse as he affectionately patted the neck of the faithful animal, "come, Jet, our day's march is nearly ended, and you shall rest until morning." The wearied horse seemed to understand the promise of his rider, for crossing the creek he followed the guide with a quickened pace until they reached the top of the hillside where a clearing of fifteen or twenty acres had been made in the forest, in the center of which a group of log cabins had been erected. One among them was more pretentious than the others. It was larger, more imposing in appearance, was constructed of logs roughly squared with the axe, the chinks were more closely stopped, and a wide porch extended along its front from which a pole projected, sustaining on its outer end a rude sign, which informed those who could decipher its hieroglyphical characters, that "Rest for Man and Beast" could be there obtained.

When the traveler and his guide had reached the brow of the hill, the horseman paused a moment as he looked with an enquiring eye over the rude hamlet before him. When seeing the invitation of the sign mentioned, he turned to his guide and said:

"Oneida, we will go no farther to-day; both 'man and beast' need the rest that I see can be had here; but at sunrise we must be on our way. I must reach Du Quenee the day after to-morrow; we will stop at the tavern yonder until morning."

"No," said the Indian, "Oneida will sleep in the woods; when the morning sun rises out of the waters of the Great Lake he will meet the young chief on its shore." Then carefully examining the priming of his rifle he disappeared in the bushes that bordered the ravine they had just left.

As the horseman rode up to the inn, or tavern as it was called in the vernacular of the frontier, he observed a group of men on "The Common," an open space of four or five acres in extent in front of the rude dwellings that stood irregularly along one side of the street. The street itself was, but a wagon track that winding its sinuous course among the stumps and deadened trees, was at last lost in the woods beyond the settlement. The forest blazing in the glory of its autumn foliage, seemed to surround the little village with an environment of many-colored flames, unbroken save towards the north where the waters of Lake Erie glimmered through a partial opening in the trees.

The buildings of this primitive settlement consisted of a score of cabins constructed in the rude style of architecture seen only in the woods and clearings of America in the early days of our Republic. The comforts of modern civilization were unknown to the hardy settlers of our frontiers. The necessities of a pioneer life developed an ingenuity in invention that has become a characteristic of the American people, and made them celebrated over the world.

The cabins were constructed of unhewn logs, and on many of them the bark yet remained on their outside surfaces. These logs were notched at their corners, and interlocked in such a manner as to render them secure against the storms that sometimes prostrated the standing forest trees. The crevices between the logs were "chinked" with puncheons of wood secured in their places by wooden pins and wedges. The chinks were then daubed with clay within and without and the walls were completed. The roofs were covered with bark peeled from the hemlock, or in the better houses with long shingles riven from the oak or elm. These were kept in their places by weight-poles laid length-wise of the roof, and supported in their places by blocks of wood extending from eaves to ridge-pole. The floors (where there were any) were of puncheons or split logs, and the capacious fire-places of stone with chimneys of sticks plastered with clay. The sashless windows were filled with cloth well oiled to make it translucent. The doors of thin slabs of wood were hung on wooden hinges. In the whole number of houses in that little village in the wilderness, there probably was not a single pane of glass or a nail or metal hinge, or lock of any kind. The furniture and cooking utensils were of the rudest and simplest kind;

plates and bowls of wood with spoons of the same material were laid at meal-time on a rude table in the center of the cabins. Drinking-cups of horn, or gourds, were the substitutes for the crystal and china of to-day; and at that time the possession of a single drinking-glass by a woman in the settlement would have subjected her to the envy of all her female associates. Yet rude as these surroundings were, and as primitive as were the culinary utensils and cuisine of the wilderness at that day, no marble slab in a prince's palace was ever laden with more choice viands than those that graced the rude puncheon tables of the cabins of the early settlers of the wilderness. Juicy steaks of venison, or cutlets of bear's meat broiled on the coals; delicious trout from the cool forest streams; wild fowl from the lake, baked or roasted in rude stone ovens, was the ordinary bill of fare of the poorest families in the frontier settlements. For bread, various ingenious compounds of corn formed a wholesome substitute for the dyspeptic loaf of to-day, while a dessert of wild honey and forest berries finished a repast that would have delighted a modern epicure.

When to such a feast as we have described the partaker brings an appetite begotten of a day's travel in the pure air of the wilderness, there remains nothing to increase the gustatory enjoyment of the occasion—so thought our traveler as he sat down at the plentiful board of the "Rest for Man and Beast," and partook of the bill of fare we have given, with an appetite we have but faintly described.

As there was no register for travelers' names in the office of the clerk of the "Rest for Man and Beast," and in fact as there was no office, and no clerk, we are compelled to introduce our traveler as Judge Frank Hall, recently appointed by the Governor of the State of New York to organize several courts in the western part of the State for the administration of the law over that portion of the wilderness known as "Western New York." He had been to Buffalo for that purpose, and was now on his way to western Pennsylvania under a secret commission from President Washington to enquire into the cause of the resistance to the excise laws in that portion of the State.

The recent defeat of St. Clair in his expedition against the western tribes of Indians in Ohio, left an unprotected frontier of a thousand miles in extent reaching from the Allegheny to the Mississippi. This was exposed to the attack of the victorious and infuriated savages. The six nations that had for a number of years been friends and allies of the government were now wavering in their allegiance, and it was feared that their young warriors, at least, would join the western tribes in open hostilities against the hated pale-faces. The armies of the government had been unable to protect the frontiers, and the settlers of western Pennsylvania, who were generally of foreign birth, objected to the payment of taxes of any kind to a government that did not protect them from savage invasion and butchery. In 1786 an attempt had been made to enforce an excise law, when the officer was seized by a number of the settlers, his hair cut off from one side of his head, his papers taken from him, and he was compelled to tear up his commission and trample it under his feet. No effort was made to punish these rioters by the government, and no further attempt was made for a number of years to execute the excise law.

In 1790 when Congress assembled, the nation was burthened with debts, and it was found indispensable necessary to increase the revenue. On the suggestion of Alexander Hamilton a bill was passed imposing certain rates of taxes on distilled spirits. Inspectors were appointed and all distilleries were bound to give the inspector of their district an accurate description of their buildings, the capacity of their stills and to allow their liquor casks to be gauged and branded by the inspector.

This law met with a general and determined resistance in western Pennsylvania; government inspectors were mobbed and beaten, their buildings burned and many of them were compelled to flee from the country. Public meetings were called, speeches were made, resolutions—that panacea for all American wrongs—were passed without a dissenting voice, and our forefathers resolved that "whiskey should be free."

This much it has been necessary to say, that our readers may better understand the incidents of our story.

Our traveler, Judge Hall, had been secretly instructed by the government at Washington, to go to Pittsburgh and inquire into the nature, cause and extent of the insubordination to the laws. Ostensibly he went to examine into the military condition of the frontiers; to examine the forts, equipments and means of defense, and to report the same as soon as possible. This part of his mission was open and avowed, the other branch of his duty must of necessity be secret, for had the excited settlers suspected that he was connected in any way with the enforcement of the odious excise laws, his life would have been in jeopardy from the lawless ruffians who perpetrated the outrages sanctioned by the resolutions of the public meetings.

At Fort Reed, near Buffalo, Judge Hall had procured an Indian guide, Oneida, who was an Iroquois warrior past middle age, and but a few years before had been a terror to the frontier, as at the head of a predatory band of Mohawks he ravaged the Lake shore from Niagara to Fort Presque Isle. He was a member of the Oneida tribe of Indians, and for this reason was generally called by the name of his people; but the appellation given him by his warriors was Wah-na-jau, signifying the foremost in battle. By this name he had been known along the frontiers where the ashes of burned cabins and the graves of the settlers murdered by his hand were seen in every primitive settlement. He had been so well known to the frontiersmen for his ferocity on the warpath, that although the Indian tribes of the Six Nations had "buried the tomahawk" and were at peace with the United Colonies, yet the wary savage feared to trust himself within reach of the deadly rifle of the hunters and backwoodsmen of the new settlements, and therefore when he approached the little hamlet we have described, he left Judge Hall at the edge of the clearing, to bivouac in the woods until morning, when he was to meet him at the rising of the sun on the shore of Lake Erie.

After our traveler had finished his meal, he strolled out on the Common, where a group of men and boys had collected to witness a trial of skill with the rifle between a number of the most noted marksmen of the settlement.

The dress of the men thus assembled was characteristic of the times, the place and the people. Underclothing of the coarsest product of the domestic loom, covered with hunting shirts of coarse cloth or dressed deer skin, with leggings and moccasins of the same material, were common to all. The only difference was seen in the ornamentation of fringe with which some of the capes of the hunting-shirts were decorated; and it was noticeable that these faint evidences of untutored taste were seen only on the persons of the young men; an embryonic development

of that love of personal adornment whose esthetic results are now so marvelous in the arena of modern fashion; while peeping from the cabin windows were a number of bright-eyed woodland maidens, who did not fail to recognize in the dress of many of the young hunters the work of their own fair fingers, for even to that western frontier the little god of ancient mythology had found his way, and victims for his bow and arrows.

When Judge Hall approached the men on the Common he was received with looks of mingled curiosity and respect; curiosity to know who he was, where he came from, where he was going, and what was his business? Respect, for his appearance denoted that he was none of the ordinary travelers of the wilderness. His tall form, intellectual, handsome features and noble bearing would have arrested the attention and commanded the respect of all who saw him, even though they were strangers to the fame he had acquired as a soldier, lawyer and statesman. When but a boy of twenty he had been promoted for his bravery in one of the battles with the Indians in Ohio, and a few years later he had distinguished himself in the judicial forum of his native State. He had served a term in the Congress of 1790, and was now selected by President Washington to perform an important mission because of his acknowledged courage and ability.

For a moment the men who were engaged in a contest for supremacy in marksmanship paused as he approached them, when the Judge pleasantly remarked: "Don't let me interrupt your sports, men; I came to witness your skill with the rifle. I am a solitary traveler, resting after a fatiguing journey, and only wish to pass away the time pleasantly to myself, and hope you will not think me obtrusive in coming among you."

"Sartinly not, stranger; sartinly not," remarked a veteran hunter as he leaned upon a rifle of unusual length. "Ye are welcome to come to see us as often as ye like, and stay as long as ye want. Go ahead, byes, and when ye're satisfied ye can't drive the nail, let old Joe show ye and the stranger how it's done. It's not much of a distance to shoot, and it ain't like shootin' a painter on the jump or a redskin on the run, 'specially when the redskin is arter yer scalp with a lot of yellin, painted devils behind him, and ye know if ye miss yer aim once and let them come much nearer, ye'll be dead and scalped in a minit. I tell ye, stranger, it don't make a feller's nerves any steeper to know he is shootin' fur his life, and that if his flint misses fire or his hand trembles he's a goner; ye see this is kind of byes' play, to larn the youngsters how to handle their irons when the time comes as they must shoot for their own lives or the lives of them they love best on earth."

"It is the proper training for young men in times like these, my old friend," replied the Judge. "The skill acquired in contests of this kind may be of great service to these young men in times of need and danger. Boys should be taught the use of the rifle as soon as they can cast a bullet or pull a trigger."

At this the contest proceeded. The mark was a white disk of paper the size of a dollar, fastened by a pin in its center, to the charred and blackened side of a stump a hundred steps distant.

A number of shots were fired, but only one or two touched the paper, when old Joe stepped to the score marked on the ground and slowly raised his rifle. For a few seconds he stood with the unconscious grace of a piece of statuary; then as the sharp report of his rifle reverberated along the line of woods that bounded the "clearing," the paper fluttered in the air and fell to the ground.

"That's the way it's done, byes," remarked the old hunter, as with a smile of self-approbation he looked at the Judge.

"What do ye think of that, stranger? Did ye ever see that done in the settlements whar ye cum from?" inquired old Joe as he turned to the Judge with evident pride. "Thar's only one man kin beat that in this neck of woods, an' that's Bill Munson, and he can't beat it much, he can't."

"My old friend," said the Judge, "will you lend me your rifle to try a shot?"

"Sartin, stranger, sartin!" replied old Joe. "Byes put up another mark while I load my iron for the stranger."

"My friend," said the Judge, quietly, "will you lend me your powder-horn and bullet-pouch and let me load the rifle myself?"

"Ya-as—I will, stranger," answered old Joe, hesitatingly, "but I misdoubt ye can do as it outer be dun; ye see 'Redskin Extirminator,' as I call the ole hussy, is a little particular, and don't allers behave as she outer with strangers; but ye can see what ye can do with the ole gal if ye like."

Judge Hall here removed his coat, slung the powder-horn and bullet-pouch over his shoulder, took the rifle from the reluctant hands of the old man, and walked towards the stump, where a new mark had been placed.

As he proceeded, the men looked at him inquiringly. "The mark's all right, stranger," old Joe called after him as he walked toward the stump. "The mark's all right; ye needn't bother to go an' look arter it; an' the stump's thar, too, as ye'll find if ye git a little cluser," the old man continued in a somewhat sarcastic tone.

By this time the Judge had reached the stump, when turning he started to run toward the group of astonished spectators, loading the gun as he ran, and reaching the score, he turned suddenly and fired apparently without aim. Again the paper fluttered in the air. When it fell, the boy picked it up as he had done the mark hit by old Joe, and brought them both to the old hunter; handing them to him he said: "Uncle Joe, the stranger's is a center shot, while your'n is a leetle one side, tho' it did hit the pin."

(To be continued.)

But the possibility of doing so depends not wholly and solely upon him, but upon the antecedent fact that the conditions for its appearance are already there.—John Tyndall.

We should avoid whatever may display bad feeling, and attend with civility to what may be addressed to us; all hearts are conciliated by politeness and affability.—Socrates.

The natural rights of men, civil and political, are liberty, equality, security, property, social protection, and resistance to oppression. Liberty consists in the right to do whatever is not contrary to the rights of others.—Thomas Paine.

The church still talks about "evidence," about "reason," about "freedom of conscience" and the "liberty of speech," and yet denounces those who ask for evidence, who appeal to reason, and who honestly express their thoughts.—Ingersoll.

## A WOMAN'S THOUGHTS.

Some Erratic Tendencies in Spiritualism.

To the Editor:—I feel to say a few words. I read with interest the article from W. F. Jamieson in No. 572, and fully endorse the sentiment embodied therein, with one exception, and that is regarding the "conviction" that in his closing paragraph he says is forced upon him, of which I will speak further on.

Mr. Jamieson, once with us, but not now of us, seems yet to have some interest in us, else he would not care to read The Progressive Thinker. Our Agnostic brother sees the future of Spiritualism from the same viewpoint that some within the ranks do. He says: "I have sometimes thought your great movement was drifting into 'sectarianism'—that is, into the 'Sunday school' shore," and there is every indication that such is the fact. The effort to popularize Spiritualism by making it tally with Christianity, that is now being made, is sickening to some of us, but just what to do about it is not quite plain. The fact that our speakers and lecturers are prefiging and affecting to their names the old, offensive, orthodox titles—pastor, reverend, D. D., etc., that the progressive, up-to-date Christian ministers, at least some of them, are sloughing off; the fact that our halls and lecture rooms and societies are giving place to churches, and the silly and senseless forms and ceremonies of Christianity established therein, the Bible used as the great text book, the "Lord's Prayer" made a part of the service; the fact that our lyceums are giving place to the Sunday-school; the fact that our leading speakers are doing their utmost to foist upon societies long-term engagements, the formulating of a creed, the sending out of "missionaries" over the land to proselyte, with a nice fat salary attached; the acceptance of the "golden rule" and "sermon on the Mount" as the rule of action—all this savors nicely of Christian sectarianism, and is disheartening to those who would keep Spiritualism free from all that hampers and cramps and fetters. With the building of churches comes greater begging for money; with church organizations comes the laudation and praise and flattery and glory that must be accorded "our pastor," and after a time we shall have the full old-time "worship," and worship implies a belittling and degradation and stunting of one's own powers of being. And I cannot see why those who want all these things do not go back to the "flesh pots of Egypt," join the hosts of Christianity at once and leave Spiritualism to grow into an usual life as it did the first fifty years. It is plainly to be seen that with Spiritualism as with Christianity the rank and file thereof are influenced and led by those who set themselves up as leaders; just so fast as they can make the average Spiritualists believe that all this paraphernalia is needed to boost Spiritualism into popular favor, do they aid the effort, and it is plain to see whether we are drifting.

I am in harmony with Mr. Jamieson regarding polemic discussion; the time is not yet past when this is not needed. The writer is at the present writing engaged in just such controversy through the home press; but I am hardly in accord with his conviction regarding free discussion by Spiritualistic organizations. He asks: "where the platform is as free as broad, why all this Spiritualistic 'Thinker'?" While all true Spiritualists glory in The Progressive Thinker, yet I think the Cassadaga camp platform is equally as broad. I cannot speak for the other camps, not having been in attendance from year to year as I have at Lily Dale. There, all shades of opinion are given a hearing; not only the Spiritualists; but the Agnostic, the Materialist, the Christian, the Theosophist, the Hindu, the Scientist and Philosopher, the learned and the common-place—all are welcome and invited to its rostrum. And then, too, in the evening Thought Exchange meetings the sharpest of criticisms (always friendly) of one with the other is indulged in. Camp Cassadaga believes in agitation of thought. Agnosticism boasts of its broad, liberal spirit, and yet I question if any I wish to apply of Materialism (including the Agnostic) would be made the effort to aid a Spiritualistic publication as that put forth just one year ago by the writer in behalf of one of the leading free-thought journals, securing a nice little club of subscribers therefor, and accompanying the order with cash. I know of no platform quite so free as that upon which Spiritualism now stands, but alas! I fear breakers are ahead.

Mr. Jamieson states that two years ago he sent courteous invitations to various Spiritualistic societies for joint debates, and that no society accepted his invitation, and because of this he concludes that Spiritualists are afraid of free discussion. One of these invitations reached our society here in Jamestown, and for this body I wish to speak, and no doubt my words will be applicable to many other societies. I think there is no member of our society who would not have enjoyed listening to such debate, but we are not a body of debaters, indeed there is no one of us capable of such public work. While all of us may be able to give a reason "for the hope that is within us," yet none of us would think of holding a public debate with any body. And then we are a small body with no millionaires among us, or in other words, no wealth to represent us. It would have been out of the question to have made effort to hire a "debater," for lack of funds. The fact that no society accepted our brother's invitation to debate, I think hardly sufficient proof that fear of free discussion was the cause.

CLARA WATSON.  
Jamestown, N. Y.

We often do more good by our sympathy than by our labor.—F. W. Farrar.  
Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man.—Herbert Spencer.







QUESTIONS  
AND  
ANSWERS.

This department is under the management of  
**HUDSON TUTTLE.**  
Address him at Berlin Heights, Ohio.

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

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

B. Lamanda, Cal.: Q. (1) A spirit in reply to a question said that "a spirit was like a thought, and 10,000 could get into the cabinet." How near correct is this?

(2) I conceive that the first great need of humanity is economic equality or socialism. Spirits give us very little on the subject. Why?

A. (1) As correct as to say man is like a thought. The thoughts of "ten thousand" spirits might impinge on a given point, as ten thousand telegraph wires might center at one office, but that would not require personal presence.

(2) The utmost government can do is by just laws to give free opportunity for all. It cannot give capabilities, nor restrain those who possess these qualities. The consensus of spirit thought is that government should change its form by growth—evolution—and not by revolution. Every effort to encourage this great work is praiseworthy and will be successful in proportion to adaptability in the line of advance. In other words the reformer, to be successful, must amend the laws and customs of his time, and not expect to disrupt the foundations of government with new devices.

If the leaders of socialism and economic equality succeed, it must be through the growth of their ideas in the minds of the people, by educational methods and not by radical changes involving new processes.

But on these great political questions, spirits widely differ in opinion. The wisest are silent because they await the proper time.

Frank O'Connor, Q. You would please me by giving the address of the Shaker societies east of Ohio.

A. The Shakers among themselves are known as the United Society of Believers in Christ's Second Appearing. They are in their decadence. There are, or were, societies at New Gloucester and Alfred, Maine; Canterbury and Tyngsboro, Mass.; Enfield, Conn.; two in Canada, N. Y.; one in Groveland, Mount Lebanon and Watervliet, N. Y.; North Union, Union Village (abandoned), Watervliet and Watervliet, Ohio; Pleasant Hill and South Union, Ky. The Mount Lebanon society is considered as the central and most prosperous. No new societies have been organized, and the movement based as it is on erroneous views of human nature, and false notions of God, will disappear with the death of those who now control it.

Temperance: Q. What is the meaning of "tee-total," as applied to temperance?

A. The word is said to have been coined by an ignorant English weaver, who had been converted to temperance and became an exhorter on the subject. In a vehement address he stammered for a word and said: "Nothing, but a tee-total pledge would do." This was caught up by the audience, and ultimately adopted by the movement, meaning total abstinence, not only in Lancashire where the speech was made, but in all the civilized world.

T. T.: Q. Prof. Loeb, of Chicago, claims that by the addition of certain chemicals to the water in which the unimpregnated eggs of the sea urchin are placed, they will mature just the same as though that function had been performed, and it is claimed with sufficient knowledge this might hold true of the higher animals. How far is this true?

A. Unmerited applause has been bestowed on the promulgator of this hypothesis. This method of reproduction—by the female alone—is common among a great number of species of the lower order, and even among insects as the aphids in certain generations, and when the neuter-bees act as queen. It is called parthenogenesis. Among the lowest species the sexes are blended, and germ multiplication takes place by division, the cell constricting through its middle and thus separating into two, which soon again divide. But the differentiation of the sexes soon takes place and when this has occurred in permanent form, Prof. Loeb, assisted by all the scientists of his cult, cannot make an unfertilized germ extend into a perfect form. With all due deference to the scientific knowledge and skill of the experimenters, the conclusion is that they have referred a natural occurrence to their own skill in manipulation, and when they reach a plane of specific development where parthenogenesis has taken place, they find that artificial means of fertilization is absolutely abortive. In fact this "great discovery" is no discovery at all, but simply following well known principles of embryology. The honey-bee conforms to this law in rearing the population of the hive. The fertilized egg of the queen, according to its nourishment develops into a female, a drone, or a neuter worker; the unfertilized egg, under the most stimulating food matures into a drone.

In the aphids, or plant louse, for an indefinite number of generations—observed by Countess de Selys-Longchamps—reproduction proceeds without fertilization, all individuals alike propagating. At the end of this series there is a division into wingless females and winged males, and the next generation must be produced by fertilization. Prof. Loeb taken the aphids instead of the sea urchin for experimentation and applied his chemicals to their food, and for suc-

cessive generations met with success, he would plainly have drawn the conclusion that it was the result of the food. But continuing those experiments, he came the inevitable member in the series where the male element is essential and unless supplied, the conditions he furnished would destroy instead of fertilize.

This delicate and profound problem of the rights of individualized life, the separation of a living being from the matrix of physical matter, allows of no hasty experimentation or snap conclusion. Although living forms must have been originated by the living forces of nature, no one has yet succeeded in imitation by artificial means, or even in changing the drift of the immutable laws of life.

Prof. Loeb has so strongly stated his discovery that it is possible to rear the great animals with only the mother, surrounded it with scientific glamour, and has been supported so unqualifiedly by his college confreres, that he has even made an impression on theologians. As is well known they regard every advance in knowledge as a menace to their dogmas, and either angrily dispute or attempt reconciliation. The Rev. Dr. McArthur has made application to the editor of the *Progressive Thinker* for the pulpit. He says in a recent article, of the dogma of the immaculate conception, it "is to be vigorously assailed and earnestly defended in the near future." But he is enthused with the idea that science has come to the rescue. He grandly exclaims: "Perhaps now Science as the daughter of God and handmaid of religion may come forward to show that the greatest miracle of Christianity was in perfect harmony with the higher laws of nature, which are the laws of God, but laws with which we have long been unfamiliar. Such a discovery would give additional glory to God, greater honor to the Bible, and divine beauty to Jesus Christ, and richer blessings to the faith of all believers."

The learned divine in his haste or impulse overlooked that he has given away the foundations of his faith, for if the miraculous conception was not miraculous, if it was the result of some unknown natural law, Christ was not the son of God, in fact was not the son of anybody, and just how "additional glory to God," or "greater honor to the Bible" is gained thereby, is a riddle none but a theologian can guess aright.

Prof. Loeb was building wiser than he knew. He could not have known to what lengths his development of a starfish by physical means would lead, or that he was making plain one of the most obscure assertions of the Bible.

LAKE HELEN, FLORIDA.  
The Southern Cassadaga Camp.

Again I find myself in this sequestered refuge from the cold storms of the North, and the world's tumultuous thinking, and my heart rejoices.

Our party from Lily Dale arrived at the camp in due season, fatigued from the journey, of course, but after a stop at Chittanooga, a ride on the inclined railway to the top of the wonderful Lookout Mountain, the thrilling trolley ride, rounding High Bluff, the magnificent views from Point Lookout and other places of interest, the halt at Jacksonville, and a visit to the ostrich farm, all felt that the long journey had been interspersed with such pleasant incidents, that the disagreeable wear and tear of traveling was quickly lost sight of.

We found Mr. E. A. Spencer at the station with conveyance for our party and baggage to the camp. A warm uprush was awaiting us, prepared by the faithful Mary Stewart, who has remained on the ground all summer, and whose love and interest in this place is second to none.

Mrs. C. P. Pratt, well known in Spiritualist circles in Boston, was already installed in her pretty cottage overlooking the lake.

Mrs. E. Philbrook was ready to greet us. She too, has remained on the ground during the summer and says she likes the Florida summers as well as the winter.

Mr. and Mrs. Van Duzee took rooms in the Apartment House. They are contemplating the building of a cottage soon.

Mrs. N. Nutting is in Mrs. Northrup's cottage. Mrs. E. L. Thompson and Miss Belle Gardner have rooms at the hotel.

J. Clegg Wright, Mrs. Dr. Brigham, Mrs. Hyde, and Mr. and Mrs. Z. G. Briggs are expected every day.

The people are learning that there is no better or more healthful spot in the world to spend the winter than at the Southern Cassadaga camp-ground, and the cottages are rapidly filling up. Nearly all will be occupied by the last of this month. Several rooms in Apartment House have been engaged.

Mrs. A. M. Sherman, well known as the superior cook of the Leelyon House at Lily Dale, presides over the culinary department of the hotel, and is ready to cater to the appetite of the most fastidious.

Persons coming at this season of the year must be sure and write the date of their arrival, that a carriage may be sent for them, as the bus does not run regularly to the trains until the yearly meeting commences, and the distance from the station to Lake Helen is three-quarters of a mile.

The winter is delightful; as I am writing the door is open, the sun is shining and the day is like a summer June; this is the typical weather of Florida winter; but it must not be forgotten that cool snaps do occur in Florida, and preparation needs to be made for such times, else exceeding discomfort is felt. All persons should be provided with a warm suit of under-clothing and a warm wrap, but most of the time thin clothing is more comfortable.

Persons who are desirous of escaping the freezing weather of the North should not wait until our yearly meeting commences, but come at once. We shall have meetings every Sunday from this time on. More will be given later about the yearly assembly commencing in February, and I shall be pleased to answer all questions concerning the details of the place, to which any who wish to come here, if they will direct their letters to—  
**EMMA J. HUFF.**  
Lake Helen, Florida.

THE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual current of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents—far less than its actual cost of 50 cents. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library. One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for \$1.25.

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15 CENTS.

## OUR WINTER CAMPAIGN

It will be especially brilliant and attractive, and we desire to reach at least 100,000 Spiritualists who take no Spiritualist paper, and who are actually in midnight darkness in reference to what is going on in our ranks. In order to do this we will make a great sacrifice financially, and will send the paper out twelve weeks for 15 cents to all new subscribers, or those who have not been on our list for one year. We will also send to each trial subscriber a copy of "The Crises of Ministers and Church Members." This issue of The Progressive Thinker contains twelve pages, the largest paper ever issued on this earth for any Spiritualist publishing house. The data presented was collected during three months' time in 1898, from the secular press, illustrating in a marked degree the vast amount of crime among ministers of the gospel and church members. Whenever you hear an orthodox minister defaming Spiritualists, all you have to do is to present him this special issue of the paper in answer. It is a stunner, and will silence him! The data and statistics of this paper alone are worth to every Spiritualist at least ONE DOLLAR. It is a weapon of defense they cannot afford to be without. Any Spiritualist in renewing his subscription can have this remarkable paper sent to him by enclosing a two-cent stamp. We desire to send this paper to every Spiritualist in the United States, a million or more! When we sell this paper to the trade, in-

Remember, please, that only those are entitled to the paper 12 weeks for 15 cents, who are new subscribers, or whose names have not been on our list for one year. Bear this in mind, for the paper at the above price costs us more than we get for it. Each of our present subscribers, should try to send in a new yearly subscription, and thus greatly assist us in this missionary work.

## Elderly Gentleman's Experience

To the Editor:—While engaged in conversation, a few evenings ago with an elderly gentleman who has resided in Canton many years, and whose name he does not care to have divulged at present, he related what he termed some very strange experiences, the first of which occurred back in the fifties.

Said he: "In the year 1849 my brother William, getting the gold fever, left Canton in company with a few friends for the gold fields of California, going overland in a wagon, since railroad facilities were not as good then as they are to-day. Days, weeks and months rolled by and not a line did we receive from him, and his failure to write caused my parents no little anxiety and uneasiness. However, one afternoon while my mother was sitting in her sewing room she heard several raps on her chair and when she looked up she distinctly saw Brother William, or rather, his ghost, right in front of her, and was told by him, the ghost, that he had been killed by the Indians. I will here state that mother possessed in those days what is now known as clairvoyance, and it was through that gift, no doubt, that she saw many things we did not and could not see.

"Soon after seeing this vision or whatever you may term it, my mother revealed to us what she had seen and heard, but we could not believe it to be true, thinking perhaps she might be mistaken, but our discouragements to the contrary were of no avail. Mother repeatedly told us that she had seen Brother William on that day, and as plainly as she had ever seen him in her life. As a proof that her judgment was correct and her vision only too true, about six weeks thereafter we received a letter from a friend who went with him, and in which he said their party was attacked by a band of Indians and in the melee Brother William was killed.

"In addition to this experience I have a few of my personal experiences to relate if you care to listen to them." To his proposition I readily assented, since I had become very much interested in what he had already related.

"My beloved wife, as you are aware, died quite a while ago, and since her death she has come to me many a time, frequently in my own home, and occasionally has made her presence known when I was away from Canton, and invariably she was clothed in a lovely white robe, and I sincerely believe that she is a guardian angel. It is such a thing, I believe there is. To that assertion I answered him that guardian angels did exist, was a fact, and that no doubt his wife was a guardian angel to him since she took as much interest in his happiness and welfare now as she ever took while living with him in the flesh.

"Not long since," said he, "as you are aware, Charlie, poor boy, had to go." (The Charlie referred to is a son of this gentleman.) "Now I must tell you what happened just before and soon after his death. On the night that he died, he being away from home, I was awakened by a few loud raps on the head of my bed, and upon my opening my eyes I discovered that it was quite light in the room, so much so that I saw the furniture in the room, and immediately at the foot of my bed I distinctly saw my beloved wife, who motioned to me and then began to move backward in the direction of the window. In an instant she vanished from sight, leaving me and the room in utter darkness. I then awakened my son who was sleeping with me, and told him what had happened and that we would soon hear some bad news. To all of which he gave little credence; he said I must have been dreaming and that I should go to sleep. The next morning a friend of ours brought me a telegram the contents of which told of the death

dependent of a subscription, the price is 10 cents.

Bear in mind that if your subscription expires now, you should not shift from yourself to another member of your family (or any one else, for that matter) in order to get the reading of the paper for less than actual cost to us, under the pretense that that person is a new subscriber. On the contrary, you should renew at once, and send in all the yearly subscribers you can, to strengthen our hands in this great missionary work. The trick of changing the subscription to another member of the family, when the yearly subscription expires, in order to take advantage of our trial rates, has been played upon us, but we hope it will never be repeated. As the lamented Col. Ingersoll said, "Let us be honest."

We want to do a missionary work this winter among Spiritualists exclusively. We want them to read what the Hon. A. B. Richmond, the Sage of Cassadaga, has to say. His migration will extend through several months of the paper, and will prove highly fascinating and interesting.

This offer is made solely to reach the Spiritualists. We want to take a census, and determine how many Spiritualists can be induced to read a Spiritualist paper when it is sent out almost as a gift. If they will read The Progressive Thinker for three months, we are sure they will read it longer. This is a Special Campaign among the Spiritualists. We want to reach them exclusively. There always have been thousands of Spiritualists who do not read our literature. They know absolutely nothing of the great events constantly occurring in our ranks. They are in midnight darkness in respect to the personnel of our movement. We don't think that one Spiritualist in a hundred knows that the National Spiritualist Association met this year at Cleveland, Ohio. We want to reach this class in this our Special Campaign.

"My next strange experience occurred on the evening of the day that the remains of poor Charlie were placed in their last resting place. That evening as I was returning home from up town, I was within about fifty yards of home. I heard a voice say 'Hello, father.' I then looked in the direction from which the voice came, and who I did see but my son Charlie, and on the impulse of the moment started over to him, but before reaching him he vanished."

"Are you sure it was he who called to you?"

"It certainly was Charlie or his ghost, since it was his voice and character, and it was his face. The experiences I have just related are very strange indeed to me, and are hard for me to explain, and in fact I seldom relate them to anyone. So many people, you know, have never experienced them, and if told to me who has had similar experiences he or she is called crazy or drifting in that direction."

If this gentleman and his mother did not see the ghost (astral or materialized form) of a departed loved one, what was it that they did see? Will some wiseacre please explain? That clairvoyance is an absolute fact none but the ignorant or bigoted will deny in this progressive age. Facts are what the people want and must have.

Canton, Ohio.  
E. R. KIDD.

## Appeal to Bury the Hatchet.

The noble tree of Spiritualism spread its roots firmly in mother earth, and spread its ramifications over all domains of moral life, in order to come up to the ideal of the best among its champions; it should develop into a mighty oak, with its base on earth and its crown in heaven. But it cannot develop thus, unless it is given all the help it needs; and it will never get the right help, unless the given aid harmoniously, and harmoniously can only be established at the individual tendencies that are in the way of harmonization. Why not drop minor questions? Why not leave unanswered questions alone? They do not interfere with the growth of that mighty tree. In speculative matters we all have, and always will have, a right to our own opinions, while the cardinal principles of Spiritualism stand firm by the own weight. The N. S. A., by leaving certain questions unanswered at its last convention, showed noble wisdom; while no intelligent Spiritualist will gainsay the assertion that the resolution adopted by that representative body, if energetically pursued and carried into life, will prepare the proper conditions necessary for the firm rooting of that august tree of Spiritualism.

To eliminate our own weak points, to fight against our own capital punishment, lynch law, and other horrible remnants of barbarism; to establish institutions for the enlightenment and education of young and old, etc. All that will strengthen the basis of Spiritualism, and bring himinalists, who hitherto have looked upon Spiritualists as a body of visionary and ghost-hunters. Nowhere is creation do we see a sound growth or a safe building without a strong foundation. Therefore, dear brothers and sisters, let us bury the hatchet and work harmoniously at a solid foundation for our glorious cause, for a temple of human brotherhood, destined to stand eternally between sphere and sphere.

HENRIETTA STRAUB.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., L.D. A most excellent and very valuable work, by the Dean of the College of Fine Arts, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this office.

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

The New Work by Hudson Tuttle.

We are in receipt of advance sheets of Hudson Tuttle's forthcoming book and from them make extracts to show the trend of the work and Mr. Tuttle's masterly handling of the subject considered. Briefly we quote from "What Is Spiritualism?"

"What is Spiritualism? Is it a religion and a science. Science the classification of facts, the co-ordination of cause and effect, culminating in broad generalizations. It is the search for truth. Religion is devotion to and for the truth for its own sake; the abnegation of self for the good of others. Spiritualism, spanning the gulf between this present and the future life, is a religion dominant in both. It forms the golden strands permeating through all religious systems and binding them with common bonds."

"Modern spiritualism came as a reaction against materialism, and the single idea which gave birth to it was that ghosts or spirits were individual entities subject to law. It is distinguished from the ancient by its sweeping claim that all spiritual phenomena and the evolution and existence of spirits are by the operation of fixed and ascertainable laws."

"From 'A Condition Negative to Mediumship.' 'The character of the communications depends on the purity and morality of the medium, but the state of mediumship being of mediumship, does not. Some persons are mediumistic, and assist at a seance, because they strengthen the vital force that is demanded. On the other hand there are those who with best intentions, but without the organic peculiarity, act as seances, and take up or neutralize the vital force. Just what this organic peculiarity may be, it is difficult to ascertain, and yet its presence is one of the most marked features of most seances. The medium feels the presence of such a person in a moment, and at once is aware that no manifestations need be expected."

"Under 'Born With a Veil,' he says: 'There is a reason why a seventh daughter or the seventh son should be more sensitive than a sixth or the first. As far as the veil is concerned, it is always present, and the peculiarity to which so much stress is given is simply an accident, having no significance, pathologically or psychologically.'

Mr. Tuttle has an article on "The Danger of Yielding Selfhood to Communication." "Can the Control Be Thrown Off at Will?" "Communications Reflect the Medium." On "The Health of Mediums." The latter being a question of great interest, the following quotation is taken therefrom: "Professional men break down in their vocation and those who delve with their hands grow rapidly old. The demands made on those who have been able to give reliable manifestations with difficulty, and they had been overworked. The strange assertion, however, that 'all the best mediums' suffer in health or become dissolute, is unsupported by facts. Many of the best have had health and attained length of days. The most remarkable, A. J. Davis, has for more than half a century been practicing his rare gifts, and to-day is a type of health."

"Judge Edmonds, who possessed wonderful sensitiveness, lived to a ripe old age. Manifested must exceed the three score and ten."

Following is an article on "The Danger of Mediumship," then one on "Mediumship and Morality," and from this we make a brief extract giving a logical and moral answer to a question that is frequently asked: "A medium cannot be controlled to do anything against his determined will, and he is not excused for wrong-doing. The medium, like any one else, knows right from wrong, and if he controlling spirit urges toward the wrong, yielding is as reprehensible as it would be the promptings of passion or the appetites. While in this earth life the duties and obligations contracted therein are paramount to all others, a proposition which is admitted by all right-thinking spirits. The medium who is unbiased in his own mind cannot be led away from right-doing by the influence of mortals or spirits."

"How to Overcome Bad Influences" is the title of the next chapter, and the matter, like all of the subjects to which Mr. Tuttle gives his attention and thought, is illuminated by what he may say or write concerning them.

"Mediumship a Benefit to Mediumship." "Diets," "Insanity and Mediumship." "How to Make Mediumship of Most Value to the World" are some of the other matters considered, and from this last we append a flash to our notice, this short quotation. Mediumship may be made of most use to the world.

"By cultivating it for the pleasure and instruction afforded by communion with the spirit world, holding it above price and not as a means of livelihood."—Banner of Light.

The above work, which treats of mediumship in all of its multifarious phases, will be sent out for 35 cents, will soon be ready to deliver. It should be in every family. Address all orders to Hudson Tuttle, Berlin Heights, Ohio.

FOR a moment stop and consider. The Progressive Thinker is the one original dollar Spiritualist paper. It introduced a new era in the ranks of Spiritualism. Its success financially has been all that could be desired. Notwithstanding the rise in the price of print paper, it has still maintained its status as the only one dollar Spiritualist paper. Not only that, but it introduced the Divine Plan in its business with its subscribers— a portion of the profits of the office returning to them. Just think of the postage of these seven books, and the expense of mailing them, all of which we have left \$1.50. You can readily see that we are furnishing them for less, by far, than the actual cost to us. We do this work in accordance with the Divine Plan in order to assist every Spiritualist here. Read carefully our premium list, and you will certainly want to become a subscriber to The Progressive Thinker, if not so already, and obtain the books we announce.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this office.

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An Important Question Asked and Answered.

To the Editor:—Is the God Idea going to seed, or is it only water sprouts accumulating which engross the minds of men at this present day? Basking in the glories of dreamland, its pictures generally tinted with late past experiences, and upon the same ground, and for similar reasons, I believe the God question is incorporated in the National Spiritualist Association's declaration of faith in the intangible—not to say improbable—and, like a hereditary disease, clings to our very organism, and tints our very belief; but let us analyze it.

"Take a child in its innocence and without any belief, except what it can gather outside creedal ranks in later years; he finds that other children and lower animals are born, and under favorable conditions do grow to maturity. Hence he has four certain facts: 1, that I was born; 2, that these four, that a vast incomprehensible nature surrounds me; 4, that I can utilize these forces when I come to understand their nature; 5, that propagation of the species comes instinctively; 6, that some kind of food and some kind of covering becomes a necessity; 7, that music charms and soothes; 8, that knowledge of things aids me in using Nature's forces; 9, that observation of seasons, measurement of time, and comparative distances leads me on to what is termed geometry, and the same teaches me to explore and measure part of the stellar world; 11, my aspiration still grows, and I feel grand workings of cause and effect, and each teaches me a lesson; 12, I see men die, I hear communications from these dead ones, each one retaining his identity, and deduce from this that these dead ones must have had a prior individual existence; for if selfhood commenced at conception, as a sequence it must end in death, of which I have proof that it does not; 13, through the geological strata I find that this earth has grown, strata by strata, from the lurid fires to this cold outer crust, as the remains of past ages are written in every stratum, and that present man is a harmonious, but an outgrowth of still earlier; 13, I see that fear in past ages has created gross delusions, and of later years more refined and human delities, and that certain dominant classes have manufactured delities through all historic ages in order to make man believe in the domination of their beliefs; 14, I see that the world of the expounders of their beliefs is a world of delusion, and a new delity named Infinite Intelligence, which must be an impossibility, as intelligence cannot exist without a something capable of reasoning, and a something capable of reasoning must be an individual; hence a man-god.

The grown child reasons further: I have never seen, only heard of such man-gods, and as I only want facts or teachings essential thereto, such ancient beliefs in a re-manufactured delity remain in the same category as earlier superstitions. I deny nothing, however, I know not, but in an age fraught with remnants of dying creeds, and alive to investigation, the knowing ones and the framers of articles of belief would act wiser if they copied their codes from the fire-worshippers of the Inner Indies, the Buddhist heres-worshippers of the ancient Mysticalists, who delisted all that was grand, noble and good, and also the beauties and powers which adorned them, never going beyond the knowledge."

The grown child asserts further: I cannot see the utility of the beliefs in multifarious delities, from the revengeful Jehovah of the past to the Infinite Intelligence of the present, only, perhaps, such delities are intended to be center the minds of ignorant worshippers. Evolution is the law of the earth awakens the waters and creates a new current, and no Jehovah can stop them, and no Infinite Intelligence can reverse them, so far as known; while men can with moisture make the verdancy of lawn and flower flourish, and fire can destroy the whole; atmospheric, electric currents may swamp a city or burn a forest—all is done by explainable means, even before this last-named delity was manufactured. I knew nothing of the delity till someone told me that someone had told them that there was one. Hearsay evidence is inadmissible in courts of justice and in the courts of reason.

Finally, I will admit that all things are made to serve a purpose; the wicked man may need to be taught of an engaging delity to scare him into a moral course; the coward may need a Delity to pray to, and beg forgiveness from; the selfish man prays to his Delity for personal favors; the priest, very probably, is made a useful citizen if he holds his belief in a revengeful Delity, and the Spiritualists would undoubtedly stand firm upon their own feet, looking up towards the universal grandeur above and about them instead of aping moldy superstitions; for "Fear nothing, hate nothing and worship nothing" is a far under than imitating the creeds whose central teachings are of the most wicked sinners, and deserve everlasting punishment." The gates of the spirit world have opened far wider than in past ages, where all can study the lives of the ones gone before, from the low, debased criminals in sombre abode, to the bright messengers whose presences dazzle with all his sheen the seer's eyes; the earth has opened avenues of learning where all can familiarize themselves with every science, chemistry, astronomy, geology, and the sciences of everyday life, and the limitless scope of information yet to learn, which would take a million years to master.

Yes, even in this restless age the grandeur of a universal harmony can be fastened by all when viewed as a grand whole, and man as supreme and uppermost in intelligence can change form and features of many places of Mother Earth to beautify his surroundings for benefit and beauty to himself and others, but never can man discern its true import as long as he truckles to a heathen delity or to plastering phantoms on Spiritualism. The thrill of reverberating chords in music, the happy tones of the song bird, the kind words to an innocent child, the encouraging words to the disconsolate, the sights of our majestic mountains and streams, the chemistry of colors in spectral rays or in flowers, the hum of industry and universal progress, all lift the thoughts, moods and tendencies of man to grander, nobler and more aspiring works than the Indian potter who manufactures gods of divers colors to suit the taste—some in sitting posture, some on thrones while the late ones, they have left standing till they get a throne built.

Pocatello, Idaho.  
C. J. JOHNSON.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to those who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price \$1.

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**Mr. Chas. W. Leadbeater** is an English psychic of Remarkable Powers. His Address, "Some Misconceptions about Death," appears in The Theosophist, yet one would hardly suspect that fact on reading his lecture, it aligns so nearly with our Spiritualistic beliefs. It would be well for Spiritualists to remember one thing, that while the teachings of Spiritualism conflict somewhat with the views of Theosophists, these same teachings also conflict with each other, Spiritualists among themselves differing widely on a large number of important points, and this fact has divided Spiritualists into different factions and cults; hence Theosophists who are searching for the Truth as zealously as the Spiritualists, should be treated considerably. The Progressive Thinker opens its columns to the views of Mr. Leadbeater, and we are sure that the great mass of thinking Spiritualists will thank us for so doing; but—really, thanks are not the only thing needful; they alone will not run a Spiritualist paper successfully. Each one should endeavor to extend the circulation of The Progressive Thinker, and thereby increase its usefulness. We want yearly subscribers. We want to establish a library in every house. Our premium books have illuminated thousands of homes; but that number should be increased to millions.

## The Progressive Thinker.

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J. R. FRANCIS, Editor and Publisher.

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### TERMS OF SUBSCRIPTION.

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Remits by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you are sure you can get them cashed on the spot. Direct all letters to J. R. Francis, No. 40 Loomis Street, Chicago, Ill.

### CLUES: IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for The Progressive Thinker, we would suggest to those who receive a sample copy, to solicit several other units with them, and thus be able to remit from \$1.00 or even more than the latter sum. A large number of these amounts will make a large sum total, and thus extend the field of our influence. The same suggestion will apply in all cases of renewal of subscription—solicit others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for The Progressive Thinker, for no one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week.

### A Bountiful Harvest for 25 Cents.

Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an intellectual feast that small investment will furnish you. The subscription price of The Progressive Thinker thirteen weeks is only twenty-five cents. For that amount you get one hundred and four pages of solid, substantial, soul-elevating and mind-bracing reading matter, equivalent to a medium-sized book!

### TAKE NOTICE!

At expiration of subscription, if not renewed, the paper is discontinued. No life will be sent for arrears. If you do not receive your paper promptly, write to us, and enclose the amount due. We will correct, and mailing numbers supplied gratis. Whenever you desire the address of your paper changed, please give and enclose the old address, and it will then send, or the change cannot be made.

### FOREIGN COUNTRIES.

The Progressive Thinker is furnished in the United States at \$1.00 per year, the postage thereon being paid by the publisher. But when it is sent to foreign countries, we are compelled to charge 50 cents extra, making the yearly subscription \$1.50. Please bear this in mind.

SATURDAY, DECEMBER 1, 1900.

### A Losing Warfare.

A Christian writer in an English journal is growing despondent over the future of Christianity. She says, for it is a woman, and a close observer: "There are four million more Christians in Asia than when the 19th century commenced, and there are two hundred million more heathen."

The poor woman, so depressed, almost despairingly, inquires: "Is the church fighting a losing battle for the Lord?"

To be frank about it, we think it is. Though claiming to be supreme in Europe and America, the church is gradually undergoing a change which makes it a very different affair from what it was one hundred, or even fifty years ago. The Stygian flames of hell are already mostly extinguished. Its king is degraded, and has gone into exile. The church's resurrection of the body has become an obsolete idea. A general judgment day is relegated to its Egyptian origin. The destruction of the material universe by fire is no longer believed. "Virgins bearing Gods" is an idea borrowed from Greek and Roman mythology and is going out of date. While all this is true the reign of a jealous, repentant and revengeful Creator is now recognized as the base of all myths, and will soon give place to the Spirit of Nature, whose reign is eternal. The era of Reason and of Science will soon succeed the age of Superstition and Ignorance. Truth will be enthroned where Error has presided. Having cleared the globe, her second effort, just commencing, will be sublime. We see the dawn of a brighter morning, and the approach of a more glorious day. Illumination is already seen in the East in the turmoil and strife which always usher in reform. Long years may go by, and progress may be slow; but so sure as is the sun in its course, so sure a new era, unparalleled in history, is now opening. The Church Right will be triumphant, and Eternal Right, its twin brother, joined to the immaculate Spirit of Nature, will form a new trinity which all the world can adore.

### Ancient Man in the Frigid North.

While felicitating ourselves on the evidences of ancient man, down there in Mississippi, news comes of discoveries of traces of pre-historic races in Alaska, which widen our knowledge very largely. The prospectors in the foot hills of Mount St. Elias, way up above the 60th line of latitude, while making "placer diggings," discovered a copper mine which must have been worked long ages ago. In the immediate vicinity were picked up kettles, tools, spear-heads, and other articles of practical use, manufactured in a crude manner out of copper. It is evident the copper came from three of the four mines in the immediate vicinity. The spot where the discovery was made is 6,000 feet above sea level, in the foot hills of the mountain peak.

Geologists maintained many years ago that the American continent carried within its bosom evidences that it is older than the eastern continents. It seems very probable it was also inhabited by man long in advance of the East. Instead of Asiatics crossing Behring Straits into America, this new find, with such unmistakable evidences of antiquity greatly strengthens the idea of the geologists, and suggests that there was an crossing between Asia and America it was probably westward instead of eastward as heretofore supposed. This writer, however, is apprehensive the point of divergence was a submerged continent in the Pacific, of which the many groups of islands now visible were elevated plateaus, and that the people fled both eastward and westward at the same time, one branch populating America, which may have risen from the ocean when the submerged continent disappeared, the other branch escaping westward and finally reaching Asia. Time, and a great deal of it, has been employed in making this earth what it is, and they deceive themselves who try to limit its duration to a few hundred thousand years, or even a few million of years.

### Evolution of a God.

Commencing at the dawn of civilization we find polytheism universally prevailed. There was not a nation, nor a people anywhere who had not a multitude of gods to whom they made propitiatory offerings and bowed in worship. Run the eye all along the pathway of civilization, commencing at its seeming birthplace in Central Asia, and following it down to the Persian Gulf, thence westward to the Atlantic, and the same state of facts prevails. This condition was not arrested in Palestine, as many suppose, but the worship of many gods continued according to Bible authority, until the Jews were led into captivity by the Persians. There they first gained the one God idea; and if it was our purpose to find that God we should point to the sun, the giver of light and heat, and all earthly blessings, as that God—a Being which became immaterial and was metamorphosed into a spirit in the evolution of ideas.

As space is limited for the discussion of this subject it is necessary to leave the God idea prevailing in Egypt and throughout the Orient, and come down to a period in the Roman empire immediately preceding the alleged birth of Jesus, and what do we find? Beginning with the foundation of that empire the people were polytheists, like those of all other countries. They worshipped innumerable gods, though they seem to have had one supreme god, the father of the multitude, to whom the minor gods were subordinate. As the years advance and we become better acquainted with them these gods seem to merge into each other, so it is quite difficult at times to preserve their individuality. And so, too, with the goddesses, for the Romans were generous and provided wives for those they deified.

As learning became more general, and Grecian philosophy began to take root the character of the gods changed. The lesser gods lost their occupation, and the tasks of the superior gods were correspondingly enlarged. Saturn, the father of all the gods, who fell into bad odor because of mutilation at the hands of his sons, made way for Jupiter, the Zeus of the Greeks, who came to the front, and in process of years became the omnipotent, and lastly the only God, while the subordinate deities were relegated to oblivion, else were converted into spirits, and still later, under Christian rule, were converted into saints with new names whom the Catholics still adore.

It is generally supposed these changes were brought about through the influence of Christianity; but this is not true. The substitution was the product of philosophy in place of barbarian ignorance groping in darkness. It was the outgrowth of the teachings of Pythagoras, of Plato, of Socrates, of all the great thinkers, Grecian and Roman, and was promulgated by Zeno, by Cicero, and by numerous sages of those early ages, before Christianity had a being. A few extracts from the philosophers antedating our era is here offered in confirmation of our position.

We have before us as we write an interesting volume by that distinguished freethinker, English scholar, J. A. Farrar, entitled "Paganism and Christianity," on which we shall draw for facts and quotations. The position may be new to many of our readers, but is amply sustained by reference to cited authorities.

Said Pythagoras: "God is one, the giver of light in heaven, and the Father of all, the mixed and vital power of the world, the mover of all things." Socrates wrote: "One is God, one who made both the heaven and the far globe, her second effort, just commencing, will be sublime. We see the dawn of a brighter morning, and the approach of a more glorious day. Illumination is already seen in the East in the turmoil and strife which always usher in reform. Long years may go by, and progress may be slow; but so sure as is the sun in its course, so sure a new era, unparalleled in history, is now opening. The Church Right will be triumphant, and Eternal Right, its twin brother, joined to the immaculate Spirit of Nature, will form a new trinity which all the world can adore."

"Jupiter made all things; all things whatever are the works of Jupiter, rivers, and the earth, and the sea, and the heaven, and whatever is between or above, or beneath them; and gods, and men, and all living things, and all things visible or intelligible. First of all he made Himself; nor was he ever brought up in the caverns of Crete; nor did Saturn ever intend to devour him; nor did he swallow a stone in his stead; nor was Jupiter ever in danger, nor will he ever be. \* \* \* But he is the First, and the most ancient, and the Prince of all things, and Himself from Himself."

Seneca, a Pagan philosopher, but writing before Christianity was taught in Rome, according to accepted ideas, represented the several gods of the Roman faith as "different manifestations of the One Cause, and Creator of all things." He wrote: "Bacchus, Hercules and Mercury are so many synonyms for God. The name Bacchus refers to Him as the parent of all things; Hercules indicates His inseparable power; and Mercury refers to Him as the source of reason, numbers, order and knowledge."

With like material we have sufficient to fill a page of The Progressive Thinker, and demonstrate the Christian object of worship is identical with the Pagan, which was stolen and appropriated without credit, and then the ancient system was falsified to add greater lustre to the false claim. Here we leave the subject for the reader's reflection, fully confident moderns have not very considerably changed their conception of the character of God or His attributes, since the days of Augustus.

### A Great Discovery.

Late investigations seem to prove that the infection of yellow fever is spread, and, possibly, propagated by the bite of the mosquito. As stagnant pools of water are the birth places of the infectious insect, the best preventive of all so-called malarial ailments will be the destruction of the pools in which the pests breed.

A brother's sufferings should ever claim a brother's pity.—Rousseau.

### The Extension of Mohammedanism.

The contribution of Oskar Maun to the November North American Review contains matter of interest to every student of the great problems of religion. It is customary for Christians to extol the superlative excellence of their own religion, to the exclusion of all others. In their mistaken zeal they forget that there are other great world religions, the spiritual outgrowth of other races, which have been equally potent as their own in furnishing the bread of life to millions of people through countless generations. Some of these are of vastly greater antiquity; were born with age at the birth of Christianity.

Impelled by the command to preach the gospel to all nations, missionaries have been and are sent forth, filled with the self-conceit and the arrogance of the belief that they have the only true religion, and forgetful that the devotees of other systems are quite as earnest, as truthful, as zealous as themselves. They do not attempt the fine methods of persuasion, but believing a "heathen" has no rights a Christian is bound to respect, trample the social customs of other races under their feet, and strike down the worship made sacred by ancestral piety.

It is constantly asserted by the pulpit that Christianity is destined to be the great world religion, that it is gaining while the others are standing still or dying. Those who believe this will find a revelation in the pages of Mr. Maun. Prof. Max Muller, the most gifted linguist and writer on Comparative Religion, declares he has been said to have founded, classified the six great religions into the missionary and non-missionary. In the latter class he placed Brahminism, Zoroasterism and Judaism. These by their exclusiveness did not admit of extension to other races. The missionary religions were Buddhism, Christianity and Mohammedanism. These were parallel in their adaptability to the wants and capacity of other peoples than those among which they had their beginnings.

While Mohammedanism does not send abroad special missionaries, its travelers and merchants wherever they go hold it a duty they owe to their great prophet to implant the principles of their faith. They do not follow the arrogant methods of Christians, but with wonderful tact, adapt themselves to the peculiarities of the people they meet. They avoid wounding the feelings or provoking the hatred of the people with whom they come in contact. So far as possible they adapt the faith of Islam to the customs and worship of those they would win. Their success has been wonderful, even more than the conquest of the sword in the days when Omar, the sword of Allah, persuaded the nations by the logic of force.

There is a mighty uprising in Mohammedan countries, a fermentation of ideas, a struggle for the supremacy of the religion of the great prophet is sweeping over Africa. In India and China it is rapidly extending its influence. With all the money and sacrifice of life made by Christians, they have made no advance comparable to the unparalleled extension of Mohammedanism by its self-appointed exponents, who are pioneers in commerce as well as religion.

The masses worshipping at the shrine of Allah await a prophet to lead them to victory. The fanatic hordes have on many occasions shown the world what they could do. When the leader comes it will be well for the Christian nations not to listen too readily to the attractions of peace but to be prepared for self-defensive war.

### A Discouraging Outlook.

Sir Robert Hart, Director-General of the Chinese Imperial maritime customs, in an article in the London Fortnightly Review, discussing the future of China, says, in substance:

"There are 20,000,000 Boxers who are armed and drilled, thoroughly disciplined, and animated by what they conceive patriotic motives. They will make residence in China impossible for foreigners. The malicious spread of Christianity may avert the peril, but this is not probable."

By all means hasten forward the missionaries. Perhaps they will not be as welcome in China as those visiting the cannibal islands, but their passports to glory will be assured nevertheless.

### Thought She Was a Witch.

Huntington, Va., Nov. 15.—Jack Cottrill is charged with the murder of Mrs. Viola Boggs, who was shot yesterday. Cottrill believed the woman was a witch, and others held the same belief.—Telegram.

Of course if the woman was old, without friends, was not good looking, nor wealthy, she was a witch in popular esteem, and Mr. Cottrill was justified in shooting her; for, according to Bible authority, "the Lord" had commanded him; "Thou shalt not suffer a witch to live."

When the Holy Scriptures shall become the supreme law of the land, and Jesus is installed King, as certain fanatical demand, then shooting of witches will become a pastime, and then disagreeable old men and wrinkled old women who will not bow to the demands of the church, can be got rid of without an appeal to judicial forms.

### Plutarch is Good Authority.

May we not commend to those who are so insistent on the real personality of Jesus the words of Plutarch, the distinguished biographer, born A. D. 49, but who never heard of our Savior, at least did not mention or refer to him in all his voluminous productions? He is reported to have said, as rendered by that well-known Protestant scholar, J. A. Farrar:

"Methods they wrong God less. Who doubts or disbelieves in deities? Than they who worse of God believe. Than of a man they could conceive, And every vice to Him assign; To prove Him fickle, false, malign; As I would rather men should say 'There is no Plutarch' than that they should speak of Plutarch as so mean, So full of petty spite and spleen. That, if you vexed him in the least, Into your crops he'd turn his beast."

### Learn of the Chinese.

The New York Tribune reports the substance of a discourse lately made by Mrs. S. E. Baldwin, at a meeting of a Brooklyn Woman's Club, on the People of China. Mrs. Baldwin lived for twenty years in the Celestial Empire, and was brought in daily contact with those of whom she spoke. She said:

"Filial piety is the central virtue of the Celestial Empire, and we who have lived in that country, miss upon our return to the West the parental obedience which distinguishes the Chinese child. The whole second table of the law containing the command to 'honor thy father and thy mother' is the fundamental principle of Chinese education."

"In China, this 'honor' means more than obedience. Respect for age and observance of the public law follow as a natural consequence of the observance of the command. Through all the relations of life brothers and sisters, aunts and uncles, even cousins and distant relatives, superior age is respected. Guests at table are seated according to their years, and the young stand in the presence of the old. It is as much against the law for a child to disobey his parents there as it is here for him to steal. Were such a law enacted as rigorously here the number of jails would be multiplied. In towns the whole of the place are the honored people, and to them the consent of laws is referred. The most terrible punishment that can be said about a Chinese youth is that he defies the elders."

"At six weeks old the baby's wrists are tied loosely with a red cord—red signifying joyful, and the cord obedience. This explains to disobedient youths and maidens the popular expression: 'Your wrists were not properly tied.'"

Mrs. Baldwin declared that there is less gross violation of law in China than here; that there are fewer murders, and no such thing as a professional burglar; that laws are strict and penalties swift. The teachings of Confucius, she stated, are taught in every school.

"If," she said, "the teachings of our great leader were taught as faithfully here there would be more law-abiding citizens."

The speaker quoted from Lady Chow's book on etiquette, which is still a standard work, although written 1,980 years ago. Disrespect of children was then spoken of as "evil words that hurt their parents' ears." Children were instructed to rise early in order to give the morning salutation to their parents; to make the fire if they are cold, to fetch a fan if they are warm, bring food if they are hungry. If the child has erred, the writer advises him to seek his parent without delay, make confession, and beg for instruction so that he may not repeat his mistake.

"When the parents grow old," the ancient book says, "be sorrowful and fearful. If they are sick loosen not thy girdle to life down. If they die you give three years should grieve. Griefs cloth three years should never cease."

So, in the colossal evil here there are vital grains of good.

Instead of missionaries to China should we not beg them to send missionaries to America to teach children their duty to parents.

### Drifting! Drifting!

Yes, drifting is the word which expresses the condition of the religious world at the present time. There is nothing stable in its movements; nothing fixed and enduring. It is almost rudderless in a boisterous sea, and it drifts on, no one knows where.

The churches have all left their ancient moorings and are at sea. Their charts were made in an age of ignorance, and are now defective. Their compass is deflected, and no longer points to the North Star. Steel ribbed, steel sided, steel bottomed, steel lined, steel covered, steel masted, steel machinery, and steel everywhere, attracts the old-time mariner's guide, making it untrustworthy in cloud, and storm, and gale. So the old bulk of ages gone drifts a derelict on a wide and boisterous sea.

In early days seamen coasted from headland to headland, and thus circumnavigated a continent, resting securely in some protected cove when winds were too severe for their fragile craft to ride safely in an open sea. A voyage around Africa was then famed the world over. But now old Neptune may rave, and Boreas blow, still the good ship of majestic proportions sails on; while the great waves come and go, wasting their strength on her buttressed walls. These modern ships have been constructed by skilled workmen, directed by an experienced engineer, along scientific lines, with full knowledge of the capricious element in which it is to float, and the counter currents which endanger her safety. The arts of old sailors to add before the storm is no longer practical; it is a booby trick which will not win in a contest with the raging elements.

There, too, as drifting as we write. It was our purpose to show that the churches are all at sea in an insecure harbor, the location of the port unknown, while stars, and sun, and even compass are no longer guides to point the way or indicate its position. The pilot refuses to accept the new lights which modern observation has demonstrated to be trustworthy and unfailing.

Though travelers who have successfully crossed the distant port have returned and told of the successful outer voyage, and easy journey back, still churchmen refuse to listen to their experience, or profit by the knowledge they impart. They prefer to drift, and will do so as long as they listen to those interested in leading them astray, or are guided by old charts which were made to deceive.

But where are they? Like the derelict, they are drifting in every direction, moving with the most powerful currents, changing their course with them, and will do so until overburdened with barbares they are carried down by their own enormous weight; else become water-clogged, perchance are driven on a sandy shoal, or dashed to pieces on a projecting rock, and are gone forever.

### Be Economical of Vituperation.

Mark represents Jesus as saying: "All things are to him who believeth." It seems characteristic of some writers to censure, and even to denounce with bitter epithets, those who do not adopt some cardinal feature in their creed; as if belief was a creature of will, to be changed at the caprice of any man.

Again and again we pray for the art of believing that which does not commend itself to our intelligence as truthful. How can we believe that to be true which education and judgment assure us is false? Opprobrious epithets only lessen esteem for those who use them. They never convince the understanding. Their tendency, on the contrary, is to increase hatred for a creed, whatever it may be, which makes its votaries intolerant.

It was difficult to compel belief when the church was panoplied with all the weapons of the Inquisition. And converts to the faith, though doing lip service by compulsion, still retained their old opinions, as is often illustrated in the person of Galileo. It required ages of cruelty to father and son and their descendants, to force belief on the world in the dogmas of the church, and still there were persons who rejected the faith and continued to hammer away against it.

The unseen intelligences have furnished indubitable proof that they are able to communicate with those yet clothed with mortality; but there are multitudes who cannot accept the evidence, so they remain unbelievers. Shall we abuse them because of their incredulity? Would not the cause be better subserved by increasing our facts and strengthening our logic?

It is the same with many features of the Christian creed. Before us as we write is an Episcopalian Prayer Book, with ritual, rites, ceremonies and belief of that church, as published by it "For the Promotion of Evangelical Knowledge," as announced on its title-page. We find there the Apostle's Creed, which is engrafted on, and its recitation is a part of the regular service, to which every member is required to give assent. We quote the shortened creed:

"I believe in God the Father Almighty, Maker of heaven and earth; And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead, and buried; He descended into Hell. The third day he rose from the dead; He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead."

"I believe in the Holy Ghost; The holy Catholic Church, The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen."

We have carefully followed the capitalization and punctuation of the Ritual.

Now that is not an acceptable creed to The Progressive Thinker, but it does not propose to quarrel with, nor denounce those who subscribe to it. It is the old Catholic creed, abbreviated for popular use. A person may retain fellowship in the church by repeating or assenting to that creed each Sunday morning; but there are those who will not accept it however opprobrious the terms applied to them because of its rejection.

If persons are anxious to impress that creed on Spiritualists, or on any silly creed on Spiritualists, or on any portion of them, they mistake the material of which the new faith is composed. When emancipated from the church they learned there is scarcely a page of modern history that is not corrupt, credit worthy actions to wrong persons, and making heroes of men little worthy the name. The deeper their search in the past the more profound their conviction that ancient history contains a mass of similar imperfections, largely magnified by years. They have learned that of all historians the Catholic preachers, and their prototypes, the monks, are the most untrustworthy; that they resorted to the basest of forgeries, and the most brutal methods to establish their faith. In possession of these facts the well-informed are reluctant, and many absolutely refuse to place any trust in anything coming through their hands unless corroborated by other evidence.

In possession of these facts we beg the advocates of creeds to be very economical in their terms of reproach, and instead of vituperation let them employ logic and fact, trusting little to olden authority, scarcely a page of which, if originally genuine, has not been doctored, and made to tell another story from what the author intended.

### The Tables Turned.

The Buddhists are turning the missionary tables on Christians, and are flooding the West with a pamphlet entitled "Through Light to Light." It is directed "To the Christian Barbarians of Europe who are still sunk in the lowest stages of religious ignorance." It offers Buddhism as a new Gospel, which has developed to its fullest extent the absolute truth concerning God and man, which Christianity has never been able to find. It earnestly appeals in its conclusion to the unbeliever, and urges him to accept the glorious teachings of Buddha, and thereby attain Nirvana. It gives the five rules for the guidance of true believers as follows:

"1. Kill no living creature. 2. Do not take another's property. 3. Do not utter a lie. 4. Do not drink intoxicants. 5. Do not drink in intoxicants."

Such simple and pointed rules for the guidance of conduct lose nothing by comparison with Egyptian thought, reflected in the Ten Commandments which Moses is represented to have received from the hand of God through a cloud, and which Christians accept as divine, not conflicting with the edict of Constantine. In the latter case, so far as the Sabbath is concerned, the decree of a Roman emperor is superior in their estimation, to that of a command of "the Lord."

## "How Shall I Become a Medium," Fully Answered.

The above question is comprehensively answered by Hudson Tuttle, in his new work, now in press, entitled "Mediumship and its Laws, its Conditions and Cultivation." It will be ready for delivery sometime this month.

Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. Address

HUDSON TUTTLE,  
Berlin Heights, Ohio.

## DR. J. M. PEEBLES.

Next week this Pilgrim will occupy the rostrum of The Progressive Thinker, with an intensely interesting and instructive address on Voudouism, Obism, Hypnotism, Psychism and the Dangers of Disorderly Mediumship. Those who do not read The Progressive Thinker will miss a rare treat, and remain in the dark in reference to the above subject.

## THE HIGHEST LIFE.

As Portrayed by the Editor of The New York Herald.

God so loved the world.—St. John, III:16.

When a man does what God asks him to do and does it because he returns the love which God has shown for him, he has the very essence of true and practical religion. He needs nothing more to prepare him for this life, and since preparation for this life is itself a preparation for the life to come, he has all that his soul can ask or desire.

The only motive that has any merit is love. Love conserves and enlarges the heart. If one loves God, he needs be ambitious to make God's world better for his living in it. Love is never indolent or sluggish, but always active. If hatred and avarice and envy have brought malignant influences they can only be destroyed by love. If as the theologians tell us, mankind is totally depraved, which statement I decline to accept, the surest and quickest means of ridding this depravity out of the human heart is to persuade men to love one another. Then will be exercised a magic whose results will astonish us all. Crime will slink away before the steady gaze of charity, and this grasping for wealth at whatever cost of honor will become a suppressed passion, an arrested development.

The state of society in which each individual should do justice to himself by doing it to others, and in which the brotherhood of the race should be an established fact instead of a religious dream, is perhaps inconceivable at yet we are moving slowly toward that goal, and if we keep moving we shall some time reach it. As surely as God exists so surely must we approach nearer to Him as the centuries, like a great current, flow into the eternity of the past. Higher minded, nobler and truer must we become, larger and more complete our outlook as time flies by, and in the end, when the irresistible logic of the situation compels us to work, the human race on the earth and the angels of heaven will be near neighbors. That glorious time may be far distant, but each day's moral progress brings us closer to it.

If you would be your best self, therefore, you must become a part of this on-sweeping tide of events. It is possible for you to wholly consecrate your own little life and so make it divine; possible for you to catch a glimpse of eternal truth and to incorporate it in your little experience; possible for you to open doors and windows and give the Infinite free entrance into heart and home.

I am greatly interested in the effect produced on yourself by the exercise of charity and good will toward your fellows. If you will look into that matter you will be greatly surprised. When you do good to others you do a still greater good to yourself. That is the way in which the law acts. The state of mind which finds pleasure in some act of self-sacrifice is a very exalted one. The Christ, I take it, could not be happy in heaven while poor mortals were going astray. The Son of God could not enjoy the bliss which fell to His own lot while unhappiness prevailed elsewhere. It was absolutely necessary to His own comfort that He should leave the environment which heaven affords and dwell with men in order to give them the secret of a higher life.

Pity cannot be selfish, and love finds a divine satisfaction in doing good to those who need help. The ideal man does not grasp everything within reach or turn a deaf ear to those who suffer. The sordid soul thinks of itself alone, is armor plated against the tears and sorrows of the fellow-creature. Instead of being a little lower than the angels, is little higher than the animals. When self is the ruling passion only a mean and contemptible sort of happiness can be found, the kind which a lion has who makes a meal on the lamb which it has just killed. If a selfish soul should go to heaven it would find itself strangely out of place, would misunderstand everything it saw and long for more congenial companionship. No man can be happy either in heaven or anywhere unless the divine element of his nature controls his action.

Religion consists in emphasizing these facts. How poor and wretched seem all your creeds, all the pomp and ceremony of worship, as a substitute for that brotherly love which alone can lift the soul to its proper level. The world can get on without many things, but not without love. If you live a life

of kindness, of charitable judgment, of helpfulness; if you scorn all meanness, lying and deceit, you will find that God has gifts for you which can be had in no other way. The earth will be greener, the sky brighter and the other world so real that you will be glad when the angels come to lead you thither. GEORGE H. HEPWORTH.

### A Monster God.

We are told in Genesis that "God created man in his own image, in the image of God created he him; male and female created he them."

Now is it not possible the author of that statement was slightly mistaken; that man was made in the image of God? True, our various systems of religion, all of them, are built along those lines; but the God, capable of constructing this boundless universe, with its countless millions of suns and solar systems, must have been a huge monster if in the form of man. And then the idea of a Creator with such mammoth proportions engaging in creating the animalcules! Is it not preposterous? Our own notions of Infinite Intelligence revolts at such crude ideas of a God, though they were not so extravagant when our little earth was supposed the great center around which sun and stars revolved as luminaries for man's exclusive entertainment.

### End of the World in 1014.

A famous scientist predicts that the world will come to an end in 1014, basing his calculations on the revelations of the Bible.—Ex.

### Scientists don't make predictions based on the Bible. It is the priests, the false guides, who have been predicting the end of the world for more than 3,000 years. And they are still at it, and will be so long as they can frighten people to accept their stimulus of fear for making converts. Long before the present era, while Egypt was yet young, the destruction of the world by fire, and the end of all things near at hand, was foretold. Each century since the accredited birth of Jesus, indeed in nearly every decade for 1500 years, priests have been playing on that string, always most energetic when converts are the most reluctant to fall into line.

### Tax All Equally.

The nation must protect itself from the church, from the greed and avarice of ecclesiasticism. It can do this without any act of injustice, without inflicting an injury upon any citizen of this republic. It must cease to exempt all church property from taxation. This step is one of necessity, one that is calculated to avert an impending peril, one that instead of doing wrong to any, will remove an unjust burden, and place it where it belongs—upon all property equally. Every church knows it is stealing its taxes from the people, wronging those who do not accept its creed. Tax all property equally. Grant favors to no man, to no party, to no church. So, in substance, discourses a Boston Journal.

### The Stake and Firebrand.

We have no terms sufficiently severe to express our disapprobation of the conduct of professedly civilized people, for chaining a negro boy to a bar of railroad iron in Colorado a few days ago, then burning him to death. The boy's crime deserved the severest punishment known to law, and it is regrettable swift justice is not always practical; but the age of torture passed away with John Calvin and the Inquisitors, and it has no place in our civilization. We hope and verily believe no Spiritualist took part in that scene of barbarity, certainly not excelled by the Chinese Boxers, whose name for centuries will be a synonym for cruelty.



# Some Misconceptions About Death.

By C. W. Leadbeater,

Of London, England.

This subject of death is one which I think ought to be of transcendent interest to all of us, because the one fact in our future careers of which we are all of us absolutely certain is that we must some day die. And yet although this is a subject of importance perhaps second to none in the world, I suppose there is no matter upon which there are so many and so serious misconceptions as about death, misconceptions which have had the most serious results in causing utterly unnecessary sorrow and worry and trouble to many thousands of our fellow creatures.

## THE THEOSOPHICAL VIEW.

Now the view that I have to put before you on this subject is the Theosophical view, and I venture to state that if you find yourselves able to accept that view, then you will find that all the sorrow and trouble and worry that comes with the idea of death are removed. I say if you can accept the Theosophical teaching, because we ask no blind faith from anyone. We simply state a hypothesis for you and ask you to take it, turn it over in your minds, examine it, see what you think of it, and if you find it, as we have done, to be the best hypothesis at present before us; if you find it to account better than any other for the state of affairs which we see in the world around us, for all the trouble and difficulties in human life; if it seems to you to give a full, coherent explanation of the descent of man and the evolution that lies both behind and before him, then take it up and study it, as we have done; and just as has been the case with us, I think you will find your interest in the study steadily increasing, and not only will you never be sorry that you took it up, but you will find the time devoted to its examination has been the best spent time of any in your lives. That is our feeling. To us the system is more than a hypothesis, because there are many among us who know these things to be true by direct knowledge, of which I shall speak later, but, of course, that is no proof to others. Still it is evidence, and it is worthy of being accepted and weighed just exactly as any other honest man's evidence ought to be accepted and weighed.

## DANGEROUS MISCONCEPTION.

The most colossal and the most dangerous of all the misconceptions about death is that which teaches that it is the end of all things. You may say that such a statement as that implies a crude form of materialism, and that it is probable that there are not very many people in the present day who would express themselves so. Well, there are still a good many, for I have met them often; but it is quite true that a great change has come over the world in the course of the last forty or fifty years. I can remember very well in my own youthful days when this kind of materialism was rampant enough, but now the world has grown that much wiser, and we hear much less of it than we did before. But there is among us a form of materialism which, while not perhaps so blatant or objectionable, is yet more insidious, and quite as dangerous, and that is what I may call practical materialism. There are among us vast numbers of people who, if you asked them, would at once say: "Oh! yes, I believe in a future life, the Church teaches it," or something of that sort; and yet in their lives they show practically that they have no faith in any other world, because all their existence is devoted and all their energies are directed to this life alone, without any suggestion even that there might probably be something else, something higher and something grander. Now the effect of that is just as bad really as if the people openly professed disbelief, because they have this practical disbelief which they show by those actions that speak louder than words.

## STATES BEYOND DEATH.

Before I proceed to attempt to deal with that particular misconception, let me mention to you another so that we may speak about both of them together. The next most serious misconception—next I mean in the harm it has done—is the idea that nothing can certainly be known with regard to states beyond death; the attitude of mind which reflects itself in our poets and our writers. You know how one of the greatest poets spoke of death as the "hour from which no traveller returns," a very remarkable statement when you come to think of the fact that in all the countries of which we know anything, and at all periods of history which come in any way within our cognizance, travellers have always been returning from that bourne. Still the idea is very much abroad, that nothing can certainly be known; and this is all the more curious, because all forms of religions profess to have something to teach us about the life beyond the grave, something which usually is definite enough in its form, though often, I admit, not scientific or satisfactory. Perhaps the vagueness and uncertainty is partially due to the fact that the religions most taught here in the West have always put a somewhat unscientific statement of their beliefs before our people, so it has come to be supposed that although certain broad lines of thought were given to us with regard to these states beyond the grave, yet we could have no detailed information; and because those very lines of thought and the statements made in connection with them seemed radically irrational and improbable, the thought of unreality has come to be connected with them, so that to speak of anything spiritual, anything belonging to a world outside of this, is immediately, for most people, to plunge away from the realm of certainty into the realm of speculation. It has come to this, that all spiritual thought has become vague thought to a very large extent, and that outside of this practical physical plane, as people would say, we seem to have no definite ground to stand upon, even for our thought. Of course there are some among those who hold to the various faiths which we find about us whose ideas are exceedingly definite. They have very certain information, they tell us, as to the happiness of their own ultimate fate, and usually as to the extreme unhappiness of most other people's. That, I venture to say, is also an unscientific and unsatisfactory statement, especially for the other people.

## DEATH NOT THE END OF ALL.

Our Theosophical teaching on these points combats these two misconceptions directly. We state quite openly that death is not the end of all; that on the contrary it is a step from one stage of life to another and a higher stage, and not only is the country behind it by no means a dim uncertainty, but the most definite and detailed information can be had with regard to all those states after death. That is our statement as regards those two misconceptions.

Now let me give you some of the evidence. First of all, there are strong a priori reasons, not evidence certainly, but considerations which ought to have held us back from those two misconceptions. This is no part of the evidence I want to offer you, but still it is a point which I should like to make: All the religions of the world have invariably agreed in teaching that there is a life after death, and that the nature and conditions of that life depend largely upon the manner in which we live down here on earth. When I say all religions, I do not mean only as we generally do when we use that term, all these various sects of Christianity which we find about us, I include also something greater and wider than that; I mean all the great religions of old, the great Brahmanic faith which numbers more adherents than does Christianity at this moment. I mean the great faith of the Buddha, one of the purest and noblest forms of the great Wisdom-Religion that has ever been taught, which at the present moment has more followers than any other faith in the world—far more in number than all the Christian churches put together. The old Zoroastrian religion also gives exactly the same teaching, and even the Mohammedan religion, fanatical and bigoted as its followers so often are, yet teaches unequivocally that there is a

future life, and that it depends upon the life the man leads down here on earth. Now it is at least a strong prima facie case for any teaching that all these great religions, which differ in so many points, agree upon it. All these great religions were founded by men who stood head and shoulders above the rest of humanity. Putting aside for a moment the question of the divinity of the Christ, think at least of those other great faiths, and you will realize that there at any rate you have great spiritual teachers, men who know far more than we, and who stand far above all the rest of the world; yet all these men agree on this great cardinal teaching, so that since they evidently knew so much more and were so much higher than we, that upon which they all agree has a very great deal of presumption in its favor to start with. That is no proof, nevertheless it is a strong consideration which ought to have weight with us.

## MAN HAS ALWAYS BEEN RETURNING.

Now I come to what may be called direct evidence that man has always been returning from that bourne of death. There are two senses in which that is true. We have in our Theosophical teaching a doctrine unfamiliar and perhaps even repugnant to many—the doctrine of many lives, of rebirth or reincarnation, which teaches us that all men have lived in this world many times before this birth and that they will so live many times hereafter. I am not going to give you a lecture upon reincarnation now; that is of itself a great subject to which many evenings might profitably be devoted. But the rough outline of the idea is this; that man is sent here on earth in order to learn a lesson; that no one life is sufficient for him to learn all that this wonderful and beautiful world has to teach him; therefore, since it is the Divine will that he should learn this lesson, he has to return again and again until he has learned it, and only when he has acquired all that he can from this world, is he allowed to pass entirely away and be free from reincarnation or rebirth. Of course, if we can accept that, then we have all been born and died many times, and in that sense we have returned again and again from that bourne. But put that aside for a moment, although there is a great deal of evidence in favor of this theory, although it accounts for many things which can be accounted for in no other way that I know of, and though it is in some direct knowledge as a fact in nature by many of us.

## APPARITIONS THAT APPEAR.

There is another way in which the dead have been constantly returning again and again. You will find everywhere and at all times accounts of what are called apparitions. But you will say, perhaps, to believe in these stories would be to accept an old wife's superstition, to believe, in point of fact, in ghosts. Yes, it would amount to that; and why not? I can very well remember when I was a little boy that they used to tell us ghost stories round the Christmas fire; but the current state of mind, the mental attitude of the country and period was such that a concession even in the children's stories always had to be made to popular opinion. One had to explain in relating them, that of course in reality there were no such things as these ghosts. It was always a white faced donkey wandering through the church yard, or somebody dressed up in white robes playing the part of a ghost; so the orthodox ghost story of that period always ended in an exposure and explanation, and everything was quite smooth and natural once more. In the present day that does not appear to be so. In those days any one who had any remarkable experiences of that sort found it best to be very quiet about them, because all such belief was ridiculed. But even then many people would tell you, if you took them quietly aside: "Of course I don't believe in anything of that sort, but still such a thing has occurred to me which I can't explain." Then they would tell you what to all intents and purposes was a ghost story of their own knowledge. In these days it is no longer, as it was then, a mark of advancement and superior acumen to throw doubt or ridicule on these stories of happenings from other worlds. Now, on the contrary, if you wish to be quite up-to-date, and be in the fashion, you must begin to admit that there is something in all these things. Even though you may not in the least have studied them, or have any kind of an idea what their appearance means. Our literature even is full of occultism, at least it is so in my own country. In almost every number of some of the more popular magazines we find articles on hypnotism or apparitions or something of that sort, or perhaps a story which turns on something of that sort.

## PSYCHICAL RESEARCH SOCIETY.

Why has this change occurred in the opinions of the people? I believe that we ourselves, in this Theosophical Society, may lay claim to a great deal of the credit for this. Still more, perhaps, of it is due to another society which has set itself steadily and carefully to investigating cases of this sort; cases, first of all, of telepathy, then of apparitions or phantasms of the living, appearances of living persons at a distance from where the body is, and finally phantasms or apparitions of the dead. That society is not to be despised. People may put aside the Theosophical student and say that, after all, among them there is nobody of great rank or great note; that they have no special claim to our attention except for what they say; that they in themselves have not done anything important, and altogether they are comparatively insignificant sort of people. That may be true, but you cannot say that with regard to the Society for Psychical Research. There you have some very prominent scientific men taking part in the investigations and carrying them out on the most strictly scientific lines. You have men like Professor Oliver Lodge, whose name is well known in connection with electrical work; men like Sir William Crookes, the discoverer of the metal thallium, the inventor of the Crookes radiometer, a man who has held a prominent position as one of the foremost living chemists for a very large number of years. You get men like Mr. Arthur J. Balfour, the leader of the Government in the British House of Commons, who acted as President of that Society for a year, and I say that when you have such men as these investigating this subject and declaring that they have proved it to be true, then you no longer can afford to throw the whole thing aside with a cheap sneer.

## EVIDENCE OF APPARITIONS.

There is better evidence before us on the question of apparitions than there is for ninety-nine out of a hundred of the facts which every one has believed all his life. All sorts of scientific facts with which every one of us is familiar are yet taking absolutely on trust from the few people who have made a study of the subject, because they are well known men, because they are experts in chemistry, astronomy, biology, whatever it happens to be. We are quite right so to take it, since no man can for himself investigate all sciences. Life is not long enough, so he must take his knowledge from those who have made a special study. But why should he hesitate to do that in regard to this other and more important matter, when he is doing it every day and all day long with regard to the ordinary matters of life? There is an immense amount of evidence for these so-called apparitions. There is an immense amount, therefore, to show that the dead do return and that they always have returned, because although necessarily only some of the later stories have been investigated in detail by these societies, yet you will find stories exactly resembling them in many cases very well authenticated at the time and at the place where they are alleged to have taken place. You will find such stories in the history of every nation going back as far as we can trace humanity at all. I cannot conceive how anyone who professes to be a Christian can possibly deny that there may be and there must be such things as apparitions. There is the story of the Witch of Endor which

they profess to believe. Then they are told that many bodies of the saints which slept arose and came into Jerusalem at the time of the death of Christ and were seen of many. How they can deny, as many seem to do, that dead men appear, I cannot understand. At any rate there is a strong line of evidence, an accumulation of evidence which becomes to all practical intents and purposes proof, and would be regarded as such in any other line of investigation. If you will study the literature of the subject—there is a vast one—you will find all these stories, and you can form your own deductions.

If you want modern books on this subject you will find that these appearances have been taking place up to the present year of grace, and not only hundreds of years ago. Often people will tell you that you never can find the man to whom a ghost story happened, that it is always someone else, his grandmother, or his friend, or her aunt who saw it, or something of that sort. That is not so. It sounds very smart and witty to say it, but like many other smart and witty things it is not true.

## RECENT LITERATURE.

If you will study the recent literature you will find there is plenty of evidence given by the people to whom the thing happened, as for example in "Real Ghost Stories," a recent book published by Mr. W. T. Stead, and in "Dreams and Ghosts" by Mr. Andrew Lang, men both well known in their respective ways. There are many such books on this subject. That is one way, then, by which such evidence may be had that there is a life after death. You do not as a rule from the circumstances of the case, get much information about that life from the apparitions themselves, for it is very rarely that anyone stays long enough to hear much of an account from the apparition. But at any rate there is the fact, the well-known fact, that the apparition has shown himself.

## MODERN SPIRITUALISM.

There is another line of evidence open to you, the evidence of Modern Spiritualism. That in the minds of many will at once raise a sort of hostility, because they say there is a great deal of fraud connected with it. Mediums have been exposed frequently, have been caught tricking, and there is so much deception and nonsense about it, and nothing connected with it can, therefore, be worthy of serious consideration. Now I am personally ready to admit that there has been a great deal of fraud and a great deal of deception, and, considering all the circumstances, I cannot conceive how any one could have expected otherwise. An unfortunate medium is paid to produce phenomena, so to speak. Anyone who knows anything at all about such phenomena knows that sometimes they will occur and sometimes they will not, and when they will not and the unfortunate man has already been paid to show them, it is at least a terrible temptation to him to try to assist Nature a little in some direction, and so he sometimes does it. When he does he finally gets caught, and then there is another exposure. I spent a great many years in investigating Spiritualism before the Theosophical Society came into existence twenty-five years ago. I have sat with quite a large number of the mediums over in Europe. I suppose there is hardly a phenomenon of any kind that you read of in spiritualistic books that I have not myself seen on various occasions. I have had mediums down at my own house again and again, and have found quite certain that trickery was impossible. I have found deception in many cases. I have found a weary barrenness of results often hour after hour and evening after evening apparently wasted, with no definite gain to be chronicled, and yet I have found quite certainly that there is something behind it which any one may find, if he is prepared to take the trouble. If one will devote himself to the investigation of this subject and decline to be thrown off by all this weariness and barrenness, declining to be put aside by transparent deceptions or attempts at deception, upon him, he will eventually, if he perseveres, be able to prove to himself clearly, that there is an intelligent force of some kind at work; or, rather, I should say, a force directed by an intelligence of some kind quite outside of the physical plane, quite outside of the forces recognized by science. He can probably also obtain strong evidence that the dead do return. I am quite sure that if most of us went into that investigation we should get in the course of time what to us would seem absolute and irrefutable evidence, both of the return of the dead and of their identity, though it might not seem absolute evidence to me because I have gone through the whole thing very thoroughly, and I know, therefore, something of the infinite possibilities of mistake and deception connected with those investigations—possibilities which certainly would not be obvious to a man who for the first time takes the thing in hand and tries to examine it.

## EVIDENCE AND LITERATURE.

But there is at any rate a line of evidence which is not to be refuted, which undoubtedly would prove certain facts to any one who will take the trouble and who has the perseverance to follow it out to the end. There is also a vast literature on this subject, and it would be, I think, impossible for any sane and honest man to come to the conclusion that all the people who have written such books were banded together for the purpose of deception or were all hallucinated. If it is possible for hallucinations of that kind to occur upon so vast a scale we cannot be certain of anything any longer. You may be laboring under a hallucination when you think I am standing here speaking to you, and I may be under a hallucination when I think I see you and address you. This may be so, but at any rate we have to act on the hallucination as though we believed it. But I think you will find that there is reasonable evidence at least that there is a life after death. In the line of Spiritualism you will find a great deal of teaching given as to the conditions beyond the grave. You will find some contradictions in those teachings, but, broadly, you will find that in this country and in Europe they agree on the most essential points. As an example of the differences, there is a large school of Spiritualists who hold that the doctrine of reincarnation, of which I have spoken, is true, whereas the majority of Spiritualists reject it. Still there is a broad, general teaching about the states beyond the grave in which all the schools more or less agree. If we go further East we shall find considerable difference in the statements of spirits as to their surroundings. I quite remember how strange it seemed to me, having been to many seances in Europe, where all the spirits gave us as teaching a kind of Christianity-and-water, a sort of watered down form of Christian teaching, generally made vaguer, although wider and less rigid, and including much of the real truth.

## BUDDHIST SPIRITS.

I know how strange it seemed to me when I first sat at a seance over in Ceylon, to find that all the spirits were Buddhists. They had all found their own phenomena confirmed on the other side, just as the spirits here find their phenomena confirmed. At the time it seemed strange, and the scoffers would say it was distinctly proof that the whole thing was nonsense. Of course it is not so. I know from other investigations, that where there are groups of people in race or religion they keep together on the other side of the grave as they do on this, and they do confirm one another in their beliefs, and they do take what they see and make it into evidence of their beliefs there, just as they do here. At any rate, there is another line of evidence for us; apparitions first, and then Spiritualism.

## THIRD LINE OF EVIDENCE.

But there is a third line of evidence which seems to me to be much more satisfactory than either of these; not only very much more satisfactory but giving us also very

much more detail and with much greater certainty; and that is the method of direct investigation about which we sometimes hear in connection with Theosophical teaching. When this society was founded twenty-five years ago in New York by Colonel H. S. Olcott of the United States army and a Russian lady, Madame Blavatsky, there was nothing known in our Western world of the possibilities of acquiring direct evidence on subjects such as this. When I joined this society some years ago (in 1882 I think it was), we had nothing like the great body of teaching which is now available for those who are willing to study the Theosophical literature; but we had two or three books which were chiefly founded upon answers to questions which had been given by some Oriental teachers. Through Madame Blavatsky and through the writings of Mr. Sinnett we were brought into touch with some of these Oriental teachers who professed to have a store of hoarded-up knowledge which contained all the wisdom accumulated through many ages of occult study. They professed to be in possession of this truth and they stated that it was this which lay behind all the religions of the world; that all these religions were intended to represent this truth, but that they differed because the teacher through whose minds they came differed; because the circumstances in which they were preached were different; the peoples to whom they were addressed were different, and the spirit of the times was different; but they said all these things are to represent the same great truth from their respective points of view. They gave us a broad outline of their teaching. You will find it just as it came in Mr. Sinnett's book, "Esoteric Buddhism," still an exceedingly interesting book, although in some ways out of date, because we know so much more now than we did then, but still giving as good an outline from a scientific point of view of the Theosophical teaching as we can possibly have. These teachers said, "Do not believe what we say to you simply because we give it to you; just take it as a working hypothesis and see whether it is not the most satisfactory explanation of the world and all about it that you can find. If you want to know more about it go to work as we have done, and develop within yourselves the senses which will enable you to see these things for yourselves."

They told us that this was to be done, not an easy matter, but still a possibility. They stated that every man contains within himself other and higher vehicles or bodies besides this physical body which you all see; that the faculties belonging to these higher bodies were latent in the man and might be developed. They said: "If you will work in a certain way, gain control of mind or concentration, control of these different principles, if you will school yourselves along a certain line you will gain the necessary sight, and then you will be able to see for yourselves, as we have seen these things and know they are true." Many of us accepted that offer and set ourselves to work. It was very hard, very arduous; much self control and self training, much self discipline of all sorts. I suppose it is no wonder that a great many dropped out by the way and did not succeed, but some went on to the end, and they found that the statement of these great teachers was true; they found that these faculties did exist in man; they found that it was perfectly possible to develop them and to use them, and these other unseen worlds became to them seen and known precisely as this world is seen and known.

## CRITICAL INVESTIGATION.

The people who were so fortunate as to succeed in this quest were at once placed in the position of being able to make a number of exceedingly interesting investigations. A group of them worked together for several years, steadily observing, comparing notes, checking everything, trying everything again and again in all sorts of different ways, investigating, in fact, just precisely as we should investigate any other science which we happened to take in hand. That group of people would meet and select their subject; they would then go away to their homes, and while in the state of trance or deep sleep, which is really a state of excitation of the higher faculties, they would all make their separate observations, would write them down and make notes of them when they woke. Then at the next meeting of that group all these people from different places would bring their notes together and compare them, and nothing was ever allowed to enter into the Theosophical teaching of that period as emanating from that group which rested on the testimony of any one person, or even, I think I may say, of any two. Always there was a concurrence of the testimony of those who had made the same investigation and approached it from their own different point of view, and nothing to which all engaged did not agree was put into the books which were published, or the transactions of the Lodge. You may, perhaps, say the whole thing is simply hallucination. But at least you must give credit to the people who undertook that labor (spending sometimes two years in work before they turned out a single book) for at least doing their best not to deceive you, and to make certain that what they teach and put before the world shall be verified as far as it is in their power to verify it. That all these teachings are necessarily imperfect we know, because as yet our knowledge is so small, as we are only at the beginning of the vast subject, which will last us through the ages; but still, as far as they go, they have been verified and checked in every way and every possible precaution has been taken, so that, although we know that we shall add enormously to our stock of knowledge in the future, we do hope that we may not have to unlearn anything that has already been given out.

## WHAT ABOUT DEATH?

What does this method of investigation tell us with regard to death? How does it enable us to meet those two great misconceptions of which I spoke? The answer is unequivocal, death is not the end of all; it is simply the putting off of this physical body, just as you might put off an overcoat, and it makes no more difference to the man who dies than the putting off of an overcoat makes to you. You are the same man, of course, after you have done that as you were before. You are, it is true, freer to move; if you have put aside a heavy cloak you can move with far far greater freedom, but you are you still. Although your outside appearance may have changed, you yourself, inside, will not in any way be affected by the change. That is exactly analogous to the change which we call death. The man, the soul (which is the true man) remains absolutely the same. If before death he has been a man of noble aspirations, of high spirituality or great intellectual power, then he retains all those powers and those noble aspirations after death just as before. If he has been a man of comparatively low type, of degraded feeling, of sensual desire, of mentality perhaps directed to selfish and low aims, then all that undesirable character persists to the day after death just exactly as it did the day before. The whole thing is absolutely natural. It is not a sudden leap into the dark by which the man is suddenly changed. The man remains the same absolutely and goes on living his life in that higher world, amid better thoughts and different conditions perhaps, but still he is just the same man as he was before.

## HEAVEN AND HELL.

Then what of these conditions? What is this new life? Simply a continuation of this life minus the physical body. Our orthodox friends would tell us that when a man dies he passes into a heaven or hell. Many of the sects still teach that a man passes directly into these conditions at the moment of death. It is true that what you call the Episcopal Church, the Church of England (of which I was for six years a clergyman) teaches that there is an intermediate state into which man passes at death and that he is brought out of that at the day of judgment.

(Continued on seventh page.)

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

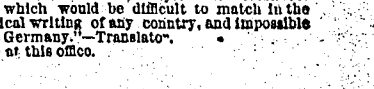
Thomas Gerkins writes from Cleveland, Ohio: "The First German Society of Spiritualists at Cleveland, held its public meeting at Lang's hall, on Main street, on Sunday, November 18, 1890. Elizabeth Schnaus, of Toledo, O., delivered the opening address and spoke on the subject, 'What Is Spiritualism?' and followed the same by a series of readings, and all were found to be correct. Mrs. Schaubach was an inspirational speaker, both in German and English."

S. J. LeSleur writes: "The Band of our own wishes to notify all its members and friends, that we are to have a regular extra meeting, at the home of Hattie F. R. Peet, Thanksgiving evening, Nov. 29, at No. 43 Ashland boulevard. We expected to meet at our s at Handel Hall building, the day mentioned evening, but it being Friday the rooms are not heated. Therefore desiring a spiritual feast after Thanksgiving dinner, will do well to come and see what Oulna - has to offer."

good or evil we confer on others

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

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## VOUDOUISM, OBI-SM, HYPNOTISM, PSYCHISM, AND THE DANGERS OF DISORDERLY MEDIUMSHIP

A Lecture Delivered November 25, 1900, before Mrs. Cooléy's Spiritual Church, Oakland Club Hall, Chicago, by J. M. Peebles, M. D.

Passing along Villiere street, New Orleans, a few days ago, I saw what seemed to be salt strewn upon several doorsteps. Col. Hutchinson was accompanying me. "Colonel," said I, "is that white substance salt that half covers the doorway?"

"Yes, sir," was the prompt reply. "What is it there for?" was my immediate inquiry. "Well, I suppose to ward off the spells and the demoniac charms of the Voudou demons."

This led to a long and interesting conversation about the Voudous of New Orleans, some 10,000 in number; about the Voudou blacks in the Southern States as well as those in Southern Africa.

While traveling in different portions of Africa I frequently met these weird men, "Obi-men," and while in New Orleans several years since, filling a three-months' lecture engagement, I was introduced to and spent a full half day with an old ex-Voudou king, whose skin was wrinkled and black as night. He was born in Northern Africa. After conversing a few moments, this old Voudou negro said: "I knew you was coming, sir."

"How did you know?" I inquired. "That is my business," he exclaimed with an arrogant toss of the head. He then described the house I had come from, the furniture, the curtains, the library, and the color of the bed-spread, etc., all of which surprised me. He was a pure African, with a clear deep-set eye.

This ex-Voudou chief went by the name of Dr. John. He was queerly tattooed, and confessed to me that he had had in Africa twenty wives. Before the war he was rich, owning a good deal of real estate, and for awhile one hundred and at another time seventy-five slaves.

Many prominent men had faith in his magical powers. Such prominent men as Slidell and Gen. Beauregard used to consult him. When the low ignorant people came to him he used cards and crystals and appeared with dangling trinkets; but when the higher classes came, he simply employed his "second sight," making at times startling revelations. Some of these were published, and one in particular before the Civil War caused a great deal of comment. I asked him to repeat this to me.

He replied: "It was what you white folks called a vision. I saw in the night time the winds, the waters, the trees and the leaves, and strange beasts all rushing up North. The sky became red as fire. There were terrible noises. It was an awful confusion. Then I saw the mad waters rushing South. The winds up North were heavier, the trees taller, and the leaves thicker, and fires swept down from the North, leaving destruction, blood and poverty in their tracks. Something told me these were the Northern armies! There was going to be a big war. I knew it was coming. I knew it."

This Voudou chief, Dr. John, came from Africa in 1839. If living he must be a very old man. Conversing with him, with an ex-Voudou queen, and with several white men who had witnessed their midnight performances and weird orgies, influenced me to closely investigate the subject. Anything in the line of magic and mesmerism always interested me.

Obi, Obeah-man and Voudou are terms signifying about the same thing; and they are persons practicing sorcery, or a low form of hypnotic mediumship. Obi is peculiarly an African word. Obi men and Obi women were held in dread by many African tribes who consult them as oracles. They find lost property and foretell storms, revenge injuries, cure diseases, produce sickness, and have the power to cause death.

They prepare their magic charms for the purpose of Voudouing, or "Hoodooing" others in various ways. Permit me to describe one scene. Out where the black sluggish waters of the bayou empty into Lake Pontchartrain, the Voudous of New Orleans had been accustomed to meet each year to elect officers and renew the demoniac spell-substance of poison.

Entering the room, more an enclosure, I perceived a large white sheet spread upon the floor, in the center of which was a pyramid of cakes, candies and flowers, some five feet high, and on each corner of the sheet were bottles containing some kind of dark liquid. There were candles in profusion and upon the top of the pyramid was a small covered basket said to contain the incarnate "Voudou."

Around the sheet were seated alternately man and woman, while in the center of the room sat an immense negro woman, the queen of the occasion. Her dress was indescribable. On each side of her were the leaders of the ceremonies.

Soon the command was given, "Put your hands on the floor and keep silent." This done, at a given signal the men and women, black and white (for there were a few whites in the charmed circle), began a low, plaintive and weird song, and at the same time they would clap their hands and smite the floor. The excitement increased.

They had done this for half an hour, so it seemed, when two of the men and two, three or four of the women rose to their feet and began to wildly dance around the floor. They seemed intoxicated. Suddenly one of the men seized one of the bottles and sprinkling the floor with its contents, became convulsed, spasmodic, screaming, frothing at the mouth, staggering and leaping about like a demon. Some were smoking. Liquors, I was informed, were passed around.

A woman now sprang forward, and laying her hands upon his head, he fell to the floor as though in a deep death-trance. In a few minutes he bounded upon his feet, and beginning to talk in some strange dialect, they shouted, "La Voudou, la Voudou!" And we were informed that he was possessed by a demon! The scene was not altogether unlike a Free Methodist camp-meeting of the olden times.

Soon they began to make their "fetiches," or fatal spell-charms. They take the scales of a fish, the claws of a bird, parrots' beaks, feathers, blood, cats' skulls, toads' heads, grave dirt, alligators' teeth, egg shells, clay balls, serpents' fangs, and mix them with horsehair, eggs and feathers.

These they put into a kettle of oil and boil, and while they are boiling they march around the kettle, chanting and cursing and spitting into the poison contents. This done they became seated. Then the Queen ordered the

obsessed man to go and touch each one, which he did 'mid the wild chanting and pounding of the floor. The enclosure was fenced and partly floored.

Finally the influences, or the obsessed man, seized the basket on the pyramid and drew therefrom a live serpent, which he twirled about his neck while dancing, leaping and shrieking and foaming at the mouth. This seemed to affect the others. The mania was catching. Soon they were nearly all upon their feet, some half naked, shouting, screaming, yelling like maddened demons. It was pandemonium.

Bits of this vile stuff from the kettle were given each one, the serpent's head was pulled off, the light were extinguished and then what transpired in this pitch darkness no tongue can tell.

In our Southern States, in Central and Southern Africa, and wherever the black races are found, the serpent is the symbol of their God in Voudou or Obi worship. In Africa I saw and conversed with many of their priests and priestesses, who explained and expounded the will of their gods or demons. They all believe in ghosts and witches. They hold their worship in secret, and issue their orders and pronounce their "spells" in the dark hours of the night. Their favorite time of meeting is in the old of the moon. Their officers are appointed by their demon-gods, after dancing and circling around a fire and a pot of poison, into which they had put a serpent.

I went out one evening in South Africa, a few miles from Natal, with a few Englishmen and two negroes, to see the Obi-men or Voudous. Down in a half-hidden valley we saw just after dark the glare of a fire; approaching nearer we heard the bamba, and getting nearer we saw some natives sitting in a circle around the fire. The coarse, rough music continued until one of them seemed to become obsessed by a demon, or a god. At this crisis one of the black men approached us, inquiring who we were and what we wanted? The reply of our guide was, "We are friends, and have come not to make sport, nor to do harm, but to see."

There was no more said; and so we drew near to their dismal camp. The chief, dressed in soiled white, a red sash around his loins, and a red hood with scarlet plumes upon his head, extolled the joys of Voudou life. He instructed, explained and exhorted all the members to be true to the serpent gods of Africa; to obey all orders. They drank of an herb called tuffa, and at other times, so I was informed, they drank the warm blood of sacrificed goats and wild animals.

Then they said to the devotees, "Wish, desire, or ask some favor, and whatever you desire shall be granted." Some asked for the wealth of vast herds of cattle; some asked for success in love; some asked for cunning to deceive; some for jewelry; some for remedies to cure the sick; some for methods to punish their enemies by disease; some for love powders; some for power to control the demons of the unseen world to carry out their own base schemes.

The presiding genius then drew the charmed circle and put the serpent's cage in the center. The members surrounded the cage, joined hands, chanted wild songs, shook bells and shouted aloud. It seemed like bedlam. Soon they all began to shake, jerk, whirl, fall into a sort of insane trance, and see, so some of them declared, the ghosts of the dead!

Then each one was given a portion or small package of the gray hair and rags from the pot poisoned with toads' heads, serpents' fangs, and the bones of the dead—a most vicious compound. These were squeezed into the chief's hands, magnetized, and pronounced Obi-charms and Voudou-spells; and rubbed on a person's garments or hidden under the mat of the door-step, give one their wish; or if these Obi-charms can be got into close contact with an enemy, the designing party can cause this enemy to have ill-luck; can cause lingering sickness or produce death.

The Voudou scheme is called "putting a 'spell' upon them, and they are said to be 'Voudoued' and 'Hoodooed.'" These Voudou performances, whether in Africa, Jamaica, or New Orleans, are very similar; and they may be termed a sort of "sorcery," a low species of "necromancy," a kind of demoniac magic with attending evil or undeveloped spirits. They are not all shams. The actors are terribly in earnest. There are psychological influences at work in their grim gatherings, for tests are sometimes given and the future outlined and foretold. They often gash themselves in these demon trances and feel no pain, as do the howling dervishes of Constantinople and other Mohammedan countries. They will hold coils of fire in their hands and not be burned, and they will walk upon hot embers.

Is there nothing in these Voudou conjurings, nothing in black magic? There certainly is. These phenomena, horrible as they are, occur. Thousands have witnessed them. What, then, is the philosophy underlying them? From whence the dire demoralizing influences from these Voudou packages of poison—poisoned with delirious thoughts and often the spirit of hate towards enemies.

The lesson is worthy of deepest consideration. And, first, it must be remembered that around every sun and star, around crystal and rose and every human being, there is an invisible atmosphere; an aura extends from one to fifteen feet around each person, and whatever this or that person touches they affect, and do so whether they will or not. Every article of furniture you touch, and everything you handle you magnetize; you leave a portion of your occult self on every letter you write and on every door knob with which you come in contact. The psychic knows this. The psychometrist demonstrates it. The hound can follow the track of the fox or deer because they leave in every foot-step vitalized atoms of the animal's effluence. A grain of musk will scent a room for years. How marvelously potent these finer forces!

These Voudou enthusiasts magnetize—think their vile thoughts into these wads of rags, shells and greasy-colored paper images, and then putting them upon certain persons, they form the psychic link of connection; and then they command their dark, invisible, demoniac attendants to carry out their vile plans and schemes. If thoughts are not "things" they are vitalized substances, polarized points

of force, which may be projected upon the unseen ether waves surrounding sensitives, exerting a mighty influence for weal or woe.

Voudouism, black magic, suggestion, telepathy, mesmerism, hypnotism, and psychic force are often classed under the general name of psychology; something as storms, winds, sunshine, heat, clouds, and cold are related to and known as the weather; but clouds are no more unlike the sunshine than hypnotism for parlor fun or selfish amusement is unlike psychic science, known in psychic research as psychism. Hypnotism is as dangerous as are fire-arms in the hands of children.

Remember that, encircling every human being, is an invisible luminous aural emanation—gray, blue, white or golden; an atmosphere, either electric or magnetic; attractive or repulsive. It is, in fact, a wall of etheric fire. It is bright, pleasant and health-giving according to the goodness and the moral purpose of the person. Some carry the sunshine of kindness and health in their very presence. To sit within the area of their presence is to feel better, stronger, happier. Their natures are as warm as Oriental gardens. We can catch health from being with them. Others, if immoral and gross; if they are addicted to liquor, tobacco and other habits more vicious, they carry and impart to others restlessness, disease and degradation. No lascivious person, no tobacco user, nor one addicted to the use of beer, liquor or saloon society, should presume to hypnotize, mesmerize, or use in any way psychic gifts. Such kill rather than cure. Their magnetic aura is poisonous. They are vampires. No one should allow their hands laid upon them, nor should they breathe upon the sick, because their breath and their aural magnetism is impregnated with mental filth, social degeneration, and moral, if not physical death. Tobacco has not a redeeming influence. It is expensive and injurious. Its aural steph is infectious. Tobacco users' breaths stink. Their garments stink. They leave a disgusting stench in every room they enter. Many a noble refined wife has been gradually killed by sleeping with a coarse, gross, tobacco-pickled man. The magnetism of such is poisoned with the filthy nastiness of nicotine.

Coming spirit auras and influences, like coming events, cast their shadows before them; therefore people often call upon us while the air is yet vibrant with our earnest words concerning them. Approaching us they thought of us, and thus thinking, they projected their thought along the interstellar waves of ether, which, impinging upon our aural thought-sphere, induced us to speak to them. Thought kindles thought. And so thought responds to thought as do notes on the musical scale to music.

Suggestion, telepathy and thought transference are integral parts of psychic science. No thought can be transferred except by an act of the will, and as before stated, thoughts are etherized spirit substances, and if good they are life-imparting forces, and in conjunction with the will, are the main agents in psychic magnetism. The earth is a magnet and the human brain is positive to the body; but positive and negative are only relative expressions of two opposites. All nature is thus balanced. A certain person may be positive to one and negative to another; and some nerve center in an organism may be positive to a minor nerve center or cell. The solution of this is found in the pitch of the vibration, which vibration by the way, is as much a law of the universe as is evolution. The force of the higher vibration, influencing or controlling the lower vibrations, is termed the positive. The psychic is positive to his patient, and being thus positive, he imparts the ethereal force or vitalizing principle of life. The patient from lack of sensitiveness may not be conscious of the least sensation, yet whether sitting still, awake or dropping asleep, he is being touched by the silent shimmering waves of those psychic waters of life which touch to cleanse, to build up, and to round out the organism. After the sowing the harvest comes. Months may elapse but the harvest of health comes. No pure thought and no good word is ever lost.

Let me firmly impress upon your minds the demonstrated fact that hypnotism is not mesmerism, nor psychic magnetism, though allied and often so expressed. They are distinct, not only in degree but in quality and in discrete degrees. In my vast experience I never knew a person injured by being mesmerized by a good, clean, trustworthy operator, but have known thousands upon thousands benefited and cured by mesmeric psychism wisely administered.

On the contrary I have known very many injured by hypnotism. It can excite, it can amuse, and like Voudouism, it can also kill. I have known the most degrading suggestions left upon the minds of those who became subject to hypnotic influence. Their will power was weakened, their vitality was partially sapped and their higher soul emotions were tampered with till the mental door was opened for various vices, obsessions and insanity. These hypnotic tramps that traverse the country, giving hypnotic "shows," should be shunned as one would shun a den of slimy serpents. Though having a smattering of hypnotic knowledge, with motives in their minds of money and mirth; they are a menace to health and happiness.

Prof. Coates wisely writes: "Hypnotism, a creature of circumstances, and the circumstances may be good or bad; indifferent or demoralizing; may be used to ruin health, pervert virtue and destroy family relations. If the hypnotist can suggest honesty, he can suggest dishonesty, and so weaken the mind as to have the subject perform the dishonest act, and even commit a crime."

Let these advertising hypnotists—these callow experimenting hypnotists, alone if you value morality, sanity, health and happiness. True, some good may have been done by it, and evil also, a thousand fold. Anything that weakens or stupefies individuality and confuses the person; anything that directs the will from the right and the true is dangerous. Under all conditions a man should be himself—be himself!

On the other hand, psychic science or suggestive mesmerism imparts vital force, arouses the soul's activities, and inculcates a serenity of spirit. It also exerts an interior illuminating condition, a strong moral and spiritual individuality, and opens the way for clairvoyant illumination and a sublime inspiration.

Hypnotism pertains to will—will-power connected with the lower animal side of human nature. Doubtless the bodies of men came up through evolutionary processes from the fish, bird and beast kingdom. The serpent hypnotizes, charms and then devours the bird. Lion tames are hypnotists. Horse jockies are hypnotists. All successful revivalists have great hypnotic powers. The traveling Rarey, the horse-tamer, was a powerful hypnotist. He breathed into the fractious animal's ear, then stroked his forehead, controlling him.

Goats, cats, rabbits as well as birds may be subject to this subtle hypnotic and often injurious practice. It is

the influence used in seductions under the name of "love charms." It is the secret of black magic. It is the plaything of amateurs, the suggestor of parlor experiments for mirth and fun, in opera houses, and for a thousand selfish schemes connected with greed, gain and lust.

But psychism or psychic science with its concomitants, phreno-magnetism, moral impulses and healing gifts, functioning upon a high spiritual, health-inspiring and conscientious harmonizing plane is in its very nature divine.

Psychic science encompassing mesmerism, psychometry, thought-transference, clairvoyance, inspiration, ennobling ideas, and prayer-blessings, practiced by the honorable and the pure-minded, is decidedly health-giving, healing and redemptive. In application distance makes little or no difference. Thoughts flash with lightning speed. One can think of Melbourne, Australia, just as quickly as he can of Chicago. Thoughts know little of time or space or barriers, and good thoughts are health helpers.

As a child should not play with fire, so the ignorant and the grossly immoral should never presume to use the finer forces in healing the sick. Instead of stimulating and imparting vitality to the proper nerve centers, they might through non-acquaintance with physiology, pathology and the human system, over-stimulate a sensitive muscle, or unduly excite the heart auricles, checking the circulation and producing pericarditis not only degeneration of the tissue but the most serious of mental disasters if not ob-session or death.

Spiritual mediumship is the crown of all these finer forces. There is nothing supernatural in it. Mediums are natural sensitives; psychically considered they stand upon the mountain tops and catch the first sunbeams of truth. They are the hyphens, conscious and unconscious, connecting the seen with the unseen realms of immortalized intelligences.

Unreliable disorderly mediumship comes generally from bad personal habits on this side of the river, or from sitting in large promiscuous seances, the room illy-ventilated and pitch dark with the motives of curiosity and selfish gaping wonder. There is much in the saying that like attracts like. The blended auras of a seance largely determine the status of the inspiring, impressing or entrancing influences that draw hither from the spiritual spheres. Teachings from these exalted spirits that people the heavens, are absolutely above all price. They demonstrate a future existence, describe the conditions and employments of spirits, and give a sacredness to Spiritualism. Their inspiring words constitute the Bible of to-day; and yet spirits are not infallible. They necessarily occupy different moral altitudes. Like rational mortals, they must be known to us and be judged by their fruits. If they improve the health, of sensitive and sinner; if they enlarge the moral nature, lift up the mind spiritually, and beautify every characteristic of the human nature, we accept them as message-bearers from above, and honor their mediums. They are the anointed. "Touch not mine anointed," said the old prophet.

The Hatchet Up for Consideration. To the Editor.—The Progressive Thinker came to hand this evening and I have read some of its good things for the week, and do not see how any Spiritualist can afford to be without it, for I truly feel that as a Spiritualist no one can learn too much, and that our mental growth is the greatest requirement to fit us for that future condition wherein the physical body is left behind, and our conscious self will become aware of its freed and better condition.

I note also an article by Henrietta Straub, "Appeal To Bury the Hatchet." Now I have no objection to the hatchet being buried, and if it was mine to bury I would bury it at once; but it is not, I am a Spiritualist, not an Infinite Intelligencist. The phenomena that I have witnessed and experienced make me a Spiritualist. I cannot be anything else. But the parties with the hatchet insist on telling the world that I believe in infinite intelligence, which I do not, and I do not think that they have any legal or moral right to state that I do, and I should be very glad to have them bury the hatchet, so I could become a member of, and assist the national organization, without making a hypocrite of myself. But I will not make a hypocrite of myself, neither do I approve of forfeiting principle for popularity. If Spiritualism is so unpopular that we cannot hold property, as some seem to think, we should either go over to the gods that are popular, or taking the teachings of Spiritualism—Belief in and knowledge of spirit communion, as a common ground where all Spiritualists can unite, and by presenting it to the world make it popular, without having to crawl behind the Jewish God, under a new name. I am always ready to consider any criticism candidly and carefully, and have always invited criticism by giving my name and post-office address, as I also believe those who are true Spiritualists do, for they want the truth. But I notice that many of those that carry the hatchet, like Mrs. Straub, do not, and I would like to present my pamphlet on this subject to such parties, for I did not publish it for the purpose of making money out of it, but I believe it will bring new thought to many on this subject, which every true thinker should investigate.

H. L. CHAPMAN. Marcellus, Mich.

Favorite Proverbs of the Chinese. Better not be than be nothing. Oblige and you will be obliged. More trees are upright than men. Gold is tested by fire; man by gold. No child thinks its own mother ugly. Some study shows the need of more. Great truths can penetrate rustic ears. The highest towers begin from the ground. A stupid son is better than a clever daughter. Free-sitters at the play always grumble most. Every man gives a shove to the tumbling wall. A day of sorrow is longer than a month of joy. Medicine cures the man who is not fated to die. One man makes a road, and another walks on it. A man thinks he knows, but a woman knows better. If Fortune smiles, who doesn't; if Fortune doesn't, who does?

With money you can move the gods; without it you can't move a man. No image maker worships the gods; he knows what they are made of. The faults which a man condemns when out of office he commits when in.

If you suspect a man, don't employ him; if you employ him, don't suspect him. Happy is he who fights with himself; wretched is he who contends with others.—Truth Seeker.

## ETERNAL VERITIES.

Wisdom the Source of Human Freedom.

The tendency of the age is towards a broader and more comprehensive liberalism. Men in every department of human activity are beginning to think for themselves; hence the light that is shining on human consciousness is more in harmony with the eternal verities.

The closer we come in contact with nature, the clearer human vision becomes. The principles of nature are in the highest degree trustworthy, and upon them we can implicitly rely. They are the voice of the supremest in the cosmos, and are always attuned to the highest and best in the universe; and to adjust ourselves to their demands indicates the truest wisdom.

The soul of man is reaching out after something deeper than the seen. He is desirous of coming in touch with the principles that lie at the basis of all life and its manifestations. This desire indicates a healthy growth out of the sensuous into a more spiritual realm. The divine in man is ever impelling him onward and upward toward the true goal where deep repose and perennial joy will fill his being with ecstatic delight.

To this condition humanity is slowly but surely tending. The chains of superstition that have bound men to credulity are being broken, and a clearer light is dawning on human vision. The clouds of doubt, ignorance and bigotry that have obscured the intellects and hearts of our common humanity are being obliterated by a better understanding of life and its possibilities.

We cannot build up a sound and substantial character on assumption. It must have different soil to germinate intellectual and moral strength. Misguided intellect is the prolific source of dogma, producing only fungi as the natural and inevitable result.

Wisdom is the source of human freedom; and happiness can only be promoted by developing one's powers of thought, and by unfolding himself he can only enjoy what he has made. Men can only be free when they are wise; and wisdom consists in treating everything according to its character, and our success lies in laying hold of what is vital and essential in the nature of things, and working them into our life, character and history. In this way only can we become identified with them and they with us.

Is this concept attainable? It must be, or our happiness is incomplete; and we have not attained that wisdom for which the human soul aspires, and that truth that can only make us free.

Guided by wisdom we enter a psychic realm and come in touch with the creative forces in nature. These forces are all luminous, and are imperative in their demands, and obedience to their claims is the part of wisdom, and in no other way is freedom conceivable.

Nature conceals nothing from the earnest soul seeking for light on the vital problem of duty and destiny. Her bounty is not withheld from any one who can utilize them. Seed and you shall find is a primary law of nature, and is ever true to human needs.

True progress lies in being in harmony with natural tendencies. The principles inherent in the nature of things must be recognized, and interwoven into our daily life before we can satisfy the soul's aspirations. The life that now is, and that which lies just beyond the veil of sense, must beat in rhythm with these principles that underlie all cosmic action. And this is the goal toward which all things human are tending; and to secure this result, all loyal souls are devoting their best thought and energy, and in so doing we become at one with infinite life in our aims, methods and exertions, and will reap the highest results of which the human mind can form a conception. Utica, N. Y. DAVID WILLIAMS.

## Report of Committee on Necrology

The following is the report of Special Committee on Necrology, unanimously adopted at the Eighth Annual Convention of the N. S. A., at Cleveland, Ohio, October 16-19, 1900:

Whereas the Angel of Life, misnamed Death, has called to their homes in the spirit world, many of our prominent workers and staunch friends of the N. S. A. during the last year, and whereas their counsels and services have been of great value to the Cause as a whole, and to this Association in particular, it is fitting that this Convention pause a few minutes to pay tribute to their memories.

Therefore be it resolved, that we have heard with emotion and profound regret, coupled with those of congratulation upon their entrance upon a higher, freer, and better life, of Prof. Joseph Rodas Buchanan, Mrs. Caroline H. Hilligoss, Mrs. Emma Harding Britten, Dr. Paul Gibbs, Mrs. Adeline M. Gladding, C. A. Treat, Prof. John Clark Ridpath, Col. Simon Kase, and Mrs. Frank C. Steinhart.

Resolved, that while we miss their physical presence, we can realize their earnestness in spirit to-day, and rejoice that they have so soon found the way by which they can return to tell their earth friends that they still live.

Resolved, that we congratulate them one and all upon their new found freedom in the higher sphere, and trust that they will not forget the needs of their friends on earth, in the joys of the new life that is theirs.

Resolved, that we sympathize with the families and acquaintances of our arisen workers, in their sorrow over the loss of the physical forms of their dear ones, and extend to them the comforting assurances of Spiritualism to assuage their sorrow and mitigate their grief.

Resolved, that these resolutions be entered in full upon the minutes of this meeting, and that copies be sent to the families and friends of our departed leaders, teachers and helpers.

MARY T. LONGLEY, Secretary N. S. A.







# THE OCCULT MAGAZINE

## IN THE OCCULT. SELF HYPNOTISM.

### Music Taught by Suggestion. A Curious Case in William Jackson Spinney.

My opinion of hypnotism is that it is far too serious a subject to be trifled with, and from experience I know that the majority of persons who are giving public exhibitions of hypnotism are gliding frauds, performing in a similar fashion to other circus artists.

My belief in the possibilities and virtues of hypnotism are infinite. Its power for good is unbounded, but it is a dangerous weapon in the hands of unskilled or unprincipled persons. In my extensive work with hypnotism in relation to musical study I have worked upon regular lines. My knowledge of music is not at all extended and I do not rely upon it to produce the desired result. My pupil found it exceedingly difficult to use the fingers of the left hand as she desired, although she was an ardent student. I learned of the fact through being on intimate terms with the family. I had never previously attempted a similar task. One of the most difficult matters for students of the violin to learn is to give a quiver to the fingers, used in obtaining the tremolo effect to the notes.

By obtaining accurate information from masters of the violin concerning how the movement is accomplished I was able to give the necessary suggestion to my pupil.

The system pursued was to hypnotize the young woman first. The body was made thoroughly rigid and the subject was laid upon the floor. Before proceeding to carry out my plans in regard to teaching, I gave the suggestion that no one else could hypnotize my pupil, doing this as a precautionary step. The arm then was made perfectly numb by suggestion, in order that the natural control over it should be entirely subordinated. I was compelled to take this step so that any subsequent suggestion given would have full effect.

My formula in regard to the suggestions was very simple. I said: "You will have power to use your fingers and wrist as you wish to. You will make them quiver as you like. You will be able to play as you desire."

When awakened the young woman said she felt none the worse for her experience. When I asked her to take up the violin she did so at once, and commenced playing. There still was some stiffness in the fingers, but it gradually wore away under the influence of the suggestion, and each succeeding attempt has shown an improvement until now the tremolo effect comes easily and naturally to the pupil. I am, able to control the pupil without being actually in her presence, and if she is in another room can stop her in the middle of a note by suggestion. In fact, distance is no factor in transmission of the power so long as the location of the subject is known to me. I believe that in addition to strong magnetic powers which are inherited, I also possess the telepathic faculty.

I had the most satisfactory results recently in curing cases of stammering. A Brooklyn man who had never been able to make himself intelligible was completely cured by auto suggestion. Similar beneficial results have been obtained in the cases of persons afflicted with dyspepsia, the method in such cases is to put the patient into a hypnotic sleep and then to give him a suggestion of utter abhorrence of whiskey, by drawing mental pictures to disgust him. I place a forfeit upon any relaxation of this abhorrence by telling him he will be nauseated if he raises a glass to his lips. The cure is proved by testing the ability to take a drink. I have seen patients in utter agony after a few trials, when the mind had become so strengthened to resist that they could not be even forced to take liquor of any kind.

Especially in connection with the young mind can hypnotism be used to sharpen the faculties and give the moral nature a strong upward trend. I think that every school teacher should be able to use it and would expect fine results to follow.

It also is of great service in obtaining the truth from criminals. A person cannot tell a lie under the hypnotic influence. A certain number of criminals could be brought positively and permanently under the influence of good suggestions by means of hypnosis.

You cannot make a man good who does not possess the necessary qualifications any more than you can make a great man out of a person possessed by only common capabilities.

Mons. Binet has made a specialty in tests of women's cases and has demonstrated that by hypnotizing a woman's hot temper can be cured and also that a tendency to worse traits often can be overcome.

The effect of hypnotism in religion is shown in the simple example of drowsiness displayed by members of congregations who are amenable to its influence.

In surgery it is being used more and more each year. Surgeons now can control the action of the heart and that of the blood vessels during operations, thus minimizing the loss of blood and danger from fatal results.

I believe that if hypnotic power be used for improper purposes the experiment will not be often repeated, as the power will disappear.

Great help has been given to insane persons recently by strengthening their defective organs through hypnosis or magnetism. A very simple test will enable anyone to determine if hypnosis is genuine or feigned. This should be done by first asking the operator to control the eyeballs and place the subject in hypnotic condition. Then a feather should be drawn across the eyeball. The subject will shrink from the touch of the feather if the hypnosis is not genuine, but will not do so if it is the real thing.—Arthur Ballard, Professor of Hypnosis, in the Pittsburg Leader.

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# THE HOME CIRCLE.

## A Woman's Experience. Lucidity Told.

To the Editor:—I shall soon have reached my third score and ten years, and writing is not at all in my line, but I am strongly impressed by some of the things, entered the church at an early age, and after working in it earnestly for ten years, the shell got too tight, and I got out. I lived all that the church can do for any one, and while my reason remains I will never again hamper myself by joining a church, no difference who its founders may be. The very name has a contaminating influence.

During my last year in the church my husband and I had a friend named James Miner. He was an intelligent man, and one of the good of the earth. He lived his life out here in the church without a doubt regarding its foundation. In order to explain one thing which I shall speak of later, I wish to state here that Mr. Miner was the greatest newspaper reader that I ever knew. A wild fellow in the village where he lived said to me one day that Miner could be happy in the place we sometimes heard of as "heaven," and that he could have plenty of newspapers, and this I repeated to Mr. Miner.

About a year after he had passed from this plane of life, I came face to face for the first time with Spiritualism. I was told by some intelligent people among them that under proper conditions our friends could come back from the spirit world and make themselves known to us. This I did not believe, but was willing to try to know something about it. I attended the meetings of a society which had some fairly good mediums, and from them I got enough to put me to thinking very earnestly, and after months of investigation, and finding on one occasion an attempt made to deceive me, I became a little discouraged. I found that quite a number of people who attended this society were in about the same fix, and among ourselves we agreed to break loose from the society and form our own circle, and this we did.

On the second evening of our meetings the weather was so bad that not more than half the number were present, but things were just right for me to get my test, and I got it. We made the room perfectly dark, and formed our circle. Very soon after we became quiet I began to see beautiful things, after this a public hall brilliantly lighted opened up before my view. I did not know what that light was, but years afterwards on seeing the electric light for the first time I recognized it as the same kind of light which I had seen on that night.

In the end of this hall which was next to me, fifteen or twenty people were standing in groups, and all seemed to be in earnest conversation. At the farther end of the hall a door stood wide open, and through this door our friend James Miner walked in. He carried in his left hand a newspaper, and as he approached the center of the hall he saw, recognized and spoke to me as naturally as he had ever done while here, and then as a thought seemed to strike him he shook that newspaper at me, and smiled until his whole face was lighted up, then suddenly the features became less distinct, and slowly faded away.

I have never doubted a future life on common sense men, for if I know anything I know that our old friend presented himself, and while he remained, by a simple act reminded me of the amusement which we had in regard to his newspaper reading on this plane of life.

Hundreds of miles away from this place I met a medium whom I had never seen before, and have never met since, and as I approached her she said: "Your friend James Miner is with you." I asked her to show me, and she showed me a scientific standpoint with her hand, and I was, when I said that I told her to ask him if he had seen God and Christ. His answer was, "We know nothing of God on this plane of life, and never discuss the question, and Jesus I have not seen, neither have I heard of him," and with these words he disappeared.

The medium, as she was a genuine believer, was greatly shocked, and said to me that she must have been a very bad man. When I informed her that he was one of the best men that I ever knew she seemed greatly puzzled.

Now, up to this time I had never doubted the existence of a God, nor the divinity of Christ, but these words coming from a man of truth made upon me a wonderful impression. I thought and thought until I saw that I could not say that I knew that there was a God. I began then to think whether I had evidence enough to believe that there was such person. I found that father's and mother's statements, many flowers, sermons and some Sunday-school literature was what I had to draw from. The New Testament I had read, but knew nothing of the Old.

My mother told me that the place to find out about the Christian's God was the Old Testament, so to it I went. I will mention a few of the things which shocked me. God directing the most awful battles against the Amorites, the Hittites, etc., and all before they worshipped other gods, the blood of hundreds and forty and four thousand souls drenching the earth in one day. Our Waterloo and Gettysburg become tame affairs when compared to this.

Again, this instruction to the Jews: "Ye shall not eat of any animal that has died of itself; feed that to the stranger within your gates, and sell it to the aliens." I read that this Jehovah had given out that the people were to face and live, and on one occasion when he wanted to pass in front of Moses, he ordered to keep from being seen he had placed his hand (think of it!) over the eyes of Moses. Now, any one who has attended as many fakes as I have can take in the situation here at a glance. I have no hesitancy in saying that if Moses had been permitted to see on that occasion, he would have recognized in this Divine Intelligence one of his fellow Israelites, and I think it quite likely Aaron.

No word of censure is given to David on account of his many wives; he is rebuked for taking wives from tribes that worshipped other gods, and for taking another man's wife, but for the many wives taken from the tribes that worshipped this Jehovah, there was no rebuke given.

As I read of the poor dumb brutes slaughtered by the God who appeases the wrath and of the people who follow their dirty hands in the blood, I felt that the whole outfit, God and all were a lot of brutal brutes.

Now, these people were not all above the brute, but for this they were not to blame. There is only one thing that is an excuse for people who own time, and rush back to those licentious lives, and those who are so sure that they are acting under the influence of a spell that has been cast upon them at some time.

After gathering what I could from the Bible, I read everything, both for and against, that I could get hold of. I found that this idea of a God did not

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# Ego Questions Homo. By Charles Dawbarn.

It is time we each and all asked ourselves how much we know about the next life? It is a matter of indifference—just now—as to how much we believe, although we know too well that on mere questions of belief the world has been drenched in gore. Pantheism and bigotry are always beliefs, which have broken out in horrible ulcers, like small-pox. And the man who calls himself liberal, and boasts his common sense, often has the disease in its most dangerous form. So the explorer is now proposing to take a little missionary tour round home, and discover, if he can, how much knowledge of our own future has been stored away in the last fifty years, or since spirits began to act as teachers in our primary schools.

Human Immortality and Spirit Return, that were once beliefs, have now become accepted facts. They have been proved under the severe and prolonged conditions of scientific investigations. So they have ceased to be beliefs. We now call them knowledge, and we have a right to say we know that man lives after death, because we KNOW he can sometimes come back, and offer reasonable proof of his identity. So much we claim as proved, and respectfully refer the poor fellow with a doubt in his head to surgical treatment by the learned scientists of the Society for Psychical Research.

So we have gained two truths, of which one proves the other. But, unfortunately, this leaves our original question unanswered. So we again put it as plainly as we can. What do we KNOW about the next life? Our answer must be the result of most careful enquiry and self-examination. The student reader may have thought it an ungenial task to play the critic, as in our last article, but he cannot evade the present question. He must answer it, or boldly proclaim, or at least acknowledge his ignorance.

We have seen that Consciousness (Ego) under certain conditions exercises a faculty of subconsciousness—which knows without any exercise of reason. This subconsciousness—another personality of Ego—is of great value when let alone. But, as asserted and proved, it is woefully subject to suggestion. Our metaphysical friends, as soon as they learned this weakness of subconsciousness, proceeded to put it to practical use. The poor fellow has charge of our entire "inwardness." He is growing, for instance, at the misconduct of Homo's liver and lungs. Mrs. Eddy immediately suggests that there is not, and never has been any liver and lungs. The statement is a sort of Ananias fact, but Subconsciousness can be suggested into any non-sensical belief, and presently allows Homo to count himself as quite well. Helen Wilms, who advertises Mental Science, pulls another wire. She says to Subconsciousness, "Of course you have got a sick liver, and also very second-class lungs. But they will become quite well, and always have been. There is nothing the matter with them save in your imagination. So there now." She cannot say this directly to Homo himself, for he would indignantly deny it. But she suggests it to Subconsciousness, and his reply to her suggestion is, "I now perceive that my liver and lungs are as good as new," and proceeds to believe it.

The power of suggested belief on every organ of the body is beyond denial. The sick make myriads of wonderful recoveries. But that is not the end of these suggestions, by any means. Subconsciousness is suggested by Mrs. Eddy that she is the Lord's anointed. It is a modern edition of "Great is Allah, and Mohammed is his prophet." So the faithful are building mosques—I beg pardon, churches—and with much prayer and praise climbing heavenward by the Eddy route.

Helen Wilms applies her suggestive faculty to quite another end. Of course her healing by suggestion is exactly the same process as practiced by every other Suggester who has ever lived. But she says to the patient Subconsciousness, "There now. Your mortal body is all right. I suggest you keep it so by never allowing yourself to think of death or any hereafter. Just suggest yourself into living here for ever, if you can; and, if not, then for a thousand years or so." Our good sister goes on to suggest not only health but pocket money to Subconsciousness, with an automobile body that can build temples by the thousand to the glory of Mental Science, and Helen Wilms.

Great is the power of suggestion—sometimes with a brickbat, and sometimes with a thought. But the explorer is agonized to discover that this suggested power has a most serious weakness, which bars his way. The false is suggested as readily as the true, and this applies as much to man's future as to his present everyday life. The writer has had a near neighbor whose spine was not well behaved. He had suffered greatly at the hands of well-meaning and learned physicians. Their moxas and other applications had only succeeded in suggesting fearful pain. One day he was "suggested" that his spine was all right, and immediately Subconsciousness believed it. Away went his crutches, and he proclaimed himself cured. The writer saw his limbs tremble, his back bend, and his lip stiffen, many a time when he was not on guard, but he would instantly "suggest" he was well and strong. One day there was a funeral, and that Subconsciousness became silent to his neighbors. So we perceive that suggestion for the mortal has both great power and a marked limit.

In this article we are specially interested in such experiences, both of weal and woe, for it is only through Subconsciousness that we could hope for any knowledge of another life. He should be our reporter, to tell us just what he has seen and experienced. But, O for the woe of it, just as soon as he reaches the point of contact with earth life, we paralyze him with our suggestion, and he forthwith gives us the religious story of our own childhood in a celestial Mother Goose, exactly adapted to our

babyhood. To the old Egyptian-Subconsciousness was a daily visitor through vestal virgin. We find Osiris and Isis responding to religious aspiration, and teaching an Egyptian future for the virtuous believer.

Subconsciousness was just as active in Greece and Rome, where Jupiter and his family were oracularly deified, and proclaimed as making heaven or raising hell for the departed, according as they had deserved it from a Greek or Roman standpoint. When Christianity crept quietly into the world at Bethlehem in Judea, we perceive Subconsciousness once again speaking through a child sensitive. Of course, this time, Subconsciousness was suggested into the gaberdine of a Jew, with just a little modification of his old beliefs, and a new Jerusalem in the next life.

Mohammed, who was a subconscious sensitive, did the same for the Arabs, and pictured for them a hereafter after the Arab heart. We might take every religion that has blessed or cursed humanity, and every sect into which they may have split, and in all alike the student discovers a more or less appropriate hereafter, with details that suit the believer.

It must be so, it had to be so, for, as we now know for the first time in human history, Subconsciousness always responds to suggestion. If for a moment we choose to dream of a congress of archangels debating how to bless the world, they would have to take into account that their thought, flashed from heaven and freighted with blessing, would in every case reach the mortal only through the subconsciousness of some man or woman, and be colored to suit the race and age, especially in its views of a hereafter. It has happened that in these later days, and especially since the birth of Modern Spiritualism, we find hundreds of sensitives, each the mouthpiece for returning spirits, many of which spirits have been themselves students of this law. These spirits break through into earth life, and, as in every era, often present phenomena as proof of their own presence. They grasp much of social life when they return, and often have blessed mortals with harmonizing touch and the counsel of wisdom. But they find themselves subject to suggestion at every corner. They are suggested inward into mortal life wherein they soon find themselves at home. But they are also suggested outward into offering graphic descriptions of a spirit's personal experience after he has left the mortal form, and therein they come under a totally different law, and amid conditions where suggestion is triumphant. For fifty years we have now had such graphic pictures of a hereafter as the world has never seen before. We have often had inspired orators offering us details of the spirit life of some visitor from the hereafter who has first presented reasonable proof of his identity. It is then that Subconsciousness, who is spokesman or spokeswoman, becomes "suggested" so that in every detail we hear of a future that harmonizes with our present conception of what such a future should be, just as it did for the Egyptian and Roman of old. Presently the brain of the novelist passed under the same spell, and after wooing Subconsciousness, he depicts for us just such details of social and home life in spirit land as sound natural, and often charming. But when you submit such statements and descriptions to careful examination you always find them built up of our own advanced ideas of to-day, and of what social and civic life ought to be and would be, if only conditions permitted. In other words, each of these descriptions, usually offered in the name of a spirit father, mother or other loved one, is a suggested picture, given by Subconsciousness to the very best of his ability under the existing conditions.

So we now come back again to our question, and once again hear the spirit of the age demanding that we put on record just what we KNOW about another life, but carefully separating it from all that we believe. We know that our friends come back, and of course know that they exist somewhere under very different conditions from ours. But, after the experience of thirty years the writer can only approach this subject from the standpoint of probabilities, and offering to Subconsciousness as little of suggestion as mortal weakness will permit. We have seen in our explorations that we know absolutely nothing of the spirit world itself, unless it have dust in its atmosphere. Without dust there would be nothing possible of the kind of life and beauty which surrounds us in earth life. Subconsciousness has given us brilliant pictures, copied and colored from the experiences of earth life, and magnified by imagination into supposed realities, where everything objectionable has been left out. Scientific discovery proves that either they have an atmosphere, like ours, with dust in it, or we know nothing whatever of their world and its conditions. It not only cannot have the tints and hues that make up our conception of floral beauty, but, unless spiritism be a revolving globe like ours, it could not even have sunrise and sunset. In fact not a single detail that has been pictured for fifty years by Spirit Return as life in its Summerland will bear scientific examination and analysis. For the first time in human history we are able to realize that this must be so under the suggestive influence cast upon Subconsciousness by mortal mind. We know that spirits return, therefore they live somewhere, and amidst appropriate surroundings, but under what conditions we do not know, although we have done a great deal of believing.

We now turn to an examination as to what we know of the spirit form itself. During our explorations we have discovered that the human spirit form has been even more suggested to our imagination than the homes and surroundings of spirit life. In the first place the returning spirit when seeking identification must himself suggest his old earth form to the mortal anxious to greet him, or recognition would be impossible. Leaving out the

maiden's blush, and the hue of manly health as impossible unless they have dust in their atmosphere, we have the fact that spirit form is absolutely unknown to us. And if it be different from ours, the student will remember it could not even be suggested by Subconsciousness to mortal mind. If the atmosphere be different to ours then every organ would be modified, and many needless, so that shape itself would change beyond our possibility of recognition. And if the growing spirit be privileged to know without the slow process of reason there would be little demand for the brain of which the mortal is so proud. That such a change would be gradual is a matter of supposition and not of knowledge.

Then again we know nothing of spirit garb. We have M. A. Oxon coming back with a heavy ulster and cape, that we cannot conceive as made by spirit tailor, or worn for spirit comfort. Yet that proof is not presented as his proof of identity to myriads of his friends, myself among them, who never saw him wearing anything of the kind. We presume he wears clothes over there, but we don't know it. Mayhap he may be living amid social conditions where fig leaves would satisfy modesty, and be accepted as such by celestial police. We simply don't know. Myriads of spirit materializations and etherizations have been witnessed and studied by explorers, but they have been, alas! built up every time by Subconsciousness in a state of suggestion.

We have a most interesting illustration of this law in an article recently published by Julian Whiting. She is answering the query of a clergyman who writes: "In your interviews with your friend, Miss Kate Field, do you get light on such things as, first, her occupation; second, her body—has she one? what kind? third, method of locomotion; fourth, food, rest, sleep?"

I pass by much of the answer as really only a statement of Miss Whiting's beliefs, and based upon analogies, which she offers from mortal life or scientific discovery. Her illustrations of real interest to us happen to be taken from her experiences with Mrs. Piper, with whose mediumship we have had so much to do in this series of "Ego" articles. She asks her friend, who was controlling Mrs. Piper, and therefore, as we have seen, necessarily in fogland, and subject to suggestion, to tell her just what she had been doing since they parted the day before. The spirit replies, "I was rather tired, after talking to you so long, and I walked into the garden awhile to refresh myself, and then we all went to the temple, and heard a great lecture by a very brilliant man, on Light. He discussed its composition, and its relation to color. . . . Then we came home, and I sat down, talking to my father and mother, and then I said 'I must look into earth life and see what Lillian is about.' And did you see me?" I asked. "Yes, you were sitting by the window, with your lap full of my letters." Spirit Kate goes on to describe her visit that morning to a musical convention, to hear Adelaide Phillips, the great singer.

Miss Whiting describes all this as "a perfectly rational and natural account of her friend's spirit experiences of twenty-four hours."

The explorer notes herein, that the spirit seems to get an accurate view of earth life, and naturally thereby becomes full of the memories of her old past, which appear strictly veridical. But he also perceives that her description of her spirit experiences is just a picture of Sister Lillian's home and daily life in Boston.

Spirit Kate gets tired, sits down and rests, goes into the garden to refresh herself. She attends a scientific lecture, as she and her friend would have done on earth. It happens to be on color, but there is not a word of its relation to "dust." Miss Whiting has never taken that into celestial consideration, so neither does her spirit visitor. How natural there should next be a morning concert, with a well-known singer of earth life as the attraction. Whether that spirit singer has a spirit larynx, and how it works in an atmosphere without dust is not mentioned. Perhaps it is an organ that is not needed in spirit life. But the entire scene is absolutely born of mortal suggestion, producing merely a rehash of mortal life as a spirit's experience.

Yet further, in the light of the experiences of Imperator and other controls of M. A. Oxon, through Mrs. Piper, we may rest assured that should spirit Kate find a Hindu or Mohammedan sensitive through whom to talk to another sister her account of spirit experiences will bear no resemblance to those she offers to her Boston lady friend.

I have thus taken a few illustrations, as good as a million, to show the student reader that there has been a wide difference between what he believes and what he knows. The poet tells us that there may be but a hair's breadth between the true and the false. But here we discover an impassable morass of doubt and uncertainty, in which the Swedenborgian and the Theosophist are as deeply immersed as the every-day Spiritualist.

Now what shall we do with the question Ego asks of Homo? If we cannot know, mortal manhood will insist on believing something of its own future. The writer has often seen the etherized form of a beautiful maiden, said to be the spirit of a daughter, who passed away as an interesting child. She always comes in the form of fully developed womanhood, and at some unexpected hour in the privacy of his own room. A thought flash proclaims her identity, and sometimes a brief message. But it will not do to build a whole world of human forms from such an appearance. She came at first, as a spirit suggestion, most unexpected by the writer, and necessarily without identification. That the same form appears again and again would imply continuous "suggestion" of the same form by either the spirit or her mortal father, who now

naturally looks for the wanted form. Even in such a case the spirit form can only be a "suggestion" and not a real appearance of the spirit's own form, since it must be condensed to vibrations pertaining to the point of contact where Subconsciousness may, for a brief moment, blend mortal and spirit.

Her tales and pictures of her spirit life have been very brief, and always stand to the writer as "suggested" descriptions of idealized mortal experiences. She brings with her an exquisite fragrance, which is itself recognized as "suggested," because there is nothing in the mortal home from which it could be etherized. So the writer believes in a spirit form that is apparently both human and divine; with love sparkling from eye to eye, and flashed from heart to heart. But still belief is not knowledge.

Yet further, the writer's faith in this divinity of love is founded on the knowledge that harmony is itself love, just as disharmony is hate. Disharmony drives apart not merely form but its atoms. Only the form harmonious to itself and its surroundings can last. The mortal may perchance, by natural law, claim his new form when he bursts the shell of mortality, but necessarily, he cannot use that law for any certain and assured growth unless love be his dominant and ruling thought. So I believe in my own loved ones as wearing a human form, in which love predominates.

I mark in the life of today, manhood developing its intelligence step by step, and thereby gaining greater power over its surroundings. I believe evolutionary growth to be an eternal law, and look for grander and grander manhood, because intelligence must advance when harmony rules. If there be spheres where inharmony predominates, such forms must, under natural law, sooner or later disintegrate. But such is only my belief, and not my knowledge. I can believe in eternal progress; and sometimes I delight myself in suggestions of the details of a possible future. But I hold those suggestions as only idealized pictures of mortal experience.

So far as mortal sense may tell the tale, I know I have many a suggested flash of spirit form and of spirit thought. In such cases love's lightning has flashed from the clouds that darken the fogland where intercourse is alone possible. But I cannot give to the reader such knowledge, and almost all else remains a mere matter of belief.

The student reader will now perceive that hope of further knowledge of detailed spirit life must depend upon how far a subconsciousness can be developed that shall manifest in a state of unsuggestiveness, by its own divine right. It may even be that such knowledge must always remain individual, and not to be imparted as knowledge to one's fellow mortal. Yet the writer feels that therein, alone, is a pathway from the scientifically attested fact of spirit return to the detailed realities of the hereafter. This development of our own exterior possibilities will become grander and more reliable only as we can relieve them of distorting suggestions in the realm of subconsciousness. Therein we must learn to know without the use of reason, for the mortal brain is useless save as between mortal man and his surroundings.

And what about the memories of earth life? If the mortal sublimates into a higher life his memories must sublimite too. The believer in spirit return has expected, that is "suggested" that the new form shall congeal the old memories in its new vibrations. He expects that the memories of petty incidents in our daily life are to be photographed onto spirit form. The conception is itself but suggested nonsense. He has taken his belief as proved because the returning spirit could recall that on one occasion in earth life he had taken a bad half-dollar; and had offered similar tests of his mortal manhood. Love being harmony is necessarily outlasting, and every memory that can be embedded in love may well be eternal. That is my conception of spirit memory. But, alas! it is not my knowledge. It is my belief, founded on the eternal fitness of things.

The explorer looks forward with joyous anticipation to a reunion in love with those gone before; to a developed manhood with grander powers, and amid surroundings molded by the divine will of God Junior as the child of the Infinite All in All. Such is his belief, founded on the fragments of knowledge he has been able to slowly accumulate from his experiences on earth.

The student reader will have learned, it is hoped, to value every religion at its actual worth, recognizing it as the suggested product of both spirit and mortal in the fogland of subconsciousness. This applies equally to the deep inreach of the Brahman, and the shallow suggestions of the Jew. It appears again in Mohammed and in Joseph Smith, for in fogland is unlimited suggestibility, and always in tune with the race and the hour.

The writer has positively no use for those ancient suggestions as to his possible future. He has far more sympathy with the ideal suggestions of the so-called Mental Science, which would find shape earth life into homes of health and prosperity. But tempting as that outlook may be to some, the student finds therein no place for bewitching realities of spirit return; or for their "suggestions" of eternal love in an eternal future, amid surroundings that shall ever represent the utmost powers and possibilities of a developed manhood. So he would fain blend the present with the future. He would compel earth life to yield its utmost for humanity. But all the same, he would use it as a stepping stone to a more glorious future, as pictured and suggested by the acknowledged facts of spirit return.

Then, and therein only, does he find belief merging itself into knowledge.

San Leandro, Cal.

**BLINDNESS**  
PREVENTED AND CURED.  
**THE BLIND SEE, THE DEAF HEAR.**  
BY THE GREAT EYE RESTORER  
AND ONLY CATARRH CURE.  
**ACTINA**  
A marvelous cure for the Blind, Deaf, and Catarrh of the Eye, Ear, and Nose. It is a sure cure for all cases of Catarrh, whether it be of the Eye, Ear, or Nose. It is a sure cure for all cases of Blindness, whether it be of the Eye, or of the Brain. It is a sure cure for all cases of Deafness, whether it be of the Ear, or of the Brain. It is a sure cure for all cases of Catarrh, whether it be of the Eye, Ear, or Nose. It is a sure cure for all cases of Blindness, whether it be of the Eye, or of the Brain. It is a sure cure for all cases of Deafness, whether it be of the Ear, or of the Brain. It is a sure cure for all cases of Catarrh, whether it be of the Eye, Ear, or Nose. It is a sure cure for all cases of Blindness, whether it be of the Eye, or of the Brain. It is a sure cure for all cases of Deafness, whether it be of the Ear, or of the Brain. It is a sure cure for all cases of Catarrh, whether it be of the Eye, Ear, or Nose. 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# THE PROGRESSIVE THINKER

SCIENCE, SUPPLEMENTED BY MORALITY, THE BIBLE OF THE FUTURE.

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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NO. 577

## OGGULT SCIENCE, THE KEY TO

### THE SOUL'S DIVINE INHERITANCE

A Lecture Delivered by Addie L. Ballou, before the International Psychic Congress in Paris, France, 1900.

The close of the dying century and the dawn of the new is significant in the trend of events in the thought world, in the breaking away from the fetters of dogma and superstition which have for ages held sway over the minds and actions of mankind, and the blossoming out in a thousand directions and through thousands of forms of expression of the unfolding possibilities of the soul and mind of humanity.

Man can no longer be bound by the narrow limitations of creeds and mandates that forbid the expansion and growth of his reasoning powers, nor held in subservience to the dictations of priest or potentate under penalty, for the free utterance of his thought and the liberty of action in the daily exercise of the dictates of his conscience. He has learned through the experimental realm of growth, that no law can stay the universe of thought in its processes of evolution, nor compel the soul to abide in ignorance, but each may take unto himself the privilege and command of "Soul, know thyself."

In soul growth there is always the awakening to new possibilities, which are continually put forth in the natural advance toward the sequence of the law of all causation; and each upward reach reveals new powers hitherto undreamed of, particularly in the realm of the occult or psychic. No particle of matter but is its receptacle; no thing that lives but gives out its forces and is its contributor. Soul speaks to soul in its own unending, constructive language, and leaves its indelible imprint throughout the entire expanse of the universe. It knows no distance or obtuseness too great to penetrate. Mankind has exercised its conquering powers in every conquest of the world, for it is mightier than the supremacy of numbers or the forces of armies.

As flame, or the sun radiates heat, so the motor of thought radiates an aura or ether which permeates every garment or article we wear or touch, flooding or immersing each and all with a psychic baptism of our personelle; it is through this vehicle that the sensitive may read relationships and the biology of the one whose contact has met the object in hand; the article again emits the pent up aura as the electric battery only awaits the contact of touch to emit the latent spark. Thus the contact after many years may establish a transit or link in telepathic communication. The walls of a room may retain pictures of tragedies enacted within them. The writer on being assigned a spacious and apparently very desirable room in a popular hotel in one of our great cities some years since, became so oppressed on entering that it was impossible to remain even for a brief time. Every agony of painful apprehension and desperation possible to conceive forbade even a brief stay within that room, until another was provided. A later knowledge of events disclosed the fact that some unfortunate had committed suicide in that room sometime before, an act that might have followed had the room been retained and the impulse been obeyed.

Thought is very volatile and swift. It outruns the vehicle of its repository and even death does not subdue it. The lettered page conveys the manuscript of the writer, his thought crystallized in words, but how often does the message in the thought-wave precede the slow sowing of the message, causing the thought of the receiver to respond hours and days before its delivery? Clairvoyance and clairaudience have been and are to the demonstration of ethical possibilities what the X-ray and wireless telegraphy have become to the new school of the sciences, and are no more dependent upon a supermundane or superhuman agency than they are.

There are much phenomena fallaciously accredited to decarnate intelligence that does not necessarily emanate from beyond our own sphere. Whatever powers belong to the decarnate, are possessed in kind by the embodied here, as well, and all that they may or can do we can do also, with knowledge and application of the laws of and to a relationship between differentiated material and spiritual elements, which in time we shall acquire.

This applies not alone among men of higher intellectuality and spirituality, but reaches the animal world as well. The "black tracker" native of Australia, one of the lowest human types, will follow the trail when put upon it if given something possessed by an escaping criminal under pursuit, when all the skill of a higher reasoning intelligence has failed to discover the retreat. The dog, with dumb but sagacious sense, unsanctified scent, follows the steps of his master though unseen, and will seek out his last resting place to grieve and die upon his grave, through this sense, the intuition or superconsciousness begotten or induced through this essence or aura.

All forces tend toward the great central force, drawn by the irresistible magnet, and as worlds revolve and are held in space by the great centrifugal attraction, so mind is touched by the great central spark and must evolve from the crude to the celestial, because to be inert is death and dissolution, and the law of being demands an upward growth, and there is ever that which is beyond us that continually beckons and calls us through the spirit of unrest to "come up higher."

The very cunning of the mind which plans the engines of industry or the campaigns of battle, receives its impetus from something superior. The power to conceive, and to create that which is not, is born of an inspiration from a higher power within, or a higher power without, which impetus is an influx or baptism of the infinite, in its receptivity to the law of production which is ever obedient to the law of demand. The thought which is supremest crowns itself by individualizing itself by the act and object it projects. To the genius of invention, whose mentality has been the receptacle, or the instrument of that inspiration which creates new combinations, there is no repose. The old and time-worn implements become forever useless, and even the new unsatisfying, for progress always seeks that which is beyond and above. One achievement but compels a thousand to follow.

With the individual, environment has much to do in shaping the course and consequence of thought. As there are harmonic waves vibrating from musical sounds, and colors and odors from flowers, that please and give exalted sensations to our sense of consciousness, so there are thought vibrations that reach us in soul accord that stimulate our own, either in harmonious or discordant response. The sensitive, or the child needs no spoken word to recognize the thought of approval or the message of

love, to give cheer to hope and happiness; nor is it less susceptible to the blight of blame and anger that slays, when hatred lurks in the heart, though unexpressed by the voice.

How much of heaven we might carry to others if each day found us resolutely putting away all discordant thoughts and striving to enthrone our own acts first, and then our neighbor, with the spirit of good will and encouragement, we fail to realize. We all do realize how cordially is everywhere welcomed the bearer of good tidings and the jolly heart that puts away the serious ills of life and smiles at calamity. The world loves laughter and laughs with it and is made the better by it, and cheerfulness should be a religious conviction of all lovers of humanity.

The companionship of goodness exalts and strengthens spiritual growth by suggestion and the baptism of high thought, and as surely does evil thought incite to wrong. One cannot guard too closely the household from intrusion of the vampire or the designer, nor the tender susceptibility of the unsuspecting young. As a rule, man possesses the positive or controlling power in greater force, while women and children are more receptive and subject to the stronger influence, therefore requiring greater protection and a surer need of the understanding of the law by which to protect and govern self.

The ever-ascending reach of the mind toward the divine center, or infinite, has, through the unrest begotten of its consciousness of its imperfections, been the prompter in the preparation of room for its greater advancement and higher possibilities. It has asked for more and reached up to grasp it, and never reached in vain.

All great inventions which have blessed the world have been the inspirations of far-reaching thought. The expression of a force gives us the utility of steam as a motor power. The message heaven-sent along the thread between the kite and the hand of Franklin, was but the promise of the lightning's speech that should revolutionize the world's capacity of communication, and girdle the continents with an inseparable span never again to be broken. The ships of commerce from the world's remotest seaports are directed and dictated by its lines, and in every language spoken by civilized humanity, and is the herald of joys, prosperity—death and disaster alike.

The voice of the orator or the singer may give forth its eloquence or its song to-night, and a hundred years hence when the voice and the lips that were its instrument have long perished, the song may echo and tremble again and the words of the speaker thrill the hearts of generations to-day unborn, when by our descendants is turned the key to the casket which shall unlock the mystery.

Held by a tiny wire, thought reaches thought across the continents and around the world. But infinite possibility whispers: "Not yet is it finished." Calling the other day upon a friend, she excused herself to answer the telephone. Returning, with face aglow with radiant and soulful mother love, she exclaimed: "How beautiful and grand it is! Only to think, I can hear my absent daughter's own dear voice speaking to me sixty miles away!" Later still, a father, with tearful eyes, announced to me the message just received in the baby voice of his little three-years-old boy he had left at home, 550 miles away, calling to him "Come home, Papa!" And even this is not the end, but the beginning of what must be.

But the other day a great ship, twenty-five miles away, at the Farallones, spoke to the center of the great city of San Francisco, without the medium of the wire, and the world did not prostrate itself in wonder or fear. That was a scientific demonstration of a possibility that has been in existence ever since man had the power of thought and speech. Thought has communed with thought without visible or ponderable material conveyance ever since man had the sentiment of love or the virulence of hate within him. When the phenomenon of thought-transference, whether through carnate or incarnate sources, was first announced, it met with such repulses that its advocates might well have sought shelter in asylums for the insane, and won the approval of the masses. The fact was here, but how to prove it? Even the disciples of the risen Christ must probe the wounds. When material or tangible evidence can demonstrate the authenticity of the ethical, the world will accept it without parley. The open door through which all the world may look, and question and prove, is the world's prerogative. Science has set her unextinguishable torch, and doubt is satisfied.

But wireless telegraphy did not begin with the message from beyond the Golden Gate. Two of my professional friends of long acquaintance twenty-five years ago, but separated hundreds of miles, agreed to send a thought dispatch each to the other at the same hour a given day of each week, and to compare results by letter of corresponding dates. Sitting quietly and directing each his thought to the other, the method of communication was eminently satisfactory and resulted in opening the way to a wider field of telepathic communication. The thoughts were conveyed, although the sentence or verbal expression of them varied somewhat. The law of such conveyance of thought is old; the phases of its modern expression and interpretation are only wonderful because but newly becoming familiarized to our present uses.

Telepathy, psychology, hypnosis, have been practiced many years, by many, who have understood the value and uses of such power, and by others who have understood somewhat and used its power for selfish and evil purposes. It is an instrument in every household, possessed by every one, either as control or subject. The physician knows its value in the sick room; the judge and attorney at the bar; the preacher in the pulpit; the teacher in the classroom; the merchant in the sales-room. In the home, in social life and on the street and everywhere is its presence felt.

Crimes are not always born of the evil heart of him who perpetrates them, but back of him an evil designer who makes of him his instrument and tool. Once subject to a stronger will or mind, the weaker, or subject, knows no alternative but to obey the will of his controlling master. If only good intent were the dictations of these stronger wills, how might the world improve. Disease would lose itself in health, and depart, and many a prison cell be vacant.

But the day is near when evil can no longer lurk in concealment, for concealment is crime's hope of reward.

Thought waves are projected or advanced from the ego, like liquefied currents of ethers in differing grades of intensity, or power, relative to the vigor and concentration of the mind which evolves them, and are lodged or impressed upon the object in their course, and fixed in retention according to the density, receptivity or sensitiveness of the object (or subject) upon which thrown, just as the collodionized plate or film must reflect the object coming before it, while graded and distanced by the focusing lens. The plate or film retains the image in solution, fixed, yet mayhap undiscovered for years, until, through the chemistry of development within the darkened room, other solutions bring it into view. Thus may the crime committed in the shadow of the darkened chamber so indelibly imprint itself upon mute walls that years hence it shall rehabilitate, like the fitting phantom of a mirage, upon the sensitive consciousness of the clairvoyant and psychic. Thus shall "the evils that men do live after them." Even the rocks have tongues that speak to those who can interpret, and every hour will prove how best it is to think no evil thought.

If permissible one personal experience may not be here amiss. Having been hastily called some years ago to fill an appointment in a small city where all were strangers to me, I arrived late on Saturday and just as the family of my host was about departing for a holiday festival which would detain them until morning from home. The hospitality of the house, which was left in charge of a frail young girl and a younger boy, was tendered me, however, they promised to return in time for services. But a driving storm of sleet and snow prevented their return until the following day, as I was about returning, so that none of the household attended my lectures.

I had brought with me only a small handbag containing only toilet articles, among which were some lace incased in a small box and underneath which there was a rosary of mother-of-pearl linked with silver, much valued by me because of its associations as a gift, and therefore almost constantly worn for years.

About midway in my morning's discourse I saw with such distinctness as to startle me, two delicate hands holding the chain up, measuring, between the thumb and fingers of each hand, about one-third its length.

On returning to my room and lifting the lid of the box and seeing the chain within, I took the incident as a precaution and did not again lose sight of the handbag, taking it with me to the later lecture, until my return the next day.

The following evening my friend who was entertaining me proposed the theatre, and it was while dressing to accompany her that I discovered that so much of the chain as would make a single heeklet had been detached from the rosary, and the links very awkwardly united. Being loth to attribute my loss to the incredible and only source possible in the place where my impression had been received, I made diligent search in my mind of every possible avenue of its escape and together with my friend, also about her house, without avail. I finally dispatched a kindly letter requesting my former host to ask the young girl to search the room I had occupied, and forward the trifle which could be of little value to any one else in its incomplete state, yet with no expectation of ever seeing the article again.

An early mail brought a reply letter which made no mention of the chain, whatsoever, but on opening which, the missing length dropped at my feet. Having absorbed so much of my magnetism or psychic aura from years of constant usage, that on being disturbed by another, and in this case an antagonistic element, a telepathic wave awakened my consciousness to its changed condition.

While it befalls to woman to reap the sequence of her greater sensitiveness, through which comes her intensest sorrow and anguish, so to her are given heaven-sent possibilities of the highest altitude and responsibilities and duties with eternity's sequences.

Through not alone her physical maternity is she sponsor of the world's progeny and the history of nations. Within the darkened laboratory of her being is the mechanism of hidden forces, which are conveying in umbilical telegraphy from the outer world of events and the action of her own thought a thousand messages to that wonderful receptacle, the storehouse of unborn immortality. Every great genius of past or present years has felt the baptism of some inspired overflow of prenatal impulse or impress. The key-note to all future possibilities or greatness was here touched into tuneful resonance through her environment, her thought, and the trend of ancestral lineage.

Or again, the hand that seeks by stealth to secure the needed competence from him who has denied her need, and whose mutual responsibility, if not affection, should most amply give protection and provide with bounty, may write upon the record of her progeny's future, the fatality of crime and prison bars; or, in her bitterness of spirit, in forced maternity, to evade the anguish of unwelcomed posterity, seeks to wrest from her life the germ in transit, and failing in which, may stamp upon the unresisting page of that futurity, the scarlet brand of Cain, and in the long vista of the years, the crime and shadow of the birthright that dooms to the pall and the blackness of the gallows.

The intricacies of the laws, and lessons that might follow and govern our lives, cannot be too well learned, nor our activities too carefully adjusted and controlled. Regeneration cannot displace the laws and responsibilities of right generation. There is no suffering sacrifice of innocence that can be the plenary adjuster or substitute for the soul's degeneracy.

Growth, effort, application, inspiration, help, from within and beyond ourselves, can fit us for the association of those arisen ones whose ministrations are invoked the petitions of mankind, but to walk with, can we only be worthy through the purifying of self and the noblest assistance we can render for the blessing of others, such as will bring relief to the distressed, comfort the sorrowing, and educate the ignorant. Thus through knowledge of the laws of right living, dispense health of mind and body and do away with that pestilence of nations—wars, and the cancer of civilization, crime. When schools of the new science shall dispel and supersede the court-room and the prison cell. When man, through a higher humanity and trustworthiness, may become ready to receive the key which will unlock the secrets of greater phenomena than yet he has discovered, a motor power within himself to traverse space unimpeded, to restore or destroy physical existence at will, to communicate through thought-transference, in the one universal language of the soul, when so desiring, to overcome the evils of destitution and want, and the wasting of physical energies, as all these are possible and man will not rest until achieved, and as

only obedience to the higher laws of being can approximate.

Through an understanding of the law by which mind acts upon and governs mind can we know and rationalize the continuance of the powers of mind to act on mind after the dissolution of the carnate being. Death may distance but cannot destroy that certain control one mind may exert over and upon another. This is the problem of spirit mediumship.

The incoming century will unfold to the world greater revelations than have marked the passage of the old, and the race, which is but in its infancy, will learn that nothing is or is to be, that is beyond the powers of mind, and is the inheritance of mankind.

Evolution, revelation, and obedience to the higher, will bring us into that realm of spirituality which not only invigorates, but makes tangible the unfailing sequence—a veritable companionship with the decarnate and rehabilitated forms of our beloved arisen ones—the angels of the so-called dead. They through all the ages since man has loved, and wept his tears above the unresponsive lips of his dear dead, have sought to quiet useless fears, and whisper hope to despair, and with the torch of unextinguished love illumine the pathway of doubt and sorrow, pain and anguish, on the soul's toilsome but triumphant journey to the stars. They who through the long ages of our backwardness have waited for our growth to comprehend their nearness, and to learn that all are brothers of one great humanity, here and hereafter.

Since that blessed yesterday when man has learned to fear no vengeful God, and heed the divinity within himself, all things are being added unto him. With man's recognition of one common fatherhood, soon must come the establishment of one fraternal brotherhood. There are no longer walled cities in the dynasties to keep peaceful aliens away, but congresses of international importance, which call to the opposite and intervening nations to interchange their highest thoughts for the bettering of all mankind. And they of the martyred past have been the torch-bearers through the red record of superstition's night of terrors, to this our dawn, who for freedom fought and died.

To-night as I transcribe this page, there lingers in my ear the soulful words of deepest gratitude in commemoration—aye in worshipful love—of him who as the emancipator of his race, through the exigencies of cruel war saw his opportunity and duty alike to give freedom to four million slaves; and when that heaven-sent inspiration had wrought out its mission and glowed in living fire upon the lettered page, the Emancipation Proclamation of a race, his great soul had attained its highest, no savior could do more.

And those clear eyes which gazed afar to those freed spirits of the heroic dead, who wrought with him a new declaration, that all men are born free and equal, and who while giving freedom to a race, himself to perish as a sacrifice, yet, phoenix-like from the sacred ashes of dissolution to rise to immortality and an undying love of a country, which, while the stars continue to illumine the field of her bannered emblem of the free, will hold in reverence our best beloved, adored, transcended saint, Abraham Lincoln.

The way to freedom has been long, and dark, and rugged; marked by the wrecks of the early voyagers and pioneers who have dared and braved the toilsome, mid-night journey toward the eternal hills, with faces set toward the rising dawn, and with unfaltering step have led the way, while time has reared above their graves the white mile-stones that mark the pathway to the temple of advancing thought.

For Liberty what will not man endure? For it, rivers have run red with human slaughter, and carnage has swept into its wreck splendid manhood, tender womanhood, virgin innocence and babe alike—but the dawn is here. Over the wrecks of the past is builded the academy, and where fell a Galileo, the student of the skies measures the transits of the worlds of space. For Liberty, I have known the dusky bondsman, in hunger for that he never knew, to seek covert by day in the dismal swamps, infested by loathsome and venomous reptile, and wild beast, following the guidance of the lone North Star through the gloom by night, while the bay of the blood-hound sounded dismally close at the fugitive's feet. In defense of it and for his kind, our armies met in deadly grapple with armed brothers of the same dear land, the bravest and the bravest, and laid down their lives together, hand clasping hand at last. And where they fell the white monuments, the marble fruitage of the world's saddest war, glow with spectral story through the summer moonlight and winter's snows the record of their sacrifices for freedom.

They sleep but they are not forgotten. And in the birth and fullness of each succeeding springtime, the nation honors its heroic dead, and closes all its marts and public places, while with muffled drum and trailing arms, and banners somber draped, the veteran remnant of that Grand Army of the Republic, and the representative citizenship, civic and militant, from highest to humblest cotter, march to martial music, to eulogize, and decorate with flowers, the graves of the beloved, revered and honored, nation's dead.

And all the rancor of that bitter past is buried. In the Southland, where once the bid of the buyer, at the auction stand in the slave mart clove the babe from the breast of the dusky mother, is builded the college for the sons of that race, and few there are among them to-day who are not blessed with prosperity, education, and homes.

To-day we are all facing the same great problems. The order has come to "advance," and while we, dwellers on the western rim of the world where the day goes down in purple splendor upon the breast of the sunset sea, and out beyond the Golden Gate of the wide western waterway that sweeps the Occident, may not forget the debt we owe to that far land toward the rising sun, whose loyalty to liberty in days that shrouded us in peril, sent to our extremity her noble son, her brave, her honored Lafayette, to blazon a glorious record on the page of America's Revolution, must recognize the oneness of that freedom-loving thought and advancing spirituality that makes us all akin, whether it be to the commemoration of the integrity of a Bruno, or the love of a Christ, we clasp our hands in fraternal and spiritual unity.

And while at the entrance of our harbor of eastern commerce stands in mute marble eloquence the figure of Liberty holding the torch of truth to enlighten the world; we reach our hands across the watery waste and as under two flags as one the blue vault of heaven engorged with pulsing stars, one heaven, one people, one eternity and a new chorus of harmony the Marseillaise and the Star-Spangled Banner in one patriotic, liberty-loving symphony, which shall thrill us on our march of destiny toward the divinity of Godhood within us, whose significance, and whose aim is to express in deed and word a boundless love and charity to all and malice toward none.

## SHOULD SPIRITUALISTS

Concern Themselves About Tricksters in Their Ranks?

"Of all the codes and creeds of the world none has any moral basis that is not built on honesty. It is the attempt were to be made to reduce all religion to one word, Honesty would be that word. I insist on absolute honesty; on even thought it leads to trouble. Religion, without it, is barbarous; with it glorious. The world needs this more than any creed. It should be taught, and preached, and practiced as the great thing of life."

The above quotation embodies, in my estimation, the practical philosophy of existence. Without honesty there can be no true growth of character, either in the individual or the social aggregation. Dishonesty is a disintegrator, a destroyer, wherever found. Temporary success may be achieved, but destruction, in some form, is sure to come in the end. Even if a fair show be maintained outwardly, the moral rotteness is progressing within. So clearly is this truth being perceived that even politicians are becoming the preachers of honesty, and the moral phase of political questions was more earnestly discussed in the campaign of 1900 than ever before. This is a confession that the same moral code as the individual, and hence are to be held to the same responsibilities. All careful thinkers have been forced to the conclusion that Society—the social man—is responsible for the crimes of its individual members, crime being the acting out, by the individual, of what Society practices or endorses.

In a more restricted sense lesser combinations or societies are responsible for the actions or conduct of their members. They furnish the temptation and the means for the dishonest or immoral acts of their members. In religious associations one of the most potent means for fraud and dishonesty is credulity. The pretence of piety, of great love to God, and the possession of rare experiences and gifts unlock the heart of the credulous, and deception is an easy matter.

The Spiritualists are to-day vastly more credulous than the church folks. From their ignorance of the science of mediumship and the supremacy of natural law, they are open to all the tricks of the juggler and the feats of legerdemain; and, in addition, accept the common phenomena of psychometry and telepathy as veritable manifestations from the realms of spirit life. Credulity and ignorance are the open doors to fraud, and the love of money is the impelling motive for its perpetration. Hence, it is no wonder that fraud stalks abroad in the open day, and that the earnest, serious minds in our ranks are appalled at the sight, and perplexed as to the best method to deal with the evil. But that method should not concern themselves in reference thereto seems to me an impossible position. We are already held in contempt by thousands because of our alleged ignorance and credulity in being imposed upon by clever tricksters. And if we assume the position of indifference to the fraud element, we shall very soon be regarded as one grand organization of deceivers, and we shall deserve it.

Every honest medium will formulate absolutely honest conditions, and will insist upon them, instead of having them forced by others. Every Spiritualist society should enforce test conditions upon every medium they employ. The possibility of fraud should be eliminated. The society is responsible for its mediums, and responsible to the outside world for the institution of honest test conditions. Spurious mediums should create the deepest concern relative to the frauds in our ranks.—J. S. Loveland, in the Mystic and Medium.

### PROGRESS.

Let there be many windows to your soul.  
That all the glory of the universe  
May beautify it. Not the narrow pane  
Of one poor creed can catch the radiant rays  
That shine from countless sources.  
Tear away  
The blinds of superstition; let the light  
Pour through fair windows broad as  
truth itself  
And high as God.  
Why should the spirit peer  
Through some priest-curtained orifice,  
and grope  
Along dim corridors of doubt, when all  
The splendor from unfathomed seas of  
space  
Might bathe it with the golden waves of  
Love?  
Sweep up the debris of decaying faith;  
Sweep down the cobwebs of worn-out  
beliefs,  
And throw your soul wide open to the  
light  
Of Reason and of Knowledge. Tune  
your ear  
To all the worldless music of the stars  
And to the voice of Nature, and your  
heart  
Shall turn to truth and goodness, as the  
plant  
Turns to the sun. A thousand unseen  
hands  
Reach down to help you to their peace-  
crowned heights,  
And all the forces of the firmament  
Shall fortify your strength. Be not  
afraid  
To thrust aside half truths and grasp  
the whole.  
—Ella Wheeler Wilcox in Chicago  
American.

There is a courtesy of the heart. It is akin to love. Out of it arises the easiest courtesy in outward behavior.—Goethe.  
An abundant life does not "show itself" in abundant dreaming, but in abundant living.—Goldsmith.  
Most controversies would soon be ended if those engaged in them would first accurately define their terms, and then adhere to their definitions.—W. D. Edwards.



# THE NEMESIS OF CHAUTAUQUA LAKE: OR CIRCUMSTANTIAL EVIDENCE.

BY HON. A. B. RICHMOND.

Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "A Calm View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," "Intemperance and Crime," and "A Review of the Seybert Commissioners."

## CHAPTER II.—Continued.

"I married a beautiful and noble woman, but even her love and influence could not prevail against a depraved appetite, and the temptations found only among those people who call themselves Christians. The law guarded my property with one hand and with the other built hell of drunkenness to steal it from me as soon as it came under my control. When I became of age the law delivered to a drunkard the property it had protected with jealous care during his minority. At last I spent nearly all I had in drunkenness and dissipation; my wife begged and prayed for me to reform. I tried to do so in vain; wherever I went among a Christian people the tempter was always before me. I could not reform among my fellows and as the only safety against myself and the vices of a Christian community I fled from an enemy more to be dreaded than even the murderous savages.

"Twenty years ago I came into the wilderness with my wife and mother. I purchased this land where we now stand; of the state. With my own hands alone I made this clearing; yonder I built my cabin, and there two children were born to call me father; and here far away from laws and grog shops, out of the reach of my enemy I lived with my wife, my mother, and two little children in peace and happiness. About twelve years ago there was an Indian outbreak and predatory bands of savages were roaming the wilderness and murdering the settlers. I was so far away from the settlements that I hoped to escape; I forgot that I was near the old trail running East and West along the shore of the lake. One evening late in autumn I had just finished gathering my little harvest into my barn which stood yonder where you see those charred remains. I was seated by my fireside in my cabin which stood where you see that fallen chimney and the ruins of as happy a home as a husband and father ever enjoyed. We had just finished our evening meal, and I had taken up my Bible for our evening devotions. I had learned to pray in the wilderness, and to thank God that the vices of a Christian people were far away from me. My dog barked. Immediately the dreadful war-whoop of the savages rang out from the woods yonder. I sprang up and bolted my door. I heard the footsteps of the approaching Indians, then a shot and a howl of pain told me that they had killed my faithful dog and that I and mine could expect no mercy.

"Almost instantly my door was burst open and my cabin filled with yelling savages. I seized my rifle and the foremost fell. I clubbed my gun and cleared the room. I closed the door and again fastened it, but the fiends set fire to the roof over our heads. I seized my ax, opened the door and rushed out among them. A number fell beneath my blows, but they overpowered me and bound me and dragged me out by yonder stone. My two children ran out after me. My boy was ten years old and my little girl four. While the savages were dragging me along I heard my little boy cry, 'Father! father! where are you?' I struggled fiercely with those that held me and turned around just as an Indian sunk his tomahawk into the head of my poor boy. The painted devil stopped a moment to tear the scalp from his bleeding head and then followed my little girl, who ran into yonder thicket of bushes on the brow of the bluff, and I thought I heard her dying scream as the fiend struck the murderous blow.

"Oh! my poor brain! I can hardly tell the tale; but my captors bound me hand and foot, and I was compelled to see my cabin burned to the ground and hear the shrieks of my wife and aged mother as they perished in the flames. Oh! God, can I ever forget it!"

He paused a moment and covered his face with his hands while tears of anguish ran down his furrowed cheeks. A moment passed and he proceeded, although his form shook like an aspen with the agony he endured at the recital.

"For a number of days after I was taken captive I knew nothing that transpired. He who tempests the wind to the storm lamb, in his infinite kindness, blotted out my mind and recollections for a time from my frenzied brain, and but for the accomplishment of my great revenge I could wish that I had never recovered my reason and had never been able to recollect my wife and children again.

"I was deranged for a number of days. I do not know how long. This saved me from the torture for which I was intended and for which my life had been spared when my family was murdered. The Indians have a superstitious reverence for those they believe 'the Great Spirit' has covered with his blanket, and for this reason I was but lightly bound, although I was closely watched and guarded.

"I do not know how long I had been a captive, but it must have been several weeks, for when I recovered my senses my beard had grown long, my clothes were worn and ragged, and I was very much emaciated. Winter, too, had set in. The ground was covered with a deep snow and it was bitter cold. We were on the banks of the Maumee river when my reason came back again.

"One night I awoke to a full consciousness of all that had happened me; a party of twenty or more Indians were sleeping around their camp-fire. No sentinel was on watch, and I knew from this that we were a long way from the scenes of their massacre, and that they were near their village and slept in confident security. I moved cautiously and found that my hands and feet were loosely bound with thongs. When I first awoke I could not remember anything and wondered why I was there and how I came to be a captive. At last the cloud seemed lifted from my mind and I remembered all, although it seemed like a horrible dream.

"When I became fully conscious of what had happened I knew I must have been insane a number of weeks, and knowing the superstition of the Indians I concluded that I had not been tortured or killed because they believed that the Great Spirit had me under his special keeping. I determined then to feign insanity until I could make my escape; this I did for several days, and God knows it was not a difficult matter, for at times when I thought of my murdered mother, wife and children I was insane; but these spells passed off and I thirsted for revenge. Among the Indian warriors and the chief of the band was Wah-na-tau, who lies there on the grass. I saw the scalp of my little boy hanging to his belt; yes, the silken curls I had stroked so fondly, all stained with blood, were preserved as a trophy, or for the purpose of sale to the French in Canada, who were then paying for the scalps of murdered settlers.

"In the day time my hands were tied, but otherwise my limbs were free. One day all of my captors went on a hunting or marauding expedition except two who were left in charge of the camp and prisoner. I waited patiently and at last loosened the thongs that bound my hands, so that I could easily remove them when an opportune moment arrived.

"It came at last. My captors leaned their guns against a tree while they broiled some game by the fire. I gradually approached the guns until they were within my reach; in a moment the thongs fell from my wrists, and seizing a rifle I shot one of the Indians as he sat by the fire. The other attempted to rise, when with a blow from the breach of the gun, I crushed his skull. With their own knives I scalped and mutilated them. Then concealing one of the

rifles under the leaves, I fled with the other and at last joined the army of Col. Crawford on the frontier.

"Since then I have lived only to be revenged on the whole accursed race. I have killed hundreds, and so long as there is strength enough in these old arms to raise this rifle, so long will I continue to kill the red man.

"I knew that Wah-na-tau was your guide. I heard it at Fort Reed, and I followed your trail determined to kill the murdering devil who for so many years has eluded my pursuit.

"Of all that band of fiends that burned my house and murdered my wife and children, only one now remains to tell the story. Nearly all of them fell by my hands and their scalps hang in my cabin on the shore of Lake Chautauqua. The survivor is a warrior of gigantic size, known among his people as Ga-wa-no-das, meaning in Iroquois language, 'thunderer.'

"On the night my family was massacred, I heard his war-whoop above the crackling of the flames and the yells of his savage companions, and I shall never forget it. Often when I have been sleeping in the woods alone with God and my dreams of vengeance, I have been awakened through my poor half-crazed brain. Sometimes I have heard it in the din of battle when the army was fighting the Canadians and Indians, and I sought for him in vain in the very heart of the battle.

"He has evaded my pursuit for years. I have followed his tracks to the Mississippi river, and from there to the northern lakes. He has escaped me so far, but there never yet was human power that could evade God's justice, in the end, and I shall not die until I have killed him. I have prayed for this for long, long years, and I know God will answer my prayers.

"When I was a captive I saw a scalp hanging at his belt; it had long grey locks and I believed it was my mother's. But the hairs of her head are all numbered and I will not die until I have counted a scalp of an Indian for every hair torn from her poor old head. Oh! God, he grieved in frenzied tones as he raised his hands towards heaven, 'let me live until the full measure of Thy justice and my revenge are completed.'

"Stranger," he continued in tones of increasing excitement, "I am not always right in my mind; I know it well, but I never harmed a friend, or even an enemy without cause; but the woods are full of strange voices; they whisper to me in every breeze that moves the leaves of the trees. I hear them in the babbling of every brook where I stoop down to drink. Even the birds and the insects that sing and chirp in the thickets as I pass along, all whisper in my ear the dear names of my murdered wife and children; and when at night I lay myself down by my camp fire alone in the deep woods, often my mother, my wife and my little boy come and sit down by me and talk to me. I see them as plainly as I see you, but I never see my little girl, and I wonder why it is. But stop! My mind wanders, and I forget what I was about to say to you.

"Go, stranger, cross that creek; the Indians call it Chautauqua. On the other bank you will strike a trail that will lead you to a settlement only four miles distant. There you can procure a guide. When you return home perhaps an aged mother will meet you with her blessings; a loving wife and children may greet you with smiles of welcome. If they do, think of the spot where you now stand and what has happened here; and when you have all that is dear to you in life torn from you in one moment and that, too, by the hands of the ruthless savages, condemn me then, but not till then. Good-bye, stranger, I must finish my work."

Then drawing a knife from his belt he sprang upon the body of Onida. The keen point of the blade circled around the head of the savage, and in an instant the scalp lock was torn from the bleeding skull. Munson turned towards Judge Hall, and while his eyes glared with an expression of insane ferocity, he raised his arm, and shaking the bloody trophy in the air a moment, he uttered a maniacal yell and ran towards the thicket from whence he came. For a few moments after and at short intervals the Judge heard the cry repeated again and again, until at last its sound grew fainter and fainter, was lost in the distance and depths of the wilderness.

## CHAPTER III.

"To touch this, is no proof;  
Without more certain and more overt test,  
Than these thin habits and poor likelihoods  
Of modern seeming, do prefer against him."  
—Shakespeare's Othello.

"Justice gives sentence many times  
On one man for another's crimes."  
—Butler's Hudibras.

For some moments after Munson had disappeared in the forest, Judge Hall sat thoughtfully looking at the body of Onida. For some moments he pondered in doubt as to the course he should pursue. Should he make an information for murder against Munson before the first magistrate he found in any settlement that possessed so important a functionary, or should he keep the secret of the crime unrevealed and let the death of his guide remain a mystery?

His instincts as a lawyer prompted him to the former course; his sympathies as a man to the latter. The terrible story he had heard from the lips of Munson appealed to him in behalf of the unfortunate man, while the evident mental aberration caused by his great sorrow was a legal excuse for the act.

"What shall—what ought I to do?" he inquired of himself; then he remembered his own grey-haired mother whom he loved so devotedly, and who, when he left his home in the East, laid her loving hand upon his head and blessed him; and he whispered to the accusing spirit, "I have no wife and children, it is true; but if I was compelled to see my dear old mother become the victim of the cruel barbarities of the savages as Munson did his, I would have done as he has.

"His partial insanity and insatiable feeling of revenge may have led him to indiscriminate slaughter of the innocent with the guilty; yet, in the death of Onida it seems as if he was the proper avenger, and that it was but the justice of Heaven visited upon a brutal murderer. As a man I cannot condemn him, and why should I then as a Judge? In law, it certainly was a 'wilful, deliberate and premeditated murder,' but considering the place, the cause and the mental condition of the man who perpetrated it, I think it was but excusable homicide at the most, and I will hold my peace.

"But what shall I do with the body of Onida? If I leave it here it will be torn in pieces and devoured by the wild beasts and birds, and I have not the wherewith to dig a grave. If I go to the settlement and send men to bury it, I shall have to explain all about it; this I cannot do without inculcating that unfortunate and miserable man."

The Judge thought a moment, then turning his eyes towards the lake he said: "Yonder is a fitting grave for a warrior beneath the waters of his beloved Ga-wa-no-das. Te-car-ne-o-di. [Ga-wa-no-das Te-car-ne-o-di, Lake

Erie, Mohawk; Ga-wa-no-das signifying 'on the body'; Te-car-ne-o-di, Lake.] He will sleep as quietly as if he was covered with the leaves of the forest."

Alighting from his horse he approached the verge of the bluff, and looking into the water at its base, he saw from its color and the size of the waves that it was very deep where it washed the shore. Returning to the body he removed the belt of wampum that encircled it and taking a large stone from the ruined chimney, with the belt he lashed it securely to the feet of the corpse; he then dragged it to the verge of the cliff; pausing a moment he instinctively murmured a prayer and raising it from the ground plunged it into the lake. The sullen waters eddied and whirled a moment, then the waves swept over the grave, leaving naught to mark the last resting place of Wah-na-tau, the renowned chief and warrior of the Six Nations.

Judge Hall stood looking at the water for some moments after the body of Onida had sunk beneath its depths, when suddenly a hand was laid rudely on his shoulder, and a voice he had never heard before, said in stern and accusing tones:

"How now, stranger! What is this you have been doing? Whose body was that you have just flung into the lake?"

The Judge turned suddenly and saw the stalwart form of a middle-aged man standing by his side. On the spot where Onida had fallen stood two other men who appeared to be closely examining the ground and clots of blood that stained the grass, as well as the fallen rifle of the Indian and the pistol of Judge Hall, which Munson had wrested from his hand and thrown upon the ground. The men were dressed in the usual costume of the settlements of the frontier that have been described in a former chapter, and with moccasined feet had trodden the grassy surface of the clearing so noiselessly that Judge Hall had not heard their approach. Each of the men carried a rifle and the one who stood nearest to the Judge had a surveyor's compass slung by a strap under his arm. In addition to their rifles one of the men carried an axe and the other a Jacob staff and surveyor's chain.

For a moment Judge Hall was too much astonished and confused to answer the questions so abruptly propounded to him. His legal mind took in the situation at a glance. He hesitated as to what answer he could make that would not criminate Munson or direct suspicion towards himself. He knew that he was seen alone in the clearing in the very act of throwing a dead body into the lake. The pools of blood on the grass indicated a death by violence; the loaded rifle of Onida and his own pistol also loaded by its side, its companion which Munson had thrown in the lake unaccounted for and its holster empty. How could he explain all these circumstances without implicating the unfortunate man? And if he did not explain them, how could he escape the suspicion they would naturally create against himself?

The Judge saw it all with the eye of a lawyer; he knew the force of circumstantial evidence, and he knew that these circumstances unexplained would weigh with terrible force against him if he should be arraigned for murder and tried in the primitive courts of the new country. Not only this, but the delay incident to an arrest, even if he was discharged on a preliminary examination, might be fatal to his mission. The government required an immediate investigation of the cause and extent of the opposition in Western Pennsylvania to the collection of the taxon whiskey, and a report of the same; great interest was at stake. The country was threatened with civil war, which might be averted by his presence in the West or precipitated by his absence.

Brave men think rapidly and even logically in times of danger and all these reflections passed through the mind of Judge Hall almost instantaneously when they were interrupted by the question being repeated by the man at his side with increased sternness. There was accusation in the tone in which it was uttered, and condemnation in its words.

"Whose body was that you flung from the cliff into the lake, and what is the meaning of that blood? Why did you kill him?"

While Judge Hall was being interrogated, the two men who stood on the spot where Onida had fallen, looked at him suspiciously, while they examined the rifle of the Indian and the pistol of the Judge which they had picked up from the ground.

"The body you saw me bury in the lake was that of Wah-na-tau, an Iroquois chief, but I did not kill him. He was shot by one who was concealed in the woods yonder," the Judge replied, with a calmness he did not feel.

"Shot from yonder woods?" ejaculated the man in a tone of incredulity. "A long shot, stranger. There is not a rifle in the country that will throw a ball that distance and kill a man. Did you see the one who fired the shot? We heard the report of a gun when we were in the woods. It sounded as if it was at this place. We came here, and just as we reached the clearing we saw you dragging the body of a man towards the edge of the cliff, and throw it into the lake. We were not near enough to tell whether it was the body of a white man or an Indian; but who shot him? and why was it done? You must know all about it, and your safety demands that you explain the matter fully."

"What right have you to interrogate me?" replied the Judge somewhat haughtily.

"The right that God has given every honest man to arrest a murderer caught in the very act," said his interrogator in resolute tones. "Besides complaints have been made to the Attorney General at Albany that a number of peaceable Indians in Western New York have been killed in the woods by the settlers without cause, and a part of my business in this portion of the State is to inquire into the facts and report the same to him. Come, you must go with us to the settlement, and you will find that the arm of the law is strong enough to protect even the peaceable Indians in this wilderness."

Judge Hall saw at once the difficulties that surrounded him. If he made himself and his mission known it would defeat its object; besides, as the feeling then was in the border settlements, it was as safe to be accused of murder upon circumstantial evidence as it was to be accused by positive evidence of being an emissary of the Government in enforcing the odious tax on whiskey. On the other hand, if he told the whole truth, it would implicate Munson, and even then he was not certain that the story would be believed. The waters of the lake were so deep that it was impossible to recover the body of Onida, when the scalped head and marked bullet of Munson would have confirmed his story. He thought swiftly and came to the conclusion natural to a lawyer, that silence for the present was the safest course. When the time came that rendered it necessary to tell all, he could do so, and by that time Munson would be beyond reach of pursuit.

"Where do you propose to take me?" inquired the Judge. "I am ready to go with you even though you have no warrant or legal process to justify my arrest."

"You are mistaken, young man," coolly replied the man by his side. "The law does not require a warrant or legal process of any kind to justify the arrest of a person for the commission of a felony, when that person is caught 'flagrant delicto.' Every man has a right to arrest another who is detected in the very act of crime, and even pursue him with 'hue and cry' and capture him if he is attempting to escape, and to use sufficient force to secure the criminal. This is a common law right and is as old as civilization."

"There are the ear-marks of a lawyer in that opinion," whispered the Judge to himself, as he scanned more closely the person of his captor. "I am safe in such hands for a time at least. It is the unthinking, unreasoning and ignorant mob that is to be feared when innocent men are accused of the commission of a crime upon suspicious circumstances."

While he thus reasoned with himself he had time to observe the persons of all his captors. Two of them were evidently hunters or backwoodsmen of the frontier, of the ordinary class, but the deference shown by them to the

third man, as well as his conversation and appearance plainly indicated that he was not an uneducated frontiersman. The expression of his features alone showed this; so positively and clearly does education and a cultured intercourse with the world stamp their impress on the human countenance that the most unskilled in physiognomy can discern them at a glance.

"General," said one of the men who had been examining the ground where Onida fell, and who had picked up his fallen rifle, "this here gun is loaded yet, and if ye look into the muzzle ye'll see it haint bin shot for some time. Besides the priming on the pan is packed. It's not fresh as ye can see; this rifle haint bin shot for a day or two, that's certain."

"It's so with this thing, General," said the third man, who had been examining the pistol Munson had wrested from the Judge and thrown on the ground. "This pistol is loaded and haint bin fired off for some time. The 'frizen' is rusty and haint bin scratched by a flint for a good while. The man in the lake warn't killed by it, sure as ye'r born."

The "General" looked surprised and turned an inquiring glance on the Judge, who smilingly remarked: "There is wood-craft and judgment to sustain my innocence against your law that suspects me. I am certain that the pistol has not been fired for a number of weeks, as my friend there has discovered, and I do not believe that the rifle has been used for several days. No, men, it was neither of those weapons that shot my Indian guide whose body you saw me throw over the cliff into the lake."

At this the "General" walked to the horse that was feeding near by, and lifting the cover of both holsters, said: "Stranger, where is the companion of that pistol? It is not here, and yet the holster is worn with recent use."

"It is in the lake yonder," answered the Judge. "It was thrown there by the man who shot my guide, and who disarmed me as I was about to shoot him."

"Who was the man? Where did he go? Why did he kill the Indian, and why did you throw the body in the lake?" asked the "General," in peremptory tones.

"Those questions I cannot answer now," replied Judge Hall, "and I deny your right to interrogate me in the tone and manner you have. I do not feel at liberty to implicate others. I submit, therefore, in silence to your common law right to arrest me and demand an immediate hearing before the nearest magistrate, and it must be on a complaint made under oath and in proper form charging me with the crime of murder. If you fail in showing a probable cause for my arrest, I will prosecute you for false imprisonment to the extent of the law."

The "General" looked at Judge Hall a moment, and whispered to himself: "A brother chip—a lawyer, eh? Yes, I see the ax marks of the profession in his appearance and speech as plainly as I ever saw a blaze on a tree."

"Young man," said he, "I feel it to be my duty to detain—not arrest you, and take you to the village at the head of Chautauqua Lake, about ten miles distant. There is a magistrate there who will inquire into the matter. Perhaps, however, if you were to make us an explanation of this singular and suspicious occurrence, we might not feel it obligatory on us to detain you."

Judge Hall reflected a few moments and concluded that it was better for him to remain silent. He was at a loss what explanation to make that would screen himself and not implicate Munson, whose terrible wrongs and mental condition had so deeply aroused his sympathy.

"I will go with you," he replied, "wherever you desire to take me. I am aware that the circumstances that surround me are very suspicious, yet I am wholly innocent, and if you knew me you would not hesitate in believing me, but I am a stranger and must submit."

The Judge was permitted to mount his horse, although one of the men led it by the bridle rein to prevent his escape.

The path or trail they traveled ran nearly south and seemed to be a continued ascent for a number of miles. It led through a dense wilderness unbroken until they had reached the summit of the rising ground, when they came to a clearing of some twenty acres in extent, nearly in the center of which stood the log cabin, barn and out-buildings of some thrifty settlers. The well-filled fields were shorn of their summer vegetation, yet the well-filled barn and cribs indicated the industry of its provident owner. It was a characteristic American home of that day; the progenitor of future orchards and dairies with unlimited acres of rich pasture and boundless fields of growing grain. Of such homes as this was there were only a few hundred west of the Allegheny mountains at the date of our story, and many of these were in daily danger of the torch and scalping-knife of the savages.

The two companions of the "General" did not share his feelings towards Judge Hall. Even if he were guilty of the crime suspected, they looked upon the act as a venial offense. Their estimate of the value of the life of an Indian was far below that of the Common Law. There was hardly a pioneer on the western frontier but regarded an Indian about the same as they did a panther or any other dangerous wild beast of the wilderness. If, therefore, it was true that the stranger had killed one and thrown his body in the lake, it only made them feel more kindly towards him, and more desirous of extending to him the hospitality for which the early settlers of this country were noted.

The party halted before the door of the cabin, and were greeted by a comely looking matron, who was the wife of the man who led the horse of Judge Hall. A half-dozen of flaxen-haired children thronged around the father and welcomed him with childish prattle, while they gazed at Judge Hall with wonder-dilated eyes.

"Light down, stranger! light down!" said the man to Judge Hall, in hearty tones of welcome. "Ye must be hungry, but my old woman will give ye as good a supper as can be secured up in these woods. Go in, General, go in Sam, and I will look to the prisoner. The sun is an hour and a half high, and it's only two miles to the Inlet; so ye have plenty of time for supper." The "General" stepped into the cabin, when the man coming closer to the Judge, said in subdued tones:

"Stranger, I don't believe ye killed the Injun, though it wouldn't bin much matter if ye did. Sam and I saw two pools of blood on the grass where the body laid afore ye threw it in the lake; one pool was from the bullet-hole in his body; the other where his head lay arter he'd bin scalped."

Judge Hall looked at him in surprise and was about to speak, when the man, motioning with his head towards the cabin, ejaculated in cautionary tones:

"Hush! hush! Say nothing, stranger; I think I know who did the job. You never mind. When they take ye to the village at the Inlet, don't say nothin'; they'll put ye in the jail to-night, and about moon-rise you look for friends; ye just listen for the hoot of an owl and come to the window of yer cell and put yer hand through the bars so we can see where ye are, and we'll have ye out quicker'n lightning. There are two cells in the jail, both on the ground floor. I don't know which one they'll put ye in, but you run yer hand out to let us know, and yer friends will not be far off. Don't say nothin' to the 'General' about Bill Munson, and ye shan't be hurt. When you start arter supper, leave yer hoss here with me. I'll take good care of it till ye get it again."

(To be continued.)

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# A COINCIDENCE.

Or Is It Something More?

SOUTHERN SUPERSTITION CONCERNING HOUSES BUILT UPON GRAVES FINDS SEEMINGLY SUBSTANTIATING EVIDENCE IN PORTIONS OF CITY ONCE USED AS CEMETERIES.

There is a superstition prevalent among certain classes of negroes in the South to the effect that a house built upon a grave will not stand, but sooner or later, in some mysterious and inexplicable way, it will be razed to the ground by fire. Educated people have laughed at this vagary of the untutored mind, and class it among other common superstitions which, though their causes are silly, always flash into the mind with something of a feeling of apprehension when they occur in the personal experience of even the most philosophical. This superstition, common with others, goes for its prestige by time, and, like the common law of England, is revered by those who sanction its belief because the memory of man cannot trace back to the time when it did not exist.

A very old resident of this city calls attention to the fact that, though the superstition may have no reason explainable by human mind for its foundation, nevertheless the fire records of the city will go to prove that either by coincidence or design the superstition might find some corroborative evidence at our very doors. It is true that fires break out at unexpected places, that different causes are assigned for their occurrence, and that those for which incendiary or accident will not accord a plausible explanation are set down to spontaneous combustion.

In this city there are places which in other years have been used as burial grounds and have held in their time the remains of the founders of the city. The march of progress, the advance of civilization, the demands of commercial interests have caused these spots to be given over to more practical uses and upon the spots where once the oakened board or grave slab have marked the resting place of those gone beyond the pale of human activity, there are reared the stately buildings and piles of brick which form the home of the great enterprises, great factories, the active market and the elegant residence.

A case of seemingly corroborative evidence comes from the old Kerr, on North graveyard, where now are reared the North market house, a number of business blocks and numerous residences. This tract was used as a cemetery from the earliest period of the city's history until a quarter of a century ago, when the remains of those departed were removed to the present location at Green Lawn. The plot, though not large, has furnished extraordinary activity to the fire department, which has often been called to extinguish the flames and save, if possible the later monuments to the progressive spirit of the age.

Among these fires might be mentioned that of the Castle Furnishing house, the Buckeye Buggy Company, the Bxcelor Seed Company and the blacksmith shop and other buildings, raising the total number to twelve. One of the most disastrous and what promised to be a general conflagration was that of a row of buildings known as the "bull pen," where a large number of horses and cattle were burned to death, and, in the holocaust, the safety of the entire neighborhood was threatened. Another disastrous fire was that of the Hunt building, in which six persons lost their lives.

These fires, so frequent in occurrence, in many cases so inexplicable as to origin, seemingly furnish some basis for the crude thoughts which conjure in the colored man's mind, visions of a defending spirit standing guard over the last resting place of human beings. The philosophical, the cynical and the doubter may explain the fire by some more natural reason, but the facts are here and a choice can be made each for himself between the explanation of the plantation darkey and the sophisticated thought of the modern materialist.—Columbus (O.) Post.

# THE OCCULT.

The Ashland Mine Located by a Medium.

The strange story of the Ashland mine and the fortunes of the Hayes brothers are just the topics of intense interest in this part of the country, says St. Paul, Minn., correspondent of the New York Sun. After a checked history, in which the mine has been variously rated, first as one of the most magnificent properties on the range, and again as a played-out proposition not worth a day's labor, the Ashland is once more in full swing, and there is enough in sight to insure its operation at a tremendous profit for years to come.

The Hayes brothers, E. A., and J. O., came to this part of the country from Madison, Wis., in 1884, accompanied by their mother, who had a state-wide reputation at that as a Spiritualist. The whole family were Spiritualists, and they carried their beliefs to extremes that aroused much scoffing among the experienced miners in the vicinity. It is told that Mrs. Hayes used to travel over the pine-clad range with a cane, indicating to her sons where they should dig in order to find the fortune which it had been revealed to her awaited them in Northern Michigan. Wherever the cane was driven into the earth there the shafts went down. One of Mrs. Hayes' finds was the Ashland mine, which has already paid many millions of dollars to the Hayes family, and the mine, which at last gives promise of paying for the money expended on it.

Dr. Harrison and other Ashland capitalists, with Hugh Richards of Jackson, Mich., became interested with the Hayes boys in the development of the Ashland. In 1886 the mine was so far developed that the property was turned over to the Wisconsin Central under a lease for \$1,000,000. The Hayes brothers retained a sufficient amount of stock to give them a voice in the operation of the property, and they continued to operate the Germania, sinking about \$12,000 in the pit, which for years never realized them a dollar.

In 1889 the Hayes family removed to California and expended an immense sum of money in the construction of a palace at Santa Clara, the intention at the time being to establish a Spiritualist community which should be the headquarters for the sect in this country. A succession of reverses so de-

pleted the fortunes of the family that on the arrival of the panic the Hayes brothers were reduced to practical penury. There are a good many people in Hurley and Ironwood to-day who hold correspondence showing that in 1890 the Hayes family was unable to pay even small obligations. There was never any acknowledged failure, but the brothers frankly stated that they were unable to pay, although they expected within a year or two that all their obligations would be met. In the meantime it had developed that the Wisconsin Central company, in its operations of the Ashland property, was taking out all the ore in sight without extending a dollar for exploration. It became known that the Ashland had been "pitched out" and that it would very soon have to be closed down. About this time the California palace of the Hayes burned to the ground. A year ago last spring the brothers returned to Wisconsin and began an action against the Wisconsin Central to recover the Ashland property. After somewhat extended litigation the courts gave the Hayes boys complete possession.

Last spring, with money raised on supposedly valueless stock in the East, the young men recommenced operations at the Ashland, and in a very short time developed new veins of ore which seemed inexhaustible. The mine has been running with a full force ever since. The Hayes have paid every dollar of their old obligations, have constructed a palatial residence close to the mine, and are now enjoying the high tide of prosperity. The property is now paying \$250,000 a year net. The main tunnel has passed under the Montreal river, which is the dividing line between Wisconsin and Michigan, and its head is now squarely under the main street of Hurley, 1,400 feet below the surface.

In addition the Germania is now doing a paying business, and there is every prospect that it will become a valuable property.—Milwaukee News.

# Worry, Not Fatigue Is Poisonous.

The Lancet in a recent issue condemns fatigue, which, it says, elaborates a species of self-poisoning. The Lancet has our entire sympathy, says Edgar Saltus in the Chicago American. The fatigue of reading it is symptomatic of the toxins of which it speaks. Or shall we put it the other way? In any event the result is the same. The Lancet's deduction is correct, but its premises are crooked. With every deference to a sheet so learned, it is not fatigue which generates toxins, but the worry by which that fatigue is induced. Five minutes' anxiety will debilitate more fully than a race around a "cane-acre" lot. It is worry which is toxic, not fatigue.

And naturally, as a man thinks, so he feels. No one ever saw an anxious soul. The mind protects him. Trouble is banished from the minds she haunts. By the same token no one ever saw a healthy misanthrope. In the wretchedness of his thoughts is the poison of his body. For thought is a substance, and as such as potent for good or for ill as any drug in the pharmacopoeia. Of all thoughts the most deleterious are those that worry. Worry eats the cells of the brain. It eats them until it eats them all. Then the victim dies, and it is best that he should. Instead, therefore, of warning us not to get tired, the Lancet had better fulfilled its office by warning us not to worry.

Worry is not a national vice. We all think too much of ourselves. We all delight in self-pity. That condition—idiotic and general—is due to the fact that while we are aware of our own sensations we are ignorant of the causes by which those sensations are produced. We are too busy to understand that everything which happens, happens because it had to happen and because it could not happen otherwise. When, therefore, we worry it is because unchangeable laws won't change at our wish. And there is human stupidity in all its plenitude.

Then, too, we forget to remember that it is not things which affect us, but in the manner in which we regard them. Our own importance is an important factor in the matter. We are too busy to understand that everything which happens, happens because it had to happen and because it could not happen otherwise. When, therefore, we worry it is because unchangeable laws won't change at our wish. And there is human stupidity in all its plenitude.

There are the law and the prophets. The profits are serenely of mind and defiance of toxins. All of which the Lancet is invited to copy.

# Beautiful Books for the Holidays.

"The Kingship of Self-Control. Individual Problems and Possibilities." By William George Jordan. Sometime Editor of the Saturday Evening Post. Contents: The Kingship of Self-Control; The Crises of the Tongue; The Red Thread of Fate; The Supreme Charity of the World; Worry, the Great American Disease; The Greatness of Simplicity; Living Life Over Again; Syndicating Our Sorrows; The Revelations of Reserve Power.

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These books will make sweet little Christmas gifts, especially suitable for that purpose. The literary matter is helpful and hopeful, and in every way most excellent.

# IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

SPIRITUALISM IN RUSSIA. It is with great satisfaction we learn from Le Progres Spirituel, that, with the express permission of the Russian government, a great Spiritualist society has been established in St. Petersburg, under the title of "The Circle of Psychic Researches." It is composed of members in sufficient number to meet in various places to enable them to rent commodious premises, in which they pursue their investigations with two exceptionally gifted mediums, in the persons of M. M. Sambor and Jancsek; and the rules of the new society have been approved by the Minister of the Interior. It is scarcely necessary to add that Privy Councillor Aleksikoff, the distinguished author of *Anisimoff's Spiritism*, is a prominent member of the circle. So is Madame de Semenov, nee Krijanowsky, the remarkable medium through whom Lord Rochester has written that wonderful series of books which have been already reviewed in our columns. Medical men, artists, ladies of rank, and, "in a word, all that the Palmyra of the north contains of the aristocracy of birth and brains, meet together in this circle, and take part in its labors." Its program is assured, is a vast one, not limited to the study of purely spiritual phenomena; but having for its end to encourage researches in all the regions of the invisible unknown, and among all sections desirous of penetrating it; its objects being to unite them all under one banner: "The immortality of the soul, and our relations with the Beyond."

For many years past St. Petersburg has had its Spiritualist Journal, entitled *Le Rebut*, although, we regret to say, no copy of it has ever reached us. PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM. In three consecutive numbers of the *Revista Spiritica*, published at Bahia, we meet with an excellent translation into Portuguese of our friend Dr. Peebles' forcible treatise on the above subject, which does not suffer by being translated into the language of another country. In the same valuable publication, which appears monthly, and contains sixteen pages, small folio, appears a translation from the French of "The Soul and Its Manifestations Through History," by Eugene Bonnemere, well-known in France for his numerous historical works. It is thus that the best writings of the best authors on Spiritualism are finding their way all over the world, and the light is being continually disseminated far and wide.

SCIENCE AND SPIRITUALISM. "Nothing," observes M. Gabriel Delanne, the editor of the *Revue Scientifique et Morale du Spiritisme*, "more clearly shows the progress accomplished by Spiritualism in the present important place it occupies in the Congress of Psychology, held in Paris from the 20th to the 25th of August, in the Palace of Congresses, at the Exposition. Our excellent co-worker goes on to enumerate the Spiritualist subjects discussed by a body which has hitherto regarded such subjects with suspicion, if not with aversion. For example, Mr. F. W. H. Myers read an essay on trance mediumship, in relation to his experiments with Mrs. Thompson. Professor Montanier related his experience of the psychometric powers possessed by the same lady. Dr. E. van Eeden, of Walldin, in Holland, made some observations on so-called Spiritualist phenomena, and cited some which 'absolutely necessitated the intervention of an intelligence altogether outside that of the medium.' A paper prepared by the late Paul Glibier, containing his researches into the materialization of phantasms, and of other psychic manifestations, was likewise read. M. G. Delanne submitted a description of a very ingenious apparatus for concentrating ultra-violet rays of light upon a medium during a dark seance, and for taking a succession of photographs of the medium and of those present, by automatic methods, as well as for depicting those luminous manifestations which are frequently observed in the experiments of this kind, as a remarkable fact, that, with a single exception, no member of the Congress ventured to impugn the phenomena of Spiritualism.

"The result is," observes M. Delanne, "that the first phase of Spiritualism is drawing to a close. For a long time treated as a gross superstition, or as the practice of charlatanism, it has, little by little, shaken itself free from all these humbuggish, to appear as a new avenue opening to the investigation of the world in connection with the duplication of the human being are related to the highest problems of physiological psychology, at the same time that they call in the aid of the most recent advances made by physics and chemistry, to enable us to comprehend the nature of that special body—ordinarily invisible and imponderable, which serves as the substratum of the soul. When the invisible investigators who are applying themselves all over the world to solve the problems of nature, shall have turned their activity in that direction, then we shall take part in an immense series of discoveries as important as fruitful. The study of the perispirit will permit us to comprehend how organic evolution is produced, while, at the same time, it will offer a rational explanation of the laws of thought, which will thus be brought into an empirical and limited manner. The spiritual science is only in its infancy. It has inaugurated the application of the experimental method to the study of the soul, and when it shall be universally employed, it will enable us to constitute Integral Psychology, that is to say, that which will make us scientifically acquainted with the conditions of the existence of the soul, as well during life as after death."

MATERIALIZATIONS IN PARIS. M. Bera contributes to the *Revue Spiritica* a detailed account of some remarkable materializations which have taken place in Paris, through the mediumship of Mrs. Corner (formerly Miss Therence). Cook, nee Bera, assisted by William Crookes in his investigations of this phenomenon some years ago. That lady's integrity is above suspicion, and the reality of these manifestations is attested by every person present: the circle consisting of the Prince and Princess Wismelski, Dr. and Madame Becour, Mmes. Leymarie, wife of the editor of the *Revue*, Mme. de Laversay, and M. and Mme. Bera, M. Martin Velho, and M. Cote; in all ten number. The sitting took place on Sunday evening, the 22d of July last, at the private residence of Mme. de Laversay; and the result was satisfactory in the highest degree to the whole of the assemblage.

# ANOTHER FAMOUS MEDIUM.

All Paris is ringing with the wonderful exploits of Madame de Rouville, whose gifts of clairvoyance, psychism and magnetic healing are described by

the *Journal du Magnetisme* as absolutely stupefying those who are brought in contact with her. Her guide is a spirit who gives the name of "Julia" only, and the cures effected through her instrumentality, while the medium was reclined only on a sofa, before her, in Paris, are both numerous and well authenticated. We shall mention only one, because it offers a remarkable corroboration of something communicated to the present writer, about four years ago, by a spirit purporting to be that of Aubrey Bowen.

The particular case at Toulouse was this: "A child was about to have a leg amputated. The father, greatly distressed, consulted 'Julia.' The father expressed the treatment previously followed and forbade the administration of a mixture prescribed on that very morning. She recommended friction of the leg and prayer. The father, incredulous, had the medicine made up at a chemist's shop, but when he came to pour it into a spoon, to give it to the child, the liquid was found to be transformed into granules resembling lumps of hot iron. Believing that the apothecary had made a mistake, the father took it back again; but no sooner had he crossed the threshold of the shop, than the medicine resumed its primitive appearance. Twice running was this phenomenon renewed; and on the morning, when consulting 'Julia,' she declared that she had effected those transformations for the purpose of converting the father and saving the child. The father then followed the advice given, and a fortnight afterwards the child was healed and running about at play with its school-fellows."

The communication referred to above and received on the 1st of July, 1896, was published soon afterwards in the *Harbinger*, and was to the effect that the knife should never be used except in extreme cases; and that in order to heal a child, nothing more was necessary than to bring the bones, muscles, tendons and ligatures together, and then by the use of passes, sympathetically made, magnetism would effect the reunion of the severed parts. This statement was subsequently and repeatedly confirmed by the testimony of several departed medical practitioners, all of whom concurred in declaring that magnetism is the most powerful of all therapeutic agencies.

# A CHALLENGE.

In the name of Don Segundo Olvera, a Spanish gentleman who diagnoses medical cases, and writes automatically under spirit control, the *Revista de Estudios Psicológicos*, of Barcelona, offers the sum of 20,000 pesetas, or \$200, which has been deposited for that purpose in the Credit Lyonnais, to any person capable of proving that the phenomena produced through his instrumentality, can be accounted for upon any other than the spiritual theory. Here is a chance for the skeptics! Four years ago, Senor Olvera offered 10,000 pesetas, or \$100, with a like object, but no one has ventured to claim it. Why not come to the Melbourne materialists and scientists under the challenge how it is done and pocket the \$200?

Senor Olvera is likewise a drawing medium, and the same number of the *Revista* publishes four photographic reproductions of the designs given through his hand which are certainly remarkable for their complexity, their elaboration and their perfect symmetry, for they are all bi-lateral; and the thousand of curved lines which appear on one-half of the picture, are exactly and minutely repeated on the other. He does not possess the slightest knowledge of drawing, and yet can accurately delineate the form and features of those who have passed away. He now offers a reward of \$200 to any person who will present a more rational theory than that of Spiritualism to explain how these drawings are executed. For their own sakes, and in order to discredit psychic phenomena, our critics and opponents should take up this challenge. If not, let them honestly confess that they are defeated.

# A Boy of Twelve Has X-Ray Eyes.

Del Rio, Val Verde County, Texas, Nov. 24.—Guy Fenley, a lad of twelve, has X-ray eyes. He is a son of Joel C. Fenley, a prominent stockman of Uvalde county, and the wife of Judge G. B. Fenley, one of the leading lawyers of that part of the State.

He was playing on the gallery of his father's ranch house some years ago. Leaning over he pointed to the ground. "There is a stream of clear water running under there," he said. His father laughed at the idea and paid no more attention to it. But after this, as they rode about the ranch, the boy kept pointing to the ground, and saying that he saw a stream of water running under there. He said he saw it with his eyes, and that he could see it with his hands. He said he saw it with his hands. He said he saw it with his hands.

At this point, and for a hundred miles around, the river flows in a deep canyon, with high perpendicular cliffs on either side, which are an effective barrier to cattle. So the whole country was uninhabited. "Perhaps Guy could help us," said one of the brothers, who had faith in the boy's marvellous powers of seeing through opaque substances. The lad was sent for. After riding about for a short time he said he saw water flowing underground, but it was fully 500 feet from the surface. He said he saw it with his eyes, and that he could see it with his hands. He said he saw it with his hands. He said he saw it with his hands.

"The water here is only 80 feet away," he said, "but it drops over a precipice. This is the nearest place to the surface." The brothers marked the place and sent for boring apparatus. As the well went down the boy accurately described the formation through which the drill was about to go. At 81 feet water was struck—a plentiful supply. The place marks the center of one of the richest ranches in the State. The boy can see through the body of a horse. He can see the skeleton while the animal is alive. He can see the bones of a man while he is alive. He can see the bones of a man while he is alive.

Reading the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visions, materializations, and, at times, of a certain "Psychic Society," known as the Albert International Circle, the medium being William W. Aber, 607 pp., octavo. For sale at the office of *The Progressive Thinker*, Price \$2.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie B. Hull. For sale at this office. Price 10 cents.

# VOUDOUISM, ETC.

Analogies Between African and Asiatic Rites.

I am much interested with Dr. Peebles' paper on Voudouism and kindred diableries. It contains much that I have enquired about, but which I have received only vague, evasive and unsatisfactory answers. Indeed, I have been compelled to suspect either the honesty or the intelligence of the individuals whom I asked. I am ready enough to believe, and perhaps am even credulous, only that I am afraid of being humbugged. I would not quite like to be in the attitude of the man whom Charles II. described as believing everything but the Bible.

One incident mentioned in Dr. Peebles' paper reminds me of analogies between African and Asiatic notions, suggestive of some actual communication and relationship. I have seen the term "ob" or "obi," also written "obein," used as applicable to persons of magic powers who lived elsewhere than in Africa. In the Hebrew text of the Bible the term in question is spelled with two and three letters—aleph and beth, and aleph and yod, and both—ob and obi. Perhaps there are to be pronounced the same as "ob." Bate derives the term from "aba," to be willing, to acquiesce, to desire or long for. This would favor our English translation "familiar spirit-rit." But the term "ab" or "aub" seems rather to denote swelling or inflating, as in the case of the Royal Asp of Egypt, and the sacred hooded snake of India. It would by further inference signify a being filled with air, or some extraordinary inspiration; and so being possessed by a spirit or demoniac power—what the poets described as "filled by the God." Or as in the book of Acts of the Apostles where the phrase "spirit of divination," the Greek term being Python, the mantic serpent.

In the nineteenth chapter of the book of Leviticus the prohibition is given: "Follow not after the Abuth"—and the next chapter goes on to declare that the worship of individuals who turn after the Abuth, the God of Israel will set his face against. The penalty is imposed upon such offenders, of death by stoning. King Ahaz is described as making and employing the aub, and a similar charge was made against King Manasseh. See II. Kings, xxi:18, and II. Chronicles, xxxiii. The prophet Isaiah, who was a contemporary of the two monarchs alluded to in the practice. In the eighth chapter occurs the passage: "Seek to the abuth," and in the thirteenth where he denounces Egypt, he declares that in the failure of the counselors of state, the Egyptians will seek to the abuth and others.

It may be presumed with great probability that many of the Hebrew sacred writings, including those which I have mentioned, were compiled about this period, or, I will venture to your library, very nicely, though you may have the other works on Hypnotism. Price 75 cents.

# The Theory and Practice.

The Theory and Practice of Human Magnetism. Translated from the French of H. Burville. The theory, as the publishers say is as follows: "In these days when Magnetic Healers of positive and negative ability are inflicting their courses of instructions upon the public at prices ranging from \$5 to \$100, courses of instructions" which are neither more nor less than "rot" from cover to cover, there is a real need for a popular work bearing upon the subject of Magnetism. Healing in all its branches. From the hand of a man who is at least a scholar and a master of his profession." Price \$1.00.

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# The Field of Hypnotism.

Hypnotism, by Albert Moll. The author says: "Various recent researches in the field of hypnotism have rendered it possible to remodel in part the earlier edition of this book. I have brought the history of hypnotism down to the present, and have throughout, I trust, presented the subject in its present state. In accordance with a wish which has been expressed by many, I have especially developed a chapter on the medical aspects of Hypnotism." This is a work of over 400 pages, and is certainly very valuable. Price \$1.50.

# Hypnotism—Its Uses and Dangers.

Hypnotism, How It Is Done; Its Uses and Dangers. By James R. Cooke, M. D. Dr. Cooke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, some negroes, quite a number of French, a few Germans, and a few of the Northern races, such as Danes, Russians, etc. It has been his purpose to illustrate the differences in the hypnotic state as they occur in the various nationalities, and that respect the work is very valuable. Price \$1.50.

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## The Progressive Thinker.

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SATURDAY, DECEMBER 15, 1900.

### Facts to Be Remembered.

Bishop Samuel Fallows, in the course of an article published in the Chicago Journal the other day, on "The Relations of the Press and Pulpit," in a general way shows the former power of the Catholic Popes. A few extracts will be instructive:

"Before the Reformation nearly every function of social, political, intellectual, medical, moral, and spiritual importance was combined in the clergy. The Pope had the precedence of all sovereigns. From the lowest deacon to the highest summit of hierarchical power the inclined plane of ecclesiasticism ran."

"He was the prime minister of kings and emperors. The secrets of every court in Europe were in his possession. He directed the policies of the most powerful nations, and made war or peace on his own volition."

"The learning of the age, and of the ages, was centered in him. He alone instructed the people. He was the supreme judge either potentially or actually of what they should read or know. He was the ultimate authority on all matters of science, art, literature, and the drama."

Bishop Fallows could have gone very much farther, and shown that the most corrupt men of any age sat in the papal chair; that while thus clothed with supreme authority learning was corrupted, history was falsified, huge volumes were forged in the interest of the Catholic church, and placing trust in the assertions of our ablest scholars, it is questionable if any book, prior to the introduction of the art of printing, exists which was not manipulated in the interest of the church.

Protestant clergymen in these days of profound criticism are very careful of their concessions in that direction; but enough has fallen from their lips to cloud every page of ecclesiastical literature. The Bible itself, presented to the world as the infallible Word of God, is filled with these interpolations. Many of them were pointed out and eliminated from the divine record, and in the latest Revised Edition, our scholars have pointed out so many as 150,000 errors in the sacred book.

But above all these we beg leave to state, that every page, paragraph, section, and word of that book, or collection of books, came to us through these priestly scoundrels, clothed with supreme power, and that every person calling in question the authenticity of the books which that power remained, suffered inquisitorial tortures, death at the stake, or some other act of violence.

Does any person professing to be a Spiritualist desire to possess this information? We trust not.

### Is the Race Extinct?

In all history only one person is known whose vigor was in his hair. Other men and animals depend on muscle for deeds of strength or daring. But Samson, a Nazirite by birth, was strong because of the abundance of hair which covered him, and when that appendage was removed by the naughty Philistines, who were in collusion with Delilah, "his strength went from him," says Judges 16:19.

It is only skeptics who call this story in question, wicked iconoclasts who are "hammering and pounding away at the Bible," and are reluctant to believe the same Samson before his hair was clipped caught three hundred foxes, turned them tail to tail, put a fire brand between, and sent them into the standing corn and burnt up all the shocks and standing grain, as well as the vineyards and olive groves.

Now, as we are instructed, everything said in the sacred book is an accurate record of real occurrences, and we feel in duty bound to believe it. If it is not true, then the story is a lie, and we are curious to know if there are any survivors of this strong man, or was he the only one of his species?

And while about it, not calling in question, be it remembered, the reality of the occurrence, we are anxious to learn if that hair was physiologically different from that worn by other long-haired men? Who can furnish the de- sired information?

### One of the Immortals.

While public attention was directed to the then pending Presidential election, the New York University projected a Hall of Fame, in which was to be enshrined the most prominent and worthy names in the history of America. A Board of one hundred Judges, chosen from the various walks of life, representing literature, art, and science, was appointed to pass upon the merits of candidates. A majority of all the votes was required to win a place in the imaginary temple of intellectual and moral greatness. At the first balloting three of the judges were absent, so ninety-seven were the greatest number of votes cast.

The Pope, to whom the right of canonizing salutes belongs, selects his subjects from those who have been dead fifty years, and have been beatified—that is, supremely blessed. Having announced his purpose to enroll a saint, a commission of ecclesiastics is appointed to inquire into the worthiness of the candidate, a Devil's advocate being at the same time specially appointed to contend against his fitness for such distinguished honors. If proved unworthy the hero for church fame is silently shelved.

No such prudential care seems to have been exercised by the judges whose duty it was to virtually immortalize distinguished names in our great country.

Looking over that list of honored dead we find George Washington justly leads with a unanimous vote of 97. Abraham Lincoln and Daniel Webster each had 96 votes; while Franklin had 94 votes, Grant 92; Chief Justice Marshall 91; Jefferson, 90; Emerson 89; Longfellow and Robt. Fulton each 84; Washington Irving and Jonathan Edwards each 82.

Here we drop the pen, and cast the eye over the other great names whose number of votes gradually diminish until we reach the names of that great botanist, Asa Gray, who honored the world with his knowledge of its flora, and he had barely 51 votes. The renowned naturalist, Audubon, had but 57 votes; the educator, Horace Mann, had 67 votes; the philanthropist, Peter Cooper, had but 68 votes; while Story, the jurist, was honored with only 64 votes. Even Morse, who gave the world the electric telegraph, had but 70 votes, 3 less than was given to the hero of "Infant" damnation, not to say long, with whose skulls hell is paved.

Had there been an advocate diabolical, after the manner of Catholic canonization, a different result might have been reached. Possibly scientists who have illumined all the future ages by their laborious research and discoveries, might have been in that Hall of Fame, as they will in public appreciation, whatever the action of a University-appointed commission may have been.

But of what avail the greatness of Jonathan Edwards, considering that he should stand the 12th in the procession, with 88 less worthy names below him in a list of 100?

Edwards was born in Connecticut, October 5, 1703. He died of small pox, at Princeton, N. J., March 22, 1758. He was the only son of his family, with ten sisters, four of whom were older than he. Says his biographer: Edwards knew little of classic literature. The best impulse to his mind was given by Locke's Essay on the Human Understanding, which he read with delight. He held that everything existed from all eternity in uncreated ideas; that truth is the agreement of our ideas with the ideas of God; that matter is ideal; that the objects of the external senses are but the shadow of being; that the universe exists nowhere but in the divine mind. He repelled the materialistic philosophy.

After graduating at Yale, Edwards entered the Presbyterian ministry, with a church in New York. There he distinguished himself by his rapid Calvinism, and his graphic descriptions of general judgment and the miseries of the damned. He seemed to delight in his word pictures of an angry God. For fervid rhetoric in this direction he had few equals, and no superior.

Had the University commission been instructed to select from the Calvinistic faith its most vigorous advocate, a person whose life was devoted to the glorification of God and the belittling man, the choice would have been creditable; but as a prominent American, posed an example for those who shall succeed him, Jonathan Edwards seems to the Progressive Thinker a shocking failure, and his selection from such a multitude of worthy actors in the drama of American life, should not have been made.

"What is fame?" inquired Granger, a poet, and his answer, "an empty bubble," seems very just, and more so when we consider the big of the old school is pushed to the rear and made to occupy the place which should be filled by another.

Fama was a Roman goddess of the long ago. She was represented as a messenger of Jupiter, with innumerable wings and many voices, always carrying a trumpet in her hand. She was ever on the wing, proclaiming to all the greatness of those she would eternalize. Truth and falsehood alike in turn furnished her with names, and she wished to enshrine a hero. She knew no rest until her purpose was attained. She to reside in the American Hall of Fame, and ply her art in making little men great?

### Cred to Be Revised.

The revision of the Presbyterian creed along modern lines has been the great question in church circles for the last year. The committee appointed by the General Assembly having the work in charge, is stated to have announced through its chairman, W. R. Crabbe, that 72 per cent of all the votes cast by Presbyteries favor a revision, the vote standing 126 for, and 46 against the proposition. A two-thirds vote, which is secured, ensures the adoption of the measure. The committee was to assemble in Washington on the 4th inst., to arrange its report, from which we have no information as we go to press.

Even if the amendment of the creed shall be but slight, it will betoken an advance towards truth which The Progressive Thinker always welcomes. "Great bodies move slow," the proverb tells us, but given time wonderful results are produced.

A cheerful countenance betokens a good heart.—Rupert.

### The Boss Liar Insane.

News comes from Phoenix, Ariz., that Joe Mulhatten, the boss liar of the world, is insane. He is laboring under the illusion that he killed somebody, and that a horde of avengers are on his trail. The report says: "Mulhatten is confined in the territorial Insane Asylum, and is constantly watched to prevent suicide."

The writer's first knowledge of Mulhatten was in April, 1882. Ignatius Donnelly, in his "Atlantis," had given account of a densely populated island, possibly a continent, which he inferred had gone down in the Atlantic, from which had come the civilization of ancient Europe. He quoted from Plato and other ancient authorities, and cited geological facts in support of his theory. He suggested on page 44, that "The submergence of Atlantis, in some world-shaking cataclysm is neither impossible nor improbable."

"The book had but lately come from the press, when an account appeared in the New Orleans Picayune, detailing an account of the Captain of a steamship just arrived in that city from Sicily loaded with fruit. It stated that in crossing the ocean muddy water was encountered, whose surface was covered with dead fish; that a little later an immense island which had recently risen from the sea was met with; that a party was landed on the island, and abundant traces of ancient man were found."

The whole story was told with such artless simplicity and particularity there seemed no question of its truthfulness. Consulting with a clerical friend personally acquainted with the editor of the Picayune, we wrote that gentleman asking for confirmation of it. A letter in reply said he was absent from the city for a few days, when one Mulhatten, a sensational writer for the press, furnished his sub-editor the story as an actual truth, and it was published as such; but it was nevertheless a shameful fraud.

Next the press gave an account of a great cave found in Virginia, of which the Mammoth Cave of Kentucky was a mere pigmy. Statuary and numberless works of ancient art had been discovered, and large parties were organizing to make further explorations. Fool-like, we wrote the editor of the Virginia paper in which the account was published and received in reply: "Joe Mulhatten."

A little later a meteor was reported to have fallen in Texas. The exact location was not given. It had penetrated the earth for more than a hundred feet, and occupied a space equal to an acre. It was set too hot to critically examine. The whole country was intensely excited, and scientists from every quarter were rushing in who would soon make a detailed report of every fact pertaining to the heavenly messenger, which had met such a disastrous end. The ear-marks of Mulhatten were so well defined there was no need for inquiry.

It is regrettable the full details of an exciting occurrence reported as occurring in Arkansas during this period, cannot now be given with all its rich embellishments, for it was recognized at once as a Mulhatten story. The newspaper account was not preserved. It represented that some fellow, very profane, was engaged at labor in a forest, that some danger threatened him, when he defied Almighty God and all his heavenly host to do him harm; that a bolt of lightning from a clear sky struck him instantly dead, mutilating his body; that the fragments were gathered up by his companions and were placed in a hole made by the upturned roots of a fallen tree, which was cut from the stem and turned back so that the unfortunate victim of God's wrath, that his surviving companions suggested the poor fellow was now safe until the general resurrection. Just then another blinding bolt fell, and the poor wretch, black and disfigured, was thrown to the surface, and his late companions fled in awful terror.

Joe's inventive genius was recognized in the narration, and people made mirth of the story for gulls. But so the one and only Rev. DeWitt Talmage. In one of his great discourses for the unchurched million, he gave a detailed account of that affair, just as Joe had written it, and he drew a terrible lesson of warning for all blasphemers, assuring the world that God, exercising infinite justice, would not allow His great name always to be taken in vain, and his power defied; but retribution, though long slumbering, was sure to come in the end, as it had in this case.

"The 'one and only' was written to, and the incident was shown to be the invention of his associate Mulhatten, but the mountebank made no correction. There are doubtless thousands who still suppose those thunder bolts were absolutely sent to punish profanity, just as the Lord caused the man to be stoned to death who gathered sticks on the Sabbath. See Numbers 15:32 to 36.

Are Mulhatten's imaginings, like well fed chickens, now coming home to roost?

### Credes Make Atheists.

James Robertson, in the "Two Worlds," makes a strong point, and we believe a true one against the Christian credes, when he says:

"It is Christian credes which have made Atheists. It is the false presentations of God and the pictures of eternity, either of the blessed or damned, that have revolted humane, sympathetic hearts from such ideas. The blasphemers have been the tender, true-hearted children of God. The Robert Owens, the Holoyokes, the Ingersolls, the Bradlaughes, in all the walks of life, have been the noble, and the brave, seeking to do their best for the children of earth in this life. We can look to them for patterns of sincerity, gentleness, and the brave desire to follow the truth as it had been revealed to their vision. They have been an influence for purity and freedom; workers in very deed to bring the kingdom of heaven to earth. The doubts and denials which they so boldly expressed have been the doubts and denials which have continually assailed all thinking minds, who had to keep them locked in their own bosoms. Their open expressions, their letting the free light shine, has helped others to do battle for the true, the just."

We want not time, but diligence, for great performances.—Samuel Johnson.

### In the Good Old Times.

One hundred years ago, says Ella Wheeler Wilcox in the New York Evening World:

"There was not a public library in the United States. A man who jeered at the preacher or criticised the sermon was fined. Two stage coaches bore all the travel between New York and Boston. A day laborer considered himself well paid at two shillings a day."

The whipping post and pillory were still standing in Boston and New York. The star, pork, salt fish and hominy were the staple of all the year round. Leather breeches, a checked shirt, red flannel shirt and a cocked hat formed the dress of an artisan."

The sentimental pessimist is always decrying the present age as commonplace and he tells us that modern civilization is opposed to romance. No doubt the same protest was made hundreds of years ago against every forward step in the world.

Every decade has its sentimentalists who foresees Cupid's death in the new methods of living and who bemoans the passing away of old habits. Yet, romance lives on, and human hearts are the same in all ages. The palace car is a witness to as many romantic experiences as the stage coach ever was.

Cupid hides himself on a steamship as easily as he once did on a sailing vessel, and sentiment blossoms under electric lights as readily as in the flicker of a tallow candle. Indeed, the rose-colored globe through which wise vanity compels the modern light to smile lends beauty a far more seductive grace than did the glimmering candle which cast its unbecoming shadows on the face.

The spinning wheel was picturesque and displayed a pretty woman's graces to good advantage. Yet quite as many forward steps lurk about the bicycle, inartistic as it surely is as a vehicle for fair women. A good swift steed often figured in old-time loveplots, but the modern fast express seems to be quite as frequently patronized by people intent upon the same purpose and what a splendid, stirring and awesome sight it is—that fast express flying through the night, with its breath of steam and its shriek of warning, and freighted with helpless and trusting human souls. Surely the old stage-coach was a tame picture compared with it.

Life in any age's commonplace or romantic, just as you choose to regard it. If we lift the workaday events up to the realm of the ideal, nothing seems common to us. Eating is a vulgar necessity and has been since man was created with all his senses. Yet it seems to me Cupid would feel more at home at the modern elegantly furnished dinner-table where leisure and refinement attend, than he felt in the day of the troglodytes when fingers figured as forks.

It is a great pity that all the people who spend their lives in mourning for past eras could not be set back among the conditions they imagine were so poetic. They would tarry there but a brief space, however, and no modern vehicle could be fast enough to bring them again into the "common-place" comforts of the time they decried.

To-day is a place with no perspective, but it is frequently far more beautiful than the yesterday whose wonders we expatiate upon.

### Dis De Bar in Africa.

New Orleans, La., Nov. 28.—Several mulattoes who returned to-day from South Africa on the steamer Montclair, reported that they encountered the famous Dis de Bar in Cape Town, under a different name, but carrying out the same occult Spiritualism business as in New York and New Orleans. Dis de Bar appeared in this city about a year ago as the wife of a man named Jackson. She was operating a "fruitarian colony" in Florida and carrying on an establishment here, performing cures by means of her occult power. She was run out of New Orleans by the police. She disappeared, and it was thought, to the colony in Florida.

The returned mulattoes say they encountered her and Jackson in Cape Town, where she was asserting that she had great powers of occultism and hypnotism. Dis de Bar out there called herself Helena and Jackson used the name Horos. He had dyed his hair a bright golden hue. Dis de Bar was advising those who consulted her for their health to go to her colony in Florida. They had opened "The College of Occult Sciences" at Cape Town. A building contractor who had some money had given it to Dis de Bar to be used for a colony of brotherly love.—New York Sun.

This notorious woman, like hundreds of others, living off of the credulity of the people, has now commenced working a new locality. Just so long as there are so many people afloat who are so exceedingly credulous, just so long will these impostors find a lucrative field in which to operate. It is too bad that these bunnies flourish so extensively, but Spiritualists themselves are their principal patrons.

### A Devil-Headed Humorist.

Mark Twain, who lately returned to this country after several years absence, is reported to have said the other day in a brief address:

"Foreigners are the cause of all the trouble in China. The Chinese don't trouble any more than we want the Chinese. They have no more right as a nation to exclude foreigners than we have to exclude them. China never wanted the foreigners, and if the foreigners were gone the trouble would all be over. Now, my sympathies are all with the Boxers. The Boxers are the only patriots China has got. The newspapers call them 'hard names,' but all they are after is to get the foreigners out of their country, and I hope they will have all success in doing so. If I am opposed to the Chinamen being here then I am a Boxer, and the only difference between us Boxers is, we carried our point and the Chinese didn't."

"Human Culture and Cure." Part First. The Philosophy of Cure. (Including Magic and Instruments.) By E. D. Babbit, M. D., L. L. D. Very instructive and valuable work. It should have a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price 75 cents.

### A SKEPTIC,

And His Impressive Challenge.

To the Officers of the Southern California Spiritualist Camp-meeting Association, Los Angeles, California:

Sirs,—With an earnest desire to settle the controversy concerning the genuineness of the balloting practiced by Mrs. Maud Freitag and Mrs. Chas. Brockway, I respectfully submit for your consideration, the following proposition: I will place in bank or in the hands of any reliable party to be agreed upon, the sum of one hundred dollars, the entire amount to be forfeited to the camp association if strict test conditions do not prove the balloting of both Mrs. Freitag and Mrs. Brockway to be the result of sleight-of-hand, the conditions presented to be as follows: Mrs. Freitag to be searched for a rapping machine and to wear soft slippers during the seance. I to furnish the ballots which are to be written by various persons unknown to Mrs. Freitag or Mr. Brockway and so sealed as to prevent the possibility of their being opened or read by other than psychic powers; the kind and quality of balloting to be the same as given by them in their public seances. The test to take place before a committee to be jointly agreed upon.

Hoping this may meet with your approval and receive favorable attention, I am, very truly yours,

A. M. BUCK.

Los Angeles, Cal., August 23, 1900.

### A Challenge That Will Not Down.

Los Angeles, Nov. 29, 1900.

J. R. Francis, Editor: Dear Sir,—Having learned that the friends of Mrs. Freitag and Mr. Brockway are circulating the report that my challenge, published in your paper last September, was not made in good faith, and that I had since backed down on my proposition, I enclose you the sum of one hundred dollars, the entire amount to be forfeited to Mrs. Freitag or Mr. Brockway, if under the conditions presented in my previous challenge, they can read ballots as they seem to do. Hoping that this may settle the question as to my sincerity, and their mediumship, I am, very truly yours,

A. M. BUCK.

P. S.—This proposition will hold good until the first of January. A. M. B. L. Box 1055 Los Angeles, Cal.

We hope that Mrs. Freitag and Mr. Brockway will promptly accept this challenge and forever silence those who think they use sleight-of-hand in giving their tests. We believe they are able to do it. Mrs. Ada Foye would delight to accept such a challenge. These howling skeptics should be put to flight, and forever silenced. Now is the time to make \$100. It has been placed in our hands, and we shall take great pleasure in handing the amount over to Mrs. Freitag or Mr. Brockway. We believe they can win it easily; we have no doubt as to that, and we publish this challenge, realizing that the loss of \$100 by Mr. Buck will forever silence him in the future, and stop all this annoyance.

We believe honest skeptics should be respected; we believe they should have a hearing, for they are the ones to be convinced. It is among skeptics that mediums should work. We make our converts from skeptics. The proposition of made by Mr. Buck seems to be entirely fair and honorable. He makes no attack on private character, but claims that Mrs. Freitag and Charles Brockway are practicing sleight-of-hand in their balloting tests, just as any ordinary skeptic would do. It is our great desire for the challenged parties to win this money. It does not come under the head of "gambling," but is simply paying a large sum to one of the above parties, to be convinced that the manifestations are what they are claimed to be—genuine manifestations of spirit power. It will only require what the host's time for either Mrs. Freitag or Charles Brockway to win the \$100.

### Bloodthirsty Religionists.

It is a singular fact, says the special correspondent of the Chicago Record, that the only bloodthirsty communications received at the white house and the department of state on the Chinese question come from ministers of the gospel, especially from missionaries. Forgetting the gentler teachings of Christ, they insist upon the application of the old Mosaic law in the punishment of the Chinese—an eye for an eye and a tooth for a tooth—and the utter destruction of the cities in which the wickedness has been committed. They demand the lives of the emperor and empress dowager, and all the members of the court and the wholesale slaughter of the officials of the government. Many of them demand that Pekin shall be burned to the ground and the site sown with salt. It is the spirit of those who heaved Agag in pieces before the Lord.

The files of the department of state are being rapidly filled with such communications, and the writers often threaten the president and secretary of state with vengeance if they do not abandon their pacific policy and join Germany in the work of murder and destruction. The merchant class, whose communications are almost as numerous, take an opposite view of the situation, and ask for an early settlement of the difficulty on the most practical terms. The department has received a great deal of interesting and valuable advice from merchants who have lived in China and who understand the character of the people.

This is a sad commentary on the religious, not to say ethical status of these ministers and missionaries, who are so full of love for the benighted heathen, and so zealous for their conversion to Christianity.

### "Lisbeth. A Story of Two Worlds."

By Carrie E. S. Twine. Richly imbued with the philosophy of Spiritualism. Price \$1. For sale at this office.

### "Death Defeated; or the Psychic Secret of How to Keep Young."

By J. M. Peckles, M. D., M. A., Ph. D. Price \$1. For sale at this office.

## New Subscribers.

We are temporarily sending out The Progressive Thinker to new subscribers and those who have not been on our list for one year, twelve weeks for 15 cents. We also send to each trial subscriber a twelve-page Progressive Thinker containing the crimes of ministers and church members, committed during the short period of three months. It is a stunner! Any of our subscribers can have a copy of that special issue by sending a two-cent postage stamp. We send The Progressive Thinker out twelve weeks for 15 cents, to do a missionary work. Every one of our present subscribers should strengthen our hands by sending in a new yearly subscription whenever possible.

Bear in mind, please, that after this week, the twelve-page paper containing a varied assortment of the crimes of ministers and church members, will only be sent out in connection with the trial subscription to those who make a special request for it.

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## "How Shall I Become a Medium," Fully Answered.

The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation." It is now ready for delivery. Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address

HUDSON TUTTLE, Berlin Heights, Ohio.

## Mrs. Gora L. V. Richmond.

This able speaker will in our next issue prove that "Theosophy is Borrowed from Spiritualism." If that be a fact, then Theosophy has a good thing indeed, and well may be proud of it. The truth is all the liberal churches, and many of those badly tainted with orthodoxy, have borrowed more or less from Spiritualism, and in that degree have met the demands of progressive minds. We are sure Mrs. Richmond's discourse will be read with interest.

### Human Sacrifices Still Made.

A mother down there in Chattanooga, Tenn., a few days ago, inspired by the command of God to Abraham to sacrifice his son Isaac, ambitious to save the soul of her dear boy, aged sixteen, attacked him with a hatchet while he slept, and cut him to pieces, then set the bed on fire to roast the flesh, and complete the burnt-offering.

### Say the Journalists.

"The mother was insane." What made her insane but allowing her mind to dwell on that damnable story told of an old barbarian who is alleged to have lived 3800 years ago, and who set out to sacrifice his first born after the manner of his people to the sun whom they called God? The first story may have been a myth, but every year since Christians canonized the patriarch, and made the narration of his premeditated slaughter, the "Word of God," he has had imitators, who found no substitute in "a ram caught in a thicket by his horns," and heard no voice saying: "Lay not thine hand upon the lad," but the sons, and frequently the daughters, have fallen victims to this survival of a bloody rite, for which that old book, and the silly people who have made it a fetish, are alone responsible.

### "Psychic Experiences."

Mrs. Ella M. Dole is among our ablest and most efficient workers. She is clairvoyant, clairaudient and prophetic in her mediumship, and some of her work borders on the miraculous. Her numerous friends will be glad to learn that she is the author of a book bearing the title, "Psychic Experiences." It is gotten out in artistic style, and is fresh from the press. It gives some of the most remarkable incidents connected with her long career as a medium. For sale by the author, 1890 N. Clark street, Chicago, Ill. Price \$1.00.

### We He to our children in the interests of morality.—Grant Allen.

Few men think, but all have opinions.—Berkley.

No rock is so hard but that a little wave may beat admission in a thousand years.—Tennyson.

The greatest events dawn with no more noise than the morning star makes in rising.—Beecher.

If every man works at that for which nature fitted him, the cows will be well tended.—La Fontaine.

### Hon. A. B. Richmond's Story.

Mr. Richmond's story, founded on facts, is exciting wide-spread interest. H. S. Twine, of Westfield, N. Y., writes to him as follows, in reference to one of his characters:

"I see in your introduction to your new story in The Progressive Thinker, that you were in doubt in regard to the name of the old Indian or 'half-breed' doctor that lived in Westfield some fifty or sixty years ago. His name was McIntyre, and he lived about one and one-half miles south of the village in the little Chautauque creek gulf, near a large spring of water strongly impregnated with sulphur and other minerals, familiarly known as the sulphur springs, and still used by many people hereabouts as a specific for all kinds of blood diseases. He is still remembered by most of the older people of Westfield. Mrs. Twine, or Carrie, as you know her, has spent the past month in Lynn, Mass., and will remain in the eastern part of the state until the middle of January, when we expect to go to Southern Cassadaga, near Lake Helen, Florida. Thinking that you might wish to be correct as to the name of the doctor, is my excuse for troubling you at this time. Ever your friend, and well wisher."

### A Valuable Relic.

The desk Col. Ingersoll used in his office at Peoria, Ill., and on which it is claimed he wrote all his early Agnostic discourses, is said to be now in possession of the Y. M. C. A. of this city. We apprehend it was not the desk, nor the building in which it stood, that produced the great thoughts to which the Colonel gave expression. Ten thousand such desks will not produce one sentence of the brave words his brain evolved.

### Facts Briefly Told.

Judge Waite of Chicago, in an address before the Annual Congress of the American Secular Union, late in session in Cincinnati, is reported to have said: "The history of the world shows no Republic ever originated in the Christian church. All have originated from elements outside of the church. Our own government was formed by Free Thinkers; and in the first Constitutional Convention a proposition to have prayer was voted down. The ruling was the platform of our fathers which Christians of to-day are trying to overcome."







## GENERAL SURVEY.

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can best be served thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

The Chicago American has the following from Kokomo, Ind.: "A case of a dream singularly and accurately fulfilled was just the killing of Joseph Roud in the Pan Handle yards at Elwood, Ind. Roud, whose home was at Logansport, worked in the Kokomo yards until ten days ago, when he went to Elwood, where he was given a position as car inspector by the same company. When Roud left his new job would last but one week. Wenger told of a dream he had the night previous in which he saw Roud dead with his legs and head cut off. Roud was killed in just that manner by an engine that cut off head and legs."

Mrs. Eliza Bundy writes from New York: "I have received your five premium books, with The Progressive Thinker, the past five years. I hardly know which I prize the most, the books or paper. The paper is an intellectual feast each week."

The Chicago Times-Herald has the following: "While taking a nap after his Thanksgiving dinner, Charles Bane, of 3045 Wentworth avenue dreamed robbers were going to steal his chickens. He told his family about the dream, and although they laughed at him, he looked up seriously. When night came Bane loaded his shotgun and took a position on the back porch in full view of the chicken-house. Becoming weary, he fell asleep, but was awakened by a noise, and saw two negroes climbing the back fence with a bag in their possession. He fired quickly, there were yells of pain and the robbers fled, leaving the bag of chickens."

Rev. J. O. M. Hewitt, having filled a very satisfactory and successful engagement with the Unity Society of Spiritualists last week, and during the months of October and November, is now open for engagement by societies desiring his services. He is an able speaker, and should be kept constantly at work. His address is 498 W. Madison street, Chicago, Ill.

Mr. C. E. Winans and A. Norman, mediums for materialization and independent slate-writing, etc., are now open for engagements in the Northwest. Address them with enclosed stamp for reply, at the winter quarters, 1605 Hawthorn avenue, Minneapolis, Minn.

The Philadelphia American has the following from Wilkesburg, Pa.: "Dreams don't always go by contraries. Frank Gilmore, a carpenter, met with a strange and unexplainable accident last evening. After Gilmore had retired, a fellow-boarder heard him scream, and, thinking there were burglars in the house on Oakwood street, rushed into the room. He found Gilmore on the bed in a dazed condition, and when awakened the carpenter told a queer tale. He said in a dream that he had been at work on the all church, the corner of the Fortieth Street M. E. church, in Pittsburg, and had fallen from the scaffolding, breaking his leg and hurting his wrist. When he was thoroughly aroused it was discovered that the man had really broken his leg and sprained his wrist while asleep, but how no one knows."

The Denver News says: "Ghosts again called at the Millsaps home last night at 518 South Forty-second street. Mrs. Millsaps says she was aroused from her slumbers about 3 o'clock this morning by awful cries of pain and anguish. They seemed to come from the parlor, and the terrified woman did not stop to investigate them, as she did the night before. With her 14-year-old daughter, Edith, she ran from the house and sat up the rest of the night at a neighbor's residence. She firmly believes that the house is haunted and has sent a messenger to her husband, who is traveling man, asking him to come home at once. The neighbors do not know what to think of the matter, as they do not accept the ghost-theory. Mrs. Millsaps says that at intervals she heard a deep voice exclaim in a sepulchral tone: 'This, too, shall pass away,' and then would follow a terrible scream and the sounds of a desperate struggle. William Halmer, neighbor, examined the house early this morning, but could find nothing out of the ordinary."

The Chicago Chronicle has the following from Phoenix, Ariz.: "The Papago Indians on the Gila River reservation are greatly aroused over the teachings of a white woman who recently began work among them, and who has aroused them to a point of frenzy. Her doctrine tells the Indians that they must abide by teachings gathered from their dreams, that the world will soon cease to exist and that the Indians will be sent to the happy hunting grounds. Her strange teachings have had a powerful effect on the Papagos, some are morose over unpleasant dreams and contemplate suicide, while others have abandoned ordinary pursuits and are patiently awaiting the happiness indicated in their visions. Many of the Indians are on the verge of insanity. The missionaries can no longer assemble congregations and the reds are holding meetings of their own and spreading the new faith. The authorities have become alarmed and federal officers will be sent to suppress the disturbing element."

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

J. T. Edwards writes from Morgan Station, Ohio, ordering books and paper. The postoffice here will not receive the books or paper, saying: "No such post office in state named."

Mrs. J. M. Harvey, of Maquoketa, Ia., has been lecturing at Dexter, Minn., following each lecture with psychometric readings and delineations. These were the first lectures for years and the people were interested in Spiritualism, its phenomena and philosophy.

Henry Lynch writes from Toledo, O.: speaking approvingly of the good work done there by Mr. Edgerly. He says: "The manner in which the controls handle the subject is most inspiring, and his tests are perfect."

Dr. G. W. Fowler writes from Lynn, Mass.: "A beautiful day favored a large attendance from Lynn and surrounding towns upon the very interesting exercises at Cadet Hall, under the auspices of the First Progressive Society of Spiritualists of Lynn, presided over by Dr. A. C. and Mrs. C. E. S. Twing, our speaker, was her best and was ably assisted in the evening by Mrs. Janckhe, of Stoneham, in recitations and Mrs. Dr. Caird in tests and messages. The ladies of the society furnished for a nominal sum, as is their custom the first Sunday in each month, a most bountiful repast from a superabundance of 'good things.' The members of the committee kindly remembered the guests of the evening with the society and I would here suggest to all societies that this is a very good practice, for though it entails some care and effort to be a success, it brings the members and their friends together socially, and gives opportunity during intermission for the exercise of 'spiritual gifts,' which are becoming more generally cultivated, and thus brings development under the most favorable conditions. A collection was taken up for the benefit of the orchestra, which exceeded the sum of thirteen dollars. Your correspondent having been retouched by the inspiration from the 'wisdom spheres,' and under the direction of his guides, has opened an office at 10 Central Square for the exercise of his mediumship in healing, developing and communications, both oral and written. His work in Vermont and Eastern New York has been attended with very flattering success during the summer and autumn months. The Progressive Thinker, which occupies very enviable place in the esteem and appreciation of our people, finds a large and ready sale at all of our meetings, and subscriptions are taken by the writer."

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"As a member of the Leadville Society of Occult Science, I would be pleased to correspond with a lecturer and test medium, who could come this way about March 30. Address G. B. Barnard, 214 1/2 East Tenth street, Leadville, Colo."

The Soul Communion Spiritualist Society held a social last Tuesday evening, in the parlors at 404 Ada street, and they who were present found that Spiritualists could be and were sociable. After the large company were all present, they were called to order by Mrs. Mattie Grupp, and all joined in singing with very flattering success during the summer and autumn months. The Progressive Thinker, which occupies very enviable place in the esteem and appreciation of our people, finds a large and ready sale at all of our meetings, and subscriptions are taken by the writer."

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Moulton read a paper on the potency of thought, in which she made the title of her subject the most potent of all powers, the power of thought. The idea that thought is the most potent of all powers, the power of mind or matter. Mr. Lyon followed with a paper on the same subject, and Professor Farnsworth was called for to discuss the contents of the two papers. The Professor is a fluent talker, a veritable encyclopedia of facts and figures, with a happy way of presenting them. Several other persons engaged in the discussion, and the meeting was a most successful one. The meeting was held at the home of Mr. Lyon, and was a most successful one.

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## ATTENTION, ALL!

Taxing Mediums in the District of Columbia.

The Spiritualists of the United States are again called upon to take action in the matter of imposing a tax on mediums. I caused to be published in the Evening Star, of Washington, D. C., the subjoined article which explains itself:

TO THE EDITOR OF THE EVENING STAR.—As a supplement to the statements of Mary T. Longley, Mr. Theodore J. Mayer and Mr. P. A. Wood, quoted in last Saturday's Star, I wish to state that the question of licensing mediums in the District of Columbia was brought up in 1893. At that time Assistant Attorney S. P. Thomas announced his opinion as follows:

"Such exhibitions described in the anonymous communications present a case of unadulterated fraud. Such exhibitions are not comprehended in the license law, and the taking of admission fees to witness such 'manifestations' is simply getting money under false pretenses. Of course, it is impossible for any municipality to protect everybody against such exhibitions. There will always be people who are weak and foolish enough to be imposed upon in this way. It is possible, however, for the Commissioners to curtail and restrict the imposition by refusing a license, except in cases where the 'manifestations' are to take place in public halls or other places of amusement."

I replied to these statements of attorney Thomas, criticizing his attitude toward the mediums of Spiritualism, and stating that the legislature of Ohio had imposed a license on mediums without discrimination, and invoking the District of Columbia to refrain from exacting similar disgraceful legislation. Next day I received the information that President (then Governor) McKinley had amended the Ohio law imposing a license on mediums. This action friend probably due to the efforts of friends here, and the action followed directly after. Since then there has been a profound change of opinion regarding these stupendously important phenomena. The world over scientists, the heads of colleges, statesmen, thinking minds of every nationality, people of every rank and grade of society, have recognized their worth. They are mediums, and mediums are invariably good. They cannot afford to pass a license, and they have, as I personally know, hard and bitter struggles to pass through. Spiritualism is a religion. The main essence is the doctrine of progression. This doctrine is illustrated practically by the exhibition of different grades of returning spirits. A materialized hand may evoke melody from a musical instrument, or the luminated form deliver a discourse on justice. His profound thought and lofty sentiment. Another decade will witness triumphal progress. In honor of this wonderful truth, and then the present crude form of presentation will disappear. I trust the Commissioners will take second thought, and, following the noble deed of Governor (now President) McKinley, revoke their decision, and allow the National Association of Spiritualism, to extend its accredited representatives, to present its wisdom in properly regulating its spiritual services.

OSCAR W. HUMPHREY, A founder of the National Association.

I shall address a communication to President McKinley, asking him to lend his personal influence toward securing a revocation of the law imposing a practically prohibitive tax on those who employ their gifts as mediums; also to the Commissioners of the District of Columbia, and to the Congressmen and Senators as it is possible to reach.

It would be advisable for every Spiritualist and every person interested in the phenomena of Spiritualism and its cognate branches to promptly address his or her representative in Congress, or Senator, and request such representative or Senator to use his influence in securing a revocation of the law. The principle of this law is odious to every self-respecting Spiritualist, and prompt and decisive action is necessary to annul its baneful and unjust Spiritualism as a religion and philosophy.

O. W. HUMPHREY, Washington, D. C.

A Lovely Christmas Gift.

The widow of E. V. Wilson, the well-known Spiritualist speaker and platform test medium, is in needy circumstances. Her husband was very poor and she needs assistance financially. She does not ask for charity, but having a part of the last edition of her husband's book, "The Truths of Spiritualism," still on hand, she hopes to help herself by selling them. This book is nearly sold in cloth and contains about 400 pages of the experiences of this great medium as he went up and down the country teaching and demonstrating the truths of Modern Spiritualism, and the continuity of life. It is an intensely interesting and very instructive volume. A fine portrait of the author appears in the book.

No Spiritualist's library is complete without this book. Are you considering what to get for a Christmas gift for a friend? If so, remember this beautiful book, which will be a lovely as well as a practical gift, and in making this gift you will be doing a good deed. Send \$1 to Mrs. E. V. Wilson, No. 1011 North street, Valparaiso, Ind., and you will receive the book by return mail, postpaid.

FOR a moment stop and consider. The Progressive Thinker is the one original dollar Spiritualist paper. It introduced a new era in the ranks of Spiritualism. Its success financially has been all that could be desired. Notwithstanding the rise in the price of print paper, it has still maintained its status as the only one dollar Spiritualist paper. Not only that, but it introduced the Divine Plan in its business with its subscribers—a portion of the profits of the office returning to them. Just think of the Seven Premium Books being sent out to our subscribers for \$2.50. After paying the postage of these seven books, and the expense of mailing them, all that we have left is \$1.50. You can readily see that we are furnishing them for less, by far, than the actual cost to us. We do this work in accordance with The Divine Plan, in order to assist in forming the nucleus of a library in every Spiritualist home. Read carefully the Divine Plan, and you will certainly want to become a subscriber. The Progressive Thinker, if not so already, and obtain the books we announce.

"The Wateksa Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Wateksa, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15 cents.

## URINE TESTED FREE.

Send a sample to Dr. Shaffer, and learn your true condition.

If you will send a small bottle of morning urine, by mail or express, putting on the bottle, an opinion of your case will be made, and you will learn the true condition of the kidneys, and bladder. It shows if there is a loss of vital energy, kidney weakness and discharges the nervous system and brain. It shows the cause of Rheumatism, Gout, Gravel, etc. It shows the condition of the stomach and bowels. It is a valuable aid in the treatment of diseases of children and women. Dr. Shaffer, is widely known as the

WATER DOCTOR, who has treated and cured patients by mail from all sections of the United States, and he employs the only rational method of finding out the true condition of the kidneys, and bladder, and the expense of a trip to the office. Book free. Established in Cincinnati for the treatment of the specialist, and not a member of an Institute. Medical attention. He gives all cases his personal care. He analyzes all samples of urine, and he employs scientific methods of treatment. He has cured thousands of cases of Rheumatism, Gout, Gravel, etc. Write to him for a valuable guide in the treatment of diseases of children and women. Dr. Shaffer, is widely known as the

LILIAN WHITING'S BOOKS

VERY INTERESTING AND EXCELLENT WORKS.

Kate Field, A Record. Price \$2. A Study of Elizabeth Barrett Browning. Price \$1.25. The World Beautiful. Three Series. Each \$1.

After Her Death. New Edition. \$1. From Dreamland Sent, And Other Poems. \$1. These books are for sale at this office.

FROM INDIA TO THE PLANET MARS.

A MOST REMARKABLE WORK.

Fascinating, Interesting and Instructive.

By Th. Flournoy, Professor of Psychology in the University of Geneva. "This is an account of the experiments with the 'Genève Medium,' Mrs. Smith. In her trances she lives the dual existence of an Indian princess and of an inhabitant of the planet Mars. Professor Flournoy and his fellow scientists have for more than five years experimented with these astounding physical phenomena."

This is a work of thrilling interest. It has excited great attention in this country and in Europe. Price \$1.50. For sale at this office.

"AS IT IS TO BE."

A VERY SUGGESTIVE WORK.

It Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

The Process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What is Unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price \$1. For sale at this office.

LIGHT OF EGYPT.

The Second Volume of a Most Valuable Work.

This is the author's posthumous work, left MS. to a few of his private pupils in occultism, and like Volume I, is a valuable addition to a library on occult subjects. Spiritual astrology is especially elaborated. Alchemy, Pythagoras, the Magic Wand, Symbolism, Correspondence, Penetration, etc., are a few of the subjects treated of in a scholarly and masterly manner, showing the author to be familiar with his subjects. You cannot afford to be without it, as well as all his other books. The Light of Egypt, Vol. I, bound in cloth only, \$2. The Light of Egypt, Vol. II, bound in cloth only, \$2. Celestial Dynamics, cloth, \$1. The Language of the Stars, paper, 50 cents. For sale at this office.

ESOTERIC LESSONS.

This work includes "Personified Unthinkable," "Lessons in Reality," and "A Tour Through the Zodiac." This is an interesting production of occult thought and will repay careful study and meditation by all occultists. Price, Cloth, \$1.50. For sale at this office.

BOOKS ON PALMISTRY.

Selected Especially for Those Interested in The Subject.

Practical Palmistry, or Hand Reading Simplified. By Count G. De Saint Germain, A. B., LL. M. of the University of France. This book contains 18 chapters of interesting reading, with 50 illustrations; also an appendix giving interviews and opinions of famous men on the practical value of palmistry. Price \$1. For sale at this office.

Twenty-five Minutes with Palmistry. By Julian Green. A little book of 41 pages, with cloth cover, giving a short description of the lines, and also a number of illustrations. Is well worth the price, 25 cents. For sale at this office.







# QUESTIONS AND ANSWERS.

This department is under the management of

**HUDSON TUTTLE.**  
Address him at Berlin Heights, Ohio.

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

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

**HUDSON TUTTLE.**  
D. N. Cardington: Q. What proof is there or reasonable assurance that such a man as Josephus ever lived, and whether his histories are universally accepted as facts?

A. There is absolutely no proof beyond the autobiography accompanying the historical work bearing his name. Those who have studied his writings impartially refer them to an age not earlier than the 16th century, and it is remarkable that they were not known before that date. "The Works of Josephus," were probably written by some monks in the seclusion of a monastery, to supply the missing link in the evidence. The Old Testament had no support from profane history. The Jews had no historic mention beyond their own sacred books and a history like that of Josephus, written by one outside the sacred priesthood, confirming the scripture, was a necessity, and being such it came.

In his autobiography, he charmingly tells us how a Jew came to have a Latin name—Plautus. It is a plausible story, too much so to be true. He was a leader in the rebellion against Rome; was captured by Titus and saved himself by prophesying success to the Romans. He was carried in triumph to Rome and was protected by the Flavian family, for which he wrote in gratitude. He took the name of Plautus. He was a pure Jew, and is said to have written at first in a dialect of the Hebrew tongue, but translated it into Greek. Unfortunately that Hebrew MSS. is destroyed, and there is presented the strange anomaly of an historian, ambitious to write an authentic history of his own people for their edification, writing it in a language they did not understand, and which was not the language of the people among whom he lived, and which he sought to please. Most incredible that he should write in Greek, when Latin was the language of the world's ruler, and at the zenith of its excellence. Not only in Greek, but a barbarous Greek, as far removed from the purity of the true Greek writers as Mother Goose is from Shakespeare. Having no mention in history, he makes good the omission by writing his own life, also in Greek. He is credulous, inaccurate and unreliable when he attempts to supply omissions in the sacred text. Josephus stands alone in his narrative, and the usual method to test the accuracy of a historian by comparing his statements with others cannot be applied.

The writings bearing the name of Josephus, as was intended by their author or authors, has been the strongest evidence in support of the Christian era, and to doubt his authority was almost as reprehensible as to doubt the truth of the Bible itself. A great deal of controversy has been wasted in affirming or denying that a brief passage relating to Christ was an interpolation. It would appear needless when the authenticity of the whole is seriously called in question.

J. G. Fosgate: Q. Does the spirit require sleep or rest?  
A. It is the universal testimony that after the transition the spirit has the sensation of weariness, greater or less, according to the conditions under which it was separated from the mortal body. The purely mental efforts which rapidly exhaust the strength both of mind and body, should not be wholly referred to the necessities of the latter, for they are mutual as long as the two are united, and in the spirit world the same relation exists between the mind and spirit body. Hence the spirit requires rest and that perfect repose known as sleep.

Mrs. Anderson:—You have to go on in the way the manifestations indicate, and accept whatever may be given you. With those you have received, it is strange you should doubt their spirit source. When persons are repelled from one other there is a radical difference in organization, permanent, or temporary, which ought not to be ignored. This repulsion some persons feel not only for others, but inanimate or animate objects as well. Certain foods are often repellant, and when partaken by accident or force produce illness. Truly attraction and repulsion are the best and truest guide, when rightly understood.

Albert Unsworth: Q. At a seance last June a lady, her daughter and daughter's husband were called to the cabinet, and several spirits appeared whom they recognized. Then the lady's son who is in the army in Cuba, came out clear and strong. The mother began to cry, when a voice said, "Don't cry. I am not dead." The medium called her to the cabinet and talked with her control to her and told her that she would hear from her son. They wrote to him and received a letter that he was well. What does it mean? I thought it a splendid test, but it is a failure.

A. Taking the statement just as it is, without inquiring as to the medium, or the test conditions under which it was received, it would appear that the conclusion that the son was dead was in direct conflict with the communication received. The members of the circle inferred that he was dead because he appeared. If there is any one series of facts in psychic science, it is that of double appearance of the living, and of being seen in some distant

place, while in another. The publications of the Psychical Research Society are filled with instances.

Under certain conditions the thoughts are projected with such intensity that they clothe themselves with a personal presence, and this may occur without the subject being conscious of the manifestation. The opportunity would be afforded at such a seance, for the appearance of the son by his intense thoughts of home and his mother.

With the strong excitement of the circle, and the surprise and grief of his mother and other relatives, even had the message been that he was dead, it would not have been a "failure." In opposition, however, to this strong current of belief, it was said, "I am not dead," which was understood as referring to his being alive as a spirit. Those attending this seance had a rare opportunity of studying by direct observation this interesting subject, but under the pressure of surprise and grief, this correspondent says it came abruptly to an end. This shows most emphatically the necessity of a thorough knowledge of psychic laws and conditions; and of preserving the mind calm and undisturbed, and of avoidance of hasty conclusions. Of course the most ready explanation is that of fraud on the part of the medium, but it is difficult to see how one can reconcile the appearance of the son in recognizable form, and the message that he was not dead.

In all recorded instances this double appearance has been spontaneous and without warning. The preceding instance would lead to the inference that it is possible to arrange conditions for the "appearance" of the living as well as the dead. Whenever such an opportunity again occurs, it is to be hoped that it will be used to the utmost.

Inventor: Q. The "Spiritual" press, copying from the Philadelphia North American, has published without comment the alleged discovery of a Mrs. Drake, of Philadelphia, Pa., by spirit influence, of a perpetual motion. Has she really done so?

A. Of this invention I personally am not informed, but from the well-termined laws of force and motion it is impossible. Motion means the application of force, and by that motion an equivalent of force is lost. To illustrate, the spring or weight moves the pendulum of a clock. The force is given by winding up the spring or weight, and every swing of the pendulum exhausts so much of that force, and when all is expended the clock stops. A perpetual motion is a machine which moves without exhausting the power which moves it, and this is impossible. Any pretension like this is unworthy of consideration, and will gain attention only of those not informed in the laws of force.

## VACCINATION.

### Some Comments for Doctor J. M. Peebles.

Of more than usual interest is the essay of Dr. Peebles in "The Progressive Thinker" of July 25, especially so, his remarks and authorities quoted on the evils resulting from vaccination. In the way of obtaining knowledge few have been favored like himself. Privileged to see many foreign lands and peoples, in thought radically progressive, and aggressive; in short, something of an oracle, a representative man. The opinions of such, if based on fact, demonstrated truth, are of most vital import, while if only assumptions, not sustained or sustainable, are detrimental to the same extent. His assaults may be likened to that of a Gatling gun, or heavy ordnance loaded with grape-shot, most fatal if the enemy is not protected in heavy plate armor or bomb-proof breastworks.

Quotations: "The Register General London" (Sept. 11, 1899) informs me that nearly four-fifths of the patients had been vaccinated. The vaccinated more liable than the unvaccinated."

And Dr. Mitchell, Liverpool, says: "Thousands of infants' lives have been sacrificed on the altar of this modern Moloch." Surely a most alarming and startling slaughter of innocents. Now the honor or dishonor of the discovery of vaccination, and its use, as a preventive of smallpox, is a question of the time about one hundred years ago. And for such discovery and the incalculable benefits, humanity was supposed to have received therefrom, he was honored and thanked, not only in London, but in most of the continental countries of Europe. And the same in this country.

Quotations: "The truth is that we who live in that security from the horrible and universal plague of smallpox, for which we are indebted to Jenner's immortal discovery, cannot realize the greatness of blessings conferred on man."

"The returns from special smallpox hospitals make out a very small death rate, 6 per cent, among the vaccinated, and a very large death rate, 40 to 60 per cent, among the unvaccinated."

"The atmosphere around a smallpox patient is charged with the products of the virus, which is everywhere."

"One attack of smallpox as a rule confers immunity from any recurrence, but there are numerous exceptions to this rule."—Encyclopaedia Britannica.

Living in a city of some forty to fifty thousand people, during a most terrible and long visitation of smallpox, so alarming the authorities, by special order and request designated where vaccination would be free to all. But a non-compulsive law, and some quarters, opposition it was ordered that vaccination be made compulsory. To prevent egress and ingress, a guard was placed at all infected places. Immediately there was a perceptible diminution of new cases; in a few weeks none.

Was the stamping out caused by the isolation process, or by vaccination? Not a single case of injury reported. Old and young had submitted, "and no slaughter or sacrifice of infants." All will remember the tragical and pathetic ending of the life of Margaret Fuller. The captain of the vessel on which she took passage from Italy, was stricken and died with smallpox. The child Angelo caught the terrible malady.

Can any other reason be given for the immunity extended to the rest of the family, passengers and crew, but that of vaccination?

These questions and inquiries are submitted with the single view of getting to the truth and the whole of it. Am aware there are conflicting opinions on the subject, and by those called competent. Am not an expert, neither learned in the popular use of the phrase. But at times do some plain thinking for myself. Such thoughts and observations, all in all, would not be in accord with yours. JOHN VAN DENBURGH, Milwaukee, Wis.

"Arcana of Spiritualism: A Manual of Spiritual Science and Philosophy." By Hudson Tuttle. A spiritual text-book of rich and inspired thought. An excellent work. Finely bound in scarlet and gold. Price \$1.50. For sale at this office.

"The Truth Seeker Collection of Poems and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

## ANNOUNCEMENT.

The Spirits' Work at Spring Hill, Kansas.

To the Editor:—This notice will inform you readers that the seances at Spring Hill, Kansas, closed on Sunday evening, November 25.

Arrangements are being made for the publication of the book—a work of inestimable value to the world. Prof. Denton urged its immediate publication. He said that the world was ready to receive it—a fact that is corroborated by a request from every one of my correspondents for a copy.

The book will be about the size of "Reading the Vail," and it is hoped it will be ready for the press in about three months. As soon as the means for its publication have been assured it will go to the press.

Col. Van Horn suggested the most feasible plan in this regard would be to announce to all concerned that when a sufficient number of persons will subscribe for the book it go to press.

At the close of the last seance, the spirit named appointed Edward Butler, of Memphis, Mo.; Col. R. T. Van Horn, of Kansas City, Mo.; and Dr. B. J. Schellhous, of Spring Hill, Kan., to take charge of its publication. Mr. Butler was chosen president, Col. Van Horn treasurer and Dr. Schellhous secretary. The work will be pushed with all possible speed.

We read with eager interest of someone seeing a ghost, follow intently its every movement, catch its words, should it speak, but here, for months after months in the presence of the circle, a dozen persons and numerous visitors, every one of whom has gone away well satisfied and highly pleased with what was seen and heard, the public read of these accounts with a degree of indifference that is truly surprising.

At these seances have occurred the most remarkable scenes. To see the long departed loved ones, and talk with them face to face, to witness the joy of reunion, and the waiting for the affection they manifest, is sufficient to satisfy the most exacting.

Job's question resounding through the ages, is answered here without a lingering doubt.

Fraud? No more occasion for it than in the freestyle circle, and no more possibility for its practice. The medium is in an unconscious trance, and knows no more of what is going on than if he were a thousand miles away. Besides, the friends and relatives there have seen and spoken many of the great legends of thought, and given us their experience. Great warriors like Napoleon, Washington, Jackson, Grant, Sheridan; great statesmen like Webster, Clay, Lincoln, Garfield; great scientists like Faraday, Darwin, Hare; great orators like Beecher, Rogers; great writers like Draper, Channing, and great religious founders like Buddha and Confucius.

The revelations that are contained in this book make us familiar with the spirit world; its scenes, its gardens, its beauty, and its dark and dismal abodes of the ignorant, misguided and vicious who have passed to the other side of life.

The book will be embellished with over forty portraits and scenes in spirit life, in half-tone pictures. It is a sequel to "Reading the Vail," by the same spirit, and while the waiting for the readers can now enter the inner temple, explore its beauty and grandeur, and learn of the conditions that will or may be theirs when they pass to the other shore.

A card specifying conditions, price, and the like, will be given to the public as soon as the details are settled. A reduction in price made to subscribers. Send postal card to

E. J. SCHELLHOUS, Spring Hill, Kan.

## Wisconsin Spiritualist Association.

The first mass meeting of the Wisconsin State Spiritualist Association, held at Fond du Lac, November 27, 28 and 29, has passed into history as one of importance in the spread of truth. An interest was aroused among the better class of citizens which will lead to a thorough investigation of the claim of the spiritual philosophy. Lawyers, doctors, professors, divines were noticeable in the audience, and their presence is a fact that there must be some truth. Moses Hull and Dr. Peebles as the main lecturers were listened to with an interest and attention that bespeaks thoughtful desire to know the truth. Mrs. C. L. Stewart and Mrs. Gladys Cooley in their lectures were also very highly appreciated. Mrs. Cooley remained in the city to give two lectures on Sunday following. In the test work Mrs. Cooley and Max Hoffman presented before the service in furnishing evidence of the truth of our claims. One incident in particular, in which both mediums on the same evening described a person as drowned while skating, one of them giving the name. On the next day about noon the body was discovered in the lake, of a young man with skates strapped to his feet, and was identified as bearing the name given in the test work. At this time the information was reached on the platform no one had any knowledge of the drowning of the young man, and no uneasiness was entertained even among his relatives for his safety, they supposing he was spending the night in the city.

Mr. Hoffman was engaged as State missionary for Wisconsin. His first work will be for the Unity Society of Milwaukee during the last three weeks of December. On the whole the meeting was a success beyond the expectations of its supporters and will bear its fruit in the future in the establishment of local societies for the investigation of Spiritualism as well as to inaugurate many home circles for advancement.

While the Wisconsin State Spiritualist Association is struggling it is progressing in strength and power, and is creating a revolution of the thought and attitude of the people at large toward the philosophy it represents. Beyond the station of Mayor D. S. Rose and R. W. Watrous, secretary of the Citizens' Business League of Milwaukee, as well as the earnest entreaties of the attending citizens, the annual convention was called in Milwaukee (on the 18th of April, probably a three days' session).

Spiritualists of the State who have a desire to disseminate the truths of Spiritualism will confer a favor in corresponding with Secretary McIntyre at Junction, Wis., toward making arrangements for meetings in their respective localities during the winter months. Co-operation is the one thing now necessary to bring the work to its highest power for good, and everyone interested should bear this in mind, remembering that the present facilities for work cannot be held for any length of time unless they are made use of.

"Religious and Theological Works of Taomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 400 pages. Price 50c. For sale at this office.

"The Divine Pedigree of Man." It is scientific throughout. Price \$1.50. Testimony of Evolution and Psychology to the Fatherhood of God. By Thomson Jay Hudson, LL. D. This is a most remarkable work, demonstrating the existence of the Soul and Future Life. For sale at this office. Price \$1.50.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Emancipation of Humanity." By B. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Gure. Paper cover, 15 cents. For sale at this office.

"Words That Burn." A Psychic Novel, by Lida Briggs Browne. This work, progressive, humanitarian, realistic. Descriptions of scenery and home life in both England and the United States. It is a large 12mo, 306 pages, neatly bound in cloth; has portrait of writer as frontispiece. Price, \$1.50. To introduce it will sell from this office until further notice for \$1.25. Postage free.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By C. H. Hapthill. Practical Chicago Society of Anthropology. For sale at this office. Price \$1.

"Nature Cure." By Drs. M. E. and The Commandments Analyzed, price \$1.00. Excellent for every 25 cents. Big Bible Stories, cloth 50 cents.

## THE WORLD'S CRISIS.

Aggressiveness of Christianity.

One of the strongest instincts in the constitution of man is his disposition to try to persuade all others to view the truth from our standpoint. Not only is this instinct among the most powerful, but it is one of the grandest and noblest of them all. It is a law of nature that whatever power which normally used, results in the greatest good to the world, that same power abused, becomes an agency of the greatest evil. This strong desire to persuade the world, has been directed to the rule.

Elsewhere stated "the evolution of rational thought in this world, through ages past, has been abnormally slow, this is because of certain artificial checks upon its progress. These artificial checks are primarily two in number; first, the introduction of superstition, mislabeled religion, which has become dominant throughout the civilized world; second, avarice run mad as the result of the introduction of the production of the first of these two factors was contained in this message: "Believe, and you shall be saved; refuse to believe, and you shall be damned," that is to say: "Think as I think and you shall not be molested; think your own thoughts and death is your portion."

This damnable doctrine is to-day the foundation and the essence of Christianity; the very core of every denomination, both Catholic and Protestant. To say that Jesus did not teach this as part of his message to the world, is to discard the history of this wonderful man entirely. But granting that he did teach it, it was not original with him. The same spirit of aggression characterized the commandments to the Jews in the beginning of their history as a nation. They were commanded to go forth to kill, slay, conquer, to devastate, to destroy every den of the surrounding nations, to go in and possess the land thus taken.

This was not only their method; it was their mission, their errand; and as they really believed, their destiny as well. I need not give chapter and verse. Turn to almost any chapter of the Old Testament, relating to the early history of the Jews, and you find nothing that does not harmonize with the above statement concerning the fate of the weaker nations who did not see fit to conform to the teachings of this then sanguinary race.

Couple this blood-stained page of gory history with the received doctrine of the infallibility of the Bible, and what is the result? That aggressive message goes forth unchanged as to its absolute demand. "Think as I think and you shall not be molested; think your own thoughts and death is your portion." "Believe, and you shall be saved; refuse to believe, and you shall be damned." "Perverted selfishness in man is ever ready to accommodate itself to this teaching.

Superstition in its essence, is mere credulity—the acceptance of a doctrine upon the authority of a bare statement. Rational conviction is the legitimate result of a thorough process of reasoning. It ever harmonizes with well attested facts and phenomena of the world. Superstition is the blind faith that yields to authority and rejects reason. Rational conviction is the intelligent faith (or, else, knowledge), that holds to reason and rejects authority. Unfortunately, the constitution of the mind of man in the days of comparative undevelopment, seems to have fitted him to become the victim of blind, unreasoning credulity instead of rational, intelligent conviction. Superstition, therefore, is the basis of the evil against the other, and the antagonism thus engendered, growing into deadly strife, crops out here and there from time to time, making a bloody record upon the pages of history. When, oh, when will Wisdom shed her welcome light in such profusion that mankind in general will reach a true starting-point in the arcana of thought? That starting-point will be the point of consistency. What is the point of consistency? It is the point where the mind of man in the days of comparative undevelopment, seems to have fitted him to become the victim of blind, unreasoning credulity instead of rational, intelligent conviction. Superstition, therefore, is the basis of the evil against the other, and the antagonism thus engendered, growing into deadly strife, crops out here and there from time to time, making a bloody record upon the pages of history. When, oh, when will Wisdom shed her welcome light in such profusion that mankind in general will reach a true starting-point in the arcana of thought? That starting-point will be the point of consistency. What is the point of consistency? 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## AN IMPORTANT COMMUNICATION.

### The International Congress of Psychical Research.

The filling of a contract, or moral obligation to serve an organization which honors one by its selection as delegate to represent it, particularly when one must cross two continents, one of land, the other of sea, to meet the obligation, must be attended by perplexities and difficulties; yet the acceptance of such a trust should be its guarantee of fulfillment, regardless of hazard. Thus I determined to fill mine.

However, the fates do not discriminate in favor of him whose errand is majestic or whose purpose is sublime, and neither Christian nor Mental science, nor the philosophy of physics and therapeutics, have yet seized the art of control of railway baggage transference, but even the delayed extra steamer fare and other freaks of a petulant mistress of events combined to disparage and hinder—could not prevent my attendance at the International Congress of Psychical Research in Paris, September 17th to 28th, 1900, as National and State (California) delegate. One of the most important in its deliberations of any of the many congresses held in that city during the Exposition.

There were bright and talented representatives from most of the great nations of the globe in attendance; Russia, Germany, Spain, Portugal, Austria, Holland, North and South America, and many of the smaller countries, but the English speaking force was decidedly weak, particularly from Great Britain and her colonies, and considering the great number of Americans in Paris, the United States should have had more than the solitary native to speak for the cause that had its awakening among us, viz., Modern Spiritualism.

When the report of the deliberations of that Congress shall be published and translated, the great importance of the subjects as presented and discussed will appear.

Our French brothers, if anything, are earnest and serious in their undertakings. And in the investigation of the occult and spiritual they have applied themselves as thoroughly and as studiously as to every other subject, treating it as a science, to be demonstrated as such and in a scientific manner. Therefore there is no frivolity or half-heartedness in their approaches through the most intricate passageways through the various phases of the occult. Therefore the desire to know the truth and the advancement of spiritual knowledge being paramount, there is little thought or opportunity for fraud, and mediumship is without a commercial quality and not resorted to as a business vocation. But if one has a gift or endowment in that direction, everything possible is done to foster and sustain it and its possessor.

The Congress was composed of five sections or groups, as follows: First section, Spirit; second section, Magnetic; third section, Hermetic; fourth section, Theosophic; fifth section, Groups Independent. The first and last days of the Congress were devoted to a general conference of all the sections, which were ably conducted and each section given ample opportunity, and a capable interpreter provided to translate at once to the audiences. The spirit section was presided over by the very popular and eloquent honorary president, Leon Denis, of Tours, France.

Quite a ripple of enthusiasm was manifest at the announcement early on the first day, that M. Pasteur, the eminent scientist had avowed himself a convert to Modern Spiritualism.

Cardinal to the faith of the Spiritualists of France, are the doctrines of Allen Kardec, who is their patron saint, and the majority if not the mass adhere strictly to the doctrine of reincarnation.

The imperial shadow of Catholicism still lingers like the fog-mist of the night when the storm has passed and morning is dawning, and everywhere is the gowned and bonneted priest, and nun in evidence, and the shade of the church militant is over all; but they are nobly breaking away into freedom.

One young priest, Abbe Michael, was in almost constant attendance and spoke on various occasions. One of the most significant of his utterances was made at the banquet given on behalf of the delegates at the close of the Congress, and in effect, "that of the forty thousand priests in France, two-thirds of them were with the movement and of the faith, and desired to be emancipated."

It was noticeable that among the speakers, though several women of other countries spoke or read papers, the women of France were silent; but they were admirable listeners, and that is a commendable virtue much to be preferred to ill-advised and much speech-making, sometimes. The Russian women, some of whom wore their titles gracefully and unassumingly, who appeared were unusually intelligent and interesting. The representatives of Spain were quick and alert, and talented and bright. Next to America (the United States) the courtesies fell to Spain, between which, on that occasion there was mutual

good feeling. Your delegate noted the deference of the seat of honor as being appreciated, to the vice-president, Mr. Delanne, whose quick response was characteristic of the entire courtesy of all, to the American delegate during the whole time of the Congress. His remark being, "We do not forget what we owe to America, and that you represent America here." I should note here that it is not lack of recognition which keeps our French sisters from taking a more active part.

Each of the respective sections was duly fortunate in instructive demonstrations of its own particular phase. In the Spirit Section were some plaster casts produced in Naples, which it was claimed were molded from the wax impressions of spirit faces, hands, etc., of decarnate spirits as presented through the mediumship of Madam Paladino, the celebrated phenomenal medium, and many, crude drawings, some with a decided artistic touch, but none complete and finished and mostly all hideous in expression, giving one the impression that if the angels we are to meet on the other side are like these representations, we would better stay where we are as long as possible.

Besides these were the usual exhibit of spirit photographs, some of which were taken during the days of the Congress and in a darkened room. The most interesting of all, to me, were the photographs which I shall note directly.

In the Hypnotic and Mesmeric Sections, and practical illustrations of the same, were many interesting features showing the control of mind over mind, and also the effect of different objects, particularly various flowers, upon the subject while under control. But what was of most immediate interest to me, because of its scientific value in linking and sealing forever the possibility of decarnate existence and control, I found in the photographic collection of that eminent scientist, Dr. Baraduc, consisting of numerous productions of various subjects and under varying conditions, in the reproduction in photography of the astral body and of thought vibrations, the former as apart and distinct from the natural body, the latter as depicting the crystallization of thought through concentration; the various expressions of sensations as seen by contact of the plate to different portions of the body and the different emotions, from that of anger to that of prayer. In the thought concentration upon objects and animals the results were very marked, and in some instances very clearly defined. Pictures of objects upon which the mind was concentrated were displayed, showing an unmistakable semblance, while others were less clear according to fixedness of concentration or the lucidity of force of thought of the subject directing the thought.

The emotion of anger showed in its rotary cloudiness, sharp radiations thickly interspersed with darting pointed scintillations of a fiery appearance, while the radiations of the prayerful emotions were evolved in a soft, misty upward trending cloud, while a faint light seemed hovering over, either reflective or responsive.

These, because scientifically demonstrating things that the eye hath not seen, but that clairvoyance has long since discovered and declared, and sought in vain to prove to the skeptic their real existence, have opened up the sealed book of laws and bridged the way to tangible proof that man has a spiritual body that is perceptible even while decarnate, and if it may project itself in fact within the body, it may as a whole be scientifically defined when decarnate.

Apart from the Congress at which Dr. Baraduc was one of the most profound speakers, the fund of information gained through a visit of several hours duration to his personal laboratory, was a source of great interest and value to me, and very highly appreciated.

Through some electrical mechanism of his own devising, by a set of batteries and plates, the status or vital registration of the individual is taken through the vibrations or currents running through the body and divided by the opposite polarities of the fingers of each hand, the body as defined, being divided by an oblique angle gives the physical faculties to the section below the line, the intellectual and spiritual above. By placing the fingers of the opposite hands in close proximity to the opposite batteries, the vibrations of each side are recorded simultaneously on the respective dial plates, in figures. Thus the spiritual as versus the physical predominance of faculties and temperament of character is determined accordingly.

Having reduced this study to a science with great care the Doctor is free and happy to explain, and instruct such as are interested in his discoveries, and is soon to issue an extensively illustrated work. While not claiming to be a Spiritualist as the word goes, preferring to be known as a scientist, he has given to that cause inestimable service through his tireless researches, and proven through application of his higher chemistry the claims of the ages based heretofore on visions and personal experience, and made acceptable and tangible the things that the masses were unable to see except as mirrored on the susceptible film of faith, which now finds exemplification in undeniable proof.

ADDIE L. BALLOU.  
San Francisco, Cal.

## MEET THE ISSUE.

### Quit Yourselves Like Men.

The Buck vs. Freitag-Brockway challenge takes on added interest since the first-named gentleman made The Progressive Thinker his banker by forfeitable deposit of one hundred dollars. He thereby expresses a confidence in his own convictions. Money is, however, incapable, in itself, of making argument, or of passing judgment.

Let us hope that the parties to the controversy will speedily agree upon trial conditions that will be fair to both sides and pull off the contest. Spiritualists everywhere will note whether the parties of the second part quibble, waver, or retreat. A majority of us will be free from personal bias because all of the principals are strangers individually. I heard in the mountains of Mexico during the contest, of Mrs. Freitag's widowship. Quite a friend speak highly of her psychic powers, and at the same time pay tribute to the sterling qualities of Mr. Buck.

It is to be regretted that a very frequent precedent to the ballot test requires that the medium be left alone upon the platform, while individuals and officials retire to a lower level for observation. If reading of ballots can not go on under these close scrutiny of mortal eyes, may there not be something about the performance that is not acceptable to the spirit world?

There is a growing conviction in many minds that a great deal of the talk about conditions necessary for the production of phenomena is wholly human in its origin and is simply the blinding jugglery of sanctimonious trickery. I can hardly conceive of exorcists more than perfect patience, and candor. Means should be taken beforehand to know how many ballots are gathered from the audience and then see that those identical ballots and none others are used during, or remain after, the reading.

After Brother Buck has reached a conclusion of his pending differences, if still in funds, I would suggest to him that Chicago has facilities for development of mediumship with which even the wonderful wealth of California can not compete. In the single line which now absorbs his interest I quote from offers before me as I write:

Morse telegraph instrument (for rap) which can be carried in vest pocket or concealed about one's person, eight cents.

How to read names of friends written by audience on ballots, five dollars.

How to read and answer questions securely sealed in broad daylight in presence of sifter, without opening or tampering with seal, one dollar.

Reading sealed letters in the pocket, or held ten feet behind blindfolded operator, ten dollars. The last you will note is a remarkably low offer, being at the rate of one dollar for every twelve inches of distance.

I can assure him our stocks are large and varied. If he do not see what you want in mediumship here, you have only to ask for and pay for it. Development is sometimes only an affair of the pocketbook.

GEO. B. WARNE.

### IF WE ONLY UNDERSTOOD.

If we understood ourselves,  
We might bid the tumult cease;  
Where we find so much of sorrow,  
We might find as much of peace.

We might break the chain of bondage  
Binding us to earth so firm,  
For the mighty oak now towering  
Has its offspring from the germ.

So the germ of truth within us,  
Planted there by the great God,  
Would unfold our higher nature,  
If we only understood.

If we understood each other,  
Could desires and motives read,  
We would feel the soul uplifted,  
While attending to their need.

But if in the outer selfishness,  
Which is no part of the life,  
We persist in still remaining,  
Then our life is not begun.

If in consciousness we linger,  
On the threshold of truth's door,  
And with pleadings long and earnest,  
We the mighty oak implore.

We'd extinguish clouds of darkness,  
And the light would brightly shine,  
And a voice would speak within us:  
Rest in peace, the path is thine.

If we understood, within us,  
Lies the secret of it all,  
We'd be stronger in temptation,  
For we'd heed the soul's own call.

If we understood the inner,  
As intelligence and love,  
Then the man of his earthly being,  
Would appear as from above.

Soul, not sense, from thence would guide us,  
Into realms before unknown,  
And the eternal good within us,  
Would now sit upon the throne.

WALTER S. HUNOLD.  
Falconer, N. Y.

## PERTINENT SCRIPTURAL SELECTIONS

### Upon Which Orthodox Preachers Would Do Well to Enlighten the Laity. Selected by H. V. Sweringen.

It has long been observed by the thinking laymen that only such texts of scripture were chosen by preachers for pulpit discourse as were capable of an interpretation more or less pointedly in accordance with the denominational views of the pulpiteer or the more general creed of orthodox Christendom. All those scriptural passages which do not thus conform to the orthodox idea are quietly ignored if not treated with silent contempt. It is with the view of bringing prominently before the laity and the public those severely neglected passages of the Bible that I have gathered a few of them together for publication, hoping that the pulpit will give them more attention in the future than it has done in the past.

"The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."

"That which hath been is now; and that which is to be hath already been; Ecce I have done it, saith the Lord."

"This extraneous would rather suggest that that which has ever happened or occurred in the past is liable to happen or occur in the future. It is sufficiently self-explanatory."

"There shall not be found among you any one that consulteth a familiar spirit, or holdeth converse with the dead." Deuteronomy xviii, 10-11.

"This is a condensation of those two verses, the object being to show that if it had been impossible to converse with the dead in the time of Moses he would have been very foolish to forbid it."

"And when Saul saw the host of the Philistines he was afraid, and his heart greatly trembled."

"And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor."

"And Saul disguised himself" (Just like the Christian investigator of Spiritualism do to-day). "And put on other raiment, and he went, and two men with him, and they came to the woman by night, and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee."

"And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?"

"And Saul swore to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing."

"Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel."

"And when the woman saw Samuel, she cried with a loud voice, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for I am righteous, and the woman said unto him, I saw gods ascending out of the earth."

"And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself."

"And Samuel said to Saul, Why hast thou disquieted me, to bring me up? (He is a man, where Christians get one of their arguments.) "Let the dead rest"—against Spiritualism, little dreaming that it is derived from the proof of the truth of Spiritualism."

"And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do."

Now, the foregoing is a simple narration of spirit communication and offers its own comment. If the narrative is not true, the logical conclusion is that the Bible lies. Spiritualists believe it is true, because similar spirit communications are received to-day.

"And he did not many mighty works there because of their unbelief." Matthew xxi, 28.

"This is to say that Jesus as a Spiritualist medium was obliged to contend with skeptics as are the mediums of to-day. Like him our mediums do not succeed as well in the presence of bitter opposition and unreasonable incredulity as they do in the absence of these untoward and unfavorable conditions."

"And her spirit came again, and she arose straightway; and he commanded to give her meat." Luke viii, 55.

This was the result of a manifestation through the mediumship of Jesus in the raising of Jairus' daughter, who was supposed to be dead, but Jesus was of a different opinion:

"And all wept, and bewailed her: but he said, Weep not, she is not dead, but sleepeth." (Was probably in a trance or in a hypnotic condition.)

"And they laughed him to scorn, knowing that she was dead." Just as mediums are laughed at and ridiculed to-day.

"And he put them all out." (Just exactly the disposition that should be made to-day of all "Smart Aleck" investigators, so-called, who think they know it all, and never fail to detect "fraud" whether present or not.) "And he put them all out, and took her by the hand, and called, saying, Maid, arise."

"And her spirit came again, and she arose straightway. And her parents were astonished." etc. Luke viii, 55-56.

"And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto

him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And to a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matthew, iii, 16-17.

There is no question about the mediumship possessed by Jesus. He was the greatest medium of the ages. The foregoing describes his clairvoyant and clairaudient powers in an unmistakable manner.

"The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw."

"Jesus saith unto her, Go, call thy husband, and come hither."

"The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband."

"For thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly."

"The woman saith unto him, Sir, I perceive that thou art a prophet" (medium). John iv, 19-20.

"Verily, verily, I say unto you, He that believeth on me, the works that I do he shall do also; and greater works than these shall he do; because I go to my Father." John xiv, 12.

How strange it is that the clergy who profess to be believers in the works of Jesus are not doing similar and greater works to-day! Not only not doing them themselves, but are persecuting and ridiculing those who are manifesting similar powers of mediumship without the aid of the orthodox ministry.

"And in the fourth watch of the night Jesus went unto them, walking on the sea."

"And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear."

"But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."

"And Peter answered him and said, Lord, if it be thou, let me come unto thee on the water."

"And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus."

"But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord save me."

Matthew xiv, 23-30.

It seems that Peter did actually walk a few steps on the water, but was too timid to rely fully upon the spirit power present in him, which made him seek to develop. To a limited extent Peter did exactly that which Jesus had done—walked on the water.

"To-day any medium in the presence of Christians would claim to have accomplished this or any similar feat, he or she would be booked for the lunatic asylum. The strength of the present day Christian faith in such phenomena, biblical or otherwise, is powerfully feeble, so to speak. It is represented by a very slender thread. According to biblical authority nothing has ever been accomplished that cannot be repeated, as the scripture first quoted here proves."

"And the Lord said unto Moses, Lo, I come unto thee in a thick cloud (dark trumpet sound), that the people may hear when I speak with thee, and believe forever. And Moses told the words of the Lord unto the Lord."

"And the Lord said unto Moses, Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes." (They were obliged to be clean to attend this seance.)

"And be ready against the third day; for the third day the Lord will come down in the spirit of all the people upon Mount Sinai."

"And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mountain, or touch the border of it; whosoever toucheth the mountain shall surely be put to death." (The everlasting "conditions" of which so much fuss is made by the skeptical investigator of to-day, had to be observed then as now.)

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled."

"And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice."

"And the Lord came down upon Mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up."

"And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish." Exodus xix, 9-21.

It seems that those in charge of this seance knew the "conditions" necessary for its success, and if the people were not disposed to accept them all they had to do was to stay away. They pleased, but if they proposed to attend the seance they were obliged to obey the regulations and rules. It is not an uncommon thing for the true to be called false; for right to be called wrong, as well as vice versa.

"And the people stood afar off, and Moses drew near unto the thick darkness where God was." Ex. xxi, 21.

"Another dark seance (a private one). It seems that these dark seances were quite common in Moses' time."

"And the angel of the Lord appeared unto him (Moses) in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed."

"And Moses said, I will now turn aside, and see this great sight, why the bush is not burned."

"And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I." Exodus iii, 2-4.

Moses had some remarkable private seances, but the Christian church to-day

does not believe in their verity any more than it believes in much less remarkable though similar seances of the present day.

"And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father," etc. II. Chron. xxi, 12.

This is a clear case of independent writing.

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

"And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years."

"And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings." Luke i, 17-19.

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light."

"And, behold, there appeared unto them Moses and Elias talking with him."

"Then answered Peter, and said unto Jesus, Lord, it is good for us to be here." (They enjoyed this seance. I would also, had I been there.) "If thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias."

"While he yet spake, behold, a bright cloud overshadowed them, and lo, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

"And when the disciples heard it, they fell on their face, and were sore afraid."

"And Jesus came and touched them, and said, Arise, and be not afraid."

"And when they had lifted up their eyes, they saw no man, save Jesus only." Matthew xvi, 1-8.

Now if this was not a materializing seance, what was it?

(To be continued.)

### Unique Thoughts on Repentance.

A woman writes me that she is praying for my soul, hoping I may yet be saved, and she gives me the address of a "mission" where she thinks I might receive help.

A man sends me a warning pamphlet telling me to repent any sins or burn in hell, fire forever. Now, I really do not repent my sins. I consider them stepping stones to a higher understanding of life.

Of course, I wish I might have been born wiser, with a foresight which would have enabled me to learn the truths of existence without having to pass through the Valley of Foolish Experiences.

But not being born wise, I feel a certain amount of gratitude to my errors and "sins," which have been kind over if stern teachers to me. Every sin carries its own hell with it. When I was a small child I told a flat lie. An elder brother, whom I held in reverent fear, stole sugar from the pantry, and I shared the spoils. He said if I told of it he would not allow me to play with him for a week. When the sugar was missed he stood behind the stove, questioning, shaking his fist at me. Asked if I knew anything about the missing sugar, I said "No." Then I suffered all the agonies of shame and humiliation of soul and self-abasement for days following, and learned as I never could have learned through Sunday-school or sermon the folly of falsehood.

I have never "repented" that lie. I have wiped it away, might have known before I told it all I knew after it; but to my thinking it was a stepping stone to a higher moral plane for me. So long as I reached that plane, God is not going to question how I got there. He has no idea of submerging me in a Lake of Fire because I do not repent my lie. Such theology was created by man, and never originated with a loving God. If your child took a wrong road home, but arrived full of appreciation of the home and thankful for his deliverance from danger, would you pitch him into hot brimstone because he did not take the short cut home? Of course not. You would rejoice at his arrival by whatever route.

God is surely as good as you are. By whatever path we arrive at the door of Truth and Morality, He welcomes our coming.

There are only a few old fossils hanging to the cobwebs of those horrible creeds of a decaying theology. They are like half-dead flies buzzing in a spider's web. Thank God, I have my little broom, and will do all in my power to sweep them down and into the Ash Barrel of the Past.

Man's greatest sin against God is in loading upon the Divine shoulders the mass of his own wrong creeds and dogmas.

God is Love.

I am grateful to the good woman who is praying for me. My life has been one succession of prayer, and I have great faith in prayer's efficacy. I have lived to see every prayer answered, or to be shown why they should not be. One of my greatest causes of gratitude to God to-day is that some of my early pleas to heaven were granted. Perhaps the good heaven who prays for me to go to heaven by her special limited route may yet see the folly of such a prayer.

Great surprises await the "strictly orthodox" Christians in the world to come. Each soul, like each railroad engine, must follow its own headlight. There are many tracks, but the Great Station awaits us all.—Ella Wheeler Wilcox in Chicago American.

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## SAVED BY A SONG.

### It Had an Inspiring, Uplifting Influence.

Sitting in the twilight, when the room had grown still, and the hush of coming night was resting on the world like the silence that follows a benediction, a mother sung her child to sleep. Her song was sweet with her love for her little one, whose feet, as yet, had not come in contact with briars that beset the path of life.

Little darling, rock and rest,  
Folded in thy mother's arms,  
On the heart that loves thee best,  
And would shield thee from all harms.  
With the twilight angels near,  
Pleasant may thy slumbers be,  
And, while thou art sleeping, dear,  
Mother loves and prays for thee.

The years came and went, and the mother who sang her child to sleep in the twilight was one to whom the passing years brought the change of death. Her boy was grown to manhood now. His heart was like a book upon whose pages, as yet pure and fair, the record of life was yet to be written. After his mother died he went out into the world, knowing but little of the ways of men. The young men with whom he came in contact were gay, merry, thoughtless

fellows, whose motto was to make the most of the pleasure youth afforded. When this boy began this kind of life, he felt, in a vague way, that he was losing something. But he did not mean to be bad, only he did not stop to think. It seems, sometimes, as if God puts off His hand to keep us back from the danger our folly would lead us into. It was so in this



# THE NEMESIS OF CHAUTAUQUA LAKE: OR CIRCUMSTANTIAL EVIDENCE.

BY HON. A. B. RICHMOND.

Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "A Calm View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," "Intemperance and Crime," and "A Review of the Seybert Commissioners."

## CHAPTER III.—Continued.

"Jonas! Jonas!" called the matron from the cabin door, "what makes ye so slow? Come in right away or the supper will be cold and not fit to eat. I expected ye home long before this," continued the woman, as her husband and Judge Hall entered the cabin. "Ye welcome, stranger. Sit down to the table. I know ye must be tired and hungry surveyin' all day through the woods and over the hills. Did ye find the line ye was huntin' arter, Jonas?"

"Yes, Dolly," replied the husband affectionately; "yes, we found the line and run it down to Munson's clearing, where we found this stranger, and I took the liberty of invitin' him home to supper." Here he exchanged a knowing glance with the prisoner. The "General" looked grave and turned the conversation in another channel by praising the good woman's savory corn bread and delicious broiled venison steak.

Supper over, the "General" remarked: "Come, men, we must be going; it is nearly sunset and it will be dark before we reach the Inlet."

"I don't s'pose ye need me, General, do ye?" inquired Jonas. "There ain't no one to do the chores but Dolly and the children; you two can take care of one man as far as the Inlet, can't ye?"

"I pledge my word and honor not to try to escape before I get to the village," said Judge Hall. "I have committed no crime and have nothing to fear from an investigation save the delay that may arise from my detention; great interests are at a stake in my journey, and any delay may work a great public injury."

"I do not know how that is," replied the "General," "but it is certainly of great interest to the people of New York that the lives of all peaceable citizens are protected, whether they be Indians or whites. It is a part of my mission to see that the peaceful relations between the Six Nations and the government are maintained. It is very important just now when the Western tribes are on the war-path, that we should do nothing to disturb the friendly feeling existing between us and the Iroquois, and what we saw at the cliff to-day must be investigated. It is a part of the duty intrusted to me by the government, and I cannot permit the occurrence at Munson's clearing to pass unnoticed. But, Jonas, I do not think it necessary for you to go any farther. Sam and I can take care that our prisoner does not escape, even should he attempt it in violation of his word."

"My word has never been disputed, or my honor doubted by those who know me," said Judge Hall, haughtily.

"Perhaps so," replied the "General," "but then, young man, we don't know you; and the incident that led to our acquaintance is not one calculated to begot that confidence in your honesty, that your character may deserve. But let us be moving, or night may overtake us in the woods."

"Jonas," said the Judge, "I will walk to the Inlet. Will you take good care of my horse during my absence? I do not know how long I may be detained, but I shall want him on my release, for I have a long journey before me."

"I will take good care of him, stranger, until you want him again, which I hope won't be long." The two exchanged glances of mutual understanding; then the Judge, accompanied by Sam and the "General," started across the clearing towards the Inlet and soon disappeared in the woods.

"What does it mean, Jonas Birch?" inquired his good wife, after the men had left the cabin and were crossing the clearing towards the head of the lake. "Who is that stranger, and what has he bin a doin'?"

Jonas hastily related to his wife the circumstances we have narrated, and explained to her the project he had in view of liberating Judge Hall. "You will have to do up the chores, Dolly," he said, "for I must go down to the lake and get Bill to help me. We will take his canoe and row up to the Inlet; we will get there about moon-rise, and we'll have the stranger out if we have to tear the old log shanty down to do it."

"All right, Jonas," said his wife, encouragingly, "but be keeful and don't do anything unlawful. What if he did kill an Injun—that's nothing to make a fuss about; if the government had to sleep every night in fear of being scalped and murdered, as the settlers do, they wouldn't be so particular to count every dead Injun that's found in the woods."

Jonas led the horse of Judge Hall to the stable; provided plentifully for him during the night. Then throwing a strong log chain across his shoulders, he crossed the clearing towards the lake, and striking a not very plainly marked trail, was soon lost to the view of his anxious wife in the darkness of the wilderness.

When the "General" reached the Inlet or village at the head of the lake with his captive, it was quite dark; the street of the little hamlet was deserted; bright fires gleamed from a number of the windows of the cabins as they passed, revealing happy fireside groups where father, mother, sons and daughters were engaged in some of the necessary domestic industries incident to frontier life. These rural homes exist no longer in this country. The Geni steam, with his cohort, electricity, have annihilated time and space. We have frontiers no longer, American enterprise and civilization have swept over the continent from the Atlantic, and only paused to take breath on the shores of the Pacific. Our means of rapid transit have made the prairies of the West, only suburban to our Eastern cities.

At the request of Judge Hall, his captors conducted him immediately to the place where he was to be securely kept until morning, when he was to have a hearing before a magistrate. The building was a large two-story structure of logs. The lower story being divided into three rooms, one of them extending along the front was used for a school where the flaxen-haired urchins of the settlement were, during the winter months, taught the rudiments of the education necessary to the future legislator and congressman. The two rooms running along the side farthest from the street were used as cells or "lock-ups" in which were occasionally confined the refractory settlers, who, when becoming unduly exhilarated with the popular beverage of the day, violated some of the proprieties of the settlement; as yet the majesty of the law had not asserted itself through its courts and juries in the wilderness of Northwestern New York. The county of Chautauqua was not organized until nearly twenty years after the date of our story; the first court being held at the Inlet or Mayville, as it was afterwards called, in February, A. D. 1811.

The cells or "lock-ups" had each an iron-barred window opening from the back of the building. These windows were two feet square, and the bars were rods of inch and a half iron inserted into the logs at the top and bottom of the windows. This primitive bastille would have made a modern burglar smile, yet it was a terror to all the convivial settlers and evil-doers for miles around. The upper story of the building was used for public worship, and its rude pulpit was frequently occupied by itinerant ministers of the popular creeds of the day.

The keeper of the jail was also the deputy sheriff of the county, whose extended boundaries then included the Inlet and Lake. He was found at his home on the opposite

side of the street, seated by his fire-side, engaged in the primitive occupation of making "split brooms" for home consumption and the Eastern market. He received the prisoner with considerable curiosity, and conducted him to the inner bastille we have described.

A bed of clean straw was prepared for the Judge, who smiled good-humoredly at the rustic simplicity of his couch. Over this was thrown a blanket and a bear skin and the arrangements were completed; the Sheriff secured a huge iron padlock in the staple and hasps that secured the door, and returning home resumed his pipe and broom with an unbounded confidence in the impregnability of the public building under his charge.

The hours of the night passed slowly to Judge Hall. He had no fears of a conviction of murder, but he was annoyed at the probable delay his arrest might cause him. If the magistrate should on hearing, hold him for trial, he would have to be taken to the distant county seat, and it might be weeks or even months before the court would sit, and all this time he would be imprisoned. If he related the facts connected with the death of Oneida it might lead to the arrest and conviction of Munson for murder and subsequently to his execution. At this his heart revolted. He determined he would not by his testimony send to the gallows the unfortunate man who was made partially insane by his terrible wrongs. He therefore resolved to escape if possible. When he had completed his mission in Western Pennsylvania and returned to Washington, the incident of Oneida's death would be lost in the more stirring events of the times, and would be forgotten, or at least he would be safe from arrest.

In the meantime he would be secure in the wilderness he must traverse to reach his destination. Then he would be safe from pursuit. The recent disastrous defeat of St. Clair in Ohio had exposed the frontiers of the West to the attacks of predatory bands of hostile savages; and he believed he would be forgotten in the general anxiety and alarm that would soon prevail in all the frontier settlements.

Having come to this conclusion, Judge Hall waited impatiently for the rising moon and the signal promised him by Jonas Birch. Was he certain that this man could be trusted? He was an entire stranger, and why should he feel a sufficient interest in him to justify the danger of a violation of the law by assisting him to escape? Birch had a valuable horse in his possession, and might not cupidity induce the man to attempt to secure it by leaving him to his fate? He could not believe it; "no man with such a face and such a wife could be a scoundrel," reasoned Judge Hall, "and besides how glad his children were to see him to-day, and how affectionately he caressed them. No, no," he continued, "I have confidence in him."

At this point his logic was interrupted by the beams of the rising moon shining through the branches of the forest trees. He listened intently and in a few moments he distinctly heard the hoot of an owl in the distance; a few moments more and he heard it again, but much nearer than at first. Looking anxiously through the bars of his window he soon saw the forms of two men approaching the jail from the woods. Fortunately the window of the room in which he was confined was on the side of the jail from the street and towards the forest. He thrust his hand between the bars, it was instantly observed by the men who were now cautiously and swiftly approaching the building; soon they were so near that they could not be seen from the street.

"Are ye there, stranger?" inquired Jonas Birch in a whisper. "Is anybody with ye in that room?"

"No," said the Judge, "I am alone, but how will you remove the bars of my window?"

"Easy enough, stranger; easy enough," replied Birch as he noiselessly unwound a log chain from his shoulder. Approaching the window he passed the hook of the chain around a bar. "Here, stranger," said he as he handed him the end of a small rope which was attached to the hook through the bars; "you haul taut on this rope so when the bar comes out the chain won't fall to the ground and wake up the sheriff. Keep the hook up to the middle of the bar; so!"

Judge Hall did as he was directed. The other man now approached with a long stout "hand-spike," and placing one end against the logs at the side of the window he wound the chain around it securely.

"Give her a short hitch, Bill," whispered Jonas, "and we'll fetch her as if she was made of lead." "Now then," he continued, "put your baby strength on the handspike! Easy, easy, easy, so as not to make any noise; here she comes!"

As the men put their strength to the lever, the bar gradually bent outward in the center, and as Jonas concluded his remarks the ends of the iron drew out of the logs, and bar and chain would have fallen to the ground but for the rope in the hands of the Judge.

With this rope he carefully and noiselessly lowered the bar and chain to the ground. The operation was repeated until three bars were removed leaving an opening sufficiently large to admit the body of a man. Through this opening Judge Hall with the assistance of Jonas soon made his exit from the jail and stood by the side of his rescuers. As the rays of the rising moon fell upon them, the Judge recognized in the companion of Birch the gigantic form of Munson, who approached him and grasped his extended hand with the force of a vise.

"Young man," said he, in solemn though subdued tones, "Jonas Birch has told me all that happened at the cliff, after I left you. He told me you refused to mention my name when by so doing you could have entirely exculpated yourself from a false accusation of murder; for murder it was not unless executing the stern decree of the Almighty is a crime. The Great Being has destined you for a nobler purpose than either a prison or a gallows. A man who would not betray an unfortunate stranger to save himself from imprisonment is made of different material from the common potter's clay of mankind. I have told Birch all about the death of your guide, and why I killed the red devil who murdered and scalped my little boy. But we have no time now to say more. Come with us and in an hour's time you will be safe from pursuit."

For the space of half an hour the men pursued their way in silence, when they emerged from the dense woods and approached the shore of Cha-da-quah Lake. Here Munson drew a canoe from a clump of flags and bushes where it had been concealed. "This will leave no trail behind us," he said. "The eye of the Creator alone can track man's footsteps across the deep. The bloodhounds of the law may hunt for our trail in vain; on the surface of this lake. For years I have lived alone upon its shores, and often have been beset by my enemies, but He who walked the stormy waves of Galilee and answered the prayer of Peter, 'Lord save me,' presides over this wilderness and on these waters. He heard my petition and delivered mine enemies into my hands; and so he will continue to do until my measure is filled and my time has come. But let us make haste, stranger; and your safety is assured."

The three men stepped into the canoe. Munson and Birch plied the paddles cautiously for a few moments, until the shore had disappeared from view and the moonlight seemed to rest like a silvery dome on a base of placid water around them. Then exerting their strength with

less motion and more vigorous strokes the light boat darted over the lake with increased velocity, and in a few moments it rounded a point on its western shore a league distant from the place whence it started. Here the men landed in a dense thicket of hazel bushes and undergrowth that lined the shore of the little bay they had entered. Munson concealed the canoe in a bed of flags that grew near the beach and that could only be reached by wading several rods in the shallow water between them and the shore.

"Follow us, stranger," he said. "But few know where I make my home in this wilderness, and they are my friends."

Munson led the way followed by Birch and Judge Hall, and soon the lake was hidden from view by the dense foliage of the forest through which they wended their way, following the bed of a small rivulet that obliterated their tracks as they passed.

## CHAPTER IV.

"It was a lodge of ample size, But strange of structure and device; Of such materials, as around The workman's hand had readiest found. Lopped of their boughs, their hoar trunks bared, And by the hatchet rudely squared, To give the walls their destined height, The sturdy oak and ash unite. While moss and clay and leaves combined To form each crevice from the wind; The lighter pine trees, over-head, Their slender length for rafters spread, And withered heath and rushes dry Supplied a russet canopy."

—Scott's "Lady of the Lake."

"The sunset of life gives me mystical joys, And evening events cast their shadows before." —Campbell's "Lochiel's Warning."

A little over a league from the head of Cha-da-quah Lake is a point of land extending out several hundred feet into its placid waters. Below this point is a "little bay," or what was in some far distant geological period an estuary of a stream of water that poured out of a deep ravine some seventy rods distant from the present shore of the lake, but the breath of unnumbered centuries had dried up its waters, until at the time of our story it was a small rivulet whose source was a spring that poured its crystal current from a ledge of rocks that formed the terminus of the ravine. This ravine extended back into the hill-side several hundred feet. Its precipitous sides were covered with a prolific growth of forest trees and "under-wood." From its mouth the ground gradually descended to the water's edge, where the rocks were piled in picturesque confusion along the shore, as if nature had once attempted to form a fantastic barrier between the two contending forces of lake and forest.

A dense thicket of witch-hazel mingled with pine and hemlock completely concealed the ravine from view until the observer stood upon its brink or at its mouth. In the angle of its northern bank and the ledge of rocks that formed its terminal, there stood a rude and curiously devised structure of logs, stone and earth, so artfully concealed by moss, vines, ferns and under-wood that even the eye of an experienced woodsman would have passed it by unnoticed.

The logs which formed its walls were hewed on three sides and so laid together that their uniform surfaces left no crevices between them, through which a bullet might pass. The inside of the walls was straight and even, forming perpendicular faces of hewed timber nicely adjusted, and smoothed with ax and adze. The outside of the logs was covered with the bark of the trees, as they stood in the forest. The roof and ceiling combined were constructed of puncheons or logs split through their center and laid on the walls of the structure with their bark outward. These were covered with clay and forest mold in which a luxuriant growth of ferns and forest shrubs had taken root, while moss-covered fragments of half-decayed logs were scattered over its surface.

The roof descended from the bank towards the rivulet, and its artificial structure was so artfully concealed that to an observer from either side of the ravine who looked down upon it, it appeared to be a portion of the bank covered with a dense growth of forest vegetation.

The sides of this curious structure were so completely covered with woodbine and other climbing vines as to conceal the logs of which its walls were constructed. The door was next to the ledge of rocks from which the spring and rivulet were supplied with water, and was concealed by a cluster of young pines and hemlocks. The only path which led to the door was the bed of the rivulet along which every person must pass who entered this half cabin and half grotto, and in doing so the stony bed of the little stream, always covered a few inches deep with water, would retain no impress or foot-print. The structure was so ingeniously devised and so cunningly constructed to escape observation, that its presence would be unnoticed and unsuspected by persons within a few feet of its threshold.

The chimney was a long ditch dug in the side of the bank, walled with stone and covered with earth. It ran along the side of the ravine a number of rods until it opened under a large flat rock that projected from the bank amidst a dense cluster of under-wood. From this chimney the smoke of dry wood or charcoal would pass almost invisible, and could only be seen by a person near the mouth of the ravine.

There was so little appearance of a human habitation in this lonely glen, that its existence was unsuspected by the settlers at the head of the lake, and was known only to a favored few, who like Jonas Birch, could call its owner "my friend."

A few hours after the incidents related in the last chapter, Munson, Birch and Judge Hall entered the singular habitation we have described. With flint, steel and tinder Munson soon lighted an iron lamp that was suspended by a chain from the center of the roof, and kindled a fire of dry hickory wood in a fire-place cut deep in the ledge of rocks that formed one end of the cabin. The bright blaze soon illuminated the room and diffused a genial warmth through its farthest recesses.

Judge Hall looked around him in astonishment. He had been unable to observe closely the outside of the structure, as the moon shed but a feeble light through the dense foliage of the trees of the ravine. In fact he had observed nothing that indicated a human habitation until they reached the very door of the cabin, and he was surprised when Munson seemed to unlock and open a portion of the ledge of rocks itself when he opened the door; but he was yet more astonished at what he saw when lamp and fire had lighted the interior of this singular abode.

Looking around him Judge Hall saw a spacious room some thirty feet in length by eighteen or twenty in width. Towards the bank the ceiling or roof was over twelve feet in height, but descending towards the outer wall where it was considerably lower. The sides of the room presented a uniform surface of hewed logs smoothed and adjusted with considerable skill. Over the fire-place was a rude shelf or mantel on which the Judge observed with surprise a number of volumes of books, and placed conspicuously in their center was a large Bible whose well-worn binding indicated its frequent use. Curiosity prompted the Judge to read the titles of a few of the volumes by its side; and he could not suppress a smile when he read the names of a number of the good old publications that even at that time were considered somewhat antiquated on the subjects of which they treated. "The Groans of the Damned," stood lovingly by the side of "The Saints Rest," while "Baxter's Call to the Unconverted" and "The Plays of William Shakespeare" leaned affectionately against each other. A number of other works of like character formed the library of the recluse, and the constant perusal of their gloomy pages had served to increase the morbid condition of his mind, diseased and shattered by the terrible ordeal of the war he had endured.

As Judge Hall turned from the contemplation of these cheerful titles the brightly blazing fire illumined every part of the room, and with a shiver of horror he saw that its walls were nearly covered with human skulls, while festoons of these bloody trophies hung from the ceiling over his head. At intervals along the sides of the cabin towards the rivulet and the mouth of the ravine were port-holes cut in the logs of the wall, of sufficient size to admit the sighting of a rifle or musket through them. These holes were stopped by wedge shaped blocks of wood that could be removed and replaced in a moment's time. Leaning against the racks placed along the sides of the room were several score of rifles and muskets, while bunches of tomahawks, scalping-knives, bullet pouches and powder-horns were suspended from the rafters. The side of the cabin next to the bank was a stone wall through which a door opened into some hidden recess in the hillside. This wall also was pierced with port-holes, and appeared to be an inner fortification behind which the garrison could retreat should the "out-works" be stormed and carried by a savage foe. Several rude chairs and stools were scattered around the room, and two bunks placed one above the other in a corner farthest from the fire, were covered with blankets and bear-skins. The cabin was scrupulously clean, and a few culinary implements of brass and copper that were hanging upon the wall shone in the fire-light as brightly as if they had been under the care of an accomplished house-wife.

For a moment Judge Hall stood looking in astonishment around him, but ever and anon as his eyes rested on the skulls that festooned wall and ceiling, an expression of disgust and horror passed over his features. Munson stood in the center of the room, watching him closely; observing the look, he raised his arm in an imposing manner and in deep and solemn tones said:

"Judge not, that ye be not judged. For with what judgment ye judge ye shall be judged." Young man, these are the skulls of mine enemies! There are no locks of innocent childhood or of grey-haired, feeble old age among them. All of them are from the heads of warriors who rejoiced in murdering the helpless and unoffending. As the Lord delivered the hosts of the Amalekites into the hands of his servant David, that they might perish by the sword, so has he delivered the savages into my hands, that his awful decree should be fulfilled. Whoso sheddeth man's blood, by man shall his blood be shed. I am but a feeble instrument in His hands to execute His just punishment on those who have cruelly shed the blood of his people. As Moses built his altar on a hill in the name of Jehovah-nissi, so have I built mine on the shore of this lake to offer up sacrifices in the name of the Lord. When God appointed the cities of refuge he said to his chosen people: 'The avenger of blood himself shall slay the murderer: when he meeteth him he shall slay him.'

"Therefore, judge me not with human judgment. Condemn me not by human laws. I have but obeyed the commands of the Most High. When human laws are of no avail to protect the weak and helpless, then must the strong become the avenger of their wrongs. No law protected those I loved from the murderous hands of the savages, and I, their avenger, am commanded to slay their murderers when I meet them. This have I done, and this shall I continue to do until the mission of my poor life is ended."

He paused a moment and bowed his head as if in prayer; a moment more and he straightened his tall form to its utmost height; his eyes glared with the wildness of insanity, and in a voice tremulous with the intensity of his emotions he continued:

"Here have I erected my altar! Here have I made my offerings to the Most High! Within these rude walls have I prayed that He would deliver mine enemies into my hands; and He has heard and answered my prayers. The shore of this lake is covered with the graves of those I have sacrificed in accordance with His commands. Because of these sacrifices this ground is made holy. The time shall come in the future when the place where we now are shall be dedicated to the worship of the Savior of mankind; songs and prayers shall stir the leaves of these trees as with the breath of the wind. A vast temple shall be erected here, and hither thousands shall come to listen to the voice of the servants of the Lord, as they shall expound the teachings of His holy word. The temple shall be lighted with the lightnings of Heaven. The bow of God's promise shall span its roof and its foundation. Around it will gather the habitations of those who love the Lord and obey his commands. The lake yonder shall be covered with arks like those of the early patriarchs. They shall be driven by fire and move without wind or sail. The blessings that shall spread from this place shall be like the dew and the summer showers that water the whole earth. All these things have I seen when communing with my Creator. His voice has whispered it in mine ears, as He did the coming future to the prophets of old, and verily shall all these things come to pass, for thus saith the Lord of Hosts."

He paused a moment, the strange light faded from his eyes, and sinking upon a chair he covered his face with his hands while his frame shook as with convulsions. Judge Hall and Jonas Birch stood in silence and awe, looking at the strange man who seemed to have uttered his singular prophecy unconscious of their presence or even of the import of his words he had spoken. A few moments he remained thus, when suddenly, and as if awakening from a sleep he started up and looking around with a bewildered gaze said: "I have heard the whispers again. I have heard them often in the dead of night when alone, but never before in human presence. But come, I must banish the phantasies of an overburdened heart and a diseased brain, to care for the welfare of him who has been endangered by my acts. Stranger, who are you? What do you seek? Whither do you go, and how can I assist you?"

The Judge hesitated a moment, then answered:

"My name is Frank Hall. I hold an appointment as a Judge of several Courts in Western New York and have been to Buffalo on business connected with my office. I also have a commission from President Washington directing me to go to Pittsburgh to inquire into the condition of the frontiers in relation to the apprehended outbreak of the Indian tribes of Ohio, and other matters for which I have secret orders from the government. The defeat of St. Clair on the Miami river has encouraged the Western Indians, and it is feared that they are combining for a general outbreak, and will make an attack on the frontiers in the Spring if not before. General Anthony Wayne will be appointed to take command of an army to be raised as soon as possible and sent into Ohio to quell the turbulent savages. It is probable that next Summer will find us engaged in a general war with the western tribes. I wish to reach Pittsburgh without delay, where I shall remain during the Winter. My duties completed there, in the Spring I shall join the army of Wayne in whatever capacity the government sees proper to appoint me."

(To be continued.)

The acknowledgment of weakness which we make in imploring to be relieved from hunger and temptation is surely wisely put in our prayer.—Thackeray.

It is very easy for a person without passion to set himself up as a pattern of self-control, and pass map-judgment on those who carry enough steam to blow up a ship.—M. J. Savage.

Good conduct is a human necessity. "Do unto others as you would have others do unto you" is the foundation of all honesty and morality. This was written by a heathen philosopher long before the Christian era.—E. W. Howe.

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—Colton.

Only experience can show how salt the savor is of others' bread, and how sad a path it is to climb and descend another's stairs.—Dante.

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# PASSING OF A PRIESTESS OF THE OCCULT.

Recent Death of Madame Highwarden Removes a Wonderful Character.

PLIED HER BUSINESS FOR HALF A CENTURY—MADE A FORTUNE, BUT WHAT "CAME EASY WENT EASY"—STORIES OF A REMARKABLE NATURE TOLD OF THE PRIESTESS—HER WONDERFUL PROPHECIES.

The recent death of Madame Highwarden removes from Columbus a character who for more than half a century was seriously interwoven with the city's weal or woe. Emma Highwarden was an unusual woman, a unique character. Her modest residence at the corner of University and Miami streets has been for many years the Mecca of all sorts and conditions of people. By profession, Madame Highwarden was a clairvoyant fortune teller. Her fame as a restorer of lost or stolen goods, be they chattels or affections, was not confined to Columbus. She was known throughout Ohio, and people from all parts of the United States sought her aid in person or through letter. Superstition, belief in the occult, necromancy, or, as you please, lurks more or less in every child of Adam.

THE PATRONS OF THIS FAMOUS PRIESTESS of the occult were by no means limited to the silly school girl, the love-lorn maiden or the ignorant wight. Madame Highwarden respected the confidence her patrons reposed in her and in consequence she imparted to her uncanny calling not a little of the dignity of a legitimate profession. To this sterling quality, aside from her reputed gift of divination, she owed largely the respectability of her clientele. Never will be known the hard headed business men who sought her counsel in the manipulation of stocks or domestic arrangements. It is well she died with her reputation for secretiveness inviolate, otherwise it might be the Press-Police's privilege to make the hair of many of the capital's oldest and most unimpeachable citizens stand up like "quills upon the fretful porcupine."

It is safe to say that there have been few robber or murder mysteries in this vicinity which Madame Highwarden has not helped to solve. Detective agencies here and elsewhere did not hesitate to seek her aid. In some instances it was

A CASE OF RECIPROCITY. To bring to fruition what she saw in the spirit world, her patrons were often referred to detectives in whose honesty and skill she had confidence. One of the most celebrated cases with which Madame Highwarden's occultism is associated was the Adams Express robbery. The robbery took place in the company's office in the old Union Depot. The night custodian of the vault was found chloroformed and bound in a chair near the safe, from which \$80,000 was taken. When the loss was discovered, detectives were set to work on every side. Madame Highwarden, in her clairvoyant trance directed the detectives to a certain yard adjoining a private house north of the Union Depot, where they would find the money buried in a corner. Her directions were followed and within two hours after the robbery had been made known, the \$80,000 was restored.

She said the robber was an employee; that he had bound and chloroformed himself, all of which was corroborated by the unfortunate man's confession when arrested. The company or the detectives promised to pay the fortune teller a certain sum of money if she would locate the stolen property. They failed to keep their word. Twice in latter years, when the Adams Express losses were heavy, she was reputed to have sought Madame Highwarden, but she refused to do anything for them. Her confidence once broken was rarely ever restored.

To a distracted Columbus mother, she is said to have brought home, after five years' absence, a wayward daughter. The girl had run away from an Eastern school. "I see," said the fortune teller, "your daughter is in a great city in the East. She will come back to you, and she will be brought back by strategy. Minutely she described the locality in which the girl lived in New York, and the wayward life she was leading. To a detective, Madame Highwarden sent the mother with instructions how to find the girl. Furnished with a list of the girl's old-time admirers and correspondents, the detective went to New York. While standing at a street corner in the Tenderloin district, he came upon one of the admirers.

"Yes, I knew her very well at one time," he said, "but I haven't seen her for more than two years." Scarcely had he spoken when the detective was startled by the cry, "There she goes now." The detective followed in hot pursuit, and with the artifice known only to the craft, he succeeded, after having redeemed from pawn her jewels, lace and sealings, in bringing her home. No less happy than the mother was Madame Highwarden at the success of her prediction. She did not always see clearly. In the Williams mystery of recent date her failure emphasized her waning power, which she declared was an inherited gift. She claimed to be

CONTROLLED BY INDIAN SPIRITS. To satisfy the credulity of the masses she used cards, but they were meaningless to her. It was in clairvoyant trance the life of the sitter passed before her. Madame Highwarden was a woman of large sympathies. She felt keenly the sorrows, the griefs of those who sought her. The strain in time told upon her nervous system. After a trying interview her family did not approach her, no unstrung were her nerves by the mental telepathy through which she had passed.

She was an uneducated but a remarkably intelligent woman of dignified and commanding presence. She made no attempt to understand or explain her gift. She had no power to see into her own life or that of her kinsfolk. She made no pretentious claims; she rarely advertised.

NO CHARGE OF UNFAIRNESS, extortion or misrepresentation was ever brought against her in the fifty odd years she pursued her calling. According to her light she followed with a thoroughness and honesty of purpose that might well invite the attention of more enlightened and pretentious bread-winners.

"It's women folk that goes to fortune tellers," said an old citizen, "but I give Emma Highwarden credit for telling about my horse. I was a big con-

# AN EAR FOR MUSIC. GIVE US BACK OUR DEAD

A Ghost That Sings Beautifully. Voicing the Heart Cry of the Human.

It is a persistent ghost that is haunting the Millspaugh home as told in Wednesday's Bee, a casual and somewhat literary ghost as well. Mrs. Millspaugh scorns the rat theory. She has had some experience with rats, but never saw one yet that could sing or recite poetry, and that is exactly what her ghost is doing. It did so as recently as Tuesday night.

"My daughter and I both heard it," said she yesterday. "The only other occupant of the house is a little boy named Arthur Thompson, who, since Mrs. Millspaugh went away, has been sleeping in the bedroom leading off from the kitchen. We arose after the sounds had ceased and asked him if he had heard anything; he said he hadn't. He had evidently been sleeping soundly."

"I am not sure that I can describe more than anything else I can think of that exactly fits the tones were more like those of some musical instrument. If a violin could speak and utter a solo as some prima donna does, then I would say some virtuoso had been serenading us, but that, of course, is absurd. The voice that produced the tones also spoke words. I distinctly caught the phrase, repeated often, 'pass away.' Sometimes parts of it would be repeated as a kind of chant or recitative, 'shall pass, shall pass, shall pass.'"

"The air in which this refrain was rendered was inexpressibly sad, with an eerie strain running through it like the sough of the wind or the subdued drone of a bass viol."

"Edith and I were awakened by the sound, as we afterward learned, about 12:30 in the morning, and both of us lay perfectly quiet until it had ceased. It continued with occasional interruptions for nearly five minutes. Then we arose, awakened Arthur and made a thorough search of every room in the house. I was frightened, of course, but I had the pistol Mr. Millspaugh left me and was determined to use it if necessary. We found nothing; everything was exactly as we had left it upon retiring; the windows and doors were locked, so that an intruder could not have had free passage from room to room."

"It seemed to me that the sounds came from the front parlor, though Edith insists they came from above. Neither of us saw anything unusual last night."—Omaha (Neb.) Bee.

# Tricks of the Devoles of Expiring Theology.

To the Editor:—I have just received and perused a small pamphlet, entitled "A Correspondence Course of Hypnotism, Magnetic Healing and Telepathy." Of the methods set forth therein on Hypnotism, I do not claim to be a judge; it is to the contemptible method the author resorts to, giving a stab at spirit phenomena and a perfunctory effort to bolster up decaying falsehoods, to which I wish to call the attention of the readers of The Progressive Thinker.

To show the real animus of the work I make a few quotations from the ninth and tenth lessons:

"I have no doubt that many a person has seen a ghost. I will show you just what a ghost is. A hypnotic subject will see anything you suggest for him to see. If you tell him he will see a ghost, he certainly sees it. Of course the ghost exists only in imagination. Let the impression get abroad that a certain house is haunted. Anyone who has heard the rumor, going into that house at midnight, the chances are he will see a ghost. All phantoms are explained in the same way. There is no phenomena of Spiritualism that cannot be explained by this science. Mediums read your past life by reading your subjective mind or soul."

The silly author no doubt thinks he has demolished Spiritualism. Now for the rotten props he puts under old theology.

A century ago the church was trembling in the vortex. She followed the same old pathway so long that she made herself incapable of producing proofs. Independent thinkers sought to prove the Bible false; that there was no God. Science, with coolness, overtook all obstacles in its path; mankind began to despair of immortality. Half a century elapsed; the scientists went deeper and deeper. At last the light was seen breaking through the gloom of God beaming from suns, stars and systems. They heard his voice in the thunder, read his power in the lightning's flash; from ten thousand leaves on every tree they saw his handiwork. True the matter out of which our earth is made may have always existed, but God in his wisdom saw fit to give to it the shape it now has, 6,000 years ago.

The Christian religion is a reality; of this I have no longer any doubt; science has demonstrated it, and shown that Christ did perform every miracle attributed to him."

There is much more of this fulsome, ignorant, assertive nonsense in this pseudo work on hypnotism which is advertised at \$5 per copy. I have given sufficient to show the mercenary spirit of its author, who, under the guise of hypnotism, sells a work, the chief object of which is to discredit spiritual phenomena and drop up decaying falsehoods. He really seeks to destroy that which is the only proof of all that is true in Christianity, viz, Spirit communion and life after the death of the body. Let Spiritualists beware of purchasing such trash. There are reliable works on hypnotism. Look out for anything in this line published in Atlanta, Ga.

B. F. FRENCH, Tucson, Ariz.

# CHRISTMAS TREE AT MARCELLUS

Oh, how good Brother Francis, I would say to you to-day, The Sunday before Christmas, 'Tis the twenty-third they say, We're going to have a Jolly time, Old-fashioned Christmas tree, We all will bring our dinners, And be happy as can be.

Our program, recitations, By children old and young, And songs and other music, Inspiration mixed among. We invite our friends from Wakelee, From Cassopolis and from Penn, From Paw Paw, Lawton, Schoolcraft, And from Vicksburg once again.

And those down at Vollaia And Decatur we would call, And from the country round about, We ask you one and all.

To come prepared to help us, By speaking or by song, Yes, down here at Marcellus, Bring your presents right along. Invitation by order of society.

H. L. CHAPMAN, Local speaker and improvisator.

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

# THE SPIRITS.

Their Work at Spring Hill, Kansas.

To the Editor:—Having read "Rendering the Veil," a work of great merit and unique in character, and seeing accounts of another work proceeding from the same source, as described from time to time in the columns of your paper, I felt a desire to visit the seances and witness the wonderful manifestations for myself. For seven weeks I have been at these seances, until they close on Sunday evening, November 25. You may be sure there is no exaggeration either in the statements of "Rendering the Veil" or in accounts of the seances in giving matter for the forthcoming work.

No words can describe the impression these seances made on my mind; nor could I realize their significance, their import and grandeur without reflection.

The question that has kept the world in wonder and speculation for thousands of years was answered by physical demonstrations of the most unequivocal character. Here we saw face to face the living and the so-called dead conversing together—not once, but repeatedly—not by one individual, but by many.

How one must feel on beholding a loved one long gone from sight and hearing, on seeing that one clothed in brilliant array greeting the earthly visitor with joy and affection!

Such was my experience time and again. And then to get a portrait of that same loved one, executed in a minute with the most exquisite skill! That was my experience also. Not mine alone; many others, both visitors and members of the circle, were the happy recipients, not only of these beautiful and affectionate messages filled with hopeful, joyful anticipations of happy meeting with parting never again to be separated.

If the world could see what I have seen, the spread of this glorious truth would be swift and sure. It is safe to say that there are no other such manifestations as these in the world. The words come direct from the lips and pen of the spirits, in our presence and in full view, and without bias of mortals. What more could one get or even ask in this world? To say that I am delighted with my visit to these seances would be but a feeble expression of my feelings.

MRS. W. A. MILLER, Springdale, Ark.

# Once More "The Hatchet."

But let us stop here, I beg of you, Brother H. L. Chapman. It is only in the interest of truth and fairness, that I ask for admission of these few words within the hospitable columns of The Progressive Thinker.

How can an honest appeal for harmony be misconstrued so far as to accuse the writer of "carrying the hatchet"? Is indeed the army of Spiritualists divided into two hostile camps? Alas! that would be a sign of speedy dissolution. As for my own stand towards that much disputed principle, I am agnostic and shall always be, as long as it is neither proved nor disproved, and I consider it wise on the part of the N. S. A. to hold that "apple of discord" and build up Spiritualism on a humanitarian foundation, taking as cornerstone the cardinal truth of individual spirit-life after death, and human progression in all eternity. This was about the gist of my modest article. I am sorry I cannot be more lucid.

HENRIETTA STRAUB.

# Twentieth Century Spiritual Campaign.

To the Editor:—As the dawning of a new century is so close, it is not surprising to see such a scheme for the conversion of the world (in part at least) as embodied in the article enclosed published in the New York paper the 4th inst., entitled "Great Gospel Leaders Plan a National Religious Campaign." The gist of the plan is contained under the heading: "Cardinal principles of the great twentieth century religious campaign in these words: 'The movement will have but one object in view, the simple preaching of and the witnessing of Christ and Him crucified for the regeneration of the unsaved and the sanctification of believers.' The article states that 'the entire movement is to be carried on by the churches and Christian societies.'"

With over a half century behind them, cannot the Spiritualists wield an influence to carry on and through the twentieth century a more liberal scheme for the enlightenment of the races, than the orthodox method?

New York. B. D. HAMMOND.

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The lessons which I have been giving to classes and to the Receiving Healing from the Unseen Helpers, Development of Spiritual Gifts, Soul, Adepts, and Healing Others, I soon be ready for distribution. They comprise the new teachings upon Soul, including Spirit Chas. Darwin's observations, the latest scientific instructions for unfoldment, the completely explained method for receiving healing from the wisdom spheres, and the detailed teachings upon the mechanism of mediumship. Many of the remarkable cures have been made by this method, and many have received unfoldment. The book is designed for the use of those who are willing to accept new thoughts if the proof is given, and logical proof of the verity of these teachings is presented in its pages. Those ordering do not need to advance the price, merely to send name and address, and the price has been placed at \$2.00, which is far below the usual terms for a volume of this kind. My home address is, Alaska, Mich. This month write me at 71 N. Michigan avenue, Battle Creek, Mich.

CARRIE F. WEATHERFORD.

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Has been carried out successfully by The Progressive Thinker, one continual course of the profits returning to our subscribers. Volume 9 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents—far less than its actual cost to us. Its regular price to the trade is \$1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library. One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for \$1.25.

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SATURDAY, DECEMBER 22, 1900.

A Peking Outrage.

The whole press, religious and secular,

should denounce without stint the

acts of absolute barbarism which are

being practiced by the allied powers

upon China. We are rejoiced to note

that the army of the United States has

been the most exempt from these out-

rages, and have set an example for

moderation which other nations should

follow. We cannot commend too highly

the following, clipped from the editorial

columns of the Chicago Journal, under

the above heading:

"Count von Waldersee has set the

powers a princely example in the lovely

pastime of looting. The devastation of the

famous Peking observatory and the

seizing of its store of ancient astro-

nomical instruments are acts of vandalism

without excuse. Such pillage sug-

gests the pirate rather than the gen-

eral, the freebooter rather than the com-

mander of civilized soldiers.

"The Chinese are slow of understand-

ing. They will put but one construction

upon robbery, and that construction, in-

stead of making for the much-talked-of

'open door' of trade, will serve only to

## Chinese Minister Wu Scores Chris-

### tianity.

"The Chinese need no missionaries,"

said Wu Ting Fang, the Chinese Min-

ister to the United States, before the

Society for Ethical Culture, in Carnegie

Musical Hall. Every seat was occupied,

and hundreds of ticket holders could not

gain entrance. Minister Wu has shown

himself to be possessed with no ordi-

nary intelligence, and his course during

the delicate relations between the two

governments has been deserving of un-

qualified praise.

Minister Wu first outlined Confucian-

ism as the predominating faith of

China. He said while Taoism and

Buddhism were for the dead, Confucian-

ism was for the living. He then said:

"We are a practical people, and we do

not know what will take place after

death. To make sure, we employ all

classes of priests. If one kind does not

take us to heaven, the other will. Such

services are looked upon as professional

and are always paid for.

"Confucianism recognizes the existence

of a supreme and divine being. It

does not seek to wean men from the

error of their ways by telling of punish-

ment for the wicked or promising re-

ward for the righteous. Its cardinal

doctrine does not teach that there is

such a thing as life after death. The

immortality of the soul is pleasant to

contemplate. I wish it were so, and I

hope that it is. I am not aware that

with all the light of modern science we

have advanced a step toward certainty.

"It must not be supposed Confucius

denies existence after death. He re-

gards all speculation as useless and im-

probable. He discards extraordinary

things, fears of strength, disorder and

spiritual being.

"What is death? he was once asked.

"He replied: 'You do not know life;

how could you know about death?'

"Life is full of mystery too deep for

the human mind to follow. It is of no

use to seek to lift the veil which sur-

rounds death. No operation of the mind,

no flight of fancy has been able to

add one little to the knowledge which

the world has always possessed of the

world of spirit.

"Horace Greeley said: 'Those who dis-

charge promptly and faithfully all their

duty to their fellow men have little time

for peering into the life beyond the

grave. It is better to attend to each

world in proper order.' Confucius at-

tempted to guide men only through this

world; he did not speculate upon what

would be after death.

Minister Wu Ting Fang said that Con-

fucius taught that out of the fellowship

of man with man, proceeded the five

relations. They were those of sovereign

and subject, parent and child, elder and

younger, husband and wife, friend and

friend. 'The virtues,' he added, 'are

richness, propriety, understanding and

truthfulness. The comparison of

these virtues with those taught by the

founder of the Christian religion is a

close one.

"Christ says resist not evil. If a man

smite thee on the right cheek, turn to

him the other also. If anyone take away

thy cloak let him have thy coat also.

This, it seems to me, is meekness with

a vengeance. I am inclined to think

that no sensible man ever acted on

those lines. Whoever smites on the

cheek is a dangerous person and needs

no invitation. The man who takes

another man's coat is a thief and a ro-

ber and would take away the Chris-

## AT THE ELECTION.

### And Some of the Prophecies

### Made.

SOME WERE TRUE AND SOME RI-

DICULOUSLY FALSE.

To the Editor:—Will you not kindly

give place in your columns to Dr. Max

Muehlenbruch's election prophecy? If

we wait until after the election of Mr.

Bryan to announce this one, it may be

said, as it is of those others, they were

made after the fact.

Now, here is a clear-cut prophecy

which I think, no well informed man on

earth believes at this time will be ful-

filled. After Mr. Bryan's election then

this prophecy cannot be denied. Should

of course be a sufficient assurance that

the doctor is a true seer, as the

invisibles must surely know how this

thing is to come out.

Here is the prophecy which I copy

from Light of Truth of August 18, 1900:

"I want to say that William Jennings

Bryan will be elected President of these

United States. He will poll a larger

vote than McKinley in the States of

New York, Ohio and California. \* \* \*

Attempts will be made to assassi-

nate Bryan. He will escape unharm-

ed. The attempted assassination will be

foisted by men who pose as the friends

of American Liberty."

Justice demands that the Doctor be al-

lowed the full benefit of this prophecy.

B. R. ANDERSON.

Concordia, Kans., September, 1900.

To the Editor:—I suppose by the time

you receive this you will have seen my

astrological prediction in the Star of the

Magi, which states in no uncertain tone

that Bryan will be elected this fall, not

withstanding bets are 3 to 1 on McKin-

ley and no takers, in San Francisco. I

have tried two rules, either of which

have infallibly predicted the election of

every president as far back as I

can obtain data—10 years—hence I am

willing to give my reputation as an as-

trologer that Bryan will be elected. I

enclose herewith an opinion to that ef-

fect, showing the absurdity of the

straw at which some astrologers in the

daily press are grasping to try to make

it appear that McKinley will be elected;

when the ancient Arabian, the Chal-

dean, the mundane, the horary and the

genethical systems of astrology are

all emphatically against McKinley's

election. If you wish to publish this

opinion you may do so.

I sunk all my money in the Dawn and

Review, but they led me into the field

where I belong. For, judging from un-

iversal testimony, no living astrologer

can equal me in demonstrating plan-

etary influence. See a few of the tes-

timonials which I give in circular en-

closed.

ERNEST S. GREEN.

San Francisco, Cal., July 18, 1900.

STARS FAVOR BRYAN—ACCORD-

ING TO CALCULATIONS BY A

SUCCESSFUL ASTROLOGER.

In my Astrological Department in the

Star of the Magi, of Chicago, for Au-

gust, I have shown that, in accordance

with all the standard text-books on

mundane, horary, genethical, Arabic

and Chaldean astrology, Bryan's elec-

tion this fall is unmistakably foretold

by the stars. The same systems

have shown the election of every pre-

sident, from date of nomination, for 16

years, as far back as I have the data to

verify by.

Since writing my prediction for the

Star of the Magi, several astrologers

have published statements in the daily

## humanitarian in sentiment, and very

### sensitive and sympathetic in nature.

Strangely enough, in the horoscope of

McKinley's nomination we find the

Moon, which is the astrological symbol

of silver, in the 7th house, which rep-

resents his opponents, and there afflict-

ing the ruler of the ascendant. Further, the

Sun, which symbolizes gold in astro-

logy, is afflicted in the 9th house, which

governs foreign affairs. This shows

that McKinley's defeat will come

through his advocacy of the gold stand-

ard and his foreign policy combined.

ERNEST S. GREEN.

San Francisco, Cal., July 18, 1900.

PROPHECIES THROUGH THE

PLANCHETTE.

The following prophecies were sent to

us by A. P. Smith, Chelmsford, Mass.:

Oct. 22, 1900.—An Influence came, pur-

porting to be Thurlow Weed. He said:

"McKinley will be elected by the largest

majority ever given any President."

Oct. 23.—An Influence came and gave

his name as Abraham Lincoln. He said:

"McKinley will be elected by a very

large majority, and the country will

prosper under his administration, better

than ever before."

Oct. 23.—One came, giving his name

as William L. Yancey. He said: "Mc-

Kinley will be elected by an overwhelm-



5



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 (Thakzard) continues the same ideas, and  
 and expanding the idea by reasons and con-  
 siderations drawn from science and philosophy, claim-  
 ing that the certainty of a new birth beyond our  
 beyond is the best means of arming ourselves  
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NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request is made, the name will be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

F. H. Carr: Q. What are the titles of the different Bibles, and by what people used.

A. The Vedas of the ancient Hindus is perhaps the oldest of sacred books. It is written in Sanskrit, and supposed to date 2,000 B. C. The Zend Avesta is perhaps of almost equal antiquity. It is the Bible of the Persians. The writings referred to Confucius, and Book of Kings, are sacred to the Chinese. The Old Testament of the Hebrews is the sacred writings to the Christian world, Al Koran to the Mohammedans. The Bibles consist of the earliest writings of the people who claim them, collected when writing was regarded as miraculous, and retained as holy by inherited superstition. The Koran came in comparatively recent times and shows how readily a religious movement may be started. It departs from the others in being written by the same hand, but Mohammed had the dense ignorance.

To them all writing was sacred, and a written word had talismanic power. It is recorded that the words of the prophet, as they fell from his inspired lips, were written down by faithful scribes, on the shoulder-blades of sheep or other fat bones, and preserved until copied into the continuous pages of the Koran. It is the last of the sacred books, for writing since that time has ceased to be a mystery, and the "written word" lost its divine origin.

A yet more recent Bible, if it may be called a Bible, is the Book of Mormon, claimed to have been discovered by Joseph Smith by angel communication and translated from gold plates on which it was written. This claim has been proven beyond doubt to be entirely untrue. That its crude style and senseless jargon could have gained a hearing and followers in the present age, is a sad commentary on the human intellect, and explains the unquestionable authority given to similar revelations in the earlier ages of ignorance.

H. S. St. Louis: Q. What is the nearest and truest road to mediumship?

A. All that has been given in regard to the development and cultivation of mediumship, has been crowded into the book under that title, just published. No doubt it contains obscure passages and points will constantly arise calling for explanation. These will receive attention in this Department whenever they are brought up by questioners.

Mrs. Ida Thetepence: Q. Is there any evidence of the existence of man prior to the Bible account 6000 years ago?

A. This question has been exhaustively treated in this Department. There is so much evidence furnished by Geology, and archeology, that there is not a scientific man in the world to-day that for a moment holds to the Biblical chronology. Egyptian civilization has been proven by the Nile deposits beneath the great pyramids to have been on the authority of the explorations of Linnat Bey, at least 40,000 years old, and they were old when the supposed Adam and Eve came into Eden.

Man inhabited the earth before the coming of the Ice Age, and the approach of that period has been calculated from astronomical data to have been anywhere from one and a half to three and a half millions of years ago. The fact is that in the evolution of the life of one globe, a million years, vast and incomprehensible as it is in duration, is as a swing to a pendulum, and the order of events is all that can be safely predicted. Time as measured by years, or by centuries, or by millenniums, is an inconsequential factor.

E. R. C.: Q. Have the English and American Psychic Research Societies been of benefit to Spiritualism?

A. By calling attention to the subject, and prestige, perhaps they have, but it must be admitted that the Societies have been instituted with the appearance of scientific accuracy; the same ground has been gone over and identical conclusions arrived at, that has been traversed by Spiritualists for the last fifty years. Beyond a few facts, nothing has been added to the work of Prof. Robert Hare, Judge Edmonds, Prof. Hare, and hundreds of others who pursued their investigations in private for their own personal satisfaction, without making public their experiments. The hesitating, half-way style of the published reports of the psychic societies, while utterly ignoring all that predecessors have done, leaves a shadow of doubt over the minds of readers, and weakens or destroys as evidence. With the right kind of members, working on the true lines of investigation a great and most useful work might be accomplished, but the committee with a few remarkable exceptions, seem chosen, as are jurymen, because they have formed no opinion, read nothing on the subject, heard nothing, and are incapable of having an opinion.

For instance, take the voluminous report on "Haunted Houses" giving numerous attested instances supported by witnesses called before the committee of the society. A great deal of labor was given the subject, and the reader is left to draw his own conclusions. To insist on a priori grounds believed in the possibility of houses being haunted; for admit that spirits return to their former homes, having the same thoughts and desires as while in the

body, it is self-evident that all houses are haunted houses, and whenever conditions allow they will manifest their presence.

Again, all Spiritualists believe in ghosts, that is, that under favorable conditions spirits can appear to mortals. There are two distinct methods by which they are enabled to thus appear; by materialization and psychological impression; i. e., the objective by which they are recognized by the bodily senses, and the subjective, which is by impressibility more or less keen and distinct.

This belief is not strengthened by a collection of stories of phantasms of the dead or of the living, however rigid the attention given to details. It is true, a secondary corroborative evidence may be drawn from such accumulation of tales which differ from that of the famous "Cock Lane Ghost," only in a thin veneer of scientific wording.

Again Spiritualists have received "thought transference" as the process by which spirits communicate with each other and transmit messages to sensitive mediums. It may be a pleasant pastime, but there is no successful method than guessing the thoughts of the operator and averaging the probabilities of success or failure, so as to avoid a positive conclusion either way. It would seem to be an essential condition in the investigation of spiritual phenomena that the investigator should be spiritual and capable of the comprehension of spiritual laws and forces, and not pretend to drag every thing down to the requirements of scientific method.

The Spiritualist comes with an explanation, a theory which has become a grand generalization of spirit existence and utilizes all the diverse facts of hauntings, phantasms of the dead and the living, thought transference, hypnosis and the whole wide domain outside the "black art of materiality." To the "researcher" committed to the study of ethical societies as play of children led away from the real issues.

Spiritualists may well say to the Researcher that have been published: "What good are they? We knew all this before. We have the key whereby the problems thus explained by being stated in other words, are solved with the mystery and arcana of future existence."

"Oh!" retort the mock-delivers, "you have a beautiful belief, but it is only a belief. Why do you not prove it? Your facts are not well observed and we do not admit them."

Then we say: Here is the open court for true psychic research. Here lie the facts which are potent with vitality. We have observed them, and they are the basis of the observation of all. But remember, this is the difference between you and the Spiritualist, that you are to investigate under the requirements of the laws of spiritual forces. You are not to weigh spiritual energy with steel yards or enter the vestibule of the mind with a butcher's cleaver.

Spiritualists have been and are members of a committee in investigation. They, however, do not call it psychic and there is the difference between scientific and unscientific. The mole, burrowing under soil, has the capabilities of evolving organs of vision, whereby it could see the landscape, the sun and the stars, but never would this occur if it contented itself with its underground life. Its conceptions of the world must be limited by the confines of its burrow, and in contrast with those of the eagle who from aerial heights above the cloud-capped mountains surveys the circling earth and sea from horizon to horizon. Great as this contrast appears, it is not as wide as between the science of Spiritualism which sweeps through time and space from eternity to eternity, and the "psychic research" which has passed current for scientific investigation.

Every circle is a psychic society. The facts presented at every seance are the same, and the laws and conditions which enter into the problems of spirit-existence be studied as nowhere else.

## A Veteran Gone.

Departed to a higher life, Horace L. Hill, at the age of 85 years and 6 months, from the home of Dr. Carl Tuttle. He was among the earliest pioneers of Berlin Heights, coming into the then wilderness, country in 1818, with his father, from the East, being only ten years of age. During all this time he has been identified with the interests of the town. He married in 1831 Fanny Jane Tennant, and they had three children, all of whom are departed, leaving only one grandchild, Aggie, wife of Dr. Carl Tuttle, with whom the aged pair made their home.

The end came December 3, and on the 6th a large gathering of relatives and friends attended the funeral. The services consisted of appropriate music, reading of "Thanatopsis" by Emma Rodd Tuttle, and a brief eulogium by Hudson Tuttle.

Mr. Hill had no enemies. He was absolutely honest and from boyhood never touched alcoholic beverages, tea, coffee or tobacco. He was one of a family of eleven children, who by their strong, liberal minds, have made a deep impression on the community, and been a strong force in making the town noted for being foremost in intelligence, public spirit and reform.

In closing, Mr. Tuttle said: He was by organization a Spiritualist, and found that belief good enough to die by. He inherited a broad and liberal mind and was too charitable to believe that any part of the human family were so bad that they would be lost, and this inclined him to the belief of the Universalists, but he was not a pronounced member of that sect.

He intensely studied the problem of life and death, and was convinced of the immortality of the spirit and that it carried forward into the next life the acquisitions of this. He looked forward to meeting his departed friends with the pleasure one long from home anticipates a reunion. He found this belief not only good enough to live by, but good enough to die by. "It was the ripe fruitage of a noble, self-sacrificing life, during the long years of which he had borne the trials and burdens of a plain, unassuming life, and by his strength and ability. It bore him up during the last days when tortured with pain and gave him courage to heroically bear, and he passed into the shadowy portals of death with no regrets, no pardon to be asked, nothing to be forgotten, and if even the Mighty Angel standing by the gates of Eternity speaks to the ascending spirit, he will say to that spirit: 'Well done, good and faithful servant; thy deeds have been many; thy failures have been of necessity; thou hast been true to the small things intrusted to you, and now enter into thy reward.'"

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is warmly commended to students of the science of religions, and to those who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

## A GENUINE KICKER.

But One Who Is Highly Respected.

HENCE WE GIVE HIM SPACE IN THE PROGRESSIVE THINKER, AND HE DEVOTES SPECIAL ATTENTION TO "SPRING HILL, KANSAS, THE SPIRITUAL MECCA."

From what Mr. E. J. Schellhaus says, even Rochester pales before Spring Hill, Kansas. \$25 for a demonstration that there will "appear one or more forms clothed in male or female attire," is cheap enough, considering that millions are paid to entertain the public in the name of the "Cock Lane Ghost," only in a thin veneer of scientific wording. Hence, the necessity for a present-day Spring Hill manifestation of spirit power. The laborer in any department of life should be paid for his labor, although I have done a great deal of work for humanity's sake without compensation. "Humanity" gave me more kicks than she gave me dollars, and I am a lover of the Master as a Perfect Man and a true and spotless medium, I go back to him for my inspiration, for what he did we can do also if we only lead the pure and holy life he did. Through the spirit and the electro-spiritual vibrations he healed at a distance, not only those who were conscious of the health-vibrations he was sending, but he also healed those who did not know he was putting forth any effort in their behalf. Now if this be true—and I believe it is—for it has been proven to me through spirit, by one of my teachers—then we have the promise to do all he has done; but if we live the true and spiritual life we can do even more, for it is one of the gifts of the spirit.

But when we look over these "Absent Treatment" advertisements and read the statements of the advertisers, I fear for them, and for the many who believe in spirit of truth or the love of afflicted humanity in their hearts. For example, one of the healers boasts that he treats forty thousand every month, giving each a treatment every day. He does not state how long he treats them, but we will say he gives each one only a thought as he reads over the long list of names, it would take him at least one of old of the charge of them to do this, about 333 hours of every 24. But there was one thing, he did state which we can understand perfectly, each patient paid him one dollar per month, and we readily see he was making a fortune at least.

Another advertiser is a little more considerate but not consistent. He states that he treats each patient one hour every day for the charge of five dollars for each month, and for each day a particular says he treats from forty to fifty patients every month with the most wonderful success. No doubt the success like the first mentioned, lies in the income and not in the good he does, because it is as much a possibility to crowd fifty hours into a day as to crowd three hundred. I asked an explanation of the above inconsistencies of a student of the occult sciences, and he said the work was done by assistants. It may be, but the advertiser did not say he had girl-type-writers who treated all this multitude of deluded patients who supposed they were getting electro-spiritual vibrations direct from the perfected spirit and electric will of the healer. I do not say all do this and I believe the honest spiritual healers are far from it, yet I must say positively to be a good and successful healer you must be true in thought and purpose as well as in your actions. Thoughts that are even tainted with hate and revenge for any one will react on your patients. Keep this thought, remember it well, "Love brings love and hate brings hate." Beware of the example of Samson, in slaying his enemies he slew himself.

An honest healer will not hesitate to refund the money to absent patients if he has not benefited them. This would make the healer more consistent and also make him devote more time to his patient. It would bring a more lofty and spiritual force, one with more love for suffering humanity, and less love for greed. One with more of the spirit of the Master and the higher angel forces. Where the patient must trust everything to his healer, this would at least be honest and commend itself to the sick and suffering.

Having ever since childhood made the occult cause of disease and its esoteric cause a study, and from this long thought and study I know there is an electro-spiritual force that is as yet little understood or demonstrated except by the Master, whose power far excelled all others, and yet he stated that if we, greater than he could be, and that of our fault is ours, we are not willing to live the pure, honest, self-denying and loving life he did, so we fail. But there are many who do live this unselfish life for humanity and are doing the same great spiritual work he did in a more or less degree as they live. I have thoroughly proved to my own satisfaction, from the teachings of the Master through the spirit and the constant experimental demonstrations for the past twenty years that electricity is the life force in man, or in other words the connecting link between man physical and man spiritual, and that it is the disturbance of this connecting force that causes all the ailments of this life material and physical, and that the spirit-mind is the master of this subtle fluid and can be controlled by a pure and healthy electric will, which disease personally or at a distance. The question is, How? This I will show.

Electric vibrations are being constantly and unconsciously thrown off by healthy persons to the purpose, but by the use of the electric will these vibrations can produce impressions on other spiritual minds. If one constantly hates another and that other will unconsciously of the fact and of a receptive temperament, his spirit mind would feel these vibrations, and that other would sooner or later make himself sick or totally destroy him. I have also noticed that there is a reflex vibration which gradually poisons the sender of the hate thoughts. Reasoning from this, if electro-health vibrations were sent with the same intensity, it would cure the afflicted and distance could not limit its power. And at the same time its reflex action would invigorate and strengthen the sender.

This constant and unconscious throwing off of electro-spiritual vibrations would soon deplete the sender's electric force unless he thoroughly understands the law of electric supply and demand so that he at will, can renew his own force. The all-wise Creator has provided for this in his natural gifts—air and water and when we understand

one with a Christ, in Cincinnati, she attending all the seances. She has given me tests for which my materialistic philosophy cannot account. But my philosophy is so hard-headed that it will not yield to proofs so satisfying to others. I really believe that would delight her heart. Like Paul of old, I should have a heavenly vision "at mid-day" to have the heights of the sun knocking me flat without seriously hurting me! She thinks that nothing less would hit my case!

Well, my first wife was also a Spiritualist, so I am a kind of brother-in-law to Spiritualism.

I know there is much that is good in this philosophy, but I do not think that the movement possessed the grandeur, the dignity, the sublimity that the early days of A. D. Davis, Judge Edmonds, Prof. Hare, William Denton, Joel Tiffany, Emma Hardinge, Lizzie Doten.

I observe that Clara Watson, one of your ablest correspondents, has a letter which merits consideration. I will reply to it next week, thanking her in advance for polite expressions.

Texas, Mich. W. F. JAMIESON.

## ELECTRIC VIBRATIONS.

Science of Spiritual Healing at a Distance.

To the Editor:—Having read much about so-called "Absent Treatment" of late, it seems no more than right that I should give my experience in this Spiritual gift of healing as I am a lover of the Master as a Perfect Man and a true and spotless medium, I go back to him for my inspiration, for what he did we can do also if we only lead the pure and holy life he did. Through the spirit and the electro-spiritual vibrations he healed at a distance, not only those who were conscious of the health-vibrations he was sending, but he also healed those who did not know he was putting forth any effort in their behalf. Now if this be true—and I believe it is—for it has been proven to me through spirit, by one of my teachers—then we have the promise to do all he has done; but if we live the true and spiritual life we can do even more, for it is one of the gifts of the spirit.

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This constant and unconscious throwing off of electro-spiritual vibrations would soon deplete the sender's electric force unless he thoroughly understands the law of electric supply and demand so that he at will, can renew his own force. The all-wise Creator has provided for this in his natural gifts—air and water and when we understand

nature's law we can renew our electric and spiritual forces at will. The result of years of experimental investigation and study of cause and effect shows that there are electrically but two diseases, either positive or negative. Too much circulatory—excitement, causing pain and fever—Positive disease. Too poor or too little circulation, hence sluggishness, decomposition or paralysis—Negative disease.

When we stop to consider the philosophy of electric and spiritual vibrations, it will appear to the thinking mind how reasonable and how easy it is for the spirit to bring the health vibrations of the sender into harmony with the waiting and expectant patient. The best method is to have a private sitting, near a small individual cabinet, with each patient, in a dimly light just as you would in preparing for any spiritual manifestation, but the one you are to sit with and treat may be a thousand or more miles away. Then the healer is to project, his own electro-spiritual vibrations to the waiting patient, and give him a thorough treatment in the spirit, the same as if he were in your office or with you personally. Treat the patient with your mind, do thirty minutes. You should meet these patients three times per week, say Monday, Wednesday and Friday, beginning at 7 p. m., and continue until all are treated. I never treat more than three in one hour. 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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 23

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NO. 579

## VACCINATION A CURSE

And a Menace to Personal Liberty.

This last book of Dr. Peebles, just from the press, not only bristles with facts and figures, with the horrors, deformities and startling deaths from vaccination from calf-lymph virus, but it abounds in that spicy pithiness and bold front to medical poisoning for which the Doctor is so noted. He came near losing his own life from vaccination in San Francisco, Cal., in 1890, since which time he has been gathering statistics showing the dangers and the deaths from vaccinating virus in this country, England, Australia and the far East.

Small-pox and how to treat it! childhood vaccination, blood-poisoning, eczema, and various zymotic diseases are all momentous questions, and few if any are more competent to deal with them than Dr. Peebles.

This exhaustive work of his against vaccination, of 328 pages, just printed on cream-colored paper, illustrated with childhood "deformities" from vaccination—elegant bound, treats in its various chapters of Jenner's inoculation system; of poisonous vaccine stock; of clearly-proven deaths from doctors' lancets dipped in calf-lymph virus; of the "donal" disease in England; of the battle and victory in San Diego, California, of anti-vaccinationists over the health and school-boards; the decisions of courts against compulsory vaccination; the unconstitutionality of the compulsory law; the names of distinguished physicians in this and other countries who oppose vaccination; the 10,000 deaths in England alone caused by vaccination; the proofs that it does not prevent small-pox, but does cause skin diseases, ulcers, boils, tumors, carbuncles, consumption, leprosy, etc., etc. All these subjects and others allied thereto are treated, and the crime—the unparalleled crime of vaccinating children is fully and heroically exposed.

The following are brief selections from the book: "I must plead guilty to the charge," said J. W. Hodges, M. D., of Niagara Falls, N. Y., "Before discovering my mistake I had vaccinated more than 3,000 victims, ignorantly supposing the disease that I was propagating to be a preventative of small-pox. Having taken for granted what my medical teachers had asserted, I was a staunch believer in the alleged efficacy of vaccination as a prophylactic against small-pox. I remained in this blind and blissful state of ignorance for several years, and only after a long and painful reflection did I discover that my face was painted to a shameful fraud." (Page 291.)

"Dr. J. A. Hensel, late surgeon of the German army, says: 'In June, 1888, I was on duty at Strasburg, and over 2,000 small-pox cases were in the pest-house; every one successfully vaccinated but three months before, for the third time. I myself was laid up five weeks, although I had been vaccinated on the seventh time successfully. I am convinced that vaccination is no protection against small-pox.'" (Page 320.)

"This vaccination law is so odious, so dangerous to health that it has never been enforced to any considerable extent in California. It never will be, as it is an unmitigated curse. The people are too unprogressive. Petitions are now being circulated for a legislative repeal. The English Parliament, be it said to the glory of old England, recently made vaccination 'optional' with the parents." (Page 164.)

"In the English 'Digest of Parliamentary Returns,' No. 488, session of 1878, entitled 'Vaccination Mortality,' we find the startling statement that '25,000 children were annually slaughtered by disease, inoculated into the system by vaccination, and a far greater number are injured and maimed for life by the same unwholesome rite.'" (Page 130.)

William Tebb, that distinguished Englishman, was prosecuted thirteen times in the London police court for refusing to allow his children vaccinated. These prosecutions so aroused his parental manliness that he fought the vaccination law, with others, till it was reduced to a mere matter of "conscience" with the parents. A census had been taken in about eighty towns, villages, and districts in England with a return of 2,138 cases of injury and 546 deaths from vaccination recorded up to the end of 1880. Among the papers brought before both houses of Parliament was one from that eminent medical authority, Dr. Schieferdecker, who in speaking of the dangers of vaccination, says: 'I directly endanger the life of the mother and develop latent diseases. III. Children frequently do not thrive so well after as before vaccination. IV. It introduces new and serious diseases into the system of vaccinated patients.'"

"Dr. Chas. Pigeon, of Porchaubault, says: 'Of forty children there vaccinated, nine died within forty-eight hours.' On March 13, 1888, Dr. Andrieux, of Asprey, vaccinated forty-two children. All were attacked with fever, and on the following day six were dead. Their bodies were covered with black patches.'"

The first man purchasing this new book was Mr. Steudor, Fort Wayne, Indiana, and this is what he writes under date of Dec. 4: 'I consider this volume the best, the most important book for humanity ever published. It should be in the hands of every board of health and every legislator in the country.' (Signed) J. M. STEUDOR.

For sale at the office of The Progressive Thinker, Chicago, 40 Loomis street. Price 15 cents.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

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

## THE OCCULT FIELD.

A Comprehensive History of Hypnotism.

Hypnotism, or a power corresponding to it, has been known from the earliest ages. In early times persons were hypnotized by gazing at precious stones used by sooth-sayers. Divination by looking into crystals and clear water was practiced by the Egyptians. Among the Persians magi long ago we knew hypnosis was used, and the Indian yogis and fakirs at the present time employ it in all their performances.

The famous Ebers Papyrus—which treats of Egyptian medical science before 1552 B. C.—tells us that many cures were effected by the laying on of hands. What is this but hypnotism?

King Pyrrhus and Emperor Vespasian employed this power in early times; and later, Charcot, and Charles X. were supposed to possess it. Even Henry VIII. claimed such an influence. Among savage nations, powers similar to hypnosis have always manifested themselves. The Laps, at the sound of a drum, and other nations, from the influence of rhythmic songs, go into stages of hypnosis. Hellwall relates that the Assassins of Constantinople, in the twelfth century, used hypnosis by dancing and singing. When under the influence, they plunge knives deeply into their bodies in apparently vital parts, drive sharp-pronged instruments into their skulls, cut their eyes and do many other things which would seem sure to bring on death. None of these wounds, however, proves fatal.

The Mahometan whirling dervishes and the Buddhists of Tibet use hypnosis, as has been shown by Dr. Sjostrom. For an early example of hypnosis we might even point to the habit of rocking children to sleep. This quiets the muscles, while the "hush" songs of the mother carry out the suggestion.

In modern times we find that about 1600 A. D. Van Helmont taught that man possessed powers of magnetism, and a few years later, Maxwell, the Scotchman, announced his belief in the same doctrine. Samuel Hahnemann, about the eighteenth century, stated his belief in personal magnetism.

Modern hypnotism did not come into existence until about 1771, when Mesmer, a Viennese doctor, brought forward his theories of animal magnetism. Mesmer, in 1773, sent out a circular stating that animal magnetism existed and asserting his belief in a power which gave certain persons an influence over others. Mesmer first employed personal contact to effect cures, but later used wood, glass and metal magnetized by him. Mesmerism became known under various names—vital magnetism, bio-magnetism and zoo-magnetism.

One of Mesmer's pupils, Chastenet de Puysegur, discovered, in 1784, artificial somnambulism—a state of sleep in which the actions of magnetized persons could be directed by the magnetizer.

At the same time, Dr. Petetin of Lyons, experimented with cataplexy and sense transferred—such as hearing with the stomach and the like. In Germany, animal magnetism was experimented with by Lavater, Weinhart, Albers, Bieker and Heibekken.

Scarlott of Berlin, used it to effect cures in 1789. In 1812 animal magnetism was employed in the hospitals. The Prussian government appointed a commission to investigate the claims of this new power, and students in the Prussian universities were instructed in magnetism. In 1817 a royal order confined the use of animal magnetism to physicians.

The Paris Academy of Medicine appointed a commission in 1826 to examine animal magnetism. This commission worked six years and reported favorably. There was no doubt that magnetism existed. There was no doubt that cures could be effected by it.

The Abbe Paria—who came to Paris from India in 1815—proved that no unknown force was necessary to produce magnetism that hypnosis was subject to no conflict no magnet or other articles were necessary to induce sleep.

This is the nucleus and dominating idea of modern hypnotism.

Dr. Braid, of Manchester, England, began investigating in 1841, after witnessing experiments by La Fontaine. Braid introduced the word "hypnotism," studied cataplexy and suggestion, employing hypnotism in painless surgery. Previous to Braid's time magnetism had been used in surgery by Toppan, Joly, Ribaud, Vares, Horze and others.

About 1850, nearly every prominent doctor throughout Europe was investigating hypnotic phenomena. Surgical operations were done by Velpau, Folli, Guerin, Demarquay and Ghrano-Teulon.

Leblaut, of Nancy, proved the therapeutic value of hypnosis in 1860; and in 1878 the famous Dr. Charcot began public classes.

Hypnotism was recognized by the most eminent physicians of the day. Bernheim of Nancy in 1884 gave many examples of its curative effects. From this time on it was recognized as of much value as a curative agent and as a substitute for anaesthetics. Since the foundation of the Nancy schools by Charcot and Bernheim countless physicians of unquestioned reputation have recognized hypnotism.

In surgery some of the most painful operations have been performed—amputation of legs and arms, removal of eyes, trephining of skulls, setting of fractures.

Inseparability to pain under hypnosis has been proved many times. Preyer quotes an experiment made by Dr. Little, a physician who did not believe in hypnosis. He thrust a needle into the eye of a patient who he believed to be insensible. The subject displayed no consciousness.

Great hyperaesthesia—a term expressing abnormal powers of feeling—has also been induced by hypnosis. Hypnotized eyes (as attested by D'Abundo) have seen objects which ordinary vision could not perceive without microscopes; the senses of smell, taste, hearing,

## A Methodist Lady's Experience.

To the Editor—I was a member of the M. E. church many years and never had sense enough to think for myself, but after my husband passed away, I met a medium who demonstrated to me that spirits did return, which set me to thinking. I soon found a boy, an automatic writer, and we had wonderful things and drawings, etc. Many friends came and their writing was very natural. A Chinaman came and wrote in his language. They told me how to become developed so I could hear and see them. I soon began to hear strange sounds deep in my head, and when I asked questions, the answers came quickly in a voice which I at once recognized.

I had some valuable stolen. My husband told me who took them and where I would find them. I found them just as he said. I had some household goods stored 15 miles away (I was living in Chicago). I heard the house was burned, and felt troubled, when I heard the voice of mother so plainly say: "Don't worry, dear; your things are not injured at all."

"Well, I replied, 'if that is true, mother, I never will doubt you again,' when she answered, 'Why, don't you believe in me yet?'"

I hastened over there, and found her words true. I had often seen forms floating through the room, and dear, precious mother, as plainly as I ever saw a living person. She was a most devoted Christian and expected to see Jesus when she passed away, but she said she has never seen him, neither has she ever met anyone who had; even John Wesley told her he never had. If such a person ever lived, he had gone away beyond their knowledge. She said she had a beautiful home, and while a great worker, she never speaks as though she had "earned heaven." All my spirit friends speak of her as angelic. They tell me there is no night there. They never sleep, but rest when weary. They all declare no spirit ever lived in the body but once, and I don't think one in a thousand can remember anything earlier than two years of age.

I told some of my friends of my experience, but they said I must be crazy, and one prominent member of the church said he could show from the Bible that it was the work of the devil. But he can't. I positively know Spiritualism is true, and while there are many frauds, there are as many hypocrites in the churches, if not more. Spirit friends tell me to study geology, and other books on nature, etc., and be sure to read The Progressive Thinker, as it is fine. I HAD never seen the paper then.

MARIETTA JOHNSON.

feeling, seeing, have been intensified or denuded at the will of the hypnotist. Hypnotism as a moral agency. Its employment in alcoholism, tobaccoism, drugism, etc., is a subject of great value. In mental disease it is a marvelous agent.

The indiscriminate use of hypnotism by charlatans, for exhibition and other purposes, has done much to weaken the cause. Many persons have begun to look upon hypnotic practice with suspicion, and its use in medical practice has been curtailed.

This is the effect of ignorance, brought about mainly by the vast amount of quackery shown by persons who pose as operators. Hypnotism should be limited to qualified practitioners.

A knowledge of medicine should be possessed by all hypnotic operators. The heart, pulse and respiration are affected by hypnotism. These organs should not be disturbed by those who are ignorant of their functions. Too frequent hypnotization of a subject without reason has a tendency to affect his mental and physical welfare.

Indeed, some persons (notably a patient who has come under my own charge) become so susceptible to hypnotic influence that they go into a state of "winged blindness," the least provocation. The particular young woman to whom I refer became hypnotized in public street cars if she chanced to look fixedly at any one. This susceptibility operated as a great inconvenience. I have reported this case in medical journals.

Many wonderful phases of psychic manifestation have been attributed to hypnotism. We have the remarkable fact of what is called post-hypnotic suggestion. For instance, "Persons may be hypnotized and then told that, at a certain time, specified days or hours afterward, they will do certain things. When the hour arrives the subject, no matter how forgetful he may be, will exhibit great nervousness and uneasiness until the thing is done, or the word spoken, which he has been hypnotized to do.

An account of all the remarkable phenomena connected with hypnotism would fill many books. Psychic manifestations in telepathy, hallucination and kindred subjects open wide vistas into the human soul. But these things are far removed from hypnotism in itself. The English and American Societies for Psychological Research were founded for the purpose of studying such phenomena outside of the ordinary hypnotic channels. There is no doubt, however, that the study of hypnotism is a great aid to a knowledge of psychology.—Denver (Col.) Times.

BE CAREFUL WHAT YOU SAY.

"Careful with fire," is good advice we know. "Careful with words," is ten times doubly so.

Boys flying kites haul in their white wings blind. You can't do that way when you're flying words.

Thoughts unexpressed may sometimes fall back dead. But God Himself can't kill them when they're said.—Carleton.

Only experience can show how salt the savor is of other's bread, and how sad a path it is to climb and descend another's stairs.—Dante.

## FIELD WORK.

Purposeful Thoughts of a Missionary.

The interest in the missionary work is steadily advancing. Every day brings us mail from parties wanting our services. These letters are many of them letters of inquiry, asking how to organize. Some want to know what will be the cost to them for organizing a society; others tell of the need of a harmonizing influence in their society, while once in a while we are asked, "of what use can the N. S. A. be to us?" But all are anxious to have something done to advance the cause of Spiritualism. I am glad to say to all, I am sure that organization and missionary work are the only things that will settle all questions of the permanency of Modern Spiritualism as a distinctive philosophy and religion.

Unless Spiritualists do organize and become a powerful working body, holding fast to the new truths that our revered spirit friends have brought to us, "Christian Science," "Theosophy," "Liberal Religion," etc., will continue to appropriate—as they are now doing—the grand teachings and demonstrated truths of our keeping for the benefit of humanity.

I am glad that these sects can absorb some of these teachings, but I cannot sit silently by and see our beloved truths tacked onto dogmas and creeds of superstitions as a part of them, and as something of only secondary importance, anyway, while they are being given to the public as the discoveries of the founders of these arbitrary, unscientific and assumptive dogmas.

Even some of the leaders in the orthodox church now want to claim our Spiritualism, and want the world to think that their church has believed and taught it all the while. Rev. R. Heber Newton, the great Episcopal divine of New York City, is reported as having said in one of his sermons that, "Orthodoxy has never denied Spiritualism. It has constantly asserted it. Spiritualism is a truth which is embodied in the records of the very beginning of the Christian religion."

Brothers and sisters in Spiritualism—you who have been fighting the unequal battle against old orthodoxy for many years, you who have been condemned from the orthodox pulpit as infidel, unprincipled, licentious, imbeciles; free-lovers, etc., etc., you who have been imprisoned for healing the sick, and have been placed behind the prison bars, you who have heard your wives called vile names, and your whole households reviled by orthodox ministers, a la De Witt Talmage, D. D.—are you ready to give up, and let these nineteenth-century fads, and the old church declare we brought this great truth of Spiritualism to the world? No, I say now, "We freed the African slave." I will answer for you. Not a thousand times No! We will never yield so long as the spirit world are behind us, and suffering humanity before us.

We will fight on until justice reigns the world over and mankind are free. Now, brother and sister Spiritualists, will you utilize this opportunity—the very best ever offered to do good and effective work for our kind—by lending a helping hand to the missionary work of the National Spiritualists Association, and of the State Associations, as well as to help the local organizations if you have them in your community?

Reader, if you have no Spiritualist society in your community, and would like to have one, write us at once. Our address for December will be as follows: New Grant Hotel, corner 5th and Grand streets, Philadelphia, Pa. Home address 618 Newland avenue, Jamestown, N. Y.

E. W. SPRAGUE.

A CORRECTION.

An Open Letter to the President of the London Spiritualists Alliance.

Sir:—In my open letter addressed to the President of the L. S. A., printed in your issue October 13, it was stated: "Quite recently a proposition was brought forward in Light to inaugurate a Spiritualistic church in London. No discussion was allowed on this topic. All the letters and articles which were published were on the same side, viz., in favor of the project. My own letters against the scheme have been suppressed, and possibly also many others." These remarks were perfectly true when penned, but they are no longer so, having been falsified by subsequent events; for some communications against the scheme were afterwards published in Light and one of my own letters though held for a time, did ultimately appear. I regret that I should go so far at least—have misrepresented the case against Light, for however much I may be opposed to the line of conduct pursued by that periodical, I should be sorry to treat an opponent unfairly; therefore I beg herewith to apologize for my unintentional injustice. The withdrawal of this particular passage, however, does not affect in the slightest degree the general tenor of the letter, nor does it indicate any modification of my opinion with regard to the other matters dealt with therein.

Yours, etc., W. H. SIMPSON, Grahamstown, S. Africa, Nov. 18, 1900.

"Hologram Inquiries, Incongruities, Inconsistencies and Blatant Lies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

"Hologram Inquiries, Incongruities, Inconsistencies and Blatant Lies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1.

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

## WHY PLANETS ROTATE.

A Scientific Discussion of the Question.

In the realm of nature no discovery is more important or desirable than the cause of planetary rotation. It is the key that unlocks the mystery of Geological periods; of Ice periods; of the submergence and emergence of continents; of the varieties and distribution of races; and many other phenomenal perplexities.

The apparent magnitude of the problem has deterred scientists from giving it serious consideration. Notwithstanding all the facts requisite for its solution have long since been known to all intelligent people. It is only required to show their co-relations and mode of operation.

In the solution of any problem the true scientist first makes sure of his premises; given sound premises and logical deductions therefrom, conclusions are equal to demonstration.

The first requisite to the solution of the problem under consideration is to designate the cosmic forces that originate and perpetuate motion.

By analytic and synthetic processes, we find that gravity and centrifugal forces originate and perpetuate all motion, resulting from their eternal antagonism.

Abrogate heat and all motion perceived through matter would cease, all matter would become one solid motionless mass.

Our first premise of fact is that the earth is enveloped by an aerial ocean that is constantly in motion in the same general direction of the earth's rotation.

Consequent upon the attraction of gravity this air envelope exerts a pressure of 15 lbs on every square inch of the earth's surface at ocean levels. To remove this pressure in any direction requires a force equal to its weight, and if moved laterally the friction arising therefrom is equal to the pressure.

Our second premise is, that solar heat is the cause of rotation.

Owing to the undulations of the earth's surface and the unequal radiating power of her diversified surface, high and low areas of air pressure are created whereby the equilibrium of the air is destroyed, resulting in motion to restore the equilibrium, that never succeeds, consequently air motion is constant.

American Weather Bureau data show that in the North Temperate zone, including the United States and Canada (constituting a space that covers more than half the earth's surface from the equator to the North Pole), the average speed of the wind in crossing the continent from the Pacific to the Atlantic Ocean is 25 miles an hour, greater than the earth's velocity of rotation in the same latitudes.

Hence it is a lie to assume that in the South Temperate zone the speed of the wind is about the same, notwithstanding the difference in land area.

Thus we find that on more than half the earth's surface the wind's velocity is 25 miles an hour greater than the earth's velocity of rotation.

This air envelope is virtually a great elastic belt, encircling the whole earth. At the equator there exists a calm belt, so-called in reality, but several hundred miles wide, wherein the air and earth has the same velocity in the same direction, thus constituting a calm.

On each side of this calm belt we find the trade winds, so-called, whose velocity eastward is 23 1/2 miles an hour less than the earth's velocity of rotation in these latitudes. The trade winds occupy the spaces that intervene between the calm belt and the Temperate zones.

This calm belt and trade winds are only surface currents.

Halley in 1684 discovered that an upper current—current, as he supposed, always accompanied the trade winds, but we now know that the upper and tardy under current move in the same direction; that the deceptive appearance arises from the difference in speed and opposite direction of the earth.

This is a fact, clearly demonstrable. Hence it follows that the upper current impinging on the under current exerts a pull on the under current, thereby neutralizes its retarding frictional force on the earth's rotation.

Baron Humboldt and others testify that on Mt. Teneriffe, also on Mt. Mauna Loa, 14,000 feet above the ocean, the wind always blows eastward, while at their base the wind appears to blow westward.

Prof. John Wise, who made several hundred balloon ascensions, told the writer that at high altitudes, he always found an eastward current.

Furthermore it is well known that the monsoons always follow the sun in his declinations. When the sun is vertical to the equator, the monsoons blow parallel with the equator. When he declines north and south of the equator they blow northward and southward of the equator.

It is impossible for winds to blow westward.

They often sweep northward and southward, but always maintain a greater eastward velocity than in any other direction, as evidenced by the earth's velocity of rotation.

Winds in the polar regions are subject to the same forces as elsewhere with like results. It is impossible to learn why the initiation of air motion was eastward, or to learn why all the planets rotate and revolve eastward.

The student of meteorological phenomena must bear in mind that the impact is the same, whether the wind strikes objects, or objects strike the wind. Where and when the wind's velocity is greater than the earth's velocity of rotation the wind strikes the objects; when the wind's velocity is less, the objects strike the wind; the results are the same, in both cases.

Fortunately, an east wind never existed.

Let us inquire why?

At 60 degrees North and South latitudes the earth's velocity of rotation is 500 miles an hour. Hence if the wind stopped its eastward motion one second,

## LAKE HELEN, FLA.

Excursions for the Camp-Meeting.

The fifth excursion by water for Lake Helen camp-meeting, and for other places in Florida, will leave New York City, January 11, and the last excursion will leave the same place, January 25. The last excursion will be personally conducted by E. A. Rudington, 61 Sherman street, Springfield, Mass. Write him for low price, circulars, etc., enclosing four cents in stamps.

## Ex-Priest P. A. Seguin.

To the Editor:—I think you and your readers will be interested to know that ex-priest P. A. Seguin and wife have never lost interest in their chosen labors, that of educating the sleepy, self-sufficient Protestants, Liberals and Spiritualists to the diabolism practiced by the Roman Catholic church. Mr. Seguin has been a priest fourteen years, and he dare not make the accusations he does, were he not telling the truth; and even then he does not tell all the truth about the iniquitous, vice-breeding confessional box; but all is true that he does tell, for no one "hankers" for uncomfortable tortures in every-day martyrdom. Mr. Seguin spoke to good audiences, as these lectures were the first of the kind in this city, composed largely of adherents to the church of Rome. He gave his experience as a priest, while Mrs. Seguin recounted the horrors and tortures of convent life and her narrow escape therefrom at the age of seventeen, being imprisoned there for seven years. One of the sisters came to take her back to the convent after her escape, and asked her father, "Is this girl not to be taken back to the convent?" The death angel sealed his lips in time to prevent his answer, and so the girl was not compelled to a life imprisonment with multitudinous tortures. As Spiritualists do we realize how indifferent we have become to the horrors that the church of Rome is ever slyly making in all ways in politics, commerce, state and municipal affairs? A Jesuit priest is on the United States Supreme Court bench, and possibly more than one. "All the cities of all Catholics are to serve the Pope first, and the United States afterwards," so said Mr. Seguin. Write Mr. Seguin at Amboy, Minn., for his books. You need them and he needs your money to carry on the home he is building to care for ex-priests, nuns and monks, who are as brave as he was and left the Roman Catholic church forever. He deserves our help.

"The practices of the confessional box breeds mongrel monsters of no name and all kinds of crimes that outsiders know nothing of," and Mr. Seguin hesitates not to tell us to look well to the maintaining of all the liberties we now possess.

FLORA W. FOX.

Rochester, Minn.

the earth continuing rotation, a wind force would instantly develop of 1,250 pounds to the square foot. This force would gradually increase until the equator was reached, at which the force would be 5,000 pounds to the square foot. Such an enormous force would instantly devastate the whole earth. Not a mountain or ocean would remain in situ.

(In East St. Louis, Ill., in 1871, a wind force of 84 pounds to the square foot lifted and overturned a huge locomotive.)

We have thus shown the absurdity of belief in an east wind, also in an upper current circulating from the equator to the poles. No kite, no cloud or balloon seven miles high or less, ever indicated the existence of either.

Our third premise is, that the earth is poised within her air envelope, clearly evidenced by the equal air pressure on all her surface at the same altitudes, and as a sequence the earth is wholly devoid of inertia.

We are now prepared to demonstrate that air pressure and air motion is the sole cause of the earth's diurnal rotation.

The weight of the earth as given in the American Encyclopedia is 5,843,000,000,000,000 tons; this weight, however, is largely conjectured as evidenced by various weights given by others.

The total weight of the atmosphere is approximately 5,929,601,268,080,000 tons. This immense weight, however, is only its gravity weight.

If we reckon 4,000 miles as half the earth's diameter, we find that the air in motion exerts its energy as a rotary motor at the end of a lever, whose mean length from the axis of rotation is 3,141.6 miles whereby its rotary power is increased to 18,624,870,258,818,880,000 tons.

In round numbers, more than 3,734 times greater, than the weight of the whole earth.

Furthermore this enormous power is exerted on a body, wholly devoid of inertia.

Finally to make this solution of this grand problem plain to the comprehension of plain people, let us suppose a globe one foot in diameter, inclosed within an envelope that exerts one pound pressure on every square inch of globe surface.

It makes no difference whether the globe is cork or lead.

The nice point to be considered is that the envelope shall press equally on all its surface, so as to secure, its equilibrium within the envelope.

The globe being thus poised and isolated from force external to the envelope, if the envelope is made to rotate in any direction the globe must rotate in the same direction.

The result is the same whether the globe is 8,000 or 90,000 miles diameter. If not, why not?

GEO. M. RAMSEY.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

## THE HOME CIRCLE.

Glimmerings of a Future Life.

Wife and I were both brought up in the Protestant orthodox faith, but as we read and thought more fully and carefully, or were better informed, we became liberal in faith, and did not find the teachings of the Christian churches able to prove to us individual immortality. We hoped there was a future life, but knew of no sure proof of the same. We had seen something of what is called Spiritualism and were much prejudiced against the same. By reading Richard Hodgson's "Glimmerings of a Future Life," published in the Forum, June, 1890, we were interested in the psychical phenomena. Out of curiosity I visited a test circle and received readings which I could not explain satisfactorily to myself as mind reading. I told my wife of the same and she was much displeased with me for attending such a place, and got interested considerably. I persuaded her to accompany me to another meeting where we were not known, and we took good care that we should not be known. We received more tests which we could not explain away, but could not for a moment believe. They came from a plain, if possible, friends as the mediums claimed. Still we could not possibly see how the mediums became possessed of the facts through thought transference.

Neither of us had the least reason to suppose we possessed mediumistic gifts, but one or two of the mediums said wife was mediumistic. We were not willing to accept the statements given us by strangers, of whom we knew but little, but we had become sincerely interested and wanted to know, if possible, if these messages were received without any "fakelism." We had seen, so we felt, a deal of fakes in the name of spirit messages, but what surprised us most was we could not explain it all as "fake or trick." So we decided to try for ourselves and not let our family know about it, and when we were alone or the rest of the family were in bed, we two sat by a little table, but we did not get a sound or the least motion. Then we got a planchette, and after a few evenings' trials I gave it up.



# THE NEMESIS OF CHAUTAUQUA LAKE: OR CIRCUMSTANTIAL EVIDENCE.

BY HON. A. B. RICHMOND.

Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "A Calm View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," "Intemperance and Crime," and "A Review of the Seybert Commissioners."

## CHAPTER IV.—Continued.

"Judge Hall," said Munson, "there is indeed eminent danger of an Indian outbreak next season. The savages will not make a combined attack of the frontiers this winter. The cold and snow will prevent that, but as soon as the Spring opens all the western tribes will be on the war-path. The sky will be lurid with the flames of the burning homes of the settlers. The streams will run red with their blood. The air will be filled with the shrieks of the victims of the tomahawk and scalping-knife. Hundreds of husbands and fathers are fated to see what I saw on that terrible night, and suffer what I have suffered; but the army of the Most High will prevail as the army of David did against the Philistines. All these things have been whispered in mine ears, and the Lord of Hosts has commanded me to be there in the front of the battle, and I will obey His commands. I will raise a band of riflemen from the settlements on the shore of the great lake. I have arms and equipments here which I have wrested from mine enemies, and in His all powerful name we will assemble and we will smite the savages from the rising to the setting of the sun. We will slay and spare not; we will execute the vengeance of the Lord on the enemies of His people, as did Moses on the Midianites when God commanded him to slay both young and old with the edge of the sword."

"Munson," said Birch, "how can the stranger travel safely? I'm afraid the 'General' will be after him with a lot of settlers at the head of the lake if he travels on horse-back."

"Who is this man you call 'General'? Where is he from and what is his business here?" inquired Judge Hall.

"Why, he's a lawyer from Albany," said Birch. "He was a General in the war with the French and Indians up North somewhere. He bought a large tract of land hereabouts and is feared the Six Nations will join the war, and make war on us here. He says the Governor at Albany gave him 'authority to inquire about the dead' Indians found in the woods around here, and to 'rest any one suspicious of killing' them. I'm afraid he will try to catch the stranger here, and if he does he won't let him get away again so easy; he'll take him to Buffalo sure as you live."

"I'm afraid so," said Munson in a thoughtful tone. "We must not let Judge Hall be captured; but it is not safe for him to try to reach Pittsburgh on horseback. Judge, I think you had better sell your horse to me or leave him with Jonas until we can send him to you. I will take you in a canoe down the lake to the Ga-no-wun-go, and from there down the creek to the O-hee-yo, and down the river to the settlement at the mouth of the Te-car-nahs, [Ga-no-wun-go: Seneca for Conowungo, meaning 'In the Rapids.' O-hee-yo: Seneca for Allegheny, meaning 'The Beautiful.' Te-car-nahs: Seneca for Oil Creek, meaning 'Dropping Oil'] where you can procure a guide who will take you either by land or river to where you wish to go. You will be safe under my care, and we can defy the blood-hounds of the law, be they either dogs or men. We will start this evening as soon as it is dark. My canoe is safe, and if the wind is favorable I can set a small sail I frequently use on the lake, and by morning we will be beyond the reach of pursuers. We will have a moon before midnight, and I am familiar with every point on the shore of the lake, and know almost every tree that grows on its banks."

A moment's reflection satisfied Judge Hall that the course proposed by Munson was the safest he could pursue. Making a few preliminary arrangements with Jonas in regard to his horse and valise, and bidding that worthy good-bye, he threw himself on a couch prepared for him by Munson and soon forgot the perplexities and fatigues of the day in a sleep that lasted a number of hours.

"Good-bye, Munson," said Birch. "It is nearly daylight. Dolly will be fretting about me and I must be home before sunrise; for soon as the 'General' finds that his prisoner has 'escaped,' he may come to my clearing to see if the boss is there, and if I know anything about the stranger, I'll send him on a wild-goose chase toward Pres-Kille."

"Bill," continued Jonas in a whisper, as he opened the door of the cabin and stepped out into the darkness, "you must be careful of the stranger. He's true grit, I tell you, or he'd a sold General Baird all about your shooting the red-skin on the cliff. But he never said a word that would suspicion you. Sam and I guessed how it was; we only heard one shot and we thought we knew the sound of the gun, and when we saw the two pools of blood on the grass we thought one was made by a bullet in the breast, and the other by a knife where the head lay when he fell. Yes, we guessed the critter had been scalped. But the Judge never said a word about it. If he'd a told the 'General' how it was, he wouldn't arrested him, but he'd had a constable a huntin' you. He said they'd heard about you at Albany, and he was determined to arrest you and take you to Buffalo. He said the killin' Indians in time of peace was murder, and you should be punished for it. So take good care of the stranger. I'll go up to the Inlet to-day and see what is said about it; and this evening arter dark I'll come down and bring his traps and tell ye how the land lays; don't start till I come, for fear they may be a huntin' you."

"Look here, Bill! Don't you think you had better hold up a bit killin' Indians about here? You've got a pretty big private burying ground of your own on this shore now, and ain't it a little risky for you to add any more graves to it for a while? The settlers are talking about it pretty rough, and I'm afraid you'll get into trouble."

"I am in the keeping of the Lord, Jonas, and am not afraid of what man can do. I am but fulfilling the stern decrees of justice, and man's puny laws shall not stay my hand. I will care for the stranger with my life; no one shall harm him while I have the power to strike a blow in his defense. Let them send the emissaries of the law after us and they will find that the battle is not always to the strong nor the race to the swift, for when God has decreed it the arm of the shepherd prevails against the might of the giant warrior with his coat of mail and his ponderous spear."

"I thank you, Jonas, for your timely warning; but there is one above us who holds all our lives in the hollow of His hand; who allots to each of us the task we are to perform in life. Mine has he given me to do, and it shall be done although the powers of earth and hell combine against me. Come to us this evening and tell us all you shall learn at the Inlet. Don't forget to bring the Judge's valise or haversack with his clothes and papers; you had better put it in a grain bag and sling it over your shoulder; then if any comes on they will think it is dead, or some such thing. Look that that no one follows you here. Give the call of a whip-poor-will from the bank above us, for it is unsafe to trust the sound of an unknown foot-step. We will meet you at the lake, or there we will await your coming."

Their hands were grasped in feelings of mutual regard for a moment, and they separated to meet again in the darkness of twilight on the shore of the lake. The door of the cabin was closed and securely barred, and Munson throwing himself on the unoccupied couch slumbered the

troubled sleep of a diseased mind and an over-burdened heart.

## CHAPTER V.

The sun was set; the night came on apace, And falling dew-bewet around the place; The bat takes airy rounds on leather wings, And the hoarse owl his woeful dirges sings.

—Gay, "Shepherd's Week."

"A murmuring sound Of waters issued from a cave and spread Into a liquid plain; then stood unmoved, Pure as the expanse of heaven."

—Milton.

It was nearly noon when Judge Hall awoke from the deep sleep incident to youth, health and fatigue. For some moments after awakening his senses were confused and memory refused to untangle the complicated skein of the events of the last few hours, and at first he could not remember where he was. The dim light of the cabin, whose only windows were the opened port-holes, at first rendered his surroundings obscure; but soon he remembered all. Partially rising from his couch he saw Munson sitting by the open door with his well-worn Bible open before him. A table in the center of the room was covered with a clean white cloth on which was placed a number of rude dishes of wood and metal. The savory odor of a delicious broiled lake trout filled the room, while a number of brown corn cakes on a board before the fire added their aroma to the contents of the gridiron on the hearth.

"Good morning, Judge Hall," said Munson in courteous tones; "you have slept well, and if you can only enjoy the plain fare of the wilderness as you appear to have enjoyed your couch of fern and hemlock, I shall be glad."

"Of that I have not the least doubt," replied the Judge, as he hastily adjusted his disordered clothes and the tangled curls of his hair and beard. "I have had a most refreshing sleep, and the incense from your hearth-stone is most savory indeed. Your woodland fare bath a delicious odor, and I feel assured that I shall enjoy it."

Munson gave him a wooden bowl of cool, clear water and a towel, which if not as "white as snow," was clean and scented with the aroma of forest herbs. His ablutions completed he turned towards the table and was agreeably surprised at the viands it displayed as Munson placed them on the board. A plate of sliced dried venison was flanked by the broiled trout on one side and a dish of neatly potatoes roasted in the ashes, on the other. A plate of wild honey-comb and a tray of warm "corn dodgers" stood like partners in a country dance. And what surprised the Judge more than all was a roll of sweet fresh butter in a saucer of decorated earthen-ware. Munson saw his look of surprise and said: "That is a tribute to your gentlemanly appearance, or as old Joe Smiley would say, to your 'store clothes.' It was sent you by good Mrs. Dolly Birch this morning, by one of her children. She is a model housewife herself, and I suppose she thought my plain corn cakes would need its assistance to be palatable to a gentleman who wore broadcloth and fine linen. My ascetic habits have rendered me indifferent to such luxuries, and I do not desire them. But come, our meal awaits us. Let us engage in prayer a few moments to give thanks to the Most High for the gifts His goodness has bestowed upon us."

Judge Hall was not what is called a "professor of religion," yet he had been educated by pious parents and was a firm believer, though he did not "profess"; and while he listened with interest as Munson read Psalm CIX, in a solemn and impressive voice, he thought he had never heard the precepts of the Bible more forcibly rendered or more impressively enunciated. The Psalm ended, the two men knelt by the table side and Munson intoned a prayer eloquent in diction, yet tinged with a wild strain of monomania, observable only because of what the Judge had already seen and heard of the recluse. It was the outpouring of a heart full of thankfulness, yet weighed down with a terrible sorrow. There was the same dependence on a Supreme Being manifested that already had been so apparent in the conversation of this singular man, while there was the incongruity of a feeling of thankfulness to the giver of all good gifts that He had delivered his enemies into his hands and had permitted him in safety to wreak his undying vengeance on the race of those who had burned his home, murdered his family, and rendered his life desolate. The evidence of a mind, more than ordinarily intellectual was there, yet warped and wrung by most intense mental suffering. The plea was so humble when it related to his own dependence on Divine assistance and approval, and so fierce and vindictive when it referred to his enemies, Judge Hall thought that all which was sane of his disordered intellect was thoroughly Christian-like, while the diseased portion of his mind was overwhelmed by an unappeasable desire for revenge on the hated race.

It was a singular mental phenomenon to contemplate. It was like a partially clouded sky, the blue of pure Christian thoughts and impulses was clouded with the dark vapor of insane desires and murderous incentives. The sane man was a prayerful Christian; the insane a vindictive murderer, such as the lawyer frequently sees in the criminal docks of our courts. And how feeble are human powers when endeavoring to determine the measure of human responsibility. How frequently is the question of a learned writer on this subject suggested to the mind of a reflective jurist: "Does the cloud that settles over one portion of the mental horizon throw no shadow over the rest of it? And how far is the unfortunate whose intellect is so beclouded able to control his acts? And to what extent is he responsible for them? While the sea is smooth and the winds light, reason easily guides the helm which is wrenched from its grasp by the first breeze that ruffles the surface."

How vain sometimes are our attempts to measure human responsibility? How impossible is it to plumb the depths of the human mind or even measure correctly the extent of its surface? Who can tell the effects of hidden diseases on the mental organism, or who can calculate the power of their unseen influences? Who can estimate the force of temptations or measure the power of resistance? Who can decide with errorless precision the moral turpitude of acts prompted by a mind diseased, or even the least of its members? None but He who breathed into the nostrils of the human dust the breath of life, when it became a living soul.

Who made the heart, 'tis He alone Decidedly can try us.

He knows each chord, its various tone, Each spring, its various bias; Then at the balance let's be wate, We never can adjust it; What's done we partly may compute, But know not what's resisted."

The prayer ended, Judge Hall arose from his knees, feeling as every one must feel who has ever listened to an earnest prayer from a contrite heart—a wish that he was much better than he knew himself to be. But few men when arraigned before the tribunal of their own con-

science can plead "not guilty," and sustain that plea with evidence that will leave no well-founded reasonable doubt in the mind of the court that tries them.

The meal ended, the two men spent an hour or more in conversing on the various topics of interest of that day; and Judge Hall was surprised at the extent of the information possessed by his singular companion. On all subjects, save his right to vindicate his own wrongs, Munson appeared to be not only perfectly rational, but more than ordinarily intelligent. He seemed well acquainted with the political questions and issues that agitated the public mind of the time. The disastrous defeat of St. Clair was spoken of, and it was evident he fully understood the errors of a campaign which had encouraged the savages and exposed the western frontiers to their depredations. He spoke in terms of unmeasured censure of the opposition to the collection of the revenue taxes in Western Pennsylvania, and denounced the outrages perpetrated on the officers of the government; and in all this there was no trace of mental aberration. Coolly and calmly he discussed the relative rights of the citizen and the state, and asserted in most positive terms the duty of the one to obey the law, and the right of the other to enforce obedience. But when Judge Hall apparently casually remarked, "That while the people owed allegiance to the Government, yet the obligation was only mutual; and the government was bound to protect all who lived within its borders, were they white or red or black," Munson's features instantly became flushed; his eyes gleamed with a lurid light, and his utterance changed to wild and excited tones.

"No, sir," he exclaimed in frenzied accents; "it's not true! The laws of God are above all the laws and governments of men; as a man may by his sin and crime forfeit his right to live, so may a nation or a race. For the sins of a race, God destroyed all but Noah and his sons. For the sins of a race, the savage Indians shall all be exterminated. The other races of the earth shall in the distant future mingle their blood; but not so with the accursed red-skins; they shall all die to appease the wrath of the Most High."

"True," said Judge Hall, thinking it best to agree with the insane ideas of his host, "yet don't you think that God will himself execute His vengeance on them as He did on Pharaoh and his host, in his own appointed time? Should men become the destroyers of their fellow-men? Remember that God says in His holy word, Romans, chapter XII, verse 19: 'Dearly beloved, avenge not yourself, but rather give place unto wrath; for it is written, vengeance is mine; I will repay saith the Lord.'"

"You are mistaken, young man," said Munson. "The Almighty ruler of the heavens and the earth did not say that. It was the Apostle Paul who said in his epistle to the Romans, and Paul was a lawyer." God did say, 'Vengeance is mine, I will repay,' but He often executes His will through human agency, as He did when Samson smote the Philistines and crushed them beneath the ruins of the temple of Dagon. On the roof of the temple were three thousand men and women who came to see Samson scoffed at and made sport of.

"And Samson called out to the Lord and said: O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God; that I may be at once avenged of the Philistines for my two eyes. And Samson said: Let me die with the Philistines."

"And the Lord heard his prayer," for when Samson took hold of the two pillars that bore up the temple, and bowed himself with all his might, the house fell; so the dead which slew at his death were more than they which he slew at his life."

"And when God wished to destroy the Amalekites when they invaded Ziklag and burned it with fire and took away with them the women and children, He commanded David to pursue them, and he did, and when he overtook them he smote them from twilight until the evening of the next day. At another time David at God's command slew two and twenty thousand men of the Syrians; and all this was but the just vengeance of the Lord executed by the hands of His faithful servants. And as Samson prayed 'God for vengeance' on those who put out his two eyes, and that the Lord would assist him to execute that vengeance, so have I prayed to the Lord and He has answered my prayer as He did Samson's in the temple of Dagon. As David from his youth up was but an instrument in the hands of the Lord to execute the justice decreed in Heaven, so am I an instrument in His hands to execute His will, and it shall be done with all my feeble power until the end of time."

"But, stranger, you will pass a sleepless night on the lake, and you had better sleep while you can that your eyelids be not heavy when our safety will require our constant vigilance. Select from these arms which I have captured from my foes a rifle that pleases you, for we must pass the wilderness through which we must pass ere we reach the end of your journey."

Judge Hall complied, and selecting a rifle from the rack he examined it with the eye of a connoisseur, opened and closed the pan, snapped the lock, examined the flint and poised it as if in the act of firing quick and certain aim.

"You are a judge of fire-arms, I see," remarked Munson, as he looked with pleased surprise at the manner in which Judge Hall handled the rifle. "I had forgotten that you beat my friend, old Joe Smiley, shooting at a mark with his own gun. I hope your hand will be as steady and your eye as quick in the use of danger; but sleep now, young man, while I cast some bullets and pack a few rations, for our march may be a long and weary one. Should we be driven from the creek and river and compelled to take to the wilderness; even your young limbs may tire ere we reach the settlement at the mouth of the O-hee-yo or Allegheny river. O-hee-yo: Meaning the beautiful river; Seneca."

Judge Hall threw himself upon the couch and slept until he was awakened by Munson, who had prepared their evening meal, and who informed him that the sun had set and that the hour appointed for their meeting Jonas Birch at the lake was near at hand.

The deepening twilight had shrouded the forest in the darkness of night when Munson and Judge Hall left the cabin, and stepping into the boat followed their course until they reached the lake at the point where they had landed the preceding night. The canoe was drawn from its hiding-place by Munson, who stepped a light mast in one of its thwarts. "The wind," he said, "is in the North, and is not likely to shift before sunrise, by which time we will have nearly or quite reached the Go-no-wun-go without lifting an oar. I do not know whether the settlers at the head of the lake will make an active pursuit after us or not, from what I have heard I suspect that General Baird has a warrant from Albany for my arrest. It was whirled of in my ear by a power greater than that of human courts. I care not for myself. I do not fear anything that man can do, but I have involved you to some extent in the consequences of my acts, and you would not have me to save myself, although I was a stranger to you. You pitied me for my sorrow, and suffered for what I had done, by simply telling the truth you would have secured your own liberty and sent the bloodhounds of the law howling in my tracks. Stranger, God will reward you for that act, and I will lay down my life before harm shall come to you."

Before Judge Hall could answer, the plaintive cry of a whip-poor-will came from the near-by forest. It was immediately answered by Munson, who said:

"It is too late in the season for that lonely bird to remain at this lake; that is the signal agreed upon between Jonas Birch and myself. It is instinctively done, and showed that the cry came from his human throat." Here he repeated the answering cry, and its mournful cadence floated over the water as if the bird was on wing over the lake. A moment more and they heard the cautious tread of a man, when the bushes parted and Birch stood by their side. He greeted them warmly, yet in subdued tones.

"I'm a little scared they're a watchin' for ye on the lake," said Jonas in a whisper, "the 'General' and three

men came to my clearing this mornin' just at sun-up. They asked me if I had seen ye and if yer horse was there yet. I told 'em ye hadn't bin to the clearing since ye went away yesterday. We all went to the stable and found yer horse all right; then the 'General' left the three men hid in the hay in the barn to watch for yer comin' fer the horse, and he went back to the Inlet to start some men down the lake; some in canoes and some along the shore to hunt for ye. They'll likely go as far as long pint and watch fer ye there to-night."

"I went up to the Inlet this afternoon to learn what was said. I stayed there till nearly chore time. The folks up there are much exercised about the stranger's escape from the lock-up. They say he was helped from the outside. I misdo that some suspect you, Billy; they say they saw a moccasin track in some soft ground near the winder and ye know yer foot's a leetle larger than the common run; but some said ye went to Buffalo six weeks ago, and hadn't got back yet. The 'General' axed me all about ye, Munson, and I told him I didn't know, a'most anythin', so ye see he got a good deal of valuable information from me. Ike, Beebe told me he guessed General Baird had a paper to take ye to Albany or Buffalo, so look out, men, that ye don't get ketch'd. There'll be no danger afore ye git to the pint, Bill. They know if ye go by the lake ye must pass there, and it's no matter there if they keep watch from both shores they can see ye, I'm afear'd. Try and git past there afore moon-rise, and then ye can git through all right; I'll take good care of yer horse, stranger, till ye send fer him. There is yer valise all right. Good-bye, Bill. Good-bye, stranger. God bless ye! Take care of yer scalps! There's goin' to be lots of hair liftin' by the Indians in the West afore a year, I'm thinkin'. Good-bye, I'll see to yer cabin and things till ye come back, Munson."

The two men silently pushed the canoe out into the lake until the wind caught the small sail Munson had set, when it flew over the water as noiselessly as a bird on the wing.

Munson sat at the stern and guided its course with a paddle. The canoe was made of bark and had been brought from the Ohio river three years before by a predatory band of Indians, six in number, who paddled up the streams. Munson now proposed to descend until they reached the Allegheny river. This party was surprised by Munson as they were sleeping, around their camp-fire on the point near his cabin; and their scalps now hung from its ceiling, while their bodies were buried on the hillside near the lake. (Now the Chautauqua Assembly grounds.)

"If the wind continues," said Munson, when they had nearly reached the center of the lake, "we will pass the point before the moon rises. That passed, we are safe from pursuit. This boat has no keel and we cannot tack, but with sail up we must go before the wind, and we may have to paddle around the point where the noise of our paddles may be heard from the shore, if any one is there waiting for us. We must keep the center of the lake as nearly as we can, but at the point it bends towards the West. The point projects out into the lake nearly forty rods and reaches within a long rifle shot of the western shore. After we pass the point, the lake bends towards the East and for some distance we cannot use the sail; but this canoe is staunch and light, and moves swiftly when propelled by the paddles in the hands of two strong men."

"Where did you get it, Munson?" inquired Judge Hall. "It seems to be of Indian workmanship."

Munson paused a moment before he answered: "The Lord of Hosts gave it into my hands, and the red devils who brought it into this lake sleep under the trees near where I have erected my altar. The Lord gave them to me as a sacrifice, and in His holy name I offered them up. But let us not speak of these things to-night. Sometimes I would forget, even when I cannot forgive."

"How far is it to the point you spoke of, Munson?" inquired Judge Hall, "and how will you know when we pass it?"

"It is starlight and we can see it some rods before we reach it. I think we had better keep as near the center of the channel as we can, about midway between the shores. If there is a party on the lake waiting for us they will probably be divided; a part on the point and a part on the western shore. They may have a canoe or two lying in the channel between the shores that will make it difficult for us to pass. If they do, we will have to land this side of the point and make a detour through the woods and strike the lake two miles below. I have a canoe hidden there. It is not so large as this, yet it will carry three persons with safety. But I am in hopes we will pass the point unobserved."

"Could you find your hidden canoe in the darkness?" inquired Judge Hall.

"Yes," replied Munson. "I have a number of them concealed on the shore of this lake, and can find one of them without much difficulty. I captured these canoes from my enemies. When I cross the lake I am never certain when I will return or what route I may take, so I sink the canoes in shallow water by placing a few stones in them. I generally do this among the flags or rushes that grow along the shore. The water preserves the bark from rotting or cracking in the sun or summer air, and when I wish to embark on the lake from either side I can easily find one in a few miles' travel from any point on the shore. I have one concealed near the point, and one several miles below, and one on the bank of the river. I never approach this part of the lake but I am reminded of an incident in which I nearly lost my life. A red-skin shot at me with a fair-sight in open day and at a distance of not over one hundred yards, and missed me."

"It was five years ago, just at the close of the last Indian outbreak in Western New York; it was in the fall. I had just returned from a campaign against the Canadian Indians, and supposed when I reached this lake I was far away from the scenes of strife and bloodshed. I was hunting on the western shore and nearly opposite long point. I shot a fat buck and was skinning the animal. I was on my knees stooping over the carcass, my gun leaning against a tree a few feet from me. While I was removing the skin a voice whispered in my ear as distinctly as I now hear my own voice, 'Drop your head! Drop to the ground instantly!' I did as I was commanded and a bullet whistled over me, followed by a report that I knew came from a Canadian musket, such as the French supplied to their Indian allies. A yell followed, and raising my head, I saw two savages not a hundred yards distant running towards me. I had dropped to the ground almost simultaneously with the shot; and they thought I had been hit. I seized my gun and sprang behind a large oak tree that stood nearby. The savages also took to the trees, and in an instant were hidden from my sight. I knew one of their guns was empty by the shot that had so nearly proven fatal to me, but which tree concealed the Indian with the empty gun I did not know. I also knew that the red devil would immediately load his gun while behind the tree. I listened intently and heard a faint noise a little to my left; peering cautiously around my tree I saw the breach and lock of his gun as he set it on the ground to force the bullet down. I fired instantly and the gun flew from his hand, the lock and stock shivered into fragments. At this other savage, supposing my gun empty, sprang from his hiding-place with a yell and rushed towards me. I do not suppose that he had ever seen or heard of a double-barreled rifle, and when he came in sight and I fired my second barrel, as the bullet entered his breast the look of astonishment on his painted face very nearly overwhelmed the expression of dying agony, as he sank to the earth with a ball through his heart. Judge, I am not much given to mirth. I have seldom smiled since I saw my family murdered, yet sometimes when I have been alone in the woods or in my cabin, and have recollected the look of mingled surprise and agony on the face of the red devil who thought he was shot with an empty gun, I have laughed as if I had never known sorrow."

(To be continued.)

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therefor. Another desires to know the location of the stone, whether in the valley, on the top of a high mountain, or in some deep gulch. Before entering into a contract to roll the stone away, he wants to know its weight, and the distance it is to be rolled. A western gentleman wants to know the object in rolling the stone away—if so very ponderous he thinks it would be exceedingly foolish to disturb it, unless it is full of gold-bearing nuggets, in which event the proper place for it would be at the mint in Washington. Another adventuresome character would like the job of rolling it away, but would prefer smashing it with dynamite, and then carry it off piece by piece. Another says he will roll it away for \$100,000, and carry it to China and place it in the great wall of that distracted country. Another wants to know whether it is a real stone or a figment of the imagination, that is required to be rolled away. In either case he would like the job. A council of wise sages have the matter under advisement, and next week we may be able to give some definite information on the subject. In the meantime subscribe for The Progressive Thinker, and see who rolls away the stone.

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SATURDAY, DECEMBER 20, 1900.

**A Woman Who Thinks.**  
A communication from a lady, to an Oregon Journal of advanced views, which appeared several months ago, but has just come under our observation, stated in the course of the article:

"It may seem needless to say it, but as I see it, the cannibals are the only ones who have derived any real benefit from the misanthropic cause. They suppose, enjoyed physical satisfaction for the time being, whereas, what spiritual gain has accrued from the change of beliefs forced on the Orientals?"

The good lady was anxious to know further, "Who can endure such ministerial rant as this? The hovels of Oriental paganism must be torn down, that in their place may gleam forth the temple of our God."

Since the good sister so wrote the people of China have risen in revolt against the unjust demands of the usurpers, and the soil of China has been saturated with the blood of countless thousands. Her rivers have flowed with the bodies of her slain; her palaces have been looted; her temples burned; the sacred places dedicated to their dead have been desecrated, and the armies of seven Christian nations still overrun the country, and are pensioned on the people, the entire cost to be wrung from the "rolling millions, while destitution, starvation, death, is sure to follow in the trail."

But it is said in defence: "The missionaries who had gained rights by treaties, and their converts were first outraged. And they made war on the legations from the Christian nations."

The war on the legations was brought on by those legations extending hospitality and protection to not only the missionaries, but to their Chinese converts. It was to dislodge the latter that the war on the legations ensued, if we can trust official sources.

But the whole difficulty came from overreaching the Chinese government, and gaining from it concessions the people could not and would not endure. Had our own American government made such concessions to a foreign power, placed their intermeddling missionaries and their converts above the people, and only subject to a foreign government, the people would not rise in rebellion, and slaughtered the intruders; it would have been because they were too craven to maintain their own rights.

We greatly regret the barbarities of the Chinese in the premises, but they acted just as other angered people act when they are outraged, and have no redress save by violence.

Until civilized nations shall conduct themselves more manfully in war, let us not expect too much from barbarians. We thank the sister for her brave words which we have copied, and if these lines shall reach her we shall gladly hear from her pen, for she is a sister who thinks.

**Talks Like a Philosopher.**  
The Chinese minister at Washington, Wu Ting Fang, is reported to have said in a late address in Carnegie Hall, New York:

"The world is coming to Confucius. One of the signs of the growth of the Agnosticism. The growth of the Chinese philosopher and the growth of the Christians agree as to the golden rule. Outside of that all the advantages are on the side of the faith of Confucius. Christianity as a religion it is impossible to follow. The precept, 'Love your enemies,' is incompatible with human nature. The advocates of the various religions want to make heaven a private park for their own adherents and for no one outside of their faith. It is not believe heaven will be exclusive. It is my opinion good men will go there irrespective of dogma."

Minister Wu, were he to canvass public opinion among the thinking classes in America, would doubtless be surprised to find the greater part of them in full sympathy with his views. A heaven for the believer, and a hell for the unbeliever, constitute the stock in trade by converts for the church on the one hand; and to punish those who reject their teaching on the other. Fortunately they are mortals, and the reign of priestcraft is limited to this life.

## The Blood Atonement.

They who have not made a special study of church lore, and its origin, hardly comprehend what is meant by the blood atonement. Leviticus, chapter 17, gives the command of "the Lord" on the subject, and verse 2 says: "It is the blood that maketh an atonement for the soul." Paul, in Hebrews 9:22, assures us, "Without shedding of blood there is no remission." Paul, in the chapter from which we quote, says Christ obtained eternal redemption for us by the sacrifice of his own blood.

The reader would infer that this bloody sacrifice originated with the Jews, and was ended with the death of Jesus. Neither is true, for Lev. 17:7, forbidding further sacrifices to the Devil, shows that Yahweh, incorrectly rendered Jehovah, and here translated Lord, determined to monopolize the blood-offerings from that forth. It was a custom common to all the barbarous nations, and Bible-makers stole the idea from Egyptian practice. It is still in usage, perhaps with slight modifications, among the people known to us as Jews, just as it was by the ancient Phoenicians, and in all their colonies.

The chaplain of Christ's Church, at Bankipore, British India, gave an account of this bloody orgy, which we find in a late London paper, now before us, and from which we quote:

"This doctrine of Atonement by blood, as formulated in the Latin Church, was a return to the latest and most corrupt form of old Paganism. It was the bloody, sacrificial rites of the East which belong to the latest phase of Paganism. It was the ghastly performance of the Taurorobolium (bull sacrifice) which shaped the Christian belief. The worshiper stood in a pit below a perforated platform, and was drenched from head to foot in the shower-bath of the blood that gushed from the slaughtered bull above. This horrible ritual was held to be a ransom from all guilt and a pledge of blessedness both in this world and the world to come. As the worshiper, reeking and dripping with this sanguine torrent, passed on through the crowd, others pressed about him, to win some share by a touch or stain in the magic potency of that atoning rite."

Prudentius, a Latin poet, who is reputed to have flourished about A. D. 350, and wrote principally on theological subjects, referring to those who had passed through the blood atonement, said: "These persons this work atonement, obliged ever after to walk in newness of life; to maintain a conduct of the most indefeasible virtue; to show forth God's praise, not only with his lips, but in his life, by giving up himself to God's service, and by walking before him in holiness and righteousness all his days."

Now sing, good reader, with Watts, who made a heavy draft on this old heathen custom and horrible rite when he wrote:

"There is a fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood,  
Lose all their guilty stains."

**For Free Discussion.**  
We commend to the consideration of all persons, who have opinions of their own, and who are fearless in expressing them, the following words from that distinguished English scholar, James Napier Bailey. He says:

"Though there are few hardy enough to deny the abstract right of man to inquire after truth, there have not been wanting persons who, at different times and in various countries, have endeavored to prevent certain classes of mankind from exercising this privilege. The tyrant has intruded on the political philosopher who has dared to expose the corruption of courts, and to impart information to the people respecting the mal-administration of political affairs. The priest has denounced, anathematized, and incarcerated the man of science who has had the presumption to think for himself respecting matters of fact, and the boldness to make the results of his inquiries known to the world. And, copying the example of the tyrant and the priest, many persons in what are called the lower walks of life have endeavored to impede the progress of knowledge by throwing obstacles in the way of those who have determined to seek it at all hazards."

Prisons and bars are not the only methods employed to prevent the spread of truth. Bitter invective, by word or pen, is frequently as great an obstacle in the way of progress as are physical forces exhibited in the dungeon, or the martyr's stake. He who would be free to express his own honest convictions should be very careful not to say one word prejudicial to free speech, or the right of any one to question any creed, so long as he is gentlemanly and courteous in presenting his side of the issue. It is by freedom in investigation we hope to distinguish between right and wrong, between truth and falsehood.

**Close of the Century.**  
With this issue of The Progressive Thinker is closed the 19th century. With the next it enters the 20th century. The closing one has been the most remarkable in the world's history. It is probable the next will be still more marked; that the advances in literature, in the arts and the sciences will go on with redoubled speed; that religious toleration will more greatly abound, and governments be better administered in the interest of all the people. It is hoped the wrong will give place to the right, the false to the true; that error will be superseded by verity, and virtue by virtue; that mental, religious and political liberty shall everywhere abound, and that each home shall become a paradise in which shall dwell peace, prosperity, unalloyed happiness and loving hearts.

Finally, a Happy New Year and a Glorious New Century to each and all the readers of The Progressive Thinker.

**As They Should Do.**  
We see it stated that some of the trunk lines of railroads playing between New York and Chicago, will abolish half-rate fares to all clergymen and religious workers, commencing with the New Year. Full rate fares for all classes of travelers is the fair thing.

## The First Commandment.

The preachers insist the Bible is inspired of God. That precious book represents our first parents were placed in the Garden of Eden, and the first command was a prohibition "not to eat of the tree of knowledge." Gen. 2:17. Every other tree, and, by implication, the fruit thereof, they were permitted to eat without stint; but the fruit of the tree of knowledge was guarded with the penalty of death.

And why was this tree so carefully guarded? Because if our first parents were to eat of its fruit "they would become as Gods, knowing good and evil."

Is not this prohibition the act of a priest, instead of the command of a God? The ambition of the priesthood in all ages has been to monopolize education, all the time keeping the people in gross ignorance, for the same reason it was a criminal offence in the days of slavery to teach the slave to read and write. Slavery and intelligence are incompatible. The nearer the slave approaches the brute in knowledge, the easier he is controlled. And so in the church. Confine education to the catechism and ritual, with such texts and priestly interpretation which may be doled out to the communicant on "Lord's Day," and he has no thought or ambition other than in harmony with the church creed. If educated he has an opinion of his own. Creeds cease to bind him. Priestly maledictions and curses lose all their force. He goes out from the church, at least neglects to attend its service, or contribute to its support.

If there was no other evidence of the priestly origin of the Bible than this prohibition of knowledge, this would be conclusive of itself.

The more one knows, the greater his acquaintance with the great processes of Nature, and of the luminosity of the Universe, the grander his conception of the Law which holds the mighty world in equal poise, wheels planets and suns in their majestic march, and preserves all through the eons of eternity from collision, decay or waste.

But the reverent devotion to the powers of Nature is not the priestly method. It is a godless school in which estimation that teaches the sciences, and makes the student familiar with the dolours of infinite wisdom. Acquaintance therewith abridges contributions to the church fund; it deprives the priest of a palatial home, a fat living, costly ornaments, a gorgeous temple in anathemas, which in another age hurried monarchs from their throne, lose all their force, and the vicegerent of God is then only a man among men.

**Error Common to Mortality.**  
Very well informed people are sometimes guilty of errors. The learned cannot know everything. The most ignorant old-hopper may be in possession of facts which have escaped the attention of the most profound.

An esteemed correspondent awhile ago, animadverting against those who declared Jesus a myth, said: "Even Thomas Paine pronounced him a very good man." Mr. Paine did so state in his Age of Reason. That was the earliest of his anti-Christian productions, written from the present Unitarian standpoint. Mr. P. was a Quaker by birth and early education, and in his Age of Reason occupied the position afterwards assumed by the Hicksite faction of that faith. Indeed there is not a line in that book which repulses an educated Unitarian, or antagonizes a Universalist. Indeed, in one paragraph, Part I. of his Age of Reason, Mr. Paine gave expression to ideas showing he was conscious of assistance from without in his writings, placing himself clearly on the Spiritualist platform of to-day.

Immediately following the Age of Reason is the Truth Seeker edition of that book, is Paine's Examination of the Prophecies, and after showing the pretended predictions of Jesus in the Old Testament do not apply to him, some of which were interpolations, he then says, p. 101:

"These repeated forgeries and falsifications create a well-founded suspicion, that all the cases spoken of concerning the person called Jesus Christ are MADE CASES, on purpose to lug in, and that very clumsily, some broken sentences from the Old Testament, apply them as prophecies of those cases; and that so far from his being the Son of God, he did not exist even as a man; that he is merely an imaginary or allegorical character, as Apollo, as Hercules, Jupiter, and all the deities of antiquity were. There is no history written at the time Jesus Christ is said to have lived that speaks of the existence of such a person, even as a man."

With such clear and unqualified assertions by Thomas Paine, it is manifestly very unjust to cite him as authority to prove Jesus a historical character.

**Will Explain the Creed.**  
The revision committee of Presbyterians, late in session in Washington, are said to have determined to make no change in the phraseology of their creed, but to add a supplementary statement explanatory of the dogmas, inclosed in that moth-eaten and God-dishonored document.

It is easier for a leopard to change its spots, or a fool to become wise, than for a church of long duration to amend its creed. The older the church the more difficult the task.

The committee will hold another session in Washington on February 12, and the General Assembly, to finally act upon the subject, will meet in Philadelphia in May.

There is room at the top of the ladder of fame for another spiritual rung. The crown of a true friend is better than the emble of a cunning enemy.

The man who thinks but does not act runs away short on accomplishment. It is human nature to deride what we cannot possess, to deny what we cannot understand, and to insult those we envy. Therefore, make due allowance.

It is always a safe rule, when a dog's bark is worse than his bite, to fight shy of his bark.

## An Incomprehensible Universe.

To the naked eye not more than 6,000 stars are ordinarily visible. A powerful telescope will reveal 5,000,000 stars at once.—B-X.

Every star, less a few of the large planets in our solar system, is a sun, lighting up its subordinates, as does our sun and its planets; and those suns many times larger than our own, each probably leaving along in its train a correspondingly larger number of planets than does our sun; what an infinite number of worlds in the boundless realm of the universe!

If five million stars are revealed with one sweep of the telescope, how many would come in range if the entire heavens were scooped? Every enlarged telescope brings an additional multitude of stars within the field of its vision.

The nearest star, otherwise sun, the only one whose parallax has been established even approximately, is Cygnus, distant 20 billions of miles from us, requiring three and one-half years for a ray of light at its enormous speed of 186,000 miles a second to reach our earth.

The preachers delight to tell us all about the councils of God, and dangle a willow all down with open mouth. With countless millions of suns, each with a multitude of planets in its train, invisible because of their great distance through our most sensitive telescopes, how wonderful that the God who made the mighty whole had such special care of a title of nomads in the fastness of the Lebanon, and how great must have been his glory by them! If not related by his son we should question if all the hairs of our head are numbered in view of his multitudinous duties.

**To Be Tested in the Courts.**  
S. L. Hall, an Adventist, of Hartford, Ct., author of numerous pamphlets against the popular Christian idea of torturing the wicked eternally, recently died, leaving a will in which bequeathed \$14,000 to the Advent Christian Publication Society of Boston, "to be used in publishing books and tracts against immortality." In his will he directed the Society to use the bequest "in contradicting so far as possible that greatest of all pagan superstitions, upon which are founded the great systems of error, the 'unreasonable, unscriptural and pernicious doctrine of the immortality of all the race.'"

The natural heirs of the decadent contest the will, claiming private funds cannot be left to propagate doctrines "inimical to the public welfare and happiness." They doubtless entertain the opinion that an eternity in hell is conducive to the general welfare and happiness of the victims doomed to interminable suffering.

Had Mr. Hall left his wealth to some orthodox church no one would think of trying to defeat the will. The decadent, and the Society to which he made his donation, had views peculiarly their own. He believed the wicked were utterly destroyed, not tortured world without end, and that the righteous only would inherit eternal life. As on almost every other controversy, religious question there are an abundance of texts to support this destruction theory. Jesus is reported to have said, Luke 20:35: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." Here is a positive intimation that there are some who will not attain the resurrection state.

**Harmony in Thought.**  
It was that old Grecian philosopher, Epicurus, born at Attica, 342 years before our era, who wrote, as rendered by the scholar J. A. Farrer:

"Leave to the crowd his faiths, its fears,  
Its dread of angry gods on high;  
The gods in calm passivity  
Care naught for praises, nor for prayers."

It is an absolute pleasure to find the ablest scholars of Greece, they whose philosophy has been reflected on the present age, who contributed so very largely towards making this age what it is, occupying precisely the same plane of thought with the great thinkers of to-day. A God with force enough to govern the vast machinery of the universe, saying nothing of creating it, as alleged by churchmen, needs no praises to popularize him, as does an earthly monarch; and all the processes of nature being fixed and changeless, they, nor the ruler who governs them, if there is such a functionary, as most persons maintain, have apt powers to alter their course nor lessen their speed for the briefest moment. And is it not so with every thought, action, and emotion of such a mighty Potentate, possessing such a vast domain?

Epicurus could not have had the magnificent conceptions we possess of a corresponding capacity, but he did give expression, as quoted above, to thoughts which all the preachers, lecturers and philosophers of earth cannot palpably, however flippant in language or profound in learning.

**More Worlds to Conquer.**  
A Washington dispatch says. Rev. James E. Hill, of Minneapolis, Minn., has asked the President to send a war ship to the New Hebrides, a group of islands in the Pacific, to protect the Christian natives against an uprising of the heathen natives. Rev. Hill is a member of the Presbyterian Board of Foreign Missions, and seems to be laboring under the delusion that war vessels and armies can be dispatched to any part of the globe to protect Christian missionaries and their converts from the aggressions of the native population. The strange statement is made that the President requested Rev. Hill to draw up a statement of the case, and he would submit it to the next cabinet meeting.

**This is Authoritative.**  
Woman, stand up and listen:  
"Every woman that preaches or propheseth with her head uncovered, dishonoreth her head; for that is all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered."—Paul, I Cor. 12:5, 6.

## A Frenchman's Spirit Friends.

Some very remarkable Spiritualistic experiences have occurred to M. Desmoulins, as set forth in the Pall Mall Gazette, the well-known engraver, and the staunch friend of M. Zola, whom he helped to escape to England. M. Desmoulins was a disbeliever in Spiritualism until a few months ago, when two young ladies of his acquaintance engaged in his presence in a seance of table-turning. The table rose in the air, and when one of the company tried to replace it on the floor the resistance was so great that the table broke.

His curiosity aroused by this incident, M. Desmoulins essayed a Spiritualistic experiment on his own account. He took a pen and a sheet of blank paper and waited to see whether a spirit would move him, as he had heard had happened to others, to write or to draw involuntarily. Before long his hand was moving over the paper, and he found he had designed a vase, but in so clumsy a fashion as to show that he himself, a talented artist, could not be responsible for the production. The drawings obtained in this way continued for some time to be highly rudimentary; but M. Desmoulins having taken up a pencil one day instead of a pen, the spirit informed him that it would now leave him and another spirit would take its place.

The new comer proved to be a spirit of remarkable artistic gifts. It started by executing two drawings of the nude marked by extraordinary vigor of line and truth to nature. It has since been indefatigable, and has produced, scores of extremely curious sketches. When under the influence of the spirit, M. Desmoulins' hand executes with the most frantic rapidity a sort of gyratory movement. The outer portions of the paper are covered with a multitude of strokes that form a kind of halo, while the drawing gradually takes shape in a space left vacant in the center. Most of the drawings are executed crossways, some of them backwards and only a very few in the ordinary manner. Not infrequently the spirit orders a portion of the drawing to be rubbed out and done over again. The spirit is strikingly partial to portraits and has often made M. Desmoulins draw striking likenesses of persons he has never seen, but who are recognized by his friends to be people with whom they are intimately acquainted. On one occasion M. Desmoulins was engaged on the portrait of the daughter of a famous novelist, but in spite of prolonged efforts could not obtain a satisfactory likeness. "Take a sheet of paper, you idiot," commanded the spirit, who is accustomed to be impatient. M. Desmoulins obeyed the instructions and in a few minutes an excellent likeness of the child appeared on the paper in a pose quite different from that which the artist had adopted and without his having had time even to glance at his model. The spirit signs its productions "L'Instituteur" or "The Teacher." M. Desmoulins has often asked its name, but has only received jocular replies, such as, "I am Boricelli," or "Call me Splozha, if you like." It is huge! Anything in it from A. J. Davis, or from Tuttle, or from Mrs. Richmond, or Britten, or Peabody? There must be, but I might almost as well look for a needle in a haystack! "The Encyclopedia?" No such thing! It is no encyclopedia at all! An encyclopedia has its matter systematically arranged and indexed, or some way systematic, so that persons of common intelligence can quite readily find in minutes or less time than it takes to find it in the hay-mow, except with the perspiration of a powerful magnet.

So thinks I to myself, I'll persuade some of the needles in this mass—whether homogeneous or heterogeneous—I'll seek! I seek! I seek! I seek! I made to each of the three volumes, an Index. On the three pages of a leaf of paper of the size of this sheet, I catalogued the principal catch words of the titles, and the most important topics of the various matter in each volume, and then pasted the particular sheets, each into its proper place, beginning or end of each volume.

Now, with this addition to the volumes I would not sell them for twenty-five dollars, unless I could secure another set to treat in the same way. As for Art Magic and Ghost Land, when first advertised years ago, I distributed the genuineness of their published authorship, and have never since believed it.

Mrs. Horn's book (with her and her now deceased husband I was somewhat personally acquainted, and esteemed them both) will be doubly instructive, and entertaining to its readers, if I call at my leisure look into Suyth's Occult Life of Jesus, which I have not before seen. Ever cordially yours,  
A. E. GILES.

**Position Defined.**  
Listen to the word of the Lord, as given in Amos 3:7—  
"Shall there be evil in a city and the Lord hath not done it?"

For answer to this conundrum of the Lord turn to Jeremiah 45:7, and read—"I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things."

Evil and gross evil prevails in all our great cities, and Chicago is suffering largely at the hands of evil doers. If we accept Bible authority as above quoted, "the Lord" is responsible for all this wickedness.

That same "Lord" directed Moses in his raid against the Midianites to "Kill every male among the little ones, and every woman that hath known a man by lying with him; but all the women-children that have not known a man by lying with him, keep alive for yourselves."

Turning to verse 40 of this same book of Numbers, chapter 31, wherein this awful command is given, and it will be seen, "The Lord's tribute was thirty and two persons." In verse 41 we learn these maidens, the Lord's heave-offering, were given to "Elezzer the priest, as the Lord commanded Moses."

"The Lord" responsible for the evil in cities; who directs the most damnable wickedness of armies in their raids for spoils; who receives "tribute" in virgins, and passes them over to his priests for impure purposes, was the Jewish tribal God Jehovah, generally rendered Lord by the English translators, the male divinity of the Phenicians, the principal seat of whose worship was at Tyre, and was there known as Baal. The famous Solomon's temple, according to Bible authority, was a counterpart of the temple at Tyre dedicated to Baal. It was built by Tyrian workmen, under the direction of the Tyrian King Hiram, with all the appendages of the Tyrian temple. Baal was the sun, the Bel of the Babylonians. He seems identical with Moloch, to whom the Israelites sacrificed their first-born by fire. This God, under any of his various names, is not a favorite with The Progressive Thinker. It has no heave-offerings for his altar, and it cannot bend its knees to him in worship. But it does not follow that we shall quarrel with those who do those things.

**Needed at Home.**  
The Brooklyn Eagle is responsible for the following facts, which we condense from that journal:  
Membership of the Baptists in Brooklyn has steadily decreased during the past few years. In 1897 there were 18,187 members. In 1898 there were 17,098 members. In 1899 there were 17,418 members. The Eagle says the numbers diminish by deaths and removals, and the acquisition by baptism is less than the per centage of increase of population.

This falling away of the churches is common to all denominations, and in nearly all localities. The missionaries of the Catholic Church, who should be home at once, and set to work in the "Lord's vineyard" right here in America.

**Voltaire's Romances.** Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. With philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

## NOW READY FOR DELIVERY

### "How Shall I Become a Medium," Fully Answered.

The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation." It is now ready for delivery. Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address

HUDSON TUTTLE,  
Berlin Heights, Ohio.

## TRIAL SUBSCRIPTIONS.

After January 1 no more trial subscriptions for The Progressive Thinker at 15 cents for twelve weeks will be received.

## FROM THE HUB.

### A Letter from a Prominent Bostonian.

HE WOULD NOT TAKE TWENTY-FIVE DOLLARS FOR THE THREE VOLUMES OF THE ENCYCLOPEDIA OF DEATH, IF HE COULD NOT SUPPLY THEIR PLACE.

To the Editor:—The premium books advertised, and your note of the 7th inst. were here on time, a day or two ago, and how is it possible that such a large package—seven substantially bound volumes of instructive and interesting Spiritualistic literature, and two years subscription for The Progressive Thinker—expressage and postage can all be received here at my home, and fully prepaid for, by the sum of four dollars and thirty-five cents? Such was my first thought as I glanced at the package. Has some wealthy Midas in Chicago become specially interested in promoting Modern Spiritualism, and diffusing knowledge of it broadcast among the people? Well, wonders will never cease, and this is one of them.

But it was "The Encyclopedia of Death, and Life in the Spirit World" which first opened and looked into. Again I was surprised. I turned the leaves—what a mass of literary matter here! It is huge! Anything in it from A. J. Davis, or from Tuttle, or from Mrs. Richmond, or Britten, or Peabody? There must be, but I might almost as well look for a needle in a haystack! "The Encyclopedia?" No such thing! It is no encyclopedia at all! An encyclopedia has its matter systematically arranged and indexed, or some way systematic, so that persons of common intelligence can quite readily find in minutes or less time than it takes to find it in the hay-mow, except with the perspiration of a powerful magnet.

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A. E. GILES.

## TAKE NOTICE.

Being compelled to go to press with this issue one-half day earlier than usual on account of Christmas, the press rooms being closed, many items of interest have been crowded out, which otherwise would have appeared.

## \$109.

The Progressive Thinker for ten years has prospered—the original and only first-class-dollar-Spiritualist-paper now published in the United States. On Monday of last week the receipts for subscription reached \$100—a larger amount than ever received before in one day. It is especially gratifying to us to know that the paper is still on the tidal wave of success after so many years of varying experiences.

## THE OLD AND NEW CENTURY.

One hundred years—a century has gone! All hail the new! Hail Twentieth Century's dawn!  
We look forth anxiously toward years to be.  
As sacred promises, great trusts from Thee  
Dear Father—hold the years that go  
And come, and come, and come,  
As one whose voice is lost, is silent,  
Or holy tasks, fulfilled with joy, or pain;  
As ships, that staunch, and good, the harbor gain.  
Some were becomen—and those o'er-mastered me,  
And some, lay rotten driftwood on the sea.  
One, baffled through the storm, and lost its sail.  
Another, almost sank, amid a gale.  
One year was rich, and great delight did bring.  
I prize one cluster, them like pearls, I prize.  
And count, for after weary hours of pain,  
I learned my lesson, found their wealth, My gain.  
Was fruitful of great growth their meaning driven  
Home to my heart; for in those years I'd striven.  
To climb the heights of life, O blessed thought!  
But I no fruitless saw, and gifts I sought;  
I sought in vain, with toilsome pain and cost.  
'Twas not to be, so thought the years were lost.  
But gain stood with her hands outstretched above,  
And crowned this opening century with love.  
EMMA B. BENIMORE.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.







## .. GENERAL SURVEY..

THE SPIRITUALIST FIELD—ITS WORKERS,  
DOINGS, ETC. AND MORE OVER.

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements in his or her article, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

**ITEMS.**—Bear in mind that items for the General Survey will fill the space to be occupied by the regular articles, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Rolla Stubbs writes from Bederwood, Minn.: "We have had with us that veteran worker in the cause of Spiritualism, Mrs. Lowell, of Anoka, Minn. She gave us two lectures; her addresses were very instructive. Will J. Erwood, of St. Paul, visited us Sunday, the 10th inst., giving us two lectures which were highly appreciated."

The Kansas City Journal has the following: "If you do not believe in ghosts you are not in the class of Mrs. Sara T. Robinson, relict of the famous first Governor of Kansas. In a communication to the Lawrence Journal, Mrs. Robinson tells the life story of Mary Chapin, the educator who was associated with the earliest schools of Lawrence, and from this we extract as follows: 'Miss Chapin was engaged to be married to a young clergyman, talented and worthy of her. After a brief illness he died. For a long time she felt all the weakness and loneliness of such a bereavement. The efforts of friends to console her availed nothing, but one night she was awakened from her sleep by an exceeding brightness in her room like the glory of the sunlight. In the window the old lost lover stood in all the naturalness of life and he said 'Love is eternal.' The burden was lifted. She was the Mary Chapin of the old days, cheerful and happy and useful, the marvel of her friends.'"

Joseph Chapman writes from Grant's Pass, Oregon: "I have Vols. 1 and 2 of the other four premium books you have so generously given to our subscribers, and they form the nucleus of a library that I am proud of. I have been a subscriber to The Progressive Thinker for the past five years, and I have acquired a knowledge of the spiritual philosophy, by reading its pages that has made a better man of me. Long may you live to enlighten the people on the truths of Spiritualism."

The American of Chicago, received the following from Minneapolis, Minn.: "Charles Axelson says he is almost choked to death by a pair of ghostly hands while staying all night at a haunted house near here. Several boy companions and Axelson went to the house to solve out the mystery of the strange noises that drove the occupants of the house away several weeks ago. After midnight Axelson's friends departed, leaving him alone. When he did not appear at home Sunday morning search was made for him, and he was found lying on the floor, partially unconscious. He says he was choked into insensibility by a pair of slender white hands, which seemed to float around the room without any apparent support."

Mrs. B. C. Slater writes from Oregon: "The three premium books received; they are grand, and it seems very little to say thanks. I feel very grateful for the Divine Plan."

Frank T. Ripley, test medium and speaker, has the Sundays of January, February, March and April open for engagement. Address all letters to him at the Bryden Hotel, Columbus, Ohio.

Henry T. Utley writes: "I have read Antiquity Unveiled with deep interest. On page 7 of the preface it is stated that the communications are published verbatim as received from the spirits. They are all made in correct English language, and by spirits of different nationalities who knew nothing of the English language. How could they use the language so correctly?"

Mrs. J. E. Stainer writes: "A large and appreciative audience attended the third musical and literary entertainment given by the Spiritualists' Association at the Van Buren Opera House, corner Madison street and California avenue, December 13. The hall was beautifully decorated with palms and flowers. All the talent was first class, and every one was well pleased. Supper was served at 6 o'clock to fifty people. We held a literary social in the afternoon the second Thursday of each month, beginning at 2 o'clock; entertainment in the evening. Ladies will bring lunch. Supper at 8 o'clock. We extend a cordial invitation to all to attend our next, which will be held in the same hall on January 10, 1901; also hold meetings every Wednesday afternoon, beginning at 2 o'clock, at same place."

California to the front! We have a large list of subscribers in California, and have sent hundreds of our premium books. A. E. Hillis, of Santa Barbara, writes: "Please find enclosed postal money order, \$3.10, for The Progressive Thinker and six premium books for the year 1901. I have the Occult Life of Jesus; it is a beautiful book. The Progressive Thinker is a welcome visitor in our home. To-day has been beautiful; a bright, warm golden sunshine, 84 degrees in the shade; sweet perfumed roses and the orange blossoms are wafted through the open windows on the ocean breeze, while white birds sing. I sent you fresh cut roses from the tree in the garden and a few orange blossoms and buds with their bright green leaves. Fresh water will revive them."

Carrie Swensen writes from Minneapolis, Minn.: "Kindly mention in The Progressive Thinker that I have been compelled to give up the publishing of Nya Tiden, as there seemingly is no field for a Scandinavian Spiritualist paper in America—which it took me nearly seven years to find out."

The Englewood Spiritual Union by reason of religious (?) prejudice has been obliged to change their place of meeting to Hopkins' Hall, 528 West 63d street, where the usual services will be held every Sunday at 2:30 and 7 p. m. Ladies' Auxiliary, every Thursday at 2:30 p. m.

J. H. Thomas writes from Kansas: "There is nothing I like better than to read The Progressive Thinker. I have added sixteen volumes of the paper, and hope to find some person that would like to read them."

Peter Miller writes: "I read in The Progressive Thinker of December 22, an article by E. M. Harrison, M. D., of Chicago. He says: 'I am a lover of the Master as a perfect man and a true and spotless medium.' Further on he says: 'Keep this thought; remember it well: Love brings love, and hate brings hate.' The article is all right, but the Doctor, being a lover of the Master, Jesus, should explain through The Progressive Thinker a passage reading: 'If any man come to me and hate not his father and mother, and wife, and children, and brethren, and sisters—yes, and his own life also, he cannot be my disciple.' (St. Luke, 14:26). Did the Master say this?"

The Third branch of the Beacon Light Spiritual Church which is to be at Lincoln Turner Hall, Sheffield avenue and Diversey boulevard, will not hold meetings until the first Sunday in January, 1901, at 2:30 p. m. Geo. F. Perkins and Eunice Perkins, conductors.

C. Walter Lynn has changed his residence in Oakland, Cal., to 1512 Franklin street. He says: "I have secured a lovely home with harmonious surroundings, and with added facilities for my work. I feel impressed that I can do better work than ever along psychic lines in the new location."

The Opera Glass says: "At Chosen Friends Hall on last Wednesday at 1:15 p. m., Mr. Albert W. Leifer and Miss Belle Dean, daughter of Mr. and Mrs. W. H. Dean, were united in the holy bonds of wedlock, at Galveston, Tex. A double arch of earlants oleaners and palms, budding to a bow of oleaners, capped with a horseshoe and a cornucopia of dainty forms, formed the decorations. Miss Lona Farrar attended the bride, the groom's brother was best man and little Helen Farrar, ring bearer. Miss A. C. Oelving presided at the organ and Mr. E. F. Perkins, 'Chief Musician.' Mr. John W. Ring, pastor of the Spiritualist society performed the simple but impressive ceremony, at the conclusion of which the couple stood, upturned and showered them with rain. Regardless of the torrents of rain a goodly number of relatives and friends were present and wished the newly wedded couple a long and happy life."

The members of the class in Psychophysics of 1899 and 1900, who passed the necessary examination in the School of Psychophysics of the Church of the Soul, met at the residence of the teacher and founder, Mrs. Cora L. V. Richmond, 3802 Ridge avenue, last Tuesday evening, when the 'Students' Certificates' of the school were conferred upon them. It was a very pleasant and joyful reunion. After the services of conferring the certificates (twenty-four in number) by the teacher, through Mrs. Richmond, those present were united in a collation, prepared by the hostess, and enjoyed a most delightful time socially until the hour for departure. After the students have passed through all the departments of the school, four in number, and attained the required excellence the teachers' certificates will be conferred upon them.

Mrs. S. A. Walters writes: "I have been speaking and giving tests for the Progressive Spiritualists of Denver since the first Sunday evening in November in Colorado at Charles Building, Curtis and 15th street."

Fred Johnson writes from South Chicago: "The South Chicago Spiritualists society have secured the services of Rev. Harry J. Moore for the last two Sundays of December. He lectures and follows with tests."

T. H. writes: "It is expected by the people generally of Sturgis, Mich., that the State Association of Spiritualists will hold its mid-winter convention in that city in February. Thomas Harding received a letter from the president of the State Society informing him of a desire on the part of some to hold it in the Spiritual Church of Sturgis. At once on receipt of that letter the recipient handed it to Dr. Deusslow, president of the Harmonical Society of Sturgis, who summoned a meeting of his executive board and resolutions were unanimously adopted authorizing him to invite the State Association to come and to tender them the use of the Spiritual Church and also entertainment to the officers, the association, speakers and delegates at their homes. The hotel proprietors and board of house keepers of our city are to be requested to reduce their terms to half rates to all visitors during the three days the convention shall be in session, and it is expected they will not refuse to do so. We hope to meet with the State Society in February in the old Spiritual Church of Sturgis."

H. E. Pomeroy writes from Hot Springs, S. D.: "I want The Progressive Thinker because some of the best thinkers are in the paper for its columns. Enclosed find one dollar for The Progressive Thinker because disembodied spirits do not communicate with me, and I do not care to be fooled by tricks or hypnotism. I despise Dowdism and all forms of priestcraft. I am about 79 years old and probably, cranky."

The Chicago Chronicle says: "The instant of death is a vague and indefinite expression when viewed from the point of physiology. An animal or plant can be considered dead until it has reached the state of decomposition, where it is impossible to revive it. Some physiologists still further restrict the definition to that point in decay where every cell in the body of an animal or plant has ceased to contain or consist of living protoplasm—in other words, each cell must have lost beyond recall its life powers. Probably one of the most striking examples of instantaneous death was that of the person who accidentally fell into a large vat of boiling caustic potash, which not only consumed the entire body, leaving only the metallic plates from the heels of his shoes and a few buttons from the clothing as remains. Death from electric shocks also border on the instantaneous process. It has been found that living cells taken from the body can be preserved in a normal state for a long time and then later life processes revived if they are properly treated."

George F. Perkins writes: "I held a very successful series of meetings, covering two weeks of continuous work, at Villa Ridge, Ill., during the first part of December. My host and hostess were Mr. and Mrs. W. H. Leidigh and family, who each and all represent the harmonious philosophy as taught by Andrew Jackson Davis. Their house is like an oasis in the desert to the weary spiritualist and pilgrim. Every one of the eight children in the family is a seer, and has grown to full stature, are musicians, and singers, and real spiritualists, vocal and by organ, violin, guitar, harmonica, down to the jews' harp, is beautifully rendered by this family. The mother is the trance medium of the

family at their circles Wednesday and Saturday evenings, which are devoted to themselves, and no collection, please." Mr. and Mrs. Leidigh deserve great credit for their close adherence to the laws of harmonious Spiritualism."

Correspondent writes: "Sunday, December 9, the Spiritualist Society of Galveston, Texas, was pleased to have their hall filled to standing room. After a highly entertaining and instructive lecture by 'Winevent' Shall I Be Filled?' Mr. and Mrs. H. S. Beck presented their little daughter (Helen Susanna) to be named. The ceremony, performed with flowers, was simple but impressive and highly appreciated by all present. The music of the evening was a pleasing feature. Naming the Baby' used for the ceremony, is original by Mr. John W. King, the regular speaker."

J. G. Pollett writes from Sherburne, Minn.: "G. W. Kates and wife held meetings here December 13 and 14, to good houses. The interest was so great that it was only a few minutes' work for me to secure on the following day ten new names. It was remarked here by prominent people that the lectures did more good than all the orthodox preaching the town has had in the past twenty years. If we had in every State a few workers like Mr. and Mrs. Kates, our country would soon be a happier, more united and more united country. Envy, hatred, malice and revenge would cease, and the right hand of fellowship would be extended to our brother man, and we would live better, longer and happier, and be in a better condition to make the change called death. Please send the paper. We can all have The Progressive Thinker, if we can't have the lectures. I would not be without the paper for five hundred dollars a year, and I am not rich either."

Mrs. L. A. Darrah writes from Neosho Falls, Minn.: "The 13th of October last, Rev. L. A. Mabey and Laura B. Payne of Topeka, began a series of meetings which lasted one week. Mrs. Payne furnished some good singing and also gave us some good lectures. Rev. Mabey gave us Spiritualism from the Bible. I never saw such a stir among the people. They are actually beginning to think for themselves. Sister Luez Wagner was here the last evening, and she was very good. Seeing that the meetings were so successful, Sister Mabey organized a camp here, called the Neosho Falls Spiritualist Camp Association, president, Rev. L. A. Mabey, Topeka; vice-president, Mrs. Laura B. Payne; treasurer, Warren Miller, Topeka; secretary, Leonie Switzer, Alceville; corresponding secretary, Mrs. Laura A. Darrah, Neosho Falls; and the camp is to begin September 6, ending September 24, 1901. We have a beautiful park in which to hold our camp."

Louisa Tuttle writes from New York City: "A Japanese Tea and a 'Food Sale' was given by the Ladies' Aid of the Spiritual and Ethical Society of New York, on Dec. 13. It was a very pretty affair. The room was decorated with large Japanese vases and fans by the dozens. Young ladies, dressed in Japanese costume, served tea and cake to all. Souvenir clips and saucers were presented to each person present, and everyone was glad they came. Mrs. Brigham, our beloved speaker, improvised poems from subjects given by strangers present, in her usual eloquent and graceful manner. We have a steadily growing and increasing list of members. The Ladies' Aid society this week had a Ladies' Aid society this week and in perfect harmony for the up-building of the Spiritual and Ethical Society. We have generous friends, who are not afraid to put their hands deep in their pockets to help us in times of need. We have the elements of success, earnest workers, a grand work, and a speaker that is everything that heart could wish for."

**OUR PREMIUMS.**  
There are many Spiritualists who know a good thing when they see it. There are others, however, who do not seem to realize what is going on around them, and therefore miss many chances to enrich their minds and enlarge their understanding. Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World is furnished to our subscribers at less than cost, and should be in every family in the United States, whether Spiritualists or not. Volumes 1, 2 and 3 constitute a wonderful magazine of thought on Death in its multifarious phases; in fact you can find in all the libraries of the world as valuable information in regard to Death as you will have presented to you in these three volumes. They are nicely printed, neatly and substantially bound, and are an ornament to any library. Volume 3 is furnished at 25 cents, much less than the actual cost to us, and the three volumes, when ordered in connection with a yearly subscription to The Progressive Thinker, only cost \$1.10. Paper one year \$1.00. The three volumes of the Encyclopedia of Death, and Life in the Spirit World (or any three of the premium books you may select), \$1.10. The paper one year and three premium books cost only \$2.10. The aggregate cost of the three volumes of the Encyclopedia of Death, and Life in the Spirit World to the trade is \$4.50. At this price, these three books ought to be in every Spiritualist family.

The Progressive Thinker is the first Spiritualist paper to inaugurate the Divine Plan—a portion of the profits of the office returning to subscribers in valuable books.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is highly interesting. It gives details of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15 cents.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chéniquet, reveals the degrading, impracticable and results of the Romish confessional, as proved by the sad experience of many wretched nuns. Price, by mail, \$1. For sale at this office.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D." Giving a sketch of Dr. Austin's life story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, October, 1895. Price 15 cents. For sale at this office.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer, and lectures, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in a tasty form, in print. Price, 25 cents. For sale at this office.

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## A Liberal Spiritualist.

Clara Watson in her excellent letter (No. 575) says:

"Mr. Jameson, once with us, but now of us, seems yet to have some inkling of us, else he would not care to read The Progressive Thinker."

True, nowhere is there a journal more liberal, free, independent. I care no more for a narrow-minded publication than I do for an orthodox 7x70 heaven. Let those support both who want them."

I say again, if your societies, your platforms, had been as truly liberal as this paper, I would have been with you "until this day," for you were the friends of my youth. I liked you and you liked me; that is, the radical, outspoken, reform class. Why should I not have "some interest" in you? I consider you my peers. I would be less than a Calvinistic Christian missionary who devotes his or her life to saving heathen souls, and you are not heathen, if I took no interest in my old Spiritualist associates. Had your platforms been built on the "rock of ages," which I call "mental freedom," you would have said to me, and every other speaker, "Thou art permitted to speak for thyself." That, you remember, was spoken by a heathen to a Christian. Had the Christians been as liberal, as broad-minded as that heathen, the world would have escaped religious wars, holy crusades, "holy Christian massacres," but no, you dare not do it. You have your committees, or "boards," who dictate your utterances; who fear the "cause" may be hurt; who study "policy" as servilely as a ward politician; who strive to build up a large auditory by skillful pandering to Mother Grundy, or low obedience to dying dogmas.

I said at the beginning of my career, 41 years ago, that I would stand upon no platform unless I could stand there a freeman, free to speak the truth at every turn, as I see the truth, not perhaps as you see it.

This is why I am not with you. Is it my fault? But you have thousands who are as heretical as I am on religion, on God, on Bible, on Christianity, on materializations, on dark circles; but not numerous enough to control the Spiritual movement. The only way all they can, like this grand woman Clara Watson, "to keep Spiritualism free," to quote her own pointed sentence, "from all that hampers and cramps and fetters."

I am pleased to learn from her that there is one camp (Cassadaga) "where all shades of opinion are given a hearing." The sharpest of criticisms (allowing me to say so) are given with friendly hands.

What is it? It makes one glow with pride. Who is not proud of such men and women, grown large enough to do that? Let me then except one camp. Next!

As to the expense of debates, orthodox Christians have borne their part in scores of places. Why should not Spiritualists do the same? "A small body with no millionaires among us" is usually a working body, and does more for the "common people" than the millionaires accomplish for anything except institutions already rich. Generally, debates, properly managed, pay their own way, although I favor the subscription-paper plan, an "open door," all welcome. A subscription circulated among the people, who really love debate, who eagerly crowd our auditoriums to hear both sides, will be more speedily signed and paid than any other. The more such joint debates, the fewer "rivals," based on a mecum, and the more a maximum of emotion resulting in crowding of insane asylums. Debates beat the church. That is why she sets her face like flint against them.

There is not a Spiritualist society in America, if it has the courage of its convictions, if it is willing to have its "Evidences" sifted thoroughly, uncompromisingly, that may not avail itself of a debate. The matter of from six to twelve sessions, two hours each. No body goes to sleep. Short, sharp, spicy speeches wake the echoes. I will cheerfully give half of my time for mediums to come forward and "demonstrate" that Spiritualism is true; and the mediums should be paid for their services by the people, and would be.

Christian churches pay lecturers from \$25 to \$100 for a single lecture which touches no vital question, avoids every issue. Hundreds of thousands of dollars are paid by churches every winter for such "literary lectures."

I am not one of the boasting kind, but I wish to confidentially convey to you the fact that I have succeeded in silencing every battery the church had, the last one of all being the redoubtable Elder Clark Braden. Not one word will he write to me now. Yet he started every year ago ago to silence us! His name should teach every debater to obey the sage advice of Socrates: "We should avoid whatever may display bad feeling, and attend with civility to what may be addressed to us; all hearts are conciliated by politeness and affability."

Now, my friends, there is a chance for your societies, if they are as liberal as Cassadaga, to invite the public to test Spiritualism in the arena of friendly debate, no acrimony, no quarrel. Show me the materialist, the agnostic, the I have entertained for twenty years and years are not founded on nature and reason; prove to me that you have mediums (as is said of the one at Spring Hill) to whom 20 to 50 spirit men and women nightly come, leaving every visitor without the "least doubt," and I am with you. Can it be done? Then why not do it? W. F. JAMESON.

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Send a sample to Dr. Shaffer, and learn your true condition.

If you will send a small bottle of morning urine, by mail or express, putting your name and address on the bottle, an opinion of your case will be mailed to you free. The urine shows the true condition of the kidneys and bladder. It shows the condition of the prostate gland. It shows if there is a loss of vital energy, and if the nervous system and brain. It shows the condition of the liver and pancreas. It shows the condition of the stomach and bowels. It is a valuable guide in the treatment of diseases of children and women. Dr. Shaffer, is widely known as the

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who has treated and cured patients by mail from all sections of the United States, and he employs the only rational method of finding out the true condition of patients whereby they can be cured without the expense of a trip to the office. Book free. Established in Cincinnati for years. Dr. Shaffer is a specialist, and not a member of an Institute, Medical or, or corporation. He gives all cases his personal attention. He analyzes all samples of urine himself. He employs scientific methods of treatment. He has cured thousands of cases of disease by other doctors. Write to him or send urine today. Dr. C. D. Shaffer, 19 Garfield Place, Cincinnati, O.

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**FROM INDIA TO THE PLANET MARS.**  
A MOST REMARKABLE WORK.

Fascinating, Interesting and Instructive.

By Th. Flournoy, Professor of Psychology in the University of Geneva.

"This is an account of the experiments with the 'Genève Medium,' Helene Smith. In her trances she lives the dual existence of an Indian princess and of an inhabitant of the planet Mars. Professor Flournoy and his fellow scientists have conducted over five years experiments with these astounding physical phenomena."

"This is a work of thrilling interest. It has excited great attention in this country and in Europe. Price \$1.50. For sale at this office."

**"AS IT IS TO BE."**  
A VERY SUGGESTIVE WORK.

It Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual truths. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

The Process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What is Unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price \$1. For sale at this office.

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The Second Volume of a Most Valuable Work.

This is the author's posthumous work left in MS. to a few of his private pupils in occultism, and like Volume 1, is a (valuable addition) and a library on occult subjects. Spiritism, Astrology, especially elaborated, Alchemy, Talismans, the Magic Wand, Symbolism, Correspondence, Penetration, etc., are a few of the subjects treated of in a scholarly and masterly manner, showing the author to be familiar with his subjects. You cannot afford to be without it, as well as all his other books, viz.: The Light of Egypt, Vol. 1, bound in cloth, \$2; The Light of Egypt, Vol. 2, bound in cloth, \$2; Celestial Dynamics, cloth, \$1; The Language of the Stars, paper, 50 cents. For sale at this office.

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This work includes "Personified Unthinkables," "First Lessons in Reality," and "A















# THE NEMESIS OF CHAUTAUQUE LAKE: OR CIRCUMSTANTIAL EVIDENCE.

BY HON. A. B. RICHMOND.

Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "A Calm View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," "Intemperance and Crime," and "A Review of the Seybert Commissioners."

## CHAPTER V.—Continued.

"The other Indian, whose gun I had shattered with my first bullet, when he saw his companion fall turned and ran towards the lake. I followed with yells of rage and laughter combined. The red-skin flew as if the spirit He-no [He-no: Iroquois, meaning thunderer—an evil spirit.] was thundering in his rear. Reaching the shore he plunged into the lake and swam towards the point. When I reached the water-side I could see his scalp-lock among the waves a hundred yards distant. I knew he thought that if he gained the point he was beyond the reach of my bullet. While he was swimming over I carefully loaded both barrels of my rifle. I put in a double charge of powder and thoroughly greased the 'patching' of the bullets. By the time the savage reached the point I had recovered my breath, almost lost by my running, laughing and yelling, and stood waiting for him to land. In a few moments he crawled upon the sand of the beach and standing erect turned towards me and uttered a defiant whoop; it was his last utterance. Taking steady aim and allowing for the distance, I fired. The bullet, guided by the finger of him who has so often protected me in the hour of danger and whose spirit whispered in my ears a few moments before, flew across the water on its mission of death, and the savage fell upon the sand with his defiant yell unfinished on his lips. I returned to where I had shot the deer; scalped the red-skin I had killed and carrying the venison a quarter of a mile up the lake to my canoe, I returned to my cabin.

"The lake was rough, and as it was late in the afternoon I concluded I would wait until the next day before I secured the scalp of the warrior who swam the lake. Early the next forenoon I landed on the point. I did not see the body and thought it had been carried off by some of his companions who were probably prowling around the lake. Passing through a clump of alders I was startled by the snarling of a pack of wolves that were quarreling over the remains. They saw me and slunk away in the woods. Next to a red-skin I hate the wolves, they have so many traits of character in common with the accursed savages that it requires a belief in metempsychosis to be convinced that the spirits of all the red devils of the past live to-day in the howling hoards of the wilderness. But when I saw the bones of the savage, gnawed and picked clean by those I had startled from their disgusting repast, I forgave them for stealing the scalp, and lowering my rifle permitted them to go unharmed. But look yonder, to the left of the bow! Is not that a light gleaming over the water?"

Judge Hall looked in the direction indicated by Munson, but could see nothing. "I think not," he said. "I see no light except the glimmer of yonder star as it is reflected in the lake."

"I am confident I saw a light," said Munson. "It was only for an instant and was so low down that it must have been a burning brand of a camp-fire; our boat has changed its position since I saw it; some object on the shore may have intervened. We will retrace our way a short distance. I think it was on the point; we must be near there by this time."

Munson instantly and noiselessly lowered the sail and taking a paddle cautiously propelled the canoe a hundred feet or more, back along its wake—which was distinctly marked for some distance on the placid water they had passed over.

"There it is," he said, as his experienced eye again caught the faint gleam of a nearly expiring fire that had been built on an extreme point of land that extended into the lake.

"That is Long Point, Judge; and there is a fire on it. The men have let it burn down very low, and probably have covered it up for fear we might see it; but a burning brand has given us timely notice. It is but the warning voice in another form that has so often whispered in my ear, and we must heed it. We will have to pass the point with the paddles, our sail might be seen from either shore although it is only starlight."

Silently and cautiously the men proceeded to force the canoe along with the paddles. The experienced strokes of Munson fell as lightly on the water as a breath of Summer air; but the less expert strokes of Judge Hall occasionally emitted a faint sound.

As they were nearly past the point and were turning the prow of their canoe to the east to keep in the center of the channel, a voice hailed them from the western bank of the lake.

"Hello! Hello! Who are in that boat? Come ashore! Come ashore!"

"Now, Judge," said Munson, "put your whole strength to the paddle. Fifty rods farther and we are safe; we will leave them behind us and it is a nautical axiom that a stern chase is a long chase. If we get around the bend ahead of them they cannot overtake us; their canoes are dug out, heavy and unwieldy, and they will soon give up the chase."

"Look at that light a little ahead of us, to the right," said Judge Hall. "See, it is a canoe with a lighted torch in the bow; it is filled with men and they are putting out from shore to intercept us."

"Yes, Judge, and there is another putting off from the point," said Munson; "the canoe on our right has a fire-jack such as is used by fishermen, a small iron basket filled with pine knots and placed upon a short pole in the bow of the boat. There are four men in that canoe; the one on our left has two men; one of them is using the oars and the other is holding a torch of pitch pine. They are trying to head us off at the bend; that they must not do. I will just serve a notice on them to 'stay proceedings' as you lawyers would say."

Saying this, he coolly laid down his paddles and picked up his double barreled rifle which was lying in the bottom of the canoe by his side.

"For God's sake, Munson," ejaculated Judge Hall in alarm; "you must not fire at them; they are settlers and it would be murder in the first degree should you kill one of them."

"Don't be alarmed, my boy," replied Munson calmly; "it would certainly be folly in the 'first degree' to permit ourselves to be captured when we can prevent it by blowing out their candles. Like Othello at the bedside of Desdemona, I will put out two lights, but neither of them shall be the promethean spark of a human life. Stop paddling for a moment; the fire-jack is a long shot, and it is difficult to shoot with certainty through a wall of darkness. The torch is held in the hand of a man and I must be careful in my aim for I would not injure him."

He turned towards the western shore, raised his rifle, poised it a moment and fired. The bullet struck fairly in the center of the fire-jack, scattering its burning knots in the water, where they blazed a few seconds and were then extinguished, leaving the darkness apparently deeper and more gloomy.

"It will take them some time to gather their knots and put their jack again, and still longer to collect their scattering senses," said Munson. "And now for the other one." He turned towards the point and again raised his rifle, but this time his aim was more carefully taken than before. A few seconds passed and he fired. The bullet struck the torch just under the flame, and it flew in

shattered fragments from the hand that held it, striking the water a number of feet from the boat.

"I have snuffed his candle for him without snuffing," said Munson as he coolly proceeded to reload his rifle. "Never lay your gun down empty, Judge, for you do not know how soon you may have occasion to use it again. Now let us ply our paddles. A few rods farther the lake bends towards the south where we can set our sail; and leave the bloodhounds of the law to follow an invisible and scentless trail."

"But will they not intercept us at the bend?" inquired Judge Hall. "They do not need their lights to do that, and I wonder that they lighted them, for they showed us their position while we were concealed in the darkness. Would it not be better for us to row back up the lake a short distance and land, and go around the point through the woods, as you said we might be compelled to do if we could not pass the point in safety?"

"No! no! young man," replied Munson. "It is too late now; they could as easily intercept us in that direction as this; besides now that they know who fired the shots that put out their lights, they will be careful not to come within the range of 'Nemesis' again, for fear I may not be in one of my pacific moods should they drive me to the wall."

"How can they know that?"

"They know it, Judge, as well as you know the voices of your acquaintances. There is not a settler on this frontier but knows the report of 'Nemesis' as well as they know the sound of their cow-bells. You may have observed that the gun is of unusual length in the barrels and carries unusually heavy lead, and that makes the voice of the goddess very different from the sound of the common rifles carried by the hunters of these forests. If any of my friends are among the pursuers they will not urge the pursuit, and if any of my enemies are among them they will not dare to continue it. A few more strokes of the paddle and we are safe."

For a few moments the two men continued to use the paddles without regard to the noise made by their strokes, and the light canoe seemed to skim over the surface of the water with the velocity of a bird on the wing. They could hear the angry imprecations of their pursuers for some time, but at last their voices were lost in the distance, and when the canoe turned the bend in the lake all was silent save the moaning of the light wind through the pines and hemlocks on the shore, and the wash of the waves upon the beach.

"We are safe now," said Munson, as he again set the sail and calmly seated himself in the stern of the canoe to guide its course with the paddle. "They will follow us no farther, for they know it would be useless. They have heard the warning voice of the goddess fabled in mythology, and although not learned in the classics, there is not a man among them but knows that Nemesis can throw a ball a half a mile and kill. I had the gun constructed by an expert workman in Boston expressly for my own use and for the mission indicated by the name inscribed on its stock, and most faithfully she has vindicated her name. Never once has she failed me. Scores of times have I been so situated that had her flint been even for an instant irresponsive to the steel, the delay would have been fatal to me, and I should have died unavenged; but the innate fire was always obedient to the touch of my finger on the trigger, and death accompanied her voice as certainly as it follows the lightnings of heaven."

He paused a moment and continued: "The naming of their rifles is an odd conceit of the frontier-men, and yet their guns are as well and sometimes even better known than their owners; often, too, their owners are better known by the soubriquet cut upon the stock or breech of their guns than they are by their own names. I once knew a noted hunter and scout who was known all over the frontiers as 'Deer-Slayer,' although the French in Canada called him 'La Longue Carabine,' or the long rifle. It was from that I got the idea of having a rifle constructed with barrels of unusual length. I first met him on the Scholastic; the length of his rifle attracted my attention, and while I was examining it one day, I observed the name, 'Kill Deer,' engraved upon its stock. I suppose it is from the name on my rifle that I am known among the Indians as 'He-no,' which means in their accursed language among their accursed race, 'The Thunderer or Avenger,' and the thunders of heaven are not more dreaded by them than is the voice of Nemesis."

"On the breech-piece of the rifle you selected from my armory you will see the name, 'Sartin Death,' engraved by some artist more skilled in the mechanism of his craft than in orthography; and 'Certain death' it is to the object it is aimed at by a skillful hand. Next to Nemesis and 'Kill Deer' it is the most reliable weapon I ever sighted. I captured it from a Mohawk chief whose scalp hangs in my cabin and whose body is buried at the northern end of the lake. He had probably taken it from some murdered settler."

"But yonder comes the moon; we are now safe. You are young and need rest. You can spread that bear-skin on the bottom of the canoe and lie down and cover the blanket over you to keep off the night air and dew. Then with this glorious moon-lit, star-gemmed sky for a canopy and the gentle undulations of this beautiful lake to lull you to rest, you can sleep the sleep incident to youth and health, and a heart that has known no sorrow. Oh! that that these were Leatherstockpings around us, that I might drink, and sleep, and forget the horrors of the past forever. Most probably the wind will go down towards morning, when I will anchor the canoe near the shore and try to sleep myself for an hour or two."

## CHAPTER VI.

"Happy he whose toil Has o'er his languid, powerless limbs, diffused A pleasing lassitude; he not in vain Invokes the gentle deity of dreams; His powers the most voluptuously dissolve In soft repose; on him the balmy dews Of sleep with double nutriment descend."

—Dr. John Armstrong.

"The day begins to break, and night is fled; Whose pitchy mantle overleaves the earth; The gray-eyed moon smiles on the frowning night, Checkering the eastern clouds with streaks of light."

—Shakespeare.

Judge Hall spread the bearskin on the bottom of the canoe, and with his yalze as a pillow, a warm blanket for a covering, and the gentle motion of the boat, like the swinging of a hammock, to lull his wearied senses, he soon forgot all around him and slumbered until the rising sun glimmered through the trees on the eastern shore. When he awoke, Munson was yet sleeping in the stern of the canoe. Several hours after midnight the wind went down and in the calm of early morning he had anchored the boat a number of rods from the western shore with a stone tied to a rope and dropped in the bottom of the lake. Then wrapping his blanket around him and placing his rifle by his side he lay down to sleep with the confidence of one who knew his surroundings and was a stranger to fear.

For some time Judge Hall sat quietly in the bow of the canoe enjoying the magnificent landscape of lake and forest that surrounded him. The sky was cloudless; the air cool, crisp and bracing; the water smooth as a mirror of glass reflected the gorgeous autumn foliage of the shore so distinctly that the inverted trees in its depths seemed to blend so harmoniously with those upon the bank that the eye could not discern the line between land and water.

There was no appearance of life along the shore; the forest was unbroken and the lake lay so calm and still in the light of early morning that it seemed as if the solitude and silence of centuries had slept undisturbed on its bosom. "Since the morning of creation no change had come to this scene," brought by the varying seasons and the abrasions of storms and floods. Thus silent and lonely it had slept in the forest, unknown even to the tongue of prophecy, awaiting the time when its hillsides should be covered with temples erected in the name of the Most High, and its shores dedicated to His worship. It is true that the singular recluse who had lived so long by its side, at times thought he heard whisperings of its future from unsequestered lips, yet his mind was warped and wrung by sorrow and his prophetic voice was unheeded by those who knew him.

While Judge Hall was yet enjoying the beauty of the early morning as it broke upon the silent landscape, Munson awoke and saluted him with a grave courtesy of manner incident only to those who have associated with men of culture and refinement.

"Good morning, Judge," he said. "You have not brought the habits of the cities into the wilderness, or you would yet be sleeping regardless of the beauties which the Creator has spread around us, and which I see by your look you appreciate and enjoy."

"It is indeed a beautiful landscape, Munson, and such as the traveler never sees in his wanderings among the settlements of civilization. The cities of the world that boast of their noble works of human skill and art can produce nothing so beautiful and sublime as this lonely lake and these dense forests that cover its shores."

"That is true," said Munson. "What are the greatest achievements of civilization compared with the wonders of the vast wilderness between us and the setting sun? What were the beauties of that famed wonder of the world, 'the hanging gardens of Babylon,' compared with yonder fringe of dark hemlock and scarlet maple that overhang the water on the other shore? What the wonderful mechanism of the statue of Olympian Jupiter, compared with that aged pine that for five centuries has stood like a sentinel on the rampart of yonder ledge of venerable rocks? Long before the pyramids of Egypt were built this lake slept as now in its cradle of hills; while the noblest works of man crumble into the dust of decay, the beauties of God's handiwork are perpetuated by his unchangeable laws. The trees that grow on these shores now are not the same that grew here when the foundation of the cheops was laid; but the law of reproduction is the same, and as one dies, another takes its place; and so He preserves the beauties of His work through all the changes of time."

"Even a portion of the waters of this lake may be the same that was pressed by the foot of the Savior on stormy Galilee; brought here by the mist of the clouds and the winter snows or summer showers. But thus it is that the Creator preserves the beauties of His works through all the centuries that fall from his hands, while the proudest achievements of 'man soon pass away and are forgotten. In the wilderness we see the glory of the Lord as we behold 'His wonders on the deep,' and how insignificant are the doubts of infidelity when confronted with these evidences of His greatness and power. Yet how mysterious are the ways of the Most High; as He permitted the serpent to enter Eden; as He made human nerves sensitive to pain as well as pleasure, and our bodies subject to disease and death; as He formed the flower to distill a deadly poison with its beautiful petals, and placed the thorn upon the stem of the rose, so has He for His all-wise purposes permitted sin and sorrow to mar the pleasures of life, and murder and rapine to spring from the hearts of men. Behold the grandeur and beauty of these venerable woods. From here to the waters of the Missouri they extend in an almost unbroken solitude. They look so calm and peaceful and yet they are full of danger and death."

"Men whose devilish cruelty would shame the fiends of Dante's Inferno, through these woods, while the ashes of burned homes, and the blood of murdered, innocent women and children mark their trails through all the miles of its apparently peaceful limits. But for the savages the wilderness would be a paradise; with them it is a pandemonium and will so continue to be until the whole accursed race is destroyed and swept from the face of the earth forever. Hundreds and thousands of the settlers have experienced my sorrows and bereavement, and feel my desire to be avenged. It has been whispered in my ears that before the winter's snows shall thrice again cover the earth, the red devils shall be exterminated or driven from the woods between Lake Erie and the Ohio River. The whole country shall be an altar for an offering of blood to the Most High, and I will be at the sacrifice. Something tells me that that will be the end of my mission. That my labors will be ended, and that I shall receive the plaudit: 'Well done, good and faithful servant,' and that I shall meet my murdered mother, wife and children on the Unknown shore. I long for the time to come, but until it does come the voice of Nemesis shall be heard in every place where the savages are to be found, proclaiming my wrongs and vindictive my vengeance!"

While Munson had been thus speaking he stood in the center of the canoe, one hand grasping the barrels of his rifle, while the other moved in a graceful sweep as he referred to the lake and forest. There was an imposing dignity both in his manner and tone of voice together with an unstudied eloquence in his words that created a feeling akin to awe in the mind of Judge Hall as he listened. At first he appeared calm and unimpassioned in his description of the lake and its surroundings, but as he proceeded and spoke of the savages and their cruelties he became more and more fervent and excited, until he reached his final denunciation, when the loud and frenzied tones of his voice were echoed back from shore to shore. His eyes gleamed with the lurid light of insanity; while his features assumed an expression of such malignant malice and ferocity that for a moment Judge Hall looked at him with bated breath and a throbbing heart.

The paroxysm lasted only a few moments, when after a severe mental effort he seemed to conquer his feelings and even to subdue his monomania. Then turning to the Judge, he said calmly and without the least appearance of mental excitement or aberration of mind:

"Judge Hall, there are two routes to the settlement on the O-hee-go, where you can procure a guide for your journey; one is by the lake and Ga-no-wun-go creek to the river; the other is by a much shorter route through the forest; which shall we take? While you were sleeping it occurred to me that if our enemies were persistent and determined to procure our arrest, when the moon arose they might have sent runners down the lake by a trail that runs along the eastern shore to a settlement at the outlet. If we keep the canoe we will have to pass this settlement and they might try to apprehend us, which might lead to bloodshed. If I will not be arrested by the puny arm of man for obeying the commands of God. Unfortunately, I have involved you in my troubles, and my anxiety is on your account, not my own. If we go through the wilderness, on what to me is a familiar trail, we will reach the O-hee-go to-morrow forenoon. There I have a canoe concealed in the water, and from there to the settlement at the mouth of the Te-car-nahs is but two days' pleasant sail down the waters of 'The beautiful river,' as the Indian name signifies. Should we go by the lake and Ga-no-wun-go creek to the river it will take at least three days and nights to reach O-hee-go. Can you undergo the fatigue of eighteen hours' travel through the wilderness? If not, we must take our chances by the water route. It was for your decision that I anchored here last night when

the wind went down. The trail runs along beyond that clump of young hemlocks and leaves the lake at this point. What say you? I can carry our blankets and rations if—" "Munson!" said Judge Hall, "say no more! I have had some experience as a soldier and do not fear the fatigue of a march, carrying my own blanket and rations; so let us take to the woods by all means. There must be no bloodshed in defiance of the law on my account. It is important that I reach Pittsburg before the 25th of this month. A public meeting of the settlers has been called by a few demagogues and turbulent spirits who are trying to disobey and defy the law. I must reach there before that time if possible, and I prefer the trail through the forest to the longer route by the Conewango."

It required but a few moments to unload the canoe and sink it near the shore by means of stones picked up from the bank. A hasty meal was made of corn bread and dried venison. The blankets and bearskins rolled in a compact form were strapped to the shoulders of the travelers; the priming of their rifles renewed, and striking the trail beyond the hemlocks Munson had pointed out, the two men entered the forest and followed the well defined path for some moments in silence.

"We are now safe from pursuit, either by land or water," said Munson. "The lake is two miles behind us and we no longer need fear the sound of our voices, and may lighten the fatigues of travel with conversation. What is the object and purpose of the meeting you spoke of, and why are you so anxious to attend it?"

Judge Hall hesitated to answer. The success of his mission depended to a great extent on the secrecy with which it was conducted. He regretted that he had mentioned it and was provoked at his own indiscretion. While he yet hesitated, Munson smiled significantly and said:

"You need not fear me, my young friend. I know your secret, and it is safe with me. Your mission is attended with danger, but I will be near you when that danger comes. I will accompany and guide you to the end of your journey."

"You know the secret of my mission," ejaculated Judge Hall. "You are mistaken, sir. The secret is known only to myself. What do you know of its danger, and how can you render me any assistance? I need none, and only ask that you conduct me to some place where I can procure a guide through the wilderness without unnecessary delay."

"Yes, Judge, I do know your mission. It was not told to me by human lips; but I know that you are sent to inquire into the cause and extent of the resistance in Western Pennsylvania to the excise laws, placing a tax on whiskey. The accursed beverage that is manufactured to the injury of mankind is to be taxed for the public good. The collection of this tax has been resisted in the West; the officers of the government have been most outrageously maltreated; they have been stripped of their clothing, tarred and feathered and turned out into the wilderness in the cold and storm. Those citizens who have dared to obey the law and pay their taxes have been ostracized; their buildings burned, their cattle killed in their pastures; they have been libeled in the newspapers, and the laws of a Christian civilized country has failed to protect them, or punish those who perpetrated the outrages. All this has been done that intoxicating liquor with its legion of inseparable evils should be as free to the people as the water from the springs on the hillsides. Yes, yes, as incredible as this will appear to the future readers of history, yet it is true; and a Christian people are ready to rise in rebellion against a government that places a few cents tax per gallon on the accursed 'beverage of hell.' Your mission is a noble one, Judge Hall, yet it is full of danger, and requires a brave man to execute it. Should your business be known to the people where you are going, your life would be endangered; such a hold has the hellish brew got on the depraved appetites of the people, that they are ready to commit murder in its behalf. You have the courage, young man, to execute your trust, if you have the zeal to make you faithful."

For some moments Judge Hall was so astonished and bewildered at the extent of the knowledge his singular companion seemed to possess of a secret that he supposed was known only to the officials at Washington and to himself, that he hesitated to reply. He had no faith in the prophetic powers claimed by Munson. The whisper he so often spoke of, Judge Hall believed to be the vagaries of a diseased brain; he looked upon the recluse to be a monomaniac; rational on all subjects not connected in any way with the murder of his family, or what he claimed to be his mission of vengeance. That he had been a man of culture and extended reading was evident from his conversation at all times, that his 'mind was warped and wrong' was equally apparent; but how he had learned the secret of his mission Judge Hall could not even surmise, and he determined to be cautious in his reply.

"I do not know, Mr. Munson, how you acquired your pretended information in relation to my business West, but I do know that it concerns no one but myself; and I need no assistance but that which the law will afford me." "You are mistaken, young man," said Munson earnestly. "Where you are going the people have set the law at defiance, and your mission or business is to inquire into the cause and extent of that lawlessness and report the facts to those who sent you. Your confidence in the power of the law to protect you is the weak spot in your armor. It is much safer for you to distrust that power whenever it is opposed to the influence of whiskey, or the interest of those who manufacture or sell it. Your confidence in the supremacy of the law comes from your experience as a lawyer and a judge, and your ignorance of the people you are about to visit. You have been directed to see a man in Pittsburg by the name of Daniel Bradford. I would not advise it; it will defeat the accomplishment of your purpose."

Judge Hall was more surprised than before; a part of his instructions were to see this very man and confer with him in relation to the opposition to the excise laws, and to consult him as to the best method of enforcing obedience to their very moderate demands; and when Munson mentioned his name, accompanied with the warning advice, the Judge paused, dropped the breech of his rifle on the ground and looked at him with an expression of unconcealed astonishment.

"Come on, Judge," said Munson, good humoredly. "Does your surprise add to the weight of your pack? or are you already so fatigued that you must needs stop to rest? We have a long and weary march before us and must not loiter on the trail. What a poor gambler you would make; your countenance would tell your opponent how many trumps you held. You must learn to conceal your emotions, to dissemble, or you will never gamble successfully against the world, either at law or at cards. Do not be offended my young friend at my freedom of speech. I mean kindly towards you; and remember we are not in the refined social circles of the eastern cities, but in the woods of the western frontiers."

"I do remember it, Munson, and it is necessary that I do so to preserve my self-respect. By what means you have learned a portion of my secrets I do not know; but whatever the duties are that I am commissioned to perform, they do not concern you in the least; and—"

"Stop! Stop! young man," said Munson earnestly, "they do concern me, and they concern all good citizens who would see all just and proper laws obeyed. They concern every Christian man who has the welfare of his fellows at heart, and who would wish to abolish the greatest curse that ever afflicted our race. Every obstacle placed in the way of a free use of whiskey among the people is a blessing to mankind, and the time is surely coming when the Christian enlightenment of the world will demand that its use as a beverage shall be prohibited by the strong arm of the law among all the races of men."

(To be continued.)

It is nature to communicate one's self; it is culture to receive what is communicated as it is given.—Goethe. It is very easy for a person without passion to set himself up as a pattern of self control, and pass snap-judgment on those who carry enough steam to blow up a ship.—M. J. Savage.

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These seven books, substantially and elegantly bound, and printed in the neatest style of the printer's art will be furnished to our subscribers alone for \$2.35. But bear in mind that in order to secure these SEVEN "little" of minimum book value, \$2.35, is title as follows: The Progressive Thinker, one year, \$1.00; The Encyclopedia of Death, and Life in the Spirit World, Vol. 1, \$1.50; The Encyclopedia of Death, and Life in the Spirit World, Vol. 2, \$1.50; The Encyclopedia of Death, and Life in the Spirit World, Vol. 3, \$1.50; Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritualism, \$1.50; Ghost Land, Spiritualism, Occultism, \$1.50; The Next World Interviewed, \$1.25; The Occult Life of Jesus (including the Hail-Covered Debate), \$2.00. The aggregate price if considered, books to the trade is \$10.75 is distributed to assist in forming a great Occult Library in every home, these seven valuable books, which are furnished to our subscribers, one who is less by far than the library in cost. The authors make no charge for the vast amount of labor bestowed upon these, and which extend the many years. The publisher is a single cent for the great editor J. W. B. to, hundreds of dollars benevolence in putting them in type, and in retyping the pages, and making them ready for the printer. That is why we are getting these intensely little books for almost nothing. We believe, carrying out the Divine Plan, having rated only by The Progressive 1. The these thousands of dollars of Spirit who take no Spiritualist paper, by inducement is offered, in order that they may commence forming at \$2.35. Spiritual and Occult Library, and keep in line with the advancing position. The postage on the above books, and expense of mailing is also included, hence you are almost recouping them in an absolute gift. By taking \$5 cents from \$2.35, and will find that all we have left for those seven books is only \$1.50.

## CLUBS OF TEN.

### One Thousand Clubs Wanted.

In Clubs of Ten subscribers we give the following for \$1.10: The Progressive Thinker one year, and your choice of one of these two books—Volume 3 of the Encyclopedia of Death, and Life in the Spirit World, or The Next World Interviewed, both remarkable works, and worth their weight in gold to every thoughtful student. The one who gets up the club will be entitled to The Progressive Thinker one year and both of the above books. No other books can be substituted for the above in Clubs. They are neatly and substantially bound, and will be an ornament to any center table. The aggregate price of these two books to the trade is \$2.75. What you pay for them in clubs only defrays the expense of postage and mailing.











Given inspirationally by Mrs. Maria M. King. Price  
15 cents. For sale at this office.



# GENERAL SURVEY..

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

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish to distinctly understand that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

**ITEMS.**—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Rev. J. O. M. Hewitt, a very able and efficient speaker is open for engagements by societies or individuals, or for funeral occasions, etc. Address 408 W. Madison street, Chicago.

Will C. Hodge, who is still speaking for the Englewood Spiritual Union, is open for engagements on week evenings at any point within reasonable distance from Chicago. Is still open for a few camp engagements for 1901, and will answer all calls for funerals. Address, 40 Loomis street, Chicago, Ill.

Mrs. J. P. Raymond writes to this office, wanting some good medium to visit her town, offering the use of her large parlors. She does not tell, however, where she resides.

Dr. Hiff, in his farewell sermon at Salt Lake City, Utah, said: "and right along these lines I feel like doing a little exhorting. I believe we build our denominational fences too high. While I believe in the separate churches, they should only be finger-boards pointing to the great fatherhood of God and the brotherhood of man, and not wasting ammunition firing a single shot at each other."

H. J. Moore announces that he is open for engagements for the months of February and March, to lecture and follow the same with a series of lectures, all mail to No. 830 West First Place, Englewood Station, Chicago, Ill.

Virginia Barrett can be addressed at 819 East 10th street, Indianapolis, Ind., for engagements. She would like to have charge of vocal music at camps, and lecture.

The Pioneer Press of St. Paul has the following from Anoka, Minn.: "The Nelson ghost story has been explained. The cause of the unusual noises has been discovered by twelve Centerville and Columbus boys. Last night they went to the haunted house to try and ascertain the cause of the supernatural manipulations that have caused Nelson's wife serious sickness and the family to leave the farm. After dark the boys, headed by G. Kincaid, went to the cellar. They found a pile of frozen potatoes, and after search found a door to the second cellar. This they entered, and there the mystery was lost; the explanation found. The cause of the whole trouble was a pig, and the whole trouble lay dead on the floor, having died from hunger. All the potatoes that were in the cellar had been eaten by him, and marks showed where he had vainly tried to climb some shelves, where an old pan or two rested. As the pig grew weaker his cries or squeals grew less strong, and probably was the 'music' the frightened people upstairs heard. The pig had been dead a week or two, and the boys, when he had fallen into the cellar, had gone into the second cellar, and the door had been closed on him. It is now thought that the reason that the second cellar door was never opened was because the searchers and occupants of the house were too frightened to do so. The boys remained until 12:30 and then drove home."

Mrs. M. C. Lincoln writes from Buffalo, N. Y.: "Thanking you for your kindness in publishing my letter, I wish to say to the general public that I have no desire to enter into any extended controversy with Lyman C. Howe. Our letters are published side by side and I am perfectly satisfied to have the readers of your paper make their own deductions. Every person who thinks will know that ridicule and sarcasm are not arguments. It has been said, 'There are three stages through which all reforms and advanced thought must pass in order to live. The first is ridicule, the second is argument, and the third is strenuous opposition.' I am gratified to know that the line of thought I am pursuing has reached this last stage—strenuous opposition, and the greater strength with which it is opposed only proves its value to the world. Galileo was compelled to retract and that his revolution was not to be right and day, but the truth embodied in the Copernican system remained nevertheless to help advance all humanity. My letter as published states my position conclusively. I see no reason for changing or adding to it; the truth remains the same."

Captain Geo. W. Walrond's services in Denver, Col., were held every Sunday and Wednesday evening, in the 3000 Tabor Opera House, which attracted large audiences at every meeting. Mr. Walrond deals with all psychic and Spiritualistic subjects in a thorough, practical and scientific manner, always illustrating the subject with occult tests of every kind. The Progressive Thinker and other papers always on sale, as well as occult literature on every subject.

L. S. Hoover writes from Muncie, Ind.: "Mr. W. O. Knowles, of Grand Rapids, Mich., lecturer and test medium, has just filled an engagement of two Sundays for our society to our entire satisfaction. He is a good inspirational speaker and his tests are grand. Address him at 247 Coade avenue, Grand Rapids, Mich."

Mr. Fred P. Evans, a well known slate-writing medium, was seen seriously ill in New York City for the past two weeks, but has not been able to practice his gifts, but under the treatment of Dr. Whitwell is now convalescing and hopes to be in condition to see his friends and investigators by the opening of the new year.

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

Cor writes: "The Englewood Spiritual Union held their first meeting in their new location, Hopkins' Hall, 528 West Sixty-third street, Sunday, December 23. Notwithstanding the inclement weather there was a good attendance and most excellent spirit manifested. At the conclusion of the regular services the president, T. S. Russell, was requested to arise, when the speaker, Mr. W. C. Hodge, in behalf of the union presented our worthy leader with a beautiful snowflake badge in form of a Maltese cross, as a token of our fraternal love and esteem for his faithful and long continued services as an officer of the union. The relations between our leader and members of the union have at all times been most cordial, and we start out under new auspices and in our new location with bright hopes of a continuance of the success which has marked the efforts of this society. Honesty and integrity, a clean platform and clean workers is our motto. Mention should be made of our home mediums, Mrs. Lincoln, Mrs. Riley, Mrs. Brooks, and Mrs. Powderly, who have done efficient work as demonstrators, and to the visiting mediums, including Mrs. Riley, of New York, and Mrs. W. O. Knowles, and others. We wish to keep our standard high and will earnestly labor for the advancement of Spiritualism, and we earnestly invite the hearty co-operation of all who are interested in sustaining a first class meeting."

J. L. Franck writes from Louisville, Ky.: "We have been struggling along the past summer, as one who has been lost in the thick jungles of Africa, until the Spiritual camps broke up, when we secured the services of Mrs. Weatherford, who was with us for two months. She succeeded in starting the ball rolling for our fall and winter work. After seeing her good work and what she was capable of doing, we engaged her services until the camps opened, but owing to sickness in her family in Michigan she was compelled to break her engagement; so there we were again adrift, as an unguided bark, upon a tempestuous sea. Our pastor, Mr. Geo. Heinsohn, was again put in harness and we congratulated ourselves upon having so good and kind a man in our ranks. To attract the skeptic and outside public it is necessary to look for foreign talent. Again we congratulate ourselves in securing that excellent test medium, Mrs. Emma Blake, who has been with us, since the first of December. She is giving the very best of satisfaction. Our medium and test audiences, composed of judges, lawyers, professors, doctors, ministers scientific and learned men, who declare in open public that the tests they receive are true as steel, and cannot account how she hits the nail on the head every time, should she not deserve a good support? May she live long and prosper."

T. P. Shaw writes from Summerland, Cal.: "I remember that at the completion of the last revision of the Christmas Bible, from what was called the King James version, it was then supposed to be a perfect work, all the old errors of the King James version wiped out—hell and all! When Talmage looked the new work over, it is said he threw it with great vengeance into the waste basket, saying: 'I won't touch or handle the vile thing. I have preached hell and eternal damnation, and all the other beautiful sayings and things that are in my old King James version, and in our creed, and am not going to throw it all one side now, for any such perfected work. It is either a hot hell with me or none at all.'"

T. W. Pritchard writes from Pittsburg, Pa.: "Our church has been doing very well this month with Mrs. Edie Craven as medium. Her tests are clear cut and to the point. Next month we are to have Mrs. M. Pritchard, of Milwaukee, Wis."

R. B. Delap wants a good platform test speaker to visit New Troy, Mich. He thinks a materializing medium would do well there. Write to him for particulars.

J. H. Fleming writes from Needlesha, Kan.: "My experience has been that these known and proven principles of our beautiful truth are more than enough to make even the brightest intellects who are ignorant of their pause, study and work for months or years before they even pass the borderland of those demonstrated truths, and it seems to me that it will be many years, if ever, before Spiritualists need to take them out of the speculative jungles of infinite intelligence. I enjoy your paper very much, and especially the free discussion allowed in your columns. I believe the grain of truth can, by open discussion, be best sifted from theological and orthodox chaff. I have been much pleased with the interest shown in the Divine Intelligence or Infinite Power discussion. I confess I favor a declaration of independence from those things we know and can prove."

Mrs. Squires writes: "I go to Barrytown, Mich., the first of January to labor for the good people there. Any person or persons wishing my services week nights can have the same by addressing as above."

The Pioneer Press of St. Paul, Minn., has the following: "One hundred children went away from the Christmas celebration of the St. Paul Spiritual Alliance, in Odd Fellows' Hall, Fifth and Wabasha streets, yesterday, believing in the existence of a real Santa Claus. They had seen him and knew that he liked children, for he told them so, and better, he distributed large bags of candy and nuts, and gave to each little girl a doll, a handkerchief and a hair ribbon, and to each little boy a trumpet, a knife and a mouth organ. The Christmas celebration by the Spiritual Alliance is only one of the many given by various St. Paul organizations. The Elks will have their annual Christmas tree at the Grand opera house at 2:30 this afternoon. The company of 'A Trip to Chinoctown,' now at the Grand, will assist in amusing the children. There will be a large Christmas tree and a Santa Claus. Invitations have been sent to 180 families, representing 635 children. Each child will receive a pair of new overshoes, a pair of mittens and a cap or togar. Candy and toys will be provided for the little ones."

Mrs. E. B. Compton, a medium of Washington, D. C., writes: "We of Washington are laboring under difficulties now, being rated as common show-people, therefore are taxed heavily—\$5 a night for circle, or \$10 per week, or \$500 per year. This is more than a saloon keeper must pay to sell whiskey."

But law is law, and if Congress does not relieve us, the mediumistic work, in Washington will be seriously crippled."

Geo. E. Lothrop, Jr., writes from Boston, Mass.: "As I consider your 12 weeks' subscription to The Progressive Thinker for the phenomenal bargain price of 15 cents, to be the greatest Christmas present for the money which I have been advertised, I send you a few names to whom you can be a Santa Claus for the next three months. Most men find it hard to be a Santa Claus for a single night, and for their own mistake and Christmas tree but I guess you can make things interesting for a three months' tour of the Unknown."

W. H. Murphy writes from Arkansas: "I have just read the lectures and instructions how to become a magnetic healer, by a man who charges from \$25 to \$100 for teaching how to become a wonderful healer. They were loaned to me by a friend who paid \$15 for them. He says he got them at a reduced rate. I must say that I found nothing new in them. Anyone can get a book for a dollar or so at the office of The Progressive Thinker, with more information in it on the subject."

Harry A. Davis proposes to start out on a lecture tour in Western Nebraska, and render things lively for Spiritualism and truth. His home address is Franklin, Neb. He hopes he will meet a cordial reception in his forthcoming campaign.

G. H. Brooks closed his work in Spangsbury, Pa., the last Sunday in December, January, 1901, he spends in La Crosse, Wis. His address while there is No. 529 Main street. He would like to visit places not too far from La Crosse, and hold week-night meetings. He will respond to calls for funerals. Send all mail and telegrams to him at the La Crosse address. He is to attend the camp at Lake Helen, Fla., during its entire session.

Since the close of the last campaign, Oscar A. Edgerly has filled the following engagements: September, Elyria, Ohio; October in Cleveland and Lima, Ohio; November in Columbus, Ohio, and during December is filling an engagement in Toledo, Ohio. For January and February, 1901, Mr. Edgerly is engaged to lecture and give tests in Lima, Ohio, for March he is engaged for a return engagement at Toledo, O. At present is open for engagement for April and May. He will be pleased to hear from societies desiring to engage a trance speaker and test medium for those months. Home address, 42 Smith street, Lynn, Mass.

## ORGANIZATION.

### The Material Needs of Spiritualism.

This being the 80th anniversary since my birth, with your indulgence, I propose to devote a few moments to the consideration of the subject of Organization, in its connection with Spiritualism. Not that it is new, or too old to be of great value to you, but because the reason for my selecting this subject on this, my anniversary day, is from the fact that about all my efforts to advance the cause of Spiritualism have centered in and about organization.

And if it is true that "three score and ten" is about the limit of human life, it is a fair presumption to conclude that one that has been buffeted about without much rest and comfort for 80 years, will do well to balance the ledger and see how the accounts stand, while he can.

The first lack of success I discovered, after I had resolved to give to the cause of Spiritualism some consideration, was that of organization. I at once concluded that no great results could be realized in moral or religious reform without organization. I learned, too, with surprise, that many good Spiritualists declined to take any interest in organization and declared that "degenerate spirits" were opposed to organization. That when they wanted anything of that kind done, they would do it themselves. That several attempts had been made to organize a National Association that had failed, which was to their sufficient evidence that organization was not a practical thing, etc.

Fortunately many of the oldest and thinking Spiritualists saw that organization was necessary, and that every successful undertaking was accomplished by that means. Consequently the subject was soon under discussion in the Spiritual papers, and resulted in the formation of the National Association, and many local societies were added to the few heretofore existing, and for a time it seemed that organization was to result in placing Spiritualism in the front rank of moral and religious reforms.

It was soon discovered, however, that in order to create and maintain a popular and respectable position in the midst of other religious organizations, it would be necessary to build houses of worship, organize Sunday-schools or Lyceums, train choirs of singers, and in societies large enough to make it practical, ministers or teachers should be employed by the body.

Times then being hard, and money scarce, these requisites seemed to dampen the zeal and dishearten many who at first had been enthusiastic in the cause of organization, especially when applied to local societies, which of course, involved labor and personal sacrifice. The result was, when a few churches had been built and money was being laboring under the pleasant delusion (?) that never since the dawn of modern Spiritualism were there more people interested in its claims than at the present time. Phenomena are being constantly presented that challenge the closest attention and investigation of the most exacting members of the Psychological Society or of Bro. Jameson's circle, and the highest that can be attained by Spiritualists, but we are not to be lulled by the pleasant delusion (?) that never since the dawn of modern Spiritualism were there more people interested in its claims than at the present time. 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# QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

HUDSON TUTTLE.

Methodist: Q. Will you republish the poem which appeared under your name at the death of Bishop Gilbert Haven, and inform us if he was a Spiritualist?

A. Bishop Haven was not a Spiritualist, or he could not have been a bishop, yet his thoughts as he neared the hour of departure were those of an ardent believer, though necessarily colored by his theological training. His last words, on which the poem was founded, were: "I am floating away from earth—up into heaven—I am gliding away into God." To Professor Lindsay he said: "Good evening, Doctor, when we next meet it will be good morning." After I have seen many when last he said: "After I have seen the Lord I shall want to rest the first thousand years with my head in the lap of my Mary."

Life's earnest day drew near its close, a day complete, give thanks, To do the work the Master gave, to fashion earth for heaven.

No martyr by the rack or flame had suffered greater pain Than he had borne without a moan, and counted as his gain.

And now was past the bloody sweat, the gall, the thrusting spear, And joys divine upon him broke from the supernatural sphere.

Then as he trembles on the verge of life and death by turns, His captive spirit gathers strength, and earthly fetters spurns.

He smiles at death bereft of stings; he scorns the narrow grave; He sees beyond the tree of life, its roots the waters lave.

And by his death his friends stand mute, his latest words to hear; They know who works his Master's will has naught at death to fear.

A smile lit up his pallid face, as oft the setting sun, Brought through the mists and glories, as night comes slowly on.

"No clouds obstruct my vision clear, I feel no dread alarms; The angels wait around my bed, God folds me in his arms."

"O, it is pleasure—it is joy! My prisoned spirit thrills With this new life that comes of death, which all my being fills."

"No river spreads in fog obscured; O! 'Alight! all things are light! I float from earth into the heavens entranced with keen delight."

"Good evening now, when next we meet, within the crystal gate, 'Twill be good morning evermore, nor have we long to wait."

"Your message, sister, I will bear to him who keeps your heart; He is with Mary—joyful thought, no more from her I part!"

O weeping mother, daughter dear, and you, my noble son, May love of Jesus make you his, and with him be as one."

He paused, the damp was on his brow, He labored long, now I come, and life gave place to death.

His body sleeps; his friends they weep; but he in heaven is blessed; A heaven so perfect in its joy, activity is rest.

M. J. Cullar: Q. (1) What is meant by terrestrial magnetism? (2) What is the best method to attain the art of self-control?

A. (1) The earth is a vast magnet, holding exactly the same relations to an artificial magnet, as such magnets do to each other. The influence of this great magnet is summarized under the name of terrestrial magnetism. The planets, satellites, act on each other magnetically, and the sun as the largest body of all, vastly larger than all the orbs of his system combined has by far the greatest influence. So delicate yet intense is this force he exerts, that the first indications of disturbance on his surface—as shown by flames and solar spots—is the trembling of the magnetic needle, sympathizing with the earth currents changed or intensified.

(2) By having well defined rules for the conduct in all things, small as well as great, which indicate what is right action and what is wrong, and rigidly adhering thereto. It is yielding in small affairs that destroys self-control when larger occasions come, as the unnoted cry in a levee, opens the way for the flood.

(3) Protoplasm is the living material out of which organic forms are evolved. It is not organized but capable of being. The cell is the next step in the process, when a minute particle of this protoplasm, which has been called the "basis of life," is surrounded by a retaining wall. This is the condition of the first evolved or lowest living form.

Instead of a diffused substance, substance, it is an individual with independent life. It grows by absorbing surrounding material, and multiplies by dividing into two cells exactly like the first, or by formation of cells in its interior, which burst through the retaining walls. Within the living body, as of man, this cell-formation is the method of growth. Every muscle and nerve exercises its function by the

contraction of cells, and is renewed by formation of new cells. Every secretion is the result of watered cells.

Mrs. H. Houghton Chapdel, M. D.: Q. It is claimed by High Christian authority that the "Moabite Stone" is a great reliable witness of Bible history, both from what is inscribed thereon, and from its antiquity. Can you confirm this statement, or do you suppose it is like hundreds of other "finds," a forgery or fraud?

A. While there is no reason for concluding that the Moabite Stone is other than genuine, it shows to what desperate straits the supporters of the Bible are driven when they make so much of its evidence. The most able doubter does not question the existence of the Hebrew nation, and that their home was in Palestine, and that all the stone proves.

For the information of the reader who may not have a full knowledge of this subject, the stone was found in 1868 at the site of the ancient Dibon in Moab. It was a slab of black basalt bearing thirty-four lines in Hebrew Phoenician which, translated, were found to refer to the war of the King Mesha over the Israelites. After the stone was discovered it is claimed that the Arabs became jealous and broke it into fragments. An impression, however, had been taken previously, and the fragments have been joined together, and what remains of the stone is now in the Louvre Museum. The inscription is supposed to date 900 years before Christ, and is interesting to linguists as showing the source of the Greek alphabet.

If its authenticity is fully admitted it proves that there were Moabites and Israelites or tribes inhabiting that country and there was war between them, which no student of ancient history disputes.

F. A. Studer: Q. Why is China called the Celestial empire?

A. From the arrogant claim of the reigning dynasty of being Sons of Heaven, and God-appointed, the empire became known as the Heavenly or Celestial. All kings once made the same claim, and every Messiah and pretender since the world began, always started their careers with the pretense that they were representatives of some power thereby overawing the credulous people.

N. B. Q. Is there enough sweet in fruits and vegetables to supply the body?

A. Sugar is one of the most healthful articles of diet, but fruits and vegetables by no means furnish it in sufficient quantity, unless concentrated.

## A SOCIAL FEATURE

Of the Woman's Progressive Union of Brooklyn, N. Y.

During Professor Lockwood's engagement with our society, the "Spiritual Philosophical Club" was organized, meeting every Monday evening, at the house of Mr. and Mrs. Kurth, for the purpose, not alone of becoming better acquainted with the Professor and his wife, but also for the further consideration and discussion of different topics, thoughts and expressions, which were given to the audience during the course of lectures.

The club was of a social character entirely, everybody being made to feel at home. Gathered around the table of the dining-room, all were requested to do as they pleased, those who wished to enjoy a clear evening were invited to do so. "Bear Spring Water" served to keep the throats clear, and brains cool, which at times seemed necessary, as often three or four were at once urging their questions, and upon the Professor, who quietly waited his opportunity to reply, and more firmly established the points in question.

After the discussions ceased refreshments were served in the hospitable room of physicians as well as intellectual needs, and not until the cuckoo clock called out the hour of eleven, and often twelve o'clock, did we realize it was time to adjourn.

Among the subjects discussed were: Is matter the expression of spiritual forces in combination? Is reincarnation a fact, and have we proofs of it? What is Infinite Intelligence? Can a spirit leave the mortal body and enter at will? When is a medium really entranced? Do Spiritualists believe in the Christ of the New Testament? What is meant by the co-relation of forces? Is the cosmic process evolution or creation?

Each member of the club was requested to bring a question, also evidence of phenomena, obtained through physical mediumship, and many highly interesting facts were produced. Independent spirit-writing, spirit pictures, designs in crayon, pencil, water color and oil paintings, were in evidence, with such corroborative statements concerning their validity, as to greatly interest our skeptic members, and arouse further investigation of spirit phenomena.

In the intelligent consideration of the many subjects brought before the Professor, and find him not only a man of ability and deep research, but in fact, the only one we know of on the Spiritual platform to-day who demonstrates scientifically a solid basis for our philosophy of Spiritualism and its phenomena, and proves it by fact and data. We earnestly hope that other societies where he may be engaged will follow our example, and organize a "Question Club," as we feel there has been an opportunity for great improvement.

These discussions were by no means confined to our gentleman members; Mrs. Lockwood being frequently called upon for her personal experiences in mediumship, and her interpretation of the same.

Her concise and practical manner of treating these subjects would make her a valuable aid in our work. Mrs. Kurth, acting as moderator, had frequent occasion to tap the bell, and call to order the overzealous ones, who would attempt to speak before their time, anxious to get in the first word.

Among our critical reasons were Prof. Wm. Danmar, Chas. McArthur, Herman Handrich, Dr. Claudius, Chas. P. Cocks, Augustus Kurth, Arthur Hill, F. C. Johnson, Jerome H. Fort and others.

Prof. and Mrs. Lockwood will be kindly remembered by our club, and we hope the lectures on Modes of Motion, Thought, Transference, Wireless Telegraphy and other instructive topics will have taken such deep hold upon the minds of our people, as to extend our intellectual comprehension to a broader and more social plane.

ELIZABETH F. KURTH, Brooklyn, N. Y.

"Liesbeth, A Story of Two Worlds." By Carrie B. S. Twing. Richly imbued with the philosophy of Spiritualism. Price \$1. For sale at this office.

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Silver coin can be sent with safety, if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address

HUDSON TUTTLE, Berlin Heights, Ohio.

## CONSOLING HIMSELF.

Ernest S. Green Seeking to Palliate His Great Blunder.

DOES ASTROLOGY FORETELL THE FUTURE?

In The Progressive Thinker of December 22, Brother Francis refers to my presidential prediction in a manner which, to those not familiar with the teachings of astrology, would throw discredit upon the science of the stars, which I consider as exact a science as any that now exists upon earth, but not fully understood.

The prediction in question was based chiefly upon horary astrology, a branch which I have since learned is repudiated by Alan Leo, editor of Modern Astrology, the great English Astrological magazine, and A. J. Pearce, editor of Zadkiel's Almanac. The testimonies at the moment of McKinley's nomination were as follows: Ruler of Ascendant (McKinley's signification) the tenth house—one of the best of testimonies, but the only good one worth noting. Ruler of Ascendant afflicted by the Moon—very evil according to all authorities and all precedents; Saturn afflicting the Sun—also very evil; ruler of house of honor afflicted—very evil, and Moon in seventh house, another very evil testimony.

A NEW PRECEDENT IN HORARY ASTROLOGY.

According to all precedents and Raphael's and Simonetti's text-books on horary astrology the candidate would not attain the preference with such testimonies, even though he had one of the best that could occur. But in this particular case a new precedent was established. At the time of nomination of McKinley, Mercury was ruler of no important house and ordinarily would not have been considered, but Mercury is the ruling planet of the United States, and it was at the time of McKinley's nomination in the tenth house in company with Venus, McKinley's signification, and Venus was retrograding to a conjunction with Mercury. According to the methods of astrology it now looks plain that the planet that McKinley was going back to a re-election, notwithstanding all the dire afflictions to the same figure. But if there is any truth in horary astrology it means that there will be a stormy administration and that the President will not survive to see his close. I do not make this as a prediction, but with the proviso that horary astrology is as exact a science as natal astrology. Of course, text-books say anything about considering the ruling planet of a nation in case of an election of its chief executive, but it is my opinion that it should be considered, and I make the suggestion for the guidance of other astrologers in the future. Incompetence is the great fault of all works on astrology, and further they are all more or less misleading in some points. Nothing but experience will teach how much is true or how much false in any text-book. Raphael's "Key to Astrology" is about as near an exact science, as anything published, and Simonetti's "Daily Guide" is the best work on transits, especially from page 35 to 45.

Had I taken the transits in the nativities of the two candidates it would have been different to see who would be elected. All last summer and fall Bryan's nativity was afflicted with the dix of the Sun, or within a few degrees thereof, and McKinley had Jupiter in good aspect with radix of the Sun—one of the most unfortunate transits for Mr. Bryan, and one of the most fortunate for Mr. McKinley, but as to "direction," or progressed place of planets, nothing could be told, as the exact time of birth of the candidates is not known. I have had three different hours given me as the correct time of birth of Mr. Bryan, and persons who gave what appeared to be good authority, yet all differed widely.

SOME VERIFIED PREDICTIONS.

I have published very few predictions from nativities, but that in far all have been verified. In the August number of the Star of the Magi I stated that Mr. Bryan would be liable to accident or some unpleasantness Nov. 2 to 5. On the morning of November 2 the press dispatches stated that spoiled eggs had been hurled at his head in Chicago. Whether the eggs were thrown at him or not, it was unpleasant to him to read such a report in the papers.

In the same issue of the Star of the Magi I stated that about November 11, Mr. Roosevelt would have a similar transit. He had a "dix" with the Mayor of New York about that time, and what occurred of a private nature the public is uninform.

In the November Star of the Magi I stated that Queen Victoria would have a bad transit the first week in November, and the first week in December. Just during those two weeks, for the first time in years she failed to take her usual morning ride through her gardens, on the advice of her physician; for the first time in years she lost her appetite, and on December 2, the exact day the transit occurred, for the first time in years she remained in her room all day. This condition was brought about, it was stated, by the worry over her daughter's illness, the Empress Frederick. Here was both the bad news and the sudden illness, as occasional swooning was among the evils she felt. This transit again occurred, owing to retrograde of Mars, in February, the latter half, and its influence may extend into March, hence I predicted in the same item more trouble for her then, and owing to her great age, death might possibly occur, though it seldom does during such a transit.

Also from about Christmas to the first week in February, I predicted that Pope Leo was liable to illness, annoyances, or evils of some kind, owing to a transit of Mars at that time. However, I cannot say how severe this may affect him. It may simply cause petty annoyances and such things as will not

reach beyond the walls of the Vatican, and again, owing to his age, it might cause his death. This transit occurs from Christmas to January 2, but as Mars is retrograde in January, I will mention a few special days when evil is likely to occur after this point, but do not say that it is a sure thing. Prediction: January 8 to 10, January 16, or days contiguous; and January 29, or days contiguous.

These are all the public predictions I have made on natal astrology, and I will make no more on any other branch, as natal astrology is the only true science thus far developed from our knowledge of the influence of the stars.

MAY BE TRUTH IN HORARY ASTROLOGY.

I am not yet willing to admit that there is no truth in the horary branch of astrology, as I have had too little experience with that branch, but in my experiments thus far I have had some startling results, and the only emphatic failure was the presidential prediction. As a sample of my success in these experiments a great note in Bureau, Washington, sent me the date of nomination of two candidates for an office, without names, office nominated, party belonging to, or any other details, except the date of birth of one of the candidates. On Raphael's rules I figured out who would be elected and why. The following letter speaks for itself as the results, which was written after the election was over.

Bureau, Wash., Dec. 21, 1900.  
Ernest S. Green, San Francisco, Cal.: Dear Sir—Your prediction of my candidate's election came true in every instance. You said he had money and his opponent had none. This was correct. You said he had a misfortune two years ago. This was correct. You said he had false friends and secret enemies. This was correct. You said he was a native of New York. This was correct. The last two points were given from the date of birth of the candidate, not from the horary chart of nomination, but the fact that he had money and his opponent none was from the horary figure.

ERNEST S. GREEN, San Francisco, Cal., Dec. 21, 1900.

THEN AND NOW.

I closed the old piano today. For now there is no one to play it. I had such a lonely, wretched time with it. I labeled the lid, while I closed the book, "I sighed when I slowly turned it over and then I tenderly smoothed" the cover.

My heart beat fast while I lingered there. Such a painful stillness everywhere. What makes these sad changes, anyhow?

The difference between the "then and now?"

Once there were three at the old piano. A violin, flute, and a sweeter soprano; O, this was all very long ago. But somehow to-day it reminds me so. I meant to pass by the parlor door, as I had done so often before, But somehow I couldn't resist the power.

For it was such an eventful hour. In my submission I faint could bow As I saw the difference of "then and now!"

Only a very short time ago The music so often cheered me so; The keys of the old piano rang, While the voice of a loved one sweetly sang.

Now it was quiet, the house so still, While creeping about my heart was a chill.

I stroked the face of a picture near. A face which is always true and dear, It seems so cruel, you must allow, The painful difference of "then and now!"

I could no longer endure the pain, My thoughts assumed such a far-off train, And though fond memory wanted to lurk,

I hurried away to resume my work. Up to the top of an open door, There I stood, and I sighed the more: There is small, but it seemed so wide.

It felt so empty, so lone inside. My feelings were stirred, I know not how, I thought of the difference, "then and now!"

Then I went to the "blue room" door, I opened, and something fell to the floor; I picked it up and I viewed it fair— 'Twas the chewing gum she had pasted there.

I smiled a little, but could not cease— The past would loom up, go what you please. The time when the children played and sang, The time when the "Tippity" laughter rang.

So quiet, not even a "sister" row! O! what a difference, "then and now!"

The table was so large everywhere, So I made it only a three-foot square; To be sure there's plenty of room for two.

'Tis something so quaint, so novel, and new. They used to sit round the table four, When the little feet reached the floor.

For a little time there numbered five And now there is none, alas! such is life, When the hair turns gray, or a care-worn brow.

Sad is the difference, "then and now!" Lyons, Pa. MRS. L. A. BARR.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is nearly commended to students of the science of religions, and all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

## VACCINATION.

Dr. H. V. Sweringen, of Fort Wayne, Ind., Upholds It.

Ever since I have been convinced of the truth of Spiritualism and began to read its literature I have noticed from time to time articles strongly opposed to vaccination. I have never entered any protest against such articles, however, contrary to my views, because I was more interested in subjects directly related to Spiritualism than in the question of vaccination, the value of which is fully established in my own mind.

It is in no small degree humiliating that we are yet obliged to defend any truth established by our illustrious predecessors, but the recently proposed legislation in some of the states against compulsory vaccination seems to render such defense imperative.

Vaccination has been opposed by an uncertain number of people since the date of its introduction by Jenner. It has been accused of not being a true instance of justice or reason, as formerly practiced, of imparting all manner of disease to the human family.

It is not at all unlikely that germs of erysipelas, typhoid fever, diphtheria, syphilis and other diseases have been communicated by the old-time arm-to-arm method of vaccination. It is no doubt true that the latent predisposition to any disease may be rendered acutely active by the slight percentage of health occasioned by vaccination.

But while all this is a concession which will be surprisingly liberal to the opponents of vaccination, it in no way detracts from the value thereof as an insurance or immunity against the loathsome disease small-pox, which must have been invented at a convocation of all the devils in hell, which is established as one of the Gibb-raturs of the science of medicine.

It is with much less show of probability that the risks we have enumerated attend vaccination as now antiseptically practiced, which fact is but another proof of the progress we have made in the profession of medicine.

Upon the same principle that a mild attack of scarlet fever will in the great majority of instances render immune or less the patient against a future and more malignant seizure, or that a mild attack of small pox, called varioloid, will render immune to the subject from a future more malignant and fatal seizure of smallpox, vaccination which virtually consists in imparting to the subject vaccinated the smallpox disease, but to a degree so mild and modified as to not equal in severity even its mild form, induces an immunity to the patient against the more loathsome, malignant, fatal and highly contagious type of smallpox.

There is as much difference in the power, potency and virulence of disease germs, and even among those of a special group or family, as there is in the symptoms of the various diseases or in the physical characteristics of the human race, or of a single family thereof. The smallpox germ, common to all, the subject vaccinated is shown of its virulence and malignancy, but retains sufficient vitality to produce a constitutional reaction or condition sufficient for the purpose of immunity. As the delicious celery we eat every day at our meals is the product of the culture of a very poisonous plant, so the vaccination germ which is introduced into the circulating current of our children is a culture product of a very deadly and poisonous germ which produces smallpox in its most malignant and fatal form.

With the culture product of that most fatal disease, diphtheria, I am to-day curing that class of cases of diphtheria which hitherto invariably died for me and for every other physician. Diphtheria antitoxin derived from the fatal diphtheria germ by culture is one of the grandest discoveries of the century.

No individual member of the human race is equal to the whole of it, and if there have been here and there instances in which the practical application of the great truth of the benefits to be derived from vaccination has proved exceptionally injurious and hazardous, it is no fault of the law of protection afforded by vaccination, but of its method of execution; a very deadly and dangerous exception. Instances were simply individual martyrs to the evolution of a most important medical truth. The blood of those martyrs constituted the seed from which has grown our present improved method of vaccination. This, it appears to me, is the whole subject of vaccination in a nutshell, and for proof of its value to humanity we have voluminous official statistics.

H. V. SWERINGEN.

## OUR PREMIUMS.

There are many Spiritualists who know a good thing when they see it. There are others, however, who do not seem to realize what is going on around them, and therefore miss many chances to enrich their minds and enlarge their understanding. Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World, is furnished to our subscribers at less than cost, and should be in every family in the United States, whether Spiritualists or not. Volumes 1, 2 and 3 constitute a wonderful magazine of thought on Death in its multifarious phases; in fact you can not find in all the libraries of the world as valuable information in regard to Death as you will have presented to you in these three volumes. They are nicely printed, neatly and substantially bound, and are an ornament to any library. Volume 3 is furnished at 25 cents, much less than the actual cost to us, and the three volumes, when ordered in connection with a yearly subscription to The Progressive Thinker, only cost \$1.10. Paper one year \$1.00. The three volumes of the Encyclopedia of Death, and Life in the Spirit World (or any three of the premium books you may select), \$1.10. The paper one year and three premium books cost only \$2.10. The aggregate cost of the three volumes of the Encyclopedia of Death, and Life in the Spirit World to the trade is \$4.50. At this price, these three books ought to be in every Spiritualist family.

The Progressive Thinker is the first Spiritualist paper to inaugurate the Divine Plan—a portion of the profits of the office returning to subscribers in valuable books.

"The Watsaka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watsaka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15 cents.

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

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## HYPNOTIC CONTROL.

I have prepared a Mail Course of five complete lessons on this subject, and have them bound in booklet form. The Complete Mail Course will be sent to anyone for only 10c silver. This course of instruction contains my latest discoveries and methods with which you can hypnotize any subject, no matter how hard. I have written them for the benefit of professional hypnotists, and all who wish to greatly increase their percentage of success. No matter, student, whose instructions you have, and no matter what your degree of success, if you send me 10c I will send you this complete course, which will enable you to fasten on to any incomplete instructions and succeed right from the start. No matter whether you have ever studied hypnotism before or not, you will find yourself succeeding at first trial. You can hypnotize anyone that complies with these original methods. I repeat, that you are just as sure to hypnotize the first person that complies with these methods as you are sure that the sun rises and sets.

These complete instructions, mind you, will be sent for only 10c, actually enabling you to thoroughly master all hypnotic methods, without further charge. This book also contains methods for self-healing that will not fail. I absolutely guarantee that when complied with they cannot fail to cure diseases that medicine cannot touch at all. Anyone can be a practical operator in all Occult Arts who reads this Mail Course. This book contains a very interesting discovery, which enables one to induce the hypnotic sleep in themselves almost instantly, at will, awake at any desired time, and thereby cure all known diseases and bad habits. Anyone can induce this sleep in himself at first trial, control his dreams, read the minds of friends and enemies, see absent friends, communicate with disembodied spirits, visit any part of the earth, solve hard questions and problems in this sleep, and remember all when awake. This so-called Mental Vision Lesson and four others—one in Self-Hypnotic Healing, Control of the Sub-Conscious Mind in the waking state, and several strong healing methods are all contained in this little book, which will be sent to anyone for 10c silver, enabling you to be as good an operator as anyone living. Mind you, this can be successfully accomplished by the study of this little book, without further charge.

I am so absolutely confident that you will be successful, right from the start, with these instructions, that I will even send them Subject to Examination, if so desired, just to prove to the most skeptical that they form the best, course ever sold for 10c, and to all who send the dime, if any should be dissatisfied, money will be cheerfully refunded. But this Mail Course is just as described, for I would not dare to use the mails for any fraudulent purpose. This bargain offer is limited, so send at once to

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## MOST WONDERFUL BOOKS.

### The Warfare of Science With Theology.

A History of the Warfare of Science with Theology in Christendom. By ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes. 8vo. Cloth, Five Dollars. For Sale at This Office.

In these two large volumes are combined information that the reader could not find in the libraries of the world in fifty years. It shows the constant and determined opposition of Theology to the advancement that has been made in every branch of Science. To the Student it is indispensable. Every Free Thought Speaker should have it. It should circulate in every community. It goes into minute details, citing in all cases the authority, showing the persistency of Theology in fighting new and advanced ideas in Science.

"The magnum opus of the eminent ex-President of Cornell plants a new and notable milestone along the highway of ever-advancing human thought. The work is the masterpiece of a mind as devoid of wanton iconoclasm as of moral cowardice. It is a definite statement of where the best thinkers of the world now stand in the religio-scientific conflict. It is clear, honest, brave, and must be given a place among the great books of the year."—Chicago Tribune.

"The most valuable contribution that has yet been made to the history of the conflict between the theologians and the scientists; struggles that have alarmed timid Christians, but, as Mr. White shows, there was no occasion for alarm. The several chapters are extremely interesting, and while President White never flinches in telling the whole truth, as he thinks science has ascertained it, he is nowhere irreverent. He confronts truth, takes his hand, and follows boldly wherever truth bids him come."—Buffalo Commercial.

"The book is written almost colloquially, and so interestingly as to enchain the attention at once, and keep it enchain. Concise as a history of the universe could be made, tabulated so that instant reference to a particular bit of history, theory, or biography may be had, it will be valuable as a lexicon relating to religious controversy. It is crammed with information, sorted, sifted, winnowed, and prepared for the consumer, as reading it is of an absorbing interest, and it will probably provoke answering arguments."—Chicago Times-Herald.

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## THE NEMESIS OF CHAUTAUQUA LAKE:

## OR CIRCUMSTANTIAL EVIDENCE.

BY HON. A. B. RICHMOND.

Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "A Calm View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," "Intemperance and Crime," and "A Review of the Seybert Commissioners."

## CHAPTER VI.—Continued.

"Even the savages would not have been as cruel and bloodthirsty as they are, but for the accursed 'fire-water' of civilization. The missionaries went among them in the very depths of the wilderness. They were armed only with God's Holy Word; unopposed only with religious zeal and the courage of Christian martyrs; after them came the traders with whiskey and rum. These infernal brews aroused all the devilish passions in the savage nature of the Indians. They led to the violation of their treaties with the government and dug up the tomahawk and scalping knife that had been buried again and again. Within all the boundaries of civilization and savagery, the spirit of alcohol has been the greatest evil inflicted upon fallen man. Ever since Noah cursed his son because he felt no shame for his father's drunkenness, his history has been marked with crime and murder. It never had a single redeeming quality; but the cup that contained it was always full of human sorrow and woe; and as civilization advances with the coming centuries, mankind will become more and more convinced of its evils; embargo after embargo will be laid upon its manufacture and use, until in the fulness of time it will be abolished forever."

"I agree with you, Munson, in your denunciation of intoxicating liquor, and your estimate of the misery and crime it has brought on the world; and I am satisfied that it has been the cause of many of the Indian outbreaks on our frontiers; but as we brought it into this wilderness, and as our government has permitted its sale among the Indians, do you not find in this fact some little palliation or excuse for the sins of the savages?"

"Not the least," replied Munson fiercely, and his eyes instantly gleamed with the ferocity of unyielding hatred and malice. "Through the lips of his prophet Ezekiel, God said: 'The soul that sinneth, it shall die.' And the Savior said unto his disciples when he taught them: 'Woe unto the world because of offences; for it must needs be that offences come; but woe to that man by whom the offence cometh.'"

"But," he continued more calmly, "I would speak to you farther of your mission and give you some advice as to its execution. You need not frown, young man, nor permit your pride to take offence. I wish you well and hope you will succeed in accomplishing the object of your journey; but you had better heed my advice; if you do not, your liberty and perhaps your life will be in danger."

"I will listen to what you have to say, Munson, without reply or comment, and will judge for myself how far it shall affect my future actions. I neither seek nor refuse to hear what you have to say."

Munson smiled good humoredly as he replied:

"There is the wisdom of the sage; the non-committal of the lawyer; the shrewdness of the politician, and the over-weening confidence of youth and inexperience in that remark. I would not force my advice on unwilling ears, Judge Hall; yet I will give it, and then come what may my conscience will stand acquitted. First let me warn you to be careful what you say to Daniel Bradford; he is a smooth-tongued, crafty lawyer, who always seemed to me to think and talk as if the English language was only to be used to conceal the speaker's intentions, actual opinions and honest convictions. I said 'honest convictions'; it was a misnomer when applied to him. He never has had an honest conviction in his life and never will have, until he is indicted and tried for some offence involving superlative dishonesty and deceit, and is found guilty by a jury of his countrymen. He is a demagogue that would defy the government, if it did so popular among his constituency, while he would kick the dust from their shoes to secure their votes. Beware of him. If you are compelled to have an interview with him let your conversation be after his own model. But there is a man you had better see; he is the exact antipodes of Bradford; he can be trusted; he is as true to the government as the blade is to the hilt." General John Neville is a patriot and a Christian gentleman; he is a man of wealth and high social position, the owner of valuable mills on the river about two miles above Pittsburgh. See him as soon as you can after your arrival. Tell him to remember the wrongs of poor Wilson [In October, 1791, a man named Wilson, disordered in mind imagined himself a collector of the tax on stills and whiskey, was most cruelly treated by a mob; was stripped of his clothing and burned with hot irons, and turned into the wilderness after being tarred and feathered. See Western Annals, page 689.] and that I have sent you to him, and that I will see him before snow fall. Young man, my advice is ended, and you will do well to heed it."

For some time after the conversation narrated, the two men pursued their way in silence. The solitude of the forest was occasionally broken by the voice of some denizen of its recesses, but there were no signs or evidence that a human being had ever penetrated its depths save the well worn trail they were following. The day passed on without an incident worthy of the voracious pen of the historian; occasionally the weary march was enlivened by conversation on various subjects incident to the times and locality; and for hours Judge Hall failed to observe anything in the acts or language of his companion that indicated an abnormal mental condition. He was uniformly courteous and always grave and dignified. Possessed of wonderful conversational powers, his well-turned periods occasionally assumed a wild and florid style of eloquence that almost verged upon the realms of mental alienation, yet never quite crossed its boundaries. His memory was full of incidents of frontier life, of the hardships and privations that settlers had endured; of their conflicts with wild beasts and savages. And he related many thrilling events of danger and rescue so interesting to his auditor that the weary miles of the trail were almost forgotten, and Judge Hall was surprised when he observed from a little hilltop that overlooked a broad expanse of forest, that the sun had passed over two-thirds of its daily journey.

The travelers paused a moment on the brow of the hill and looked around them; on every side was an apparently boundless sea of autumn foliage; not an opening or clearing within the range of their vision. Occasionally a cluster of pine and hemlocks mingled their dark boughs among the bright colored branches of the deciduous trees, looking like islands amid a sea of moving waters and gilded waves, while the moaning of the wind among their swaying tops sounded like a distant surf beating against their lonely shores.

"The fool hath said in his heart there is no God," said Munson in solemn tones, as he pointed over the valley beneath them.

"I never so fully appreciated the declaration of the Psalmist as I did when I first stood upon this rock and looked over the scene below us; and I cannot understand how a rational thinking being can behold such scenes as this and doubt the creative power that must have preceded them. Think of the infinite number of natural laws whose operations have made this landscape what it is; that every year paints the leaves of each variety of trees, its own peculiar color, and gives to each its characteristic shape. That from the same soil grows the sturdy oak, the supple ash and the pliant poplar. That covers the ground with its multitude of species of vegetation

and peoples all with the life, either insect or animal, that is best adapted to it, and that could live in no other home. Think of all the wonders that exist within the narrow limits of our vision from this rock—from which we can only see a speck or mote upon the surface of the earth, and then will the words of Israel's inspired King strike us with greater force; for if these woods and this valley so strongly proclaim their truth, what shall be the utterance of the whole earth, and the confirmation of the heavens that surround it?"

"It is indeed a sight to confound the infidel," said Judge Hall, "and I do not wonder that you are enamored with the beauties of these vast solitudes and a life in the wilderness. There is here a freedom from the vices of the settlements and an absence of temptation that cannot help but elevate human thoughts and desires and bring man nearer to his creator, and increase his reverence for the being who planted these trees and painted this beautiful landscape; yet do you not see that the lessons taught by this silent forest are those of peace and harmony, not rapine, revenge and bloodshed?"

"No! No! I do not so read the page before us," replied Munson, while his eyes suddenly gleamed with an unnatural light. "These woods as silent and as peaceful as they now seem to be are filled with God's creatures moulded and fashioned according to His will, with impulses and instincts derived from Him alone, yet they are at perpetual war with each other. The strong rend and devour the weak. From the tiniest insect to the prowling beast of prey, all defend their young and destroy those that assail their nest or lair, if their power is equal to execute the instincts that God has given them. It is the natural impulse of all animated beings to fight for their young and destroy those that would injure them, and I but follow this inevitable law. It is true that these woods with their pure rivulets have been to me like the fountain of Arcadia near the City of Chitot as described by Ovid, that destroyed the love of wine in those who drank of its healing waters; yet I find no lesson here that teaches me to forget the murder of my wife and children, but rather to visit the vengeance of the sword of justice on the accursed race that burned my home and destroyed all I had to love on earth. I have seen these peaceful forests torn and uprooted by the breath of God in the tornado; its sturdiest oaks and tallest pines and hemlocks shivered by the lightnings of His glance, all because man, the original, disobeyed His commands. He does not use the elements alone to vindicate His wrath, but the frogs and lice of Egypt were His instruments to avenge the wrongs of His people as well as the angel of death that slew the first-born in all the land of Pharaoh. No! No! my young friend I am but an instrument in His hands. I can no more change the feelings in my heart than the leopard can change his spots or the Ethiopian his skin."

"There is a divinity that shapes our ends, Rough hew them how we will."

"I but obey the commands of that divinity to slay and spare not; the blood of my mother, wife and children cry to Heaven for vengeance, and I live but to avenge them. When my mission is done I shall die; but not before, when I have killed Ga-wa-no-das, it is ended; whispers from the unseen lips of my dead tell me so. But until that consummation of God's justice is accomplished, I must bear the weary burden of life with one desire and one purpose. Oh! that I had a thousand lives to live! One is too poor, too weak, for the accomplishment of my just revenge. For my acts I am responsible to God alone and no human laws shall restrain or punish me. I do not expect that all men will either approve or defend my conduct; it is only those who have suffered as I have that can appreciate my motive and approve my acts. But it is so with all men; they are judged by their fellows from their deeds alone, while only the Most High can hear the silent whisperings of the human heart before the tongue hath uttered them, and can know the motives that prompt human action. Often the wind that whispers over our graves is our most eloquent and only defender."

"But, come, Judge, we loiter on our road while the sun pauses not on his endless journey. A few miles from here is a rude hut constructed by the hunters who hunt the deer during the winter months, and if we reach that it will afford us shelter from the chill of an Autumn night as well as safety from prowling wolves that infest these woods, and often endanger travelers, who like ourselves, are seeking to avoid the wolves of law and civilization. This hut is only a few miles from the river where I have a canoe hidden among the flags, with which we can proceed on our journey, without danger or fatigue."

The sun had set and darkness enveloped the forest, rendering it difficult for even the experienced eye of Munson to follow the trail when they reached the hut spoken of. It was erected of logs against a ledge of rock, and its entrance was guarded by a camp-fire, our travelers were safe from wolves or panthers, while their more dreaded foes the emissaries of the law were left behind them on the shores of Lake Chautauqua. A portion of the floor of the hut was covered with hemlock boughs, on which our travelers spread their blankets, making a couch as soft to their weary limbs as the down of civilization.

Before lying down to sleep Munson knelt and offered a heart-felt prayer to Him who had been his stay and comfort during all the trials of his wearisome life. In the prayer he mingled fragments of the CIX. Psalm with original maledictions on his enemies, and appeals to Heaven to assist him on his mission of destruction against the murderers of his family. Then the two travelers lay down on their rude couch and slept until early dawn.

## CHAPTER VII.

"Night wanes—the vapors round the mountains curl'd  
Melt into morn, and light awakes the world." Byron.

"The gaudy, babbling and remorseful day  
Is crept into the bosom of the sea;  
And now loud howling wolves arouse the jades  
That drag the tragic melancholy night."

Shakespeare's Macbeth.

The early twilight had just tinged the Eastern sky with the faint rays of coming day, when Munson and Judge Hall were again on the trail or path that led to the head waters of the Allegheny river, and after two hours travel they reached its bank where Munson had a canoe concealed in a cluster of flags in a little bay formed by a bend in the stream. In a few moments it was raised from its watery bed, cleansed and ready to receive our travelers. It was constructed of bark, and was unmistakably of Indian workmanship.

"Where do you get this canoe?" enquired Judge Hall. "Three warriors brought it up from the river below. I was hunting deer in the woods we have just passed through, when I heard them singing one of their rude war songs. I followed them up the river until two of them were in a range, when Nemesis spoke in avenging tones, and the voice of two of the accursed devils was silenced forever. The third plunged into the water and

swam to the shore; this gave me time to load one barrel of my rifle. When he reached the opposite bank he ran towards a thicket of hazel bushes, but he could not outrun the 'deers of the Most High' to 'kill and spare not,' and he fell in the agonies of death by yonder rock. I swam the river and secured the canoe in which were the bodies of the two I had first shot; and the scalps of all three new hags in my altar at Lake Chautauqua. Those stains in the bottom of the canoe are of the blood of my offering, and remember that the apostle Paul in his epistle to the Hebrews said that: 'Without shedding of blood is no remission,' and as long as I live there will be no remission on my part. The dying shrieks of my mother, wife and little children are constantly ringing in my ears. Justice demands that their murder shall be avenged, and who so fit to be the avenger as the son, husband and father?"

Judge Hall remained silent a few moments until Munson became calm, and said: "Step into the canoe, Judge; we have a long journey before us, and although it is not probable that we are followed by the emissaries of the law, yet it is not certain that they have given up the pursuit. If they follow us it will most likely be in canoes down the Conewango, which empties into the river a few miles above us. They could have traveled all night with the aid of fire-jacks, while we were sleeping, and may have passed the point where we embarked; if so we will see them below as soon as they do us, and then we must land and take to the woods where I defy them. But it will be a wearisome journey for you; while, in this canoe, it will only be a pleasure trip. In our voyage down the Allegheny we will pass some of the most beautiful scenery on this continent, where mountain, valley and river combine to proclaim the power of the Creator, and the wisdom and magnitude of His design when from a formless void and darkness He created the earth and illumined it with the light of yonder rising sun."

"Judge," in the vague imaginings of my disordered brain, I sometimes see strange visions of the future of this river and its banks. I have seen on these hill-sides curious constructions and devices of human mechanism, moved by both steam and water. They seemed to be drawing something from the earth to give light and heat to the cities, towns and villages, that will in time spring up along the banks of this river. We will soon pass the mouth of a creek, called in the Seneca dialect Te-ah-noh-Ga-hun-da meaning dropping oil. Its surface is often covered with an oil that is very inflammable and is used by the settlers as a medicine. Human ingenuity will in time utilize it, and wealth will flow from these hillsides and ravines like gold from the mines of Ophir. This I have seen in my visions; and when that time comes there will be no savages here; churches dedicated to the worship of the Savior of mankind will be erected in every valley, and the warwhoop of the Indian murderers will be heard no more; peace and plenty will prevail; but it will be because the vengeance of the Most High will blot the devilish race out of existence, and such men as I am will then be remembered with gratitude, and will not be hunted like the wild beasts by men professing to be Christians."

"If we are unmolested, I hope to reach a beautiful little island some thirty miles down the river before dark where we can bivouac for the night."

The day passed without any unusual occurrence. The officials of the law at Chautauqua had evidently abandoned the pursuit of the fugitive. Munson was respected by the settlers for his honest, upright conduct among his acquaintances, and admired for his bravery while he was pitted for his misfortune. Except for his relentless killing of the Indians his character was without reproach, while his word was inviolable.

Among his friends on the lake, who recognized the voice of Nemesis when their lights were extinguished, there was not one but hoped he would escape, and they easily persuaded the "General" that farther pursuit would be unavailing.

During the day, in the conversation between Munson and Judge Hall, the latter purposely avoided all reference to the great sorrow of the former, and directed his attention to the general condition of the country and the opposition of the citizens of Western Pennsylvania to the tax on stills and their products. Here Munson manifested a firm adherence to the government, and an earnest condemnation of the insubordinate acts of those who opposed the enforcement of the tax law passed by Congress in 1790.

"Judge Hall," said Munson, "as I have said, you must be careful not to let your mission be known in Pittsburgh. A stranger of your appearance coming from the East will be observed; you will be closely watched. Every word you say will be repeated at the headquarters of the rebellion, and may subject you to mob violence. In all your communications with strangers you meet, let me advise you to be as wise as serpents, and as harmless as doves, or what is better, remember the old German proverb that says:

"Speech is silver, Silence is golden; speech is human, Silence is divine."

"As soon after our arrival at Pittsburgh as possible, you should, as I have told you, see Col. John Neville, who resides some two or three miles from Fort Duquesne. He is a Christian gentleman of wealth and position; I have heard that he has a beautiful daughter. You will be welcomed by him when he knows your mission, and you can safely trust him with the secrets of your instruction from those who sent you. I shall remain at the Fort, or near there, until next Spring, when I will join the regiment of General Wayne in Ohio, against the combined western tribes of savages who will then be on the war-path. And in every battle with them, while I live, the voice of Nemesis will be heard, as it was in the days of ancient mythology when with the Furies called to her assistance the Goddess avenged the murder of a mother by her son."

"I will heed your advice, Munson," said Judge Hall, "and profit by it. I think as you do, that next Spring the western tribes, encouraged by the British in Canada, will combine in a general attack on all the frontier settlements, and while I do not fear the final result, I do dread the consequences to the settlers along the frontier. I, too, will remain at Pittsburgh until the campaign opens, when I will join the army of General Wayne, and I hope we will teach the Indians a lesson they will not forget, and one that will secure the future safety of all the country south of the lakes."

"Not until you exterminate the whole accursed race," said Munson, while his eyes gleamed with the mania he had often manifested in a more violent degree. "They must be exterminated as Jehu destroyed all the worshipers of Baal out of Israel; as God hath decreed, so it must be, and woe unto the unfaithful servant who shall refuse to obey His commands."

Judge Hall, observing the incipient frenzy of Munson, and wishing to appease it, remarked: "It shall be done as the Lord has commanded," and immediately changed the subject of their conversation.

"Munson," said he, "at our camp last night you spoke of the wolves that infested these forests, and that our camp-fires would protect us from their attacks. Are there many of them in these woods along the river?"

"At certain seasons of the year," said Munson, "the forests of the Allegheny mountains to the Missouri river are filled with them; and in the winter months when driven by hunger they are very destructive of the flocks and cattle of the settlers, and at times are very dangerous to the settlers themselves. They hunt in large packs, and when they have seized their prey and satiated their hunger, they separate and scatter through the woods like sentinels around a camp. Then when one of them discovers a deer in the forest or a traveler passing on its lonely roads or trails, he gives a warning howl or call to his companions who immediately answer, and from all directions the hungry, ravenous cohorts hasten to the rendezvous which they seem to know as certainly as did the ancient Highlanders in answer to the fiery cross sent by their chieftains to call the clans together for battle."

"Judge Hall, when we camp to-night remind me and I will tell you a story of a 'night of terror' among the wolves

of Southern Indiana, that will account for the hatred of the frontier settlers for the 'grey devils,' as they are called; second only to that of their detestation of the 'red devils' that are more to be dreaded than the wolves; for the one race kills for food and to appease the demands of hunger, the other from a love of murder and rapine."

It was now late in the afternoon. The sun had dropped behind the western hills, and the twilight was fast shrouding the river banks in dim uncertain outlines, when Munson pointed down the river to an island two or three miles distant and said: "There, Judge, is our camping-place for the night. It is a beautiful spot above high water mark and is covered with a thick growth of pine and hemlock; it is only about an acre in extent and is fully three hundred feet from either shore. On it with our camp-fires we will be safe from the wolves that prowl along these shores, for they dislike to enter a running stream, and will not do so unless their hunger is great and their prey in sight." Just then a long, dismal howl came from a distance in the woods.

"Hark!" said Munson, "did you hear that? It is a sentinel call. The devils have scented or seen us. Now, listen, and soon you will hear it answered. There it is!" he said, as another howl came faintly from a distant hillside, and yet another, until by the time they reached the island there seemed to be a large pack collecting on the nearest shore.

"There they are," said Munson, and he pointed to an open space on the shore where a small mountain stream, in time of a freshet emptied its waters into the river. It was now dry and its white sandy bed could be distinctly seen among the bushes on either side. Soon after, they observed a number of wolves collecting on the sand of the dry bed of the stream, and as they reached the beach of the island, Judge Hall picked up "Sartin deth" and stepped upon the land.

"Munson," said he, "I have not yet tried this rifle, and I will do so now to see if the inscription on its breech is an idle boast or a probable certainty." He raised the rifle, and without a distinct aim, fired, a yell of pain told him the effect of his shot, when a combination of snarling howls informed him that the companions of the wounded wolf, incited by its blood, were rending it in pieces, and engaged in a fierce conflict over its body, for which with savage instinct, and impelled by hunger, they fought and struggled for a share of their cannibal feast.

"Judge," said Munson, as he smiled grimly at the sound of the conflict on the shore, "how much the wolves resemble men in their instinct and acts, or how much do men resemble wolves in their baser passions and feelings. Addison said that 'the dog had been the companion of man for thousands of years, during which time he had learned all of his virtues and only one of his vices; that was to abuse a fellow in distress.' How true this is. You know that the dog is a descendant of the race that are feeding on the body of their dead companion on the shore yonder. Only think of all the wars that have cursed humanity from the dawn of early history. Think of the butchery that attended the senseless crusades, and the civil wars of Europe. Up until the beginning of the sixteenth century the whole education of young men was to teach them skill in the use of arms that they might murder each other in battle; and remember that this was not done because God's eternal justice demanded it, as in our warfare with the savages, but to attain the glory of prowess in murderous conflicts. The humble honor was to be obtained with the lance and battle-axe. Kingly power achieved by burning towns and cities, and devastating a country deluged with the blood of its inhabitants. During the reign of that English monster, Henry VIII., history tells us that twenty-eight hundred persons were burned at the stake or executed on the gallows or guillotine, because they would not recognize the religious institutions established by the King as the only right and true one. (See Leti Vol. 1, page 84.) And yet the great Master said to his disciples, 'Love one another, as I have loved you.' Judge Hall, when I think of these things as I am alone in the woods, I almost loathe my fellow-men and wish to see them no more. I know this is wrong, but who can control the vagaries of the human mind, or the emotions of our own hearts; verily did it require the atoning blood of the great sacrifice to wash away the sins of men. But come, Judge, while I am engaged in polemical discourse, we forget the necessities of the hour. We must build a camp-fire to frighten our fellow mortals yonder from seeking a more intimate acquaintance with us while we sleep."

This was soon done. With a small axe Munson always carried at his belt, a large heap of pine boughs and brush wood was soon collected and fired with flint and steel, when it blazed with the bright flame of pitch pine and hemlock, sustained by a few pieces of flood-wood from the shore of the island. After our travelers had partaken of their frugal repast of dried venison and corn cakes, and had renewed their fire before lying down on their blankets and bear-skins, Judge Hall said: "Munson, you wished me to remind you of a story of a night of terror among the wolves; will you now relate it?"

"Yes," said Munson, "I will tell the tale as it was told to me by one who was well acquainted with the circumstances, and it is true in every particular."

## A NIGHT OF TERROR AMONG THE WOLVES.

"The occurrence I am about to relate," said Munson, "happened in Southern Indiana five years ago. I had been on a scouting expedition and returned to the settlement near where the event occurred only a few days after its occurrence. There had been a wedding at the house of a settler about two miles distant, and a number of young people of both sexes had attended it. The wedding festivities continued until after midnight, when six couples started on their way home. The newly constructed road they were to travel led through a dense forest of some two miles in extent. Before the young people left the house, they were warned by an old hunter to go as quietly as possible, for the late severe snow storm had driven the wolves from the North down into the warmer regions near the Ohio river. But the heedlessness of youth disregarded the warning, and as they proceeded homeward, song, jest and merry laughter resounded through the woods. They had just finished a refrain of an old camp-meeting hymn in which all had joined, when from the depths of the forest was heard the prolonged howl of a wolf. In a moment it was answered by another from an opposite direction, then another and yet another until the woods seemed to send calls and answers from every point of the compass around them except from the direction of the settlement."

"Now fully aroused to the danger of their situation they fled along the road with rapid steps. The village was only a mile ahead of them, and they hoped to reach its adjacent clearings before they were overtaken, when the wolves would probably leave them. But they were mistaken, for behind them they were collecting in numbers on their track, their fearful howls sounding nearer and nearer with each passing moment. One of the young men looked back along a half-mile of straight road which gleamed beneath the bright moonlight, and at a distance he saw a dark line extending across the road. The wolves seeing their victims for the first time broke into a simultaneous howl that carried dismay to the hearts of those they were pursuing."

"A short distance ahead of them was a cluster of cedar trees whose branches came near to the ground. Could they reach them there was some hope that the girls could be assisted to gain a place of safety among their thick boughs, while the young men would have no difficulty in climbing to a point beyond the reach of the ravenous pack whose footfalls could now be heard distinctly patterning on the frozen ground in the fast diminishing distance."

(To be continued.)

To dally much with subjects mean and low, proves that the mind is weak or makes it so.—Cowper.

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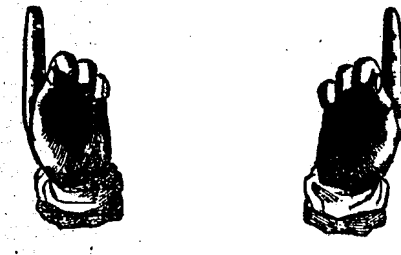
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DECLARES THAT THE SALOON-KEEPER KNOWS THE ART OF REACHING THE MASSES BETTER THAN THE CLERGY.

"Most churches to-day are a sort of refrigerator, where religion is kept on week days when it is not in use. The saloon keeper understands the art of reaching the masses better than the churchman. The saloon is made the workingman's club. The sooner the church ceases to discuss dry theological questions and gets itself down to the level of the workingman, the sooner will it solve the question of why workingmen do not attend church."

This is the opinion of the Rev. George L. McNutt, late pastor of the Fourth Presbyterian Church of Indianapolis. It is formed after two years' work by him as a common laborer in mills and factories. He is studying the labor question and the great economic problems from the standpoint of the man who makes \$1.50 a day on which to support his family. In order that he may fully place himself in the position of the laboring man he has given up his pulpit and has gone to work at manual labor. For the past six weeks he has been engaged in trundling a barrow loaded with brass castings and doing other hard work about the shops of the Westinghouse Air Brake Company, in Wheeling, Allegheny county, Pennsylvania. He has finished his studies of the situation in that so-called model town, and has arrived at the conclusion that instead of being a model town it is a species of capitalist despotism.

Mr. McNutt is a Princeton College student and a graduate of the Northwestern University. He is a man of extended education, and is now taking what he calls a "post-graduate" course in the workshops of the country. He has adopted no form, and he declares he has no plan of reformation. He is convinced that there is something wrong somewhere, but he is not ready to present a remedy. As a pastor of the Presbyterian church in Indianapolis he was well known throughout the States of Indiana and Illinois, and is a lecturer for the Chautauque Association, of Pontiac, Ill. He is going to leave Wheeling in a week or two, and will spend a couple of weeks in the Pennsylvania coal fields, after which he will go to New York City to study the sweat shop question and other phases of the labor problem in the great metropolis. From New York he intends to go to New England and study the situation there, after which he will make a tour of Europe and then go to New Zealand. Wherever he goes he will work as a laborer and study the great economic questions now agitating thinking minds from the standpoint of the man who eats his bread in the sweat of his face. DRESSES LIKE A WORKINGMAN.

Mr. McNutt has the appearance of a workman. He dresses in brown overalls and jumper, and wherever he goes passes for a common laborer. He has been enabled to see the inside of things by the general willingness "to put him down as a nobody," as he expresses it, and has discovered, he believes, that the reason the workingman does not go to church is because there is little about the average church to attract the man who works in the shop for ten hours a day and six days a week.

In appearance he is a fine specimen of manhood, tall and straight, and his clear eyes and healthy, intelligent face, framed by gray hair, give him a certain distinguished look which even his rough clothing cannot rob him of. As a speaker he is forcible, almost approaching the point of real oratory, and his remarks are delivered in a concise, clear manner which carries conviction to his auditors.

"I am not certain whether I shall ever return to the pulpit regularly," he said to a question on this subject, "but if I think I have learned some things that will be of benefit to me. One thing is certain, if I should return to the pulpit I shall not attempt to preach heaven and hell to my congregation. I am not going to be afraid to speak my mind in the pulpit on any question, for I have learned that I can make my living by manual labor if necessary, and in that respect I am independent. I have an idea that the working people of this country are more interested in the affairs which concern them in this life than in a future state about which few men think except when about to make their final reckoning. I believe to better struggle should be to help men to better lives here, physically, morally and intellectually. That accomplished, the Divine Power who rules over us will take care of our futures without our assistance.

"Great, magnificent churches, with the high priced pews up in the front

and the poor people's seats in the rear, have no attraction for the working people. The saloon keeper better understands how to attract the masses than the church. The saloon is open every day and night in the week. There men go for companionship, warmth, good cheer, more than they do for the liquor which is dispensed. The number of men who really crave liquor compared to the number who drink it for the sake of the fellowship its use insures is comparatively small. The most practical temperance work which could be inaugurated to-day is a system of neighborhood clubhouses.

"The saloon draws its patronage from its immediate neighborhood. To combat that I would establish neighborhood clubhouses wherever there is a saloon. I would furnish a general reading room, a smoking room and all manner of useful and harmless amusements. Rules would not be printed and hung up on a starting frame on every wall, but the rules would be only such as should govern every neighborhood club and would be understood without reference to a code. I would endeavor to make every man, woman and child in the neighborhood of that clubhouse feel at home there, and would provide entertainment for them all. I would have an orchestra in every clubhouse equal to Theodore Thomas', and would have Theodore Thomas' a hundred times better than it is. Lectures and entertainments of varied character would be given there every week, and there should be free to every man, woman and child. How would they be supported? Well, there is enough money wasted now on alleged charity every year to support enough and to spare of such institutions.

## THEIR CLUBHOUSE THE STREET CORNER.

"I took a walk of ten miles around this section the other Sunday. I passed through Braddock, Duquesne and McKeesport, three of the great manufacturing centres of this country. I saw thousands of men and boys standing about the streets with no place to go. Here and there I saw a church, but the street crows were not going to church. If they had gone there were not enough churches in Allegheny county to hold them comfortably. In Braddock there is a magnificent big building known as the Carnegie Library. It was closed Sunday, the only rest day of the seven, the only day when the working people really had a chance to benefit by Mr. Carnegie's so-called philanthropy, that institution was closed.

"I entered a church. It was a magnificent big stone structure. My appearance elicited some attention, for I was dressed in the only clothes I have—brown overalls, jumper and sweater. Aside from that curiosity which my appearance created I was unnoticed.

"I was seated in the rear of the church, where I was separated from the well-dressed worshippers in the front pews. No person noticed me when the service ended, and none shook hands with me. I was a nobody, in whom no person had an interest. The sermon was series of half-spirited legal opinions concerning the sanctity of the creed, and it failed to interest me. I had worked hard all week in the air-brake shops and was not in the humor to listen to such dry theological discussions. I could readily see why workingmen do not go to the churches.

## FAR FROM PLAN OF NAZARENE.

"At the first wedding God gave away the bride to a workman laboring in the fields. The religion that is regnant to-day among the wise and the mighty, the court religion of Caesars, Kaisers and Queens, was founded by a carpenter and buttressed and built up by a tent-maker. The men of the building trades, of the fields and factories, of the mines and the fish waters, are they to-day? This is their religion. It is a religion of sympathy, assistance, of love. Why has the church drifted away from the common people, if it has, and what is the remedy? These are the questions to which I am seeking an answer. It is to study them that I have given up my pulpit and have become for the time being, with my family, one of one with the world's wage-workers."

## PASSED TO SPIRIT LIFE.

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

Passed to spirit life, at Cleveland, O., on December 17, Mr. Samuel Curtis, in his 79th year. Mr. Curtis was an avowed Spiritualist for 52 years; but an adopted daughter he and his wife took when an infant but a few days old, raised and educated as their own child, leaving their property to her, positively refused to accord him a spiritual funeral, and insisted on having a Baptist funeral to be officiated by a Baptist minister. His wife and his mother pleaded with him and his mother pleaded with him in their eyes for a Spiritualist. "Will wonders ever cease?"

THOS. A. BLACK.  
Cleveland, Ohio.

Departed this life, at 1216 Tripp avenue, Chicago, Ill., December 26, 1900, Mrs. L. E. Topliff. She was known to a large circle of Spiritualist friends, whose love and respect she had. Her faith in the beautiful truth of eternal life was her happiness.

Passed to spirit life, in her 46th year, Miss Ida R. Hutchins, of 973 13th street, Detroit, Mich. Her acquaintances who read of her change to spirit realms will feel glad that she is now released from her severe suffering of the past 23 years, from a partial paralysis of her mental faculties, and long and one distress. She will now meet her twin sister, Eva, who passed to spirit life twenty-three years before; also her father and other sisters and brothers there.

Mrs. Eliza B. Chappell passed to spirit life, at her home in Middlebury, Ind., Dec. 19, after a brief illness of long fever, aged 66 years. The deceased was a well-known lady, having lived here for the past eleven years, moving here from Quincy, Mich., where the greater part of her life was spent. Funeral services were conducted at the house by Rev. Henry Parsons, of Sherwood, Mich., an old friend of the family. The Misses Durst and Lamb, the mission ladies, furnished appropriate music for the occasion. The remains were shipped to Quincy, Mich., for burial.

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## Sunday Spiritualist Meetings in Chicago.

The First Spiritual Church of Chicago, Mrs. Georgia Gladys Cooley, pastor, holds services in Oakland Club Hall, corner Oakwood and Ellis avenues, every Sunday at 7:30 p. m. Lecture and spirit messages at all services. Take Cottage Grove car to 39th street.

The Swedish Church of Psychology holds services every Sunday at 2 p. m., at Phoenix Hall, 324 E. Division street, near Sedgwick street. Dr. R. I. Jacobson, pastor; Mrs. M. S. Summers, medium. Visiting mediums always invited.

Beacon Light Church, 675 Larrabee street, near Garfield. Services every Wednesday at 8 p. m. G. F. Perkins and Mrs. E. Perkins, lecturers. Tests and messages at every session. Other mediums invited. All are welcome.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services in Handel Hall Building, 40 Randolph street, every Sunday at 11 a. m. Seats free.

The Sunflower Social Club, auxiliary to the First Spiritual Church of Chicago, meets at Oakland Club Hall, corner Oakwood and Ellis avenues, the second and fourth Friday of each month, beginning at 3 p. m. The ladies bring refreshments which are served at 7:45 o'clock. Evening session opens at 7:45 o'clock. Questions presented by the audience are answered by the guides or Mrs. Cooley, followed by offerings from other workers. All invited.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph street, every first and third Thursday of each month, beginning at 8 p. m. The ladies bring refreshments which are served at 7:45 o'clock. Evening session opens at 7:45 o'clock. Questions presented by the audience are answered by the guides or Mrs. Cooley, followed by offerings from other workers. All invited.

The Progressive Spiritual Church, G. V. Cordingley, pastor, 6th floor Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m. Take elevator afternoon and evening.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday, 3 p. m., conference and tests; 8 p. m., lectures by competent speakers. All tests by H. F. Contes and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenues, every Sunday afternoon at 3 o'clock.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, and the dissemination of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

The Spiritualist Church of the Students of Nature holds services every Sunday evening at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, at 7:30. Mrs. M. Summers, pastor.

The Independent Spiritual Society, G. N. Kinkaid, president, will at 7:30 p. m. Sunday evening at 7:30 p. m. in the first street. (Auditorium) hall. Good speakers and test mediums have been engaged.

The Spiritual Research will hold meetings every Wednesday at Van Buren Opera House, Hall B, corner of Madison Street and California avenue. Beginning at 2 o'clock.

The Society of Modern Spiritual philosophy meets every Sunday at 8 o'clock p. m. in Old Masonic Hall No. 144 22d street. All welcome. J. Howard Bishop, secretary.

The Englewood Spiritual Union meets every Sunday at Hopkins Hall, 528 West 63d street. Conference and tests at 2:30 p. m.; Lecture at 7:30. Will C. Hodge, present speaker. The Ladies' Auxiliary meets at the same place, every Thursday, at 2:30 p. m. All are welcome.

The Progressive Spiritual Society will hold meetings each Sunday afternoon and evening at 3 and 8 p. m. at Van Buren Opera House, Hall B, corner of Madison Street and California avenue. Beginning at 2 o'clock.



DR. J. M. PEEBLES, BATTLE CREEK, MICH.

Church of Spiritual Affinity, J. McLane, pastor. Meets at 2:30 and 7:30 at Van Buren Opera House, corner of Madison street, and California avenue.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

No. 3, W. W. Beacon Light Church. Every Sunday at 2 p. m. Reverends Geo. F. Perkins and Emeline Perkins will conduct services at Lincoln Turner Hall, Diversey Boulevard, near corner Sheffield, one block from Lincoln avenue car barn; 3rd Branch from Beacon Light Church, W. W. All true mediums invited to join, and a cordial welcome is extended to all who come. Seats free.

Send in notice of meetings held on Sunday in public halls will be announced under the above heads. We have no space to keep standing notices of meetings held at private residences.

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"Spiritual Fire Cracker." Bible Chestnut and Poetical Points. By S. Harrington. A pamphlet containing 70 pages of racy reading. Price 25 cents. For sale at the office of The Progressive Thinker.

"Love-Sex-Immortality." By Dr. W. P. Phelps. For sale at this office. Price, 25 cents.

"Voltaire's Abominations." Translated from the French, with numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. With philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

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"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

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Rome, Jan. 9.—At a reception to Eng-

There were about 800 pilgrims present, including many from the colonies. They were headed by the Duke of Norfolk, who read an address in English to which Mgr. Bisleti read the Pope's reply in French. The text of the English address has been published in the *Osservatore Romano* and has created a great political stir. The following is the opening of the following passage: "We pray and trust that the new century may witness the restoration of the Roman Pontiff to that position of temporal independence which your Holiness declared was necessary for the effective fulfillment of the duties of your worldwide charge."

The Liberal newspapers and politicians declare it is amazing that an ex-member of the government of Great Britain, whose friendly relations with Italy are often referred to as an example of all that is good in Italy's capital, publicly express a desire for the restoration of institutions which would involve the destruction of the kingdom. Feeling has been so stirred that the police have taken precautions to prevent any possible demonstration at the Hotel de Roma, where the pilgrims are staying. Rumors that such a demonstration is impending spread this evening, but nothing happened. Many of the English in Rome regret the incident exceedingly.

The Pope's reference to Protestant attacks was contained in the following section of his reply to the pilgrims' address:

"You all deplore the evils which afflict us in the painful position to which we submit rather than renounce the sacred rights and independence necessary for the free exercise of our apostolic mission to the world. In these last days of fresh cause for grief has been added our sorrow.

"Under our eyes is this holy city which should be the inviolate center of Catholicism. It is permitted to associations for religious propagation to take advantage of the sad economic conditions of the country to corrupt the faith of our children in the name of a spurious doctrine of justice which pretends to liberate each person the right of settling in his own fashion 'the doctrine of Christ.

"You are right in protesting against this state of things, which enables us to better understand the grievous circumstances in which we have lived during our pontificate."

This episode, reported in the *daily press*, plainly indicates what would have been not only at Rome, but all over the world if the Pope had the temporal power he so greatly desires and the loss of which he so pitifully bewails. There would be no religious liberty—freedom except such as might exist within the pale of the Romish church. It is well for the world that the papal tiger's claws are pared. Apparently the Duke of Norfolk would stifle religious freedom in England. Demonstra-

The incident not only demonstrates the intolerant spirit of popery, it also exposes the unspeakable hypocrisy and deception of Romish prelates of all degrees in their loud protestations of love for the free institutions of America and other countries.

for the purpose of exciting sympathy for being bereft of his former temporal power in Rome and the former "State of the Church" in Italy. No true friend of mental and religious freedom will fail to rejoice that the Papal power has been curtailed in temporal affairs. The Pope's loss is freedom's gain.

The present predicament of the Pope forcibly reminds one of John Bunyan's apt words in his renowned "Pilgrim's Progress":

"Now I saw in my dream, that at

end of the valley lay blood, bones,  
ashes, and mangled bodies of men.  
And while I was musing what should  
be the reason, I espied a cave, within  
two giants, Pope and Pagan, dwelt  
old times; by whose power and tyranny  
the men whose bones, blood, ashes, &c.  
lay there, were cruelly put to death.  
But by this place Christian went  
out much danger, whereat I somewhat  
wondered; but I have since learned that  
Pagan had been dead many a day;  
as for the other, though he be yet alive,  
he is, by reason of age, and also  
many shrewd bruises he has received  
by his younger days, grown he is crazy

sun in his joints that he can't bow  
little more than sit in his cave's mouth  
grinning at pilgrims as they go by,  
biting his nails because he cannot eat  
at them."

As Christian passed safely by, P  
showed his animus by telling him  
"You will never mend your ways  
more of you are burned."

That seems to be the spirit of pop  
to-day X-RA

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# THE NEMESIS OF CHAUTAUQUA LAKE: OR CIRCUMSTANTIAL EVIDENCE.

BY HON. A. B. RICHMOND.

Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "A Calm View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," "Intemperance and Crime," and "A Review of the Seybert Commissioners."

## CHAPTER VII.—Continued.

"Courage, girls," shouted Rudolph Monroe, who was by the side of his affianced bride, assisting her in her flight. "Ten rods more, and we are safe; we can climb the cedars out of the reach of the grey devils."

"With the yells of the ravenous pack behind them, and possible safety a few rods before them, the young people flew along the snow-crust highway with a speed inspired by the terror of the awful death that threatened them. A moment more of the agony of fear and uncertainty, and they reached the cedars. With the assistance of the young men, the girls were soon placed among the branches of the trees, and climbing above the reach of the wolves were followed by their companions who had barely time to reach a position where they were beyond the immediate danger of being torn in pieces by the ravenous pack which now surrounded the trees in which they had taken refuge. Rudolph was the last to climb the cedar in which Mary with two others, had taken refuge, and had scarcely drawn himself among the lower limbs of the tree when several of the wolves sprang after him, seizing one of his moccasins and tearing it from his foot.

"It is true that they were safe for a time, but the night was bitter cold, and it would be several hours before the early light of the coming day would drive the wolves back into the forest. Disappointed at the escape of their victims, some of the larger and more fierce of their number tried in vain to spring into the tops of the cedars, and even seized the lower limbs in their attempts to reach the terror-stricken objects of their pursuit. Failing in this, they tried to gnaw the trunks of the trees, and while the bark gave way to their sharp fangs, the hard wood of the white cedar resisted their attacks. At least fifty wolves had gathered in the pursuit, and maddened by hunger they seemed determined that their victims should not escape. For over an hour the terror-stricken young people clung to the branches with hands benumbed with cold, when one of the young girls shrieked, 'Oh! God! I am falling!' It was the young bridesmaid, Mary, the affianced of Rudolph Monroe, who seized her garments with his almost paralyzed hands, but the frail cloth gave way and she fell among the wolves, who leaped into the air and seized her body before it reached the ground. A few agonizing shrieks from the poor girl mingled with snarling howls of the wolves as they fought over the body of their victim, and all was over. She was literally torn in pieces by the ravenous animals, apparently even before life was extinct.

"The companions of Rudolph had great difficulty in restraining him and preventing him from leaping down among the wolves in a fruitless effort to save her life when, he too, would have shared her fate. The body of the unfortunate girl would afford only a morsel to each of the stronger of the pack who fought over the remains, while their unappeased hunger, and the scent of blood of the weaker who were driven from the dainty repast, only increased their ferocity.

"Two more weary hours passed, and the light of the coming day drove the wolves into the depths of the forest. A faint halloo was heard in the distance, and a number of settlers with guns and dogs were seen approaching. They assisted the benumbed and almost frozen young people from the tree tops. The father of the unfortunate girl was among their number, and when he inquired in frenzied tones for his daughter, none had the courage to tell him of her awful fate. Rudolph pointed to the blood-stained snow and the scattered locks of hair, which with a few gnawed and clean picked bones, were all that remained of the beautiful girl that the evening before had stood beside the bride as her favored friend and companion.

"The horrible fate of Mary so affected the mind of Rudolph that he became almost a lunatic. A few weeks after her death he disappeared from the settlement. No one knew whither he had gone. Over a year had elapsed when some hunters who were belated in the wilderness, saw a light glimmering through the trees on the hill side. Approaching with cautious steps, they came to a small cabin covered with bark, when peering through the cracks between the logs, they saw Rudolph seated on a stool by a fire kindled in a rude fire place constructed of stone. In his hand he held a long tress of silken hair, which he had pulled from the snow where Mary was killed. Fondly he stroked it with loving caress, then he pressed it to his lips.

"The hunters knocked at his door, which was immediately opened by Rudolph, who did not at first recognize his visitors. They tried in vain to persuade him to return to the settlement, but he refused. He said his mission in life now was to destroy the whole race of 'grey devils' from the face of the earth. His weapons were a double-barreled gun, and a light ax with a long helve or handle. He said he had killed many, and as long as he had life he would devote it to the destruction of the fiends that had killed Mary. He lived several years thereafter a solitary recluse, and it was known that he killed hundreds of grey wolves, with whose skins he thatched the roof, and lined the walls of his cabin, while the bounty of their scalps provided him with food and clothing. At last he disappeared and was seen no more. Whether he left the wilderness on a partial return of reason, or what is more probable became himself a victim of the hated wolves, was never known.

"Well, Munson," said Judge Hall, as the former had ended his narration, "your terrible story, so well told, reconciles me to the fate of the wolf I shot last evening."

"Why so?" said Munson calmly. "It is not likely that that wolf was among the pack that killed the young girl in Southern Indiana five years ago. That wolf never injured you; you were in no danger from him. By what right, then, did you kill it?"

"Why, Munson," said Judge Hall, "wolves are ravenous, and dangerous animals; they endanger the lives of the settlers, and it is not only right, but the duty of every one who can to kill them."

"But, Judge," said Munson, "the ravenous wolves are as they were created by the Infinite power of the universe; they know no better; they have but one end and aim in life. That is to eat and live. All their ferocious instincts are given them by their Creator that they may live and rear their young; they do not kill for gain or to gratify a murderous passion, but simply to obey a necessary law of their being. They could not exist otherwise; they kill and devour from necessity alone. They do not count the scalps of their victims, and boast of their murderous deeds in vain glory among their fellow wolves. Judge, suppose they were Indians who killed from motives of revenge or gain, that they might sell the scalps of women and children in Canada for the 'fire water' of the whites, or that they united in predatory bands to murder the unoffending settlers and burn their homes without cause or justification, would it not be right, but the duty of every one who could to kill them?"

"Well, but, Munson," said Judge Hall, "the Indians are human beings, not animals governed by instinct only."

"So much the worse for them, Judge," said Munson, "in a cool, argumentative tone. 'If the Indians are human beings, which I sometimes doubt, they are much

more accountable for their acts than the wolves, for they can reason and reflect and they know what they do; and if the wolves are to be condemned for their acts, doubly more so should the Indians be. For 'where much is given much is required in return,' but 'where little is given little can be expected.' I have often seen from your acts and the expression of your countenance that you blame me for my acts, while you cannot logically defend your murder of the poor wolf who in this life, in a moral sense, knew not what he did. Judge, remember the prayer from the cross: 'Father, forgive them, for they know not what they do!' But my young friend, you must excuse my abrupt remarks. I like you and would if I could have your good opinion, but I have for your murder of the wolf as long as I live I will; and that, too, with as little compunction of conscience as you have for your murder of the wolf last evening. But come, Judge, let us to our bear-skins and blankets under this clump of pines for when the moon rises an hour or two after midnight, we must be on our way to Fort Duquesne."

The two fugitives from human law, if not justice, lay down side by side until the moonlight streamed through the trees, when Munson awoke his companion, and they again embarked in their canoe and swiftly floated down "the beautiful river" of the Senecas. But long afterwards the logic of Munson was food for thought by Judge Hall, and although his legal mind convicted him of the crime of murder, yet he could not blame him.

The moon shone brightly on the river, and in silent contemplation of the beauty of the night, Judge Hall sat in deep reflection. The unusual events of the past three days, the strangeness of his present situation, his singular companion, with the uncertainties of the success of his present mission, and the dangers that attended it, all combined to cause him to sit in silent reverie for some time, when he was aroused by Munson, who said: "Judge Hall, do you believe that the spirits of the dead can return to earth and communicate with the friends they once loved?"

"Well," replied the Judge, "I do not know that I have any settled opinion on the subject; yet I am inclined to doubt it. I have no evidence that such things actually occur."

"No evidence," said Munson; "you a lawyer and say that you have no evidence! You may with propriety say that you have no proof, but surely you cannot say that you have no evidence. You know that the three great pioneers of the reformation have testified to the fact; Luther, Calvin and John Wesley assert in the most positive terms that they have held communication with spirits of the other world. Do you not consider their statements evidence?"

"Well," said the Judge, "I have always thought that their narrations were the vagaries of an over-excited imagination. I know that they all three assert the fact that they had seen apparitions, yet I have believed that what they thought they saw were optical illusions and did not exist in fact, as they thought they did."

"Judge, do you believe in the narrations of the Old and New Testaments? Are all the incidents therein recorded the vagaries of diseased minds? Let me ask you a few questions and request your candid answers. Did Moses talk with a spirit in the burning bush? Did three spirits appear to Abraham when he sat at the door of his tent in the plains of Mamre? Did two spirits visit Lot as he sat at the gate of Sodom? Did a spirit hand write on the walls at the feast of Belshazzar? Did Saul converse with the spirit of his old friend Samuel in the presence of the woman of Endor? Was there any significance in the vision of Jacob, who saw a ladder reaching from earth to Heaven and spirits ascending and descending thereon? When the three Hebrew children were in the fiery furnace, was there a fourth person, a spirit, seen with them in the fire, that protected them? Are all these stories of the Bible true, and if they are, can you say that you have no evidence of spirit visitation to earth?"

"Oh, yes, Munson, I know that all these narrations are recorded in the sacred pages, but that was over three thousand years ago, and there are many changes since then."

"Not one single change in Nature's laws since time began," said Munson earnestly. "Every crystal of rock is formed the same shape by force of the same law that laid down the granite of these hills in the morning of creation. Every drop of water now is composed of the same ingredients as those that deluged the earth in the time of Noah. Even the mist that rises from this river in the night to embrace the morning sunbeam is the same that enshrouded the earth when it was without form, and void, and darkness was upon the face of the deep. There has been no change in the laws of an immutable creator since time began, and besides, does not Ecclesiastes in the 11th chapter say:

"I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him."

"That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

"And in the New Testament are there not many instances of recorded spirit visitations to both the Savior and His disciples, and yet, Judge, as a lawyer you say you have no evidence that our dead may and do return to us through the agency of God's immutable laws. There is only one thing, Judge, that sometimes makes me doubt these phenomena. Often when I am alone in the woods, seated by my camp-fire, it seems to me that I hear the voices of my mother, wife and little boy, and I have seen their forms in the dim light of the immediately surrounding forest. Yes, yes, unless it is the vagaries of my poor diseased brain, I have both seen the persons and heard the voices of my murdered family, yet I never see nor hear my little daughter, who was killed either by Wa-nau-tau or his Iroquois companion, Ga-wa-no-das. I saw the latter chasing her into the bushes with his tomahawk raised to strike the murderous blow. I heard her dying scream. She was the pet lamb of my little flock. Oh! God, can I ever forget it?" With a strong effort Munson seemed to control his feelings, just bordering on frenzy, and continued:

"But, Judge, I must try to curb my emotions; yet I wonder if spirits can return to earth, why my little angel does not come to me with her mother and brother, in the silent hours of the night. But inscrutable are the ways of the Most High, and we must bow in submission to His decrees."

"Judge Hall," he continued, "with an industrious use of our paddles, we may reach Pittsburgh this evening, and I advise you to go to Col. Neville's immediately after our arrival. You will learn from him the best way to accomplish the object of your mission."

Nothing unusual happened to our travelers during the day, and about 9 o'clock in the evening they reached the landing at Pittsburgh and parted for the time, with expressions of gratitude on the part of the Judge, and assurances of friendship by Munson, who promised to do all he could to assist him and protect him should his person be endangered by the lawlessness of those who opposed the collection of the tax on the stills and their product.

## CHAPTER VIII.

"As when in tumults rise the ignoble crowd;  
Mad as their motions, and their tongues are loud."  
—Dryden.

"That talking knave  
Consumes his time in speeches to the rabble  
And sows sedition up and down the city."  
—Otway—Caius Marius.

"While words of learned length and thund'ring sound  
Amazed the gazing rustics ranged around;  
And still they gazed, and still the wonder grew  
That one small head should carry all he knew."  
—Goldsmith.

The reader of to-day can hardly realize the fact that the events narrated in this chapter could have happened in the staid old Commonwealth of Pennsylvania. The change in public sentiment during the last half century is such that it seems incredible that the levying of a tax of a few cents per gallon on whiskey by the government for revenue purposes could have almost involved the country in a civil war and that mob violence should for a time have bid defiance to the law; that judges, lawyers, clergymen and members of the legislature would have encouraged lawlessness, riot and arson among the people, yet so it was during the years 1793 and 1794 the western portion of the State of Pennsylvania was in open revolt against the government. The people refused to pay the tax on whiskey; the officers who were appointed to collect the tax were maltreated by the people, and whoever gave them "aid or comfort" were immediately ostracized by the community in which they lived. All social intercourse with them or their families was prohibited by the ban of public opinion. Their property was given to the torch of the incendiary, and their lives threatened by an infuriated mob, who were encouraged in the outrages they perpetrated by public speeches and resolutions passed in public meetings. Even the sermons and prayers of many of the ministers of the gospel were of a character intended to increase the feeling against the government, and encourage resistance to the laws; and let it be remembered that all this was because Congress had passed a law levying a small tax on whiskey. The "Chancellor" of Boston and other "Sir Oracles" of to-day who "calmly" assert that the temperance movements of the last fifty years have only confirmed men in drunkenness, "and that the use of intoxicating liquors is increased thereby; that more liquor is drunk to-day than in former times," would do well to read the history of the country during the years mentioned, and then remember that to-day whiskey is a contraband article, its sale restricted by law, and only entrusted by license to the keeping of men of good moral character (?) and temperate habits (?). Then as to-day the victims of the licensed curse were among the great and good as well as the vile and vicious. Like the destroying spirit of a pestilence, or the savagery of war, it has covered the land with the dead it has murdered, or its maimed and living victims. Not one truthful word can be said in its behalf, not an excuse given for permitting it to exist; not a single reason avowed for not legislating it by law from the earth, civilized country where it is now licensed or tolerated.

If an edict could forever banish the "pestilence that walketh in darkness" would not our law-makers hasten to enact it, and yet, to-day the victims of this poison, the sale of which is licensed by law, far exceed annually those of war, pestilence or famine.

In the month of November 1792, a public meeting was held in Pittsburgh for the purpose of denouncing the odious excise law, and advising the people to resist the collection of the taxes it imposed. The meeting was largely attended by the members of the Legislature, lawyers, judges, clergymen and prominent business men. When the house was called to order, Daniel Bradford was nominated to fill the "speaker's chair," which by the by was a rude bench made of slabs. A number of vice-presidents were appointed from among the prominent business men and church dignitaries of the town; a committee was elected to draw up a set of resolutions expressive of the "sense of the meeting." The committee adjourned to the nearby tavern where the unusual conveniences of pen, ink, and paper could be procured and where their mental labors could be lightened by frequent libations from the public font.

The resolutions were drawn in the usual chaste and elegant phraseology indulged in by the American people on every occasion where they have an opportunity to "resolve." One great cause of complaint as set forth in resolutions was that "the tax was particularly burdensome on the poor, as it was placed on one of the necessities of life, and could be ill borne by those who must have whiskey, and were too poor to pay the tax." But the object of the meeting and the grievances complained of were better set forth in the speeches that were made, while the committee were performing their grave and important duty.

The Hon. Judge ——— was called upon to address the meeting. He arose calm and dignified. Metaphorically speaking, the unsullied ermine of Justice fell from his shoulders, and enveloped his judicial form in graceful folds. The judge was a man of imposing appearance. His face was florid, and so was his style of oratory; his weight after dinner was something over two hundred pounds, yet some of his sentences and figures of speech weighed so much more than that; it was an unsolved philosophical paradox among his friends how it could be, and that after one of his speeches, how anything could remain of the Judge. It seemed to contradict the mathematical axiom, and prove that a greater quantity could be subtracted from a lesser and yet leave a remainder.

"Fellow citizens!" remarked the Judge in tones whose ponderous volume reverberated among the shingles and rafter overhead like an Alpine echo among the mountain tops, "never! never! in the whole course of my existence has there been a time so pregnant with great—with remarkable events as the present. Never a time when the liberties of a people were more endangered or their rights trampled deeper in the mire of public oppression than now. Never a time more calculated to try men's souls and nerve their arms to deeds of superhuman valor than the present. It is observed in the glorious Declaration of Independence that 'taxation without representation is tyranny.' Yet, fellow citizens, it is not more true than that a tax upon whiskey is oppression worse than British despotism." (This sentiment was greeted with applause.)

"I see before me this evening many who have shed their blood and laid down their lives on the battlefields of their country to resist English oppression; that would have placed a tax on tea, the beverage of the rich and great, and who I believe are equally ready to bleed and die to prevent a tax being levied on the common beverage of the poor and lowly. Whiskey is not like tea, but one of the necessities of life; without which existence would be a dreary waste, a desert without an oasis, a garden without a flower, a wood land grove without a bird to sing its melodious music among its green branches."

Observing that the last figure of speech was a little obscure to the minds of his hearers, the Judge stepped down several rungs on the ladder of his oratorical elevation and continued:

"Yes, fellow citizens, I believe I speak the sentiments of every individual in this vast and intelligent audience when I say that liberty is dearer, more priceless than death, and that without it life would be but as a sounding brass or a tinkling cymbal."

Observing that he was yet on an eminence somewhat above the intellectual plane of his audience, he stepped down another rung and continued:

"No man has a right in this world, no man can acquire a right to prevent me from eating and drinking what my appetite craves, or my taste hankers after. No government of a people has a right to compel me to go to church because I may be too poor to pay a tax. Poverty, gentlemen, is not a condition to be despised, nor are its subjects to be made victims of the greed of a government established by the people for their own comfort and benefit."

Here he was greeted with a round of applause. He paused a moment, expecting it would be repeated, but there was a profound silence and he continued:

"Fellow Citizens! The single little lamb of Uriah was more dear to him than were all the beauties of the harem to the King of Israel and when David robbed the poor man's fold of the one object of his affection, God through the lips of Nathan, the prophet, rebuked him." The Judge paused. All was silent for a moment, when a voice from the audience shouted: "Never mind the kings and the prophets of Israel, Judge; talk to us about the tax on whiskey." The Judge stepped down several rungs more and continued:

"I but spoke figuratively, fellow citizens. By the lamb of the poor man I meant whiskey, and I but compared the oppression of this government to the tyranny of King David who robbed Uriah of his lamb when he had plenty of old sheep in his own fold, and who then had him killed in the front of the battle, as the President of the United States now proposes to deprive you of whiskey by taxation, and then send an army of soldiers to shoot you down if you dare to fight for your God-given rights. I know not how others may feel at this time, the most momentous in the history of this country, but as for me, give me whiskey untaxed, and as free as the crystal water in our mountain rivulets and trout streams, or give me death. (Great applause.) Let no tyrant hand dare to write the word taxation on the cup that contains my matin inspiration, the solace of my mid-day labors, or the soothing influence of my vesper meditations. For though that cup may be rude and fashioned without artistic skill from the wood of the forest, or though it may even have grown amid the verdure of leaves and flowers on the vine whose ancestors shaded the prophets of old beneath the walls of Minerva, yet while I live and breathe the free air of these fragrant forests and lovely valleys, it shall be free from the coils of the hydra-headed monster Taxation!"

The Judge sat down amid deafening applause. The audience did not fully comprehend the allusions in his concluding paragraph, yet the words sounded well; the sentences were sonorous, and the Judge a man whose known habits were calculated to beget confidence in his hearers; there could be no doubt of his fidelity to their cause, and they were satisfied although they thought the Judge a little obscure in his remarks.

After a few moments' silence there was a call for the Rev. Moses Higinbottom. The call was repeated until it became uproarious and the Rev. Moses stepped upon the platform. He was tall, lean, lank and saturnine. To look at him no one acquainted with even the rudiments of astrology would have doubted the fact that Saturn was in the ascendant when he first opened his eyes on this world of sin and woe. He was a man of curious and varied construction; somewhat like the Elizabethan style of architecture, full of incomprehensible projections, and apparent attempts at impossibilities. He seemed to have been constructed at different and remote epochs of time, and his various members the product of different periods of esthetic taste or necessity. While in the aggregate the Rev. Moses was over six feet in altitude when standing, yet when in a sitting position where his lower extremities were concealed from view, he appeared to be a dwarf in stature. His body seemed to be a compromise of opposite constructive forces, for what it lacked in longitude was abundantly compensated for in the breadth and rotundity of the equatorial regions. His long arms were apparently attached to what nature facetiously intended for shoulders, by leather thongs, and when he walked they dangled about in utter contempt of all laws of anatomy. But the crowning effort of creative power was manifested in the formation of the head of the Rev. Moses. On this organ incongruity seemed to have run mad, or to have constructed it as an hilarious joke. The face long, lean and cadaveric, was surmounted by heavy shaggy brows from which a tapering forehead appeared as if declining all intercourse with its ludicrous companions. Eyes of light grey protruded from their sockets, apparently with the intent of securing a visual angle simultaneously from all points of the compass. Internally they were constructed somewhat like a water faucet, for as they opened and shut copious floods of tears were turned on or off as the occasion required. The nose seemed to be a fungus growth indigenous to the surrounding country, on which it seemed to have been thrown from a distance, in a plastic state, as paper wads are thrown by mischievous boys on the ceiling of a country school house; and although it lacked the beauty of form which characterized the works of the Grecian sculptors, yet its color gave a "spiritual" cast to features that, without it, would have been monotonous and uninteresting. But the marvel of marvels was the mouth, which, wide, deep and cavernous, seemed to sever all connections between the pyramidal skull and the rest of the body.

The Rev. Moses looked over the audience a moment, then commenced to address them in a voice so harsh and shrill that it grated on the ear like a file drawn over the quivering blade of a steel saw.

"Brethren," he said, "liquor is one of the good gifts of a kind and benevolent providence, like all the other blessings he has scattered over the earth with a generous hand. 'Drink no longer water, but wine for thy stomach's sake,' said Paul to Timothy, and when the Savior created wine out of water at the marriage feast in Cana of Galilee, he set an example to those who manufacture liquor to-day; and he thereby blessed it with his approval. Doth not the proverb say, 'Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts?'"

"The government has no more right to tax whiskey than it has the air we breathe, the water we drink or the fruits of the earth that we eat. As well might Congress claim a right to tax the sap that runs from the trees and that is distilled into sugar, as to tax whiskey which is but the essence or life-giving principle of the grain that grows in the field of the husbandman. If the government has a right to tax the whiskey made from our rye, then why not the rye before it is distilled? which would be the taxing of the very bread that goes into our children's mouths. Why not tax the clothes we wear, the venison we eat, and the furs the trapper gathers from our forests and streams?"

"Brethren, resistance to tyranny is obedience to God, and we are in duty bound as Christian men to resist the tyranny that would compel us to pay a tax on one of the necessities of life, the comfort of the poor man's home, and the principal solace of his hours of toil. Let us then, resist this tax by a combined effort, and a God of Justice will help us to fight our battles. Let us arm in defense of our rights, of our homes, and our firesides, and resolve that in this land of liberty, whiskey—forever—shall—be—free!"

The Rev. Moses took his seat amid a round of applause that shook the building to its foundation. The voice of the clergy then, as to-day, was potent to uphold the right and put down the wrong; and when the rude, unlearned population of the frontiers was thus encouraged, we do not wonder that the "Whiskey Insurrection" assumed such formidable proportions, and which called forth the whole strength of the government to quell.

My reader will not look upon the foregoing as an ideal tale of fiction, and the speeches as caricatures, for they are not. Such a meeting as we have described was actually held in Pittsburgh at the time we have mentioned. The speeches of the Judge and the Rev. Moses are but abbreviations of those that were made; and we call the especial attention of those who believe that the various temperance movements have produced no change in public sentiment, to the historical facts we have related.

(To be continued.)

It is only necessary to grow old to become more indulgent. I see no fault committed that I have not committed myself.—Goethe.

Friendship must be something else than a society for mutual improvement—indeed, it must only be that by the way, and to some extent unconsciously.—Stevenson.

# KEEP YOUR EYE

## ON OUR MAIN PREMIUMS.

Volume 3 of the Encyclopedia of Death, and Life in the Spirit World will be our main Premium until further notice, and it is the only book sent out to our subscribers for 25 cents, which is far less than actual cost to us. The price of each one of the other six Premium Books when ordered alone is 50 cents. Any two of the other six Premium Books you may select, are sent out for 90 cents. Note the prices carefully when remitting.

**Bear In Mind That There is** only one book that is sent out for 25 cents, and that is Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World. Don't substitute any other book for that one, for it will NOT be sent to you. Any other single book ordered is 50 cents.

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The Progressive Thinker, one year, and the seven premium books, \$ 2.35. These seven books, substantially and elegantly bound, and printed in the neatest style of the printer's art will be furnished to our subscribers alone for \$2.35. But bear in mind that in order to secure these SEVEN valuable premium books for \$2.35, the order must be accompanied with a year's subscription to THE PROGRESSIVE THINKER. The paper one year, \$1.00; the seven books, \$2.35. Total \$3.35.

The aggregate price of these seven books to the trade is \$10.75. In order to assist in forming a Spiritual and Occult Library in every Spiritualist's home, these seven valuable books are furnished to our subscribers for \$2.35, which is less by far than their actual cost. The authors make no charge for the vast amount of labor bestowed on these works, and which extended over many years. The publisher receives not a single cent for the great expense he was to, hundreds of dollars being paid out in putting them in type, and cleaving the pages, and minding them ready for the printer. That is why you are getting these intensely interesting books for almost nothing. We are only carrying out the Divine Plan, inaugurated only by The Progressive Thinker. There are thousands of Spiritualists who take no Spiritualist paper, and this inducement is offered, in order that they may commence forming at once a Spiritual and Occult Library, and thus keep in line with the advancing procession. The postage on the above books and expense of mailing is about 85 cents, hence you are almost receiving them as an absolute gift.

By adding 85 cents to \$2.35, you will find that all we have left us for these seven books is only \$1.50.

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In Clubs of Ten subscribers we give the following for \$1.15: The Progressive Thinker, one year, and your choice of one of these two books—Volume 3 of the Encyclopedia of Death, and Life in the Spirit World, or The Next World Interviewed, both remarkable works, and worth their weight in gold to every thoughtful student. The one who gets the club will be entitled to The Progressive Thinker one year and both of the above books. No other books can be substituted for the above in Clubs. They are neatly and substantially bound, and will be an ornament to any center table. The aggregate price of these two books to the trade is \$2.75. What you pay for them in clubs only defrays the expense of postage and mailing.



# OUR ELECTRIC MAGAZINE

## FOUND GOLD.

### He Consulted Several Mediums.

The Free Press, of Redding, California, tells the story of how W. S. Boyd, the former Hamilton attorney, consulted a medium and was induced to stick to a gold mine proposition until it brought him big returns. The Free Press story is as follows:

Do the spirits of the nether world hold a key to the hidden riches of Shasta county mines? Is the problem of "gold" where you dig it, which often baffles all the science and logical deductions of mortals, a simple open proposition to the perception of the phantom shades who dwell across the Great Divide?

W. S. Boyd answers both these questions affirmatively and he speaks as one clothed with authority, whose statements are backed up with something

#### MORE THAN \$10,000

worth of yellow gold. Mr. Boyd found the gold and got his tip from the spirit land. The story which comes from Mr. Boyd's reluctant lips seems to indicate that when it comes to delving the earth for metal, mining experts, engineers and geologists are of rather less importance than mediums, Spiritualists, mahatmas, adepts, occultists and others of the strange cult who are on speaking terms with the spirits of the world's dead. The story of Boyd's rich discovery is fantastic enough to merit only a scoffer's laugh, but for the fact that he found the gold.

#### KEEPS THE SLATE.

Along with one magnificent specimen worth \$250 Mr. Boyd exhibited the slate on which was written the message that kept him persevering, although he declares he is by no means a real believer in Spiritualism.

Mediums figure in every chapter of the story of this strike. About three years ago A. C. Bryan got hold of the Miner's Dream claim between Shasta and Centerville, seven miles from Redding. The property needed machinery and Bryan decided to sell it. He went to San Francisco to Attorney Mark Walters. They sought a buyer through a Spiritualist.

#### BOUGHT ON FAITH.

W. S. Boyd, a patent attorney of Washington, D. C., was in the metropolis. He was looking for a mine. Bryan's medium guided him to Boyd. Boyd consulted a female medium who had a little chat with the spooks and then told him that the Miner's Dream had gold in it.

Boyd bought the mine and came to Redding. He took W. B. Knott into partnership, and the latter conducted the operations, as Boyd knew nothing of mining. A five-stamp mill was erected, a tunnel was run 174 feet and a shaft was sunk forty feet from that. The output did not begin to pay expenses.

#### BAD START.

Mr. Knott and his family lived at the mine. Little Luella Knott made her play hours under a tree and in childish mimicry dug a little tunnel into the ground.

Finally Boyd and Knott owed the Redding Commercial Company \$400. There was small prospect of payment and the mine and mill were attached. Knott gave his half interest to Boyd, who assumed all indebtedness.

#### SAW MEDIUM AGAIN.

With his affairs much tangled, Mr. Boyd closed down the mine and started back to Washington. In San Francisco he attended a meeting held by the female medium. When he held up a specimen from the mine she exclaimed: "Dig to the eastward of the spot that came from me." Boyd went to Washington. He found that his business had gone askew and forgot all about the mine in working out his other affairs.

#### SLATE-WRITING.

Two months ago Mr. Boyd went to Pierre Keeler, a well known medium of Washington. He carried with him two slates which he had marked. On a piece of paper he had written four questions. One of them related to the mine. Three of the questions were addressed to people who were dead.

Medium Keeler inserted a bit of slate pencil between the slate and bound the two firmly with a silk handkerchief. He grasped one side of the slates, while Boyd held the other. The questions were repeated aloud.

Presently Mr. Boyd could hear the scratching of the pencil between the slates.

#### THE WRITING.

When the slates were opened, four answers were found, and, strange to relate, they were written in different colors. A question concerning socialism was answered in red, the emblematic color. In reply to the question about the Miner's Dream mine were these words written in golden yellow: "The mine is all right."

Mr. Boyd declared he did not believe in Spiritualists, but he wrote his agent, George Boswell, not to touch the mine until he arrived. He reached Redding two weeks ago and put Boswell and William McNeil to work at the Miner's Dream.

#### GOLD FOUND.

Last Wednesday Mr. Boyd called Boswell from where he was working and directed him to dig in a new spot on the surface. It was just where little Luella Knott had dug her tunnel. Within two feet where the baby left off Boswell encountered a seam of porphyry rich with gold.

In a few minutes the big pocket had been opened. Mr. Boyd does not state its contents, but the gold taken out is believed to approach \$10,000 in value. The child barely missed the pocket. It was found to the east of the place where the specimen shown the San Francisco medium was dug up.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweetest and unforced tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1.50; paper, 75 cents. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualists and Christians alike will find it without spiritual profit. Price \$1. For sale at this office.

## SPIRITS AND A MINE.

### Rich Treasure Spot Found.

COLORADO MAN SAYS HE WAS GUIDED IN SEARCH BY HIS DEAD BROTHER—PREHISTORIC WORKINGS IN WYOMING ALSO DISCOVERED—ANCIENT IMPLEMENTS IN SHAFT TELL OF A RACE LONG SINCE EXTINCT.

Salt Lake City, Utah, Jan. 1.—For 300 years the treasures of the Josephine mine, once yielding almost fabulous riches, have been untouched by human agency. During the many years preceding its abandonment it gave up fortunes to the Spaniards who worked it and to the friars in the monastery at Santa Fe. Then all trace of it was lost. This month it has been rediscovered, and the man who found it declared he was guided to it by the spirit of his brother, speaking through his ten-year-old daughter.

The first record of the mine is found in the history of the friars at Santa Fe. The Spanish adventurers had swept up from Mexico, pillaging and massacring and making converts of Indians to Christianity. They had heard that in the north were mines as rich in treasure as were those worked by the Aztecs and the Toltecs near the City of Mexico or those which made the land of the Incas a goldland. They found some mines which verified this legend. One of these mines was named the Josephine.

A few knew, even in those days, where the mine was located. The friars at Santa Fe who mixed trading with their religious duties, knew that regularly trains of Spanish miners would come tolling over the mountains from the northwest, bearing on their backs or on the backs of donkeys sacks of rich silver ore. This was exchanged for supplies and for the luxuries that the ancient frontier civilization afforded.

After enjoying for a time the life at Santa Fe, the procession of miners would start back for their workings, returning again after a short time with more burdens of treasure.

One day there came word that a fierce battle had been fought. The Indians had come back to wage war on their former conquerors and were endeavoring to gain revenge. A number of Spaniards were killed and the rest were driven from the country. The red men roamed about the region and the whites dared not return. Years afterward, when they ventured to again seek the mine with its fabulous treasure, they could not discover it. No trace was ever found of it until it was located this month in the Blue Mountains of Southeastern Utah by a Coloradoan, who tells a strange tale of the agency which led him to the spot.

#### SPIRIT LED HIM TO THE MINE.

A. J. Strouse, a resident of Dolores, Col., is the discoverer. Here is his story:

"For many years I have been a believer in Spiritualism and have frequently received communications from my dead brother. Not long ago the spirit led me to know it had a communication to make, but I could get nothing of a definite nature until I asked if it would communicate through one of the members of the family, and it gave an affirmative reply. I named each member of the family, and when I reached the name of my ten-year-old girl it replied in the affirmative. "A slate and pencil were brought and Sadie commenced to write. A route I was to take was described minutely. The spirit then described a place where it said I would find the Josephine mine. It said I would find a tunnel hidden among the rocks, and just inside would be some pole picks used many years before by the Spaniards who had worked the mine.

"A spirit said that the mine would produce a large amount of wealth; that I was to work at first with ten men and later to work eighty men, and that the mine would finally produce \$185,000 a month. I would find the old workings to be a tunnel thirty feet high and fifteen feet wide.

"I started Wednesday, November 28. I followed the road and descended and came to a point about six miles south of the Blue Mountains. I found the spot described and there, sure enough, was the mouth of the tunnel, carefully concealed. I entered and found an old pole pick. The mine goes far into the mountain and is so extensive that I have not yet been able to explore it fully, but I have found several pieces of high-grade ore and I have the slightest doubt that the value of the mine will be all that the spirit said."

There are many skeptics as to the truth of the manner of Mr. Strouse's discovery, but there is no question that he has discovered an old mine. The people of Monticello have flocked to see it and there is a great deal of excitement over the discovery.

#### PREHISTORIC MINE IS FOUND.

Almost simultaneously comes the discovery of an old mine in Converse county, Wyoming, evidently worked by a prehistoric race, for there is no record of the Spaniards going so far north in their quest for treasure. This mine was found by Colonel John Nelson, Esq., of London, England, a member of the Royal Archaeological Society, who is in the West in the interest of a London syndicate. While examining some land for the syndicate he found a shaft which looked like the entrance to a mine. Colonel Eldredge went down 150 feet and found three levels, each of which had been carefully closed. In the depths he came upon some ancient mining tools, a couple of spears and a war club. The discoverer thinks that turquoise was sought by the miners of the other age. He found several good specimens in the mine.

Wyoming has a lost mine that has been sought for a generation. That is the famous "Lost Cabin" mine, located somewhere in the Elbow basin, not far from the Colorado-Slopes mine. Colonel Nelson's discovery of the "Lost Cabin" mine. Every quest for it has been in vain.

In Eastern Utah is a strip of wild rich country in which are three mines

about which is a halo of romance. A large part of this belongs to the Utah Indian reservation and the Uncompahgre reservation. The entire country is known to be rich in minerals, but the laws guarding the reservation have prevented development of the mineral resources. But "Blue John's Cave," the Juanita mine, the "Rooster's Paradise" are yielding rich profits every month. Two of these mines are controlled by outlaws. In Price, Utah, lives the owner of the Juanita. His name is James Crockett. An Indian whom he had befriended led him to the mine. He is still waiting for the government to open up the reservation so that he can claim his mine. If Crockett should die the Juanita would be added to the list of lost mines.

Since the death of Jesse James and the breaking up of his famous gang of bandits "Butch" Cassidy and his comrades, known as the "Robber's Roosters," have stood at the head of Western outlaws. There are over 100 of them, and their field of operations ranges from Montana to Mexico. They are known to possess the secret of at least two rich mines. The "Rooster's Paradise" is supposed to be in the Uinta Mountains, many miles from the town of Vernal, and marvelous stories are told of the richness of the ore brought in by the outlaws on their regular trips to town for supplies.—Chicago Chronicle.

#### EBERY BILKIN'S LAMENT.

I've bin a lookin fer it, am a lookin fer it yit, The sort o' "comfy feelin" thet I never kin fergit— When I wuz skatin' roun' ez poor, ez ever poor could be, That feelin' used to come, an' be reel social like with me.

But now, I've struck it rich, in them air mines, an' don't cher-look, Ez folks thet wouldn't look at me a year or two ago, Jes' crowd about, so eager like to grip me by the han'.

An' shake it hard, an' call me sich a fine successful han',

The're anxious, too, 'bout Marthy—hope her health is very good— An' will my wife be home—they'd like to call—they're really good— But somehow like, their smiles don't seem to make me feel Ez if they truly meant a rite down square an' honest deal.

We're wearin' clo'es thet can't be beat, An' sparklers, too, thet shine Like highlight on the motor of a crack electric line;

We've bought a house, the biggest we could find in all the town, An' got a reg'lar gang o' hired help, to laze aroun'.

We're entertainin', too, an' doin' of it up-to-date, An' folks is flockin in, an' politicians thet are great—

Seems like they're bankerin' jest to be with me an' Marthy now, The way they prance aroun', and perk about, an' smile, an' bow.

We've hired a pew—it's in a church thet's rich as gold, The "platforms" of the preacher are on the fashionable plan—

An' Marthy's bunnet cost ez much ez enny bunnet thet is there— Her coat o' fur is extry long, an' monstrous soft an' rare.

Our peev is in a slightly place, where we can see, an' can be seen, The cushions an' the prayer-stools, too, are fit fer enny king and queen.

But, somehow, someway, somethin' mislin, w'en you put it to the test— I guess it is thet "comfy feelin'" thet we used to feel out West.

Now Marthy sez to me, one day not very long ago, "Do, Ebey Bilkins, tell me true, fer you should really know,

If livin' like we're livin' now, is livin' thet's best?"

Why don't we feel the "comfy feelin'" thet we used to feel out West?

"Why, Marthy, wife," I sez to her, "you're hit me where I'm sore, Ez sure ez you are born, thet feelin' I thought ez how we'd like to live rite in the swagster sez.

An' be ez swell ez swell could be, an' big ez we could get.

"But, swellin', Marthy, ain't the stuff thet it's cracked up to be; It puts the people up, until they really cannot see.

What pesky fools they're makin' of theselves, an' all the rest— There ain't no "comfy feelin'" like we used to feel out West."

ELLA DARE, Austin Station, Chicago, Ill.

#### Sixty Years Wedded and Still Young.

#### Sixtieth Wedding Anniversary of Mr. and Mrs. A. B. Roff, of Watseka, Ill.

Not often can it be said of wedded life that it has reached its sixtieth anniversary, yet with Mr. and Mrs. Roff it has found them in the full enjoyment of life and the blessings its right living has brought to them.

They are well known to those who have read that wonderful narrative, "The Watseka Wonder." It was their daughter, who, as a spirit, came to them in the abridged form of her friend, Laura Vennum, and remained for a year with them, manifesting one of the most delightful and astonishing instances of spirit control.

The Watseka local paper gives a lengthy article to the lives of this exemplary couple, all too well deserved. They built the first frame house in the limits of Watseka, and have earnestly labored for the building up of the town. Mr. Roff is now 82. Mrs. Roff, 76. They have had ten children, four of whom remain, occupying places of honor and trust.

There are not better known people in the community than this estimable couple who came here as young people fifty-three years ago, and have been identified with the interests of the town ever since, with the exception of a few years spent in the west.

They are as thoroughly honest, enterprising and public spirited as any people ever were, and no one exceeds them in generosity and acts of benevolence. There must be supreme satisfaction in the consciousness that one has not an enemy in the world and possesses the good will of all. Such is the standing of Mr. and Mrs. Roff, and it has been well earned by life-long deeds of kindness and charity.

Such praise can truthfully be given to but few. The anniversary wedding was given by Dr. and Mrs. H. H. After (Roff) an informal and highly interesting affair.

Mr. and Mrs. Roff have been Spiritualists from the beginning, firm and steadfast. They were the founders of the spiritual society in that town, and while not aggressive, have never shrunk from advocating their belief. They have reflected honor on the cause so dear to them, by putting its exalted morality and force for righteousness into their lives.

HUDSON TUTTLE.

## THE N. S. A.

### Letter from the Home Office, Washington.

To the Editor:—It may be timely to report to you and to the readers of your good paper, that the work of our special missionaries, Mr. and Mrs. E. W. Sprague, is meeting with success and with interest on every hand. We are informed that in many places these good workers have created a new impulse in the hearts of many of the people for the cause of Truth, and to do their best to keep Spiritualism before the people in its highest sense. From the outlook of this office, the new year seems to be potent with splendid possibilities of work and success for our cause.

You have been informed of the struggle going on in the District of Columbia in regard to the taxing of mediums who hold public séances. The N. S. A. has not been idle over this question. It has presented a petition, signed by its secretary, treasurer, and by the president of the First Association of Spiritualists of this city, to the Commissioners, which has received attention, and elicited a promise of due consideration of the subject from the board. At yet the case is not settled, but we hope for its early adjustment in the interest of justice and truth.

Since the Mayer fund closed, we have received a few scattering contributions; one from far-off Manila, from a devoted friend of Spiritualism who is now in that lonely section. The names of those who contributed to the fund after June first—when the list was printed—will be published very soon.

The N. S. A. does not confer ordination on any one, and it does not authorize any person to confer ordination in its name.

A series of mass meetings in different sections of the country are to be held under the auspices of President Barrett during this season, and the prospect is that the whole of the gift of the cause, in that line, Boston will probably take the lead, and from thence we trust the work will spread to all parts of the land.

The spiritual and liberal literature sent out in leaflets by the N. S. A. in free distribution as missionary work, is doing a great amount of good; we are constantly receiving commendations of the same, and the whole of the gift of the cause, in that line, Boston will probably take the lead, and from thence we trust the work will spread to all parts of the land.

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## PERSECUTION.

### To the Spiritualists of Illinois.

Twenty years ago, Dr. Franz Bacher, having an office at 627 Main street, Quincy, Ill., was arrested by the Board of Health for practicing without a license. He was taken to the city jail, and there were numbers of them, were arrested. Dr. Bacher was a Magnetic physician, and very successful as a specialist in the treatment of chronic diseases. But he was a Spiritualist, as was his salutary mediumistic wife. For forty years he had been an earnest, kind, gentle and courteous advocate of the cause of Truth, and to do their best to keep Spiritualism before the people in its highest sense. From the outlook of this office, the new year seems to be potent with splendid possibilities of work and success for our cause.

You have been informed of the struggle going on in the District of Columbia in regard to the taxing of mediums who hold public séances. The N. S. A. has not been idle over this question. It has presented a petition, signed by its secretary, treasurer, and by the president of the First Association of Spiritualists of this city, to the Commissioners, which has received attention, and elicited a promise of due consideration of the subject from the board. At yet the case is not settled, but we hope for its early adjustment in the interest of justice and truth.

Since the Mayer fund closed, we have received a few scattering contributions; one from far-off Manila, from a devoted friend of Spiritualism who is now in that lonely section. The names of those who contributed to the fund after June first—when the list was printed—will be published very soon.

The N. S. A. does not confer ordination on any one, and it does not authorize any person to confer ordination in its name.

A series of mass meetings in different sections of the country are to be held under the auspices of President Barrett during this season, and the prospect is that the whole of the gift of the cause, in that line, Boston will probably take the lead, and from thence we trust the work will spread to all parts of the land.

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SATURDAY, JANUARY 19, 1901.

Both at Fault.

A correspondent of the Catholic World for December claims Protestant missionaries are wholly responsible for the Chinese outbreak. He says they are greatly disliked in the far East, while Catholics are regarded with favor. He quotes from what he calls "one of the keenest Japanese in Tokyo," in confirmation of his position. Read:

"It is a very remarkable fact that we never heard of these anti-missionary disturbances till the Protestant missionaries came on the scene. The Catholics were in China 800 years ago, and for centuries we find that they were treated with respect by the common people; no sooner, however, do the Protestants arrive on the scene than the trouble begins. I believe that the cause is this: The Catholic missionaries became Chinese men almost; and troubled themselves about nothing save the teaching of their religion. The Protestant missionaries, on the contrary, brought his wife and children with him. And all his home prejudices and customs, and this the Chinese resented."

We have cited on former occasions Protestant correspondents, showing that Catholics, with their arrogant claims, were the primal cause for the Boxer outbreak. After hearing both sides we are of the opinion both are correct, and to ensure peace both should be expelled from China. Prof. Muller was right in his statement that missionaries should not be allowed to settle in any country where they are not wanted. It is impertinence for them to claim they have a better religion, and then, at the risk of war and bloodshed, force that religion on others. But it was by just such methods Christianity became the dominant religion in all the countries of Europe and America outside of the ancient Roman empire.

A Common Sense Editor.

Somebody has kindly sent us a marked copy of "The Granger," published at Auburn, Neb. It seems to be a political sheet, but its editor writes along common sense lines. We condense an editorial paragraph:

"The preachers here are humbugging the people, telling them what-soever they seek in the name of Jesus will be received; that the prayers of the righteous are sure to avail; that God will restore the sick to health in answer to the prayers of the elders. They should know that the orderings of Providence are too grand, sublime, and perfect, to be changed by human caprice. Only imaginary ills are cured by incantations, prayers, or appeals to the Infinite."

In another article in the same paper the editor says:

"It has been our misfortune to lose many dollars by trusting parties who contribute liberally for light, science, loud sounding Bibles for the preachers, and light edged Bibles for the preachers, and what is still worse, to make up purses for traveling evangelists to get up a revival. Revivalists are always long winded and loud, but generally irresponsible and often deplorably ignorant. We never thought much of that brand of religion that tolerates the fellow who pays the church but doesn't pay his honest debts, while he sings, 'Jesus paid it all, all the debt I owe.'"

Want Pay for Teaching Error.

Now the sorrowful plight comes that in many churches Sunday School teachers decline to teach the young idea the incredibles of the Gospel without generous compensation. A front seat in kingdom come is no longer a sufficient reward for teaching what the instructors have ceased to believe. It is "compensation or no teach." The New York Sun says: "A well known volunteer Sunday School Superintendent of extraordinary ability admitted conditions seemed pointing to the salaried teacher as a necessity."

May we suggest that relief from an unpleasant dilemma can probably be attained by substituting the teaching of common sense in the Sunday School room in place of the ridiculous creeds which have cursed the world for ages. A person should be generously rewarded to teach that an immaculate virgin gave birth to a God nineteen hundred years ago, and that all who do not give credence to the silly fiction shall suffer in the sulphurous flames of hell forever.

"The Majesty of Calamity." By William George Jordan. Beautifully bound in decorative boards. Price 30 cents. For sale at this office.

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

Thoughts the Pulpit Preacher Said.

"God has done all that can be done for the comfort, pleasure and joy of the human race."

The above words are key notes to a discourse on the opening of a new century, by a Baptist preacher, in a suburban city. He told how this God had sent his only son into the world to redeem it from its lost condition, but he had been rejected by man, and it is wholly man's fault that he is not saved. The domineeringly regretted the race had neglected its opportunity; but he thanked the Mighty Ruler that most of his own church flock had embraced the truth, and were safe from impending destruction, though "the outside world stands on the verge of a fathomless abyss into which the sinner will soon plunge unless he accepts the Lord Jesus as his redeemer."

It is really true that the Lord has exhausted all his ability in a futile attempt to save the race from endless woe? If so, and he fails in his purpose, he is not infinite in power; for he who is omnipotent has no limit to his ability to accomplish all his will. It follows, this God of whom the preacher discoursed, is not the true God, else he has been shorn of his strength since he called the limitless universe into being, and peopled the earth with inhabitants.

It has been long suspected the Lord, the preachers talk about, is not our Infinite Intelligence, for his whole history, as revealed in holy writ, represents him as limited in ability. After making a world and pronouncing all "very good" he was thwarted in his purpose by a serpent, a creature of his own creation, known to moderns as the devil, so our first parents were switched off to a side track, and all humanity for all coming time, became subject to the curse pronounced on the first pair because of their disobedience.

If in possession of infinite knowledge the Lord must have seen "the wickedness of man was great in the earth, and every imagination of the thought of his heart was only evil," while Adam was yet untaught. It was then he should have kicked the sinless kid into smithereens, and tried his prentice hand on another. Instead, he allowed him to become a living soul, and, aided by Eve, to populate the earth, and go on in wickedness for more than 1000 years, until sin became unendurable. Then he repented he had made man, and drowned the entire lot save one favorite family.

And this Lord sent Noah in a drunken debauch immediately following his salvation from the flood, and had seen Lot and his daughters' wickedness, after Lady Lot was changed into salt. It seems certain he would have closed the book of life with the flood. Instead, the world was allowed to go on in wickedness. Then 2400 more years passed when the Lord projected a new remedy, and that the meditation of his only son. But again he failed, and another 1900 years have passed into oblivion. Still iniquity abounds, and if the assertion of the reverend brother whose words inspired these thoughts, are true, God has wasted all his power, while the world is still in darkness, and is still weakened with endless woe.

Either God has not the power usually credited to him, else his motive in preserving a race which is always disregarding his will and perpetuating sin is not fully understood. So many incomprehensible questions arise as the subject is considered, we are compelled to think with Herbert Spencer, the Lord can best be designated as the Unknowable and the Unknown.

Is Man an Associative Memory?

Prof. Loeb, of the University of Chicago, is doubtless a learned and able scientist, says the Chicago Journal, but when he coolly informs the world that man's ego is "simply a phrase for the fact that certain constituents of memory are more constantly or more frequently produced than others" he forfeits all right to respectful consideration.

Science may convince us that man is a mechanism composed of material elements, but when science attempts to make us believe that man is a mere mechanism, merely material, it flies in the face of facts every human being of his own experience knows to be as true as the fact that the red blood is coursing in his veins.

We do not need to go the whole way with Descartes and Bishop Berkeley and their modern disciples who call themselves Christian Scientists to be certain that there is something higher than matter, something—call it spirit or mind or the universal energy, as you will—that informs matter as matter is combined in the human body; something without which matter is inert and useless.

Prof. Loeb is a victim to the error into which so many men of science fall when they attempt to peer beyond the limits of the things they can see through a microscope and define by chemical analysis. He can dissect and classify the convolutions of the brain, but because he cannot reach the mind with any of his instruments or acids he calmly ignores the evidence that the mind exists, and tells us that the mind is nothing more than the result of the assemblage of action of certain physical changes in the brain to which the name of memory has been applied.

When it comes to a battle between the theory that mind is the one great reality, and the materialistic theory of Prof. Loeb, the materialists will have to hunt over. They may dissect and analyze and measure from now to doomsday, but they can never explain away the fact that man has not merely an associative memory, but also the volitional power to associate and discriminate his memories, a power which irresistibly implies the existence of an ego distinct from and immeasurably higher than any physical process whatever. "Cogito, ergo sum," I think, therefore I exist, said Descartes. He may have been right or wrong. But as long as it is true that man "thinks" as well as "is," so long will such theories as that of Prof. Loeb be preposterous and absurd.

Not Trustworthy.

Major Pond, the Iyecom promoter, in a book giving his reminiscences, says he contracted with Rev. T. DeWitt Talmage to tour England, and deliver one hundred lectures, for which service he was to receive for each lecture \$100 and his personal expenses. After a few lectures Talmage refused to go further unless his compensation was raised to \$350 a lecture. A compromise, however, was effected, and he was to receive \$250 for each lecture. After giving twenty lectures, and receiving \$5000 in compensation, the Reverend scoundrel broke his contract, and the Major says he himself got nothing for his venture. It is just people should know how much trust can be placed in Talmage's promises.

The Rationale of Mental Projection.

The Popular Science Review sets forth that a number of mysterious manifestations are traceable to the simple fact of recurrence of impressions altogether independently of the will. There are others which are purely volitional, and these constitute a distinct class of hallucinatory phenomena. They are all produced by what would call the faculty of projection of objects that have been received from without by the brain and fixed in it. We exercise this faculty, naturally, when at will we re-picture to ourselves, or project what we have seen, heard, felt, or otherwise received by the senses. We recall a landscape we have surveyed, a tune we have heard, and the like; and if the impression be correctly fixed in us, and we will it to return, it comes back correctly. In the act we project from us that which we call, and look at it, or listen to it, as if it were again external to us. This faculty, exalted to an unnatural degree, is a fruitful source of illusion. Wigan supplies a striking illustration of the kind in the case of an eminent portrait painter who followed Sir Joshua Reynolds. The painter in question once produced three hundred portraits from his own hand in one year. When asked on what this peculiar power of rapid work depended, he answered that when a sitter came to him, he looked at him attentively for half an hour, sketching from time to time on the canvas; then he put away the canvas and took another sitter. When he wished to resume the first portrait, he said, "I took the man and put him in the chair, where I saw him as distinctly as if he had been before me in his own proper person. When I looked at the chair I saw the man. After a while the painter began to fail to discover the difference between the real and the imaginary sitters, so that he became actually insane and remained in an asylum for thirty years. Then his mind was restored to him, and he resumed the use of the pencil; but the old evil threatened to return, and he once more forsook his art, soon afterwards to die. Talmage, the actor, had a faculty of mental projection equally singular with that possessed by the artist whose history Wigan has related. Talmage could project before himself the form of a human skeleton with such perfection of detail that to him the form was a reality, and when he stood before the footlights he had in his presence, in the theater, an audience of skeletons.

The Popular Science Review does not explain the real cause of the phenomenon of mental projection. The reason of the impression alluded to is caused by spontaneous vibrations in those nerve centers that transmit impressions from the external world. It is obvious that all sensations are the direct result of vibrations, and when spontaneous they produce an exact image of the object that produced the original vibration. The image or scene observed when spontaneous vibrations occur, are as real and substantial as when caused by the image of scene itself. In one sense they are illusions, yet in all respects they are real. Like causes produce like effects, and as all sense-effects, the legitimate results of well defined vibrations on the centers of the brain, these vibrations invariably determine the character of the image or scene to be observed. As the vibrations of musical chords determine the tune, so do the vibrations of the auditory nerve determine exactly what you shall hear. If these vibrations become spontaneous, not transmitted by the atmosphere, then sounds will be heard; a name may be called; a sentence spoken, or admonitions given, and this spontaneous action or vibration is often called, a species of insanity.

Church Tigers.

Bishop Samuel Fallows, in an article in the Chicago Journal of January 2, in the Chicago Journal of January 2, discoursing "On Progress During the 10th Century," told of the religious advance among the churches, and the Methodists in particular. He also told of the vitriolic spirit of bigotry and intolerance which was manifest when the century began three generations ago. He said:

"A few years before the opening of the last century a clergyman of the Established Church wrote of Methodist ministers: 'They are canting zealots, dirty dabblers, who turn religion into riot, prayer into strife, themselves into wolves, and the temple of the Lord into a den of devils.'"

Observe, it was one of the Lord's anointed who thus wrote of an orthodox sect.

Rev. T. DeWitt Talmage, in his published sermon of February 6, 1887, departed so far from his usual habit of crediting all the good there is in the world to Christianity, told the truth for the once by saying:

"When any one sect got complete dominancy in any land, the devil of persecution and cruelty took possession of that sect. A red line runs through the church history for nearly nineteen hundred years—a line of blood. Not by hundreds of thousands, but by millions must we count those slain."

Referring to the action of the church in the 14th and 15th centuries, in a sermon preached August 15, 1887:

"The church tried to make people think by rack and gibbet, and hot lead down the throat. At this time the people went from the house of God, the most appalling iniquity, and right along by consecrated altars there were tides of drunkenness and licentiousness such as the world had never seen or heard of; and the very sewers of perdition broke loose and flooded the church."

Rev. E. Thompson, D. D., in his "Oriental Missions," corroborates Talmage by saying: "The spirit of persecution has often transformed the sheep of Christ into a flock of tigers."

These tigers did not limit their attacks to one church, as to the Methodists, to whom Bishop Fallows referred, but every sect in turn, if clothed with authority, has acted the part of persecutor. Protestants and Catholics burned each other at the stake; Presbyterians warred on Baptists and Quakers; the Church of England on Covenanters; all of them on Unitarians and Universalists; and Spiritualists, though bitterly persecuted, have only escaped violence because the age, thanks to the teachers of free thought, has become more tolerant of conflicting opinions.

A Nagget.

A petrified forest covering an area of 100 square miles, has existed for ages in Arizona. Thousands and thousands of petrified logs strew the ground, and represent beautiful shades of pink, purple, red, gray, blue, and yellow. One of the stone trees spans a gulf forty feet wide.

A Ghastly Exhibition.

During the Boxer outbreak in China, sentinels were posted in Peking to guard a certain street, who were instructed not to allow any foreigner to pass, but shoot any one attempting to do so.

Baron Von Kettler, the German minister, chanced to be the unfortunate person who attempted to cross the forbidden line. The sentinels were faithful to instructions, and the Baron fell dead. Had not the guard obeyed the order of his superior, of course his own life would have been sacrificed.

The great Christian powers, representing Western civilization, demanded the life of the humble soldier who obeyed orders. Accordingly he was executed on New Year's day, in honor of the opening of the twentieth century. A cablegram describes the event:

"The execution, which was under German supervision, took place at the busiest hour of the day. A great crowd was present. German troops kept order. The murderer was made to kneel on his hands and knees in the middle of the street, and he was kept in this position for half an hour awaiting the arrival of German officers who wanted to see the execution. In the meantime the executioner stood in hand, and his assistant, stood beside the condemned man. They each wore bloody clothes. The pair had just officiated at eight other killings and did not have time to wash."

"The man who was so shortly to die was cheerful during the period of waiting. He laughed heartily several times. He said his name was an honored one and that he was an honest man."

Upon the arrival of the German officers the assistant executioner made a double wrap of twine around the man's neck, crossing the string under his chin. He then pulled on the twine and the man's cue, stretching his neck to the utmost. Meantime the executioner put a knee between the man's shoulder blades and his hands on his head. Then he jumped hard, showing the culprit's face into the dust, after which he stepped back, drew his sword, and chopped his head off. Two blows were required to sever the head, which was subsequently placed in a cage and hung over the street."

If there had been no attempt made by missionaries to force the "gospel of peace" on China, there would have been no Boxer uprising, no rebellion against constituted authority, no shooting of the Baron, no demand of the Christian powers for a brutal and bloody slaughter, no German troops would have been there anxious to see the execution, no final display too revolting to narrate as the closing scene. Now China is humiliated, Kaiser William must be satisfied, and the Christian nations responsible for the last killing can thank God for the joyous victory over a barbarian nation; while the missionaries who have been calling for blood in joyful acclaim may shout in glee, "The Lord is Victor."

Wonders Never Cease.

A railway is being constructed from Damascus south, by way of Medina to Mecca, a distance of about 800 miles. Whether it will pass through Jerusalem, or on the usually traveled route of pilgrims east of the Dead Sea we are not advised. The entire enterprise is under the direction of Moslems, will be paid for by Moslem contributors, and will be under the immediate supervision of the Turkish government. Mohammedans in all parts of the world are taking an active interest in the project, and Christians are not asked or expected to give anything towards its accomplishment. Those, however, in this country who wish to advance the interests of the movement, will do well to address M'd Alex. R. Webb, Esq., Rutherford, New Jersey. The names of all persons thus writing will appear in the Constantinople newspapers as American friends of the project.

It is well known that every Moslem is expected to make at least one pilgrimage during life to Mecca. The task is now a difficult and at times a dangerous one, because of the great heat in summer, the long time required to make the journey very generally on foot, and the multitudes of all nations and languages thus thrown together, and they provided with subsistence for such a protracted journey. Is it any wonder, then, that the Faithful all over the world, and particularly those of Arabia, Syria and Asia Minor, are enthusiastic in favor of the project, and are contributing largely to ensure its early construction?

The building of a great railway along the proposed route, and wholly by voluntary contributions, is a great novelty, yet it will doubtless be a success, and many times more money will be raised from Toppa to Jerusalem and the Dead Sea, under Christian control.

Mr. and Mrs. E. W. Sprague.

The Spiritualist society of Philadelphia, of which Thos. M. Locke is president, passed resolutions thoroughly endorsing Mr. and Mrs. Sprague as workers in the field of reform, bestowing on them thanks and praise for their refined inspirational teachings and messages from spirit friends. The society was more than delighted with their ministrations, and only expressed the feelings manifested wherever they labor. They leave behind them wherever they go a healthy influence, a more refined and elevated feeling, and their work is fully appreciated by all classes.

Correction.

By some unaccountable blunder, either of the type, or of the writer in copying, the quotation—

"Shall there be evil in a city and the Lord hath not done it?"

was credited to Amos 3:7, when it should have been verse 6. And

"I form the light, and create darkness; I make peace and create evil; I the Lord do all these things,"

was incorrectly credited to Jeremiah, when it should have been Isaiah 45:7.

Friends have our thanks for calling attention to these errors. That book or paper which is free from typographical mistakes is nearly as scarce as hen's teeth. Instead of wonder that so many appear, it is a consolation that there are so few of them in these columns. We wish all could be avoided.

That Challenge.

We regret to say that Mrs. Fritag and Charles Brockway did not see fit to accept the challenge of Mr. Buck to test their ballot reading, and the \$100 has been returned. We desire to say there are several mediums in this city who would respond at once to such a challenge, and win the money without difficulty.

A Beautiful Experience.

To the Editor: Please grant me a few lines that I may record a beautiful experience, and ask anyone who will to kindly explain it to me.

It was early in the morning of the 14th of September this week, I awakened and looked at the clock; it was half-past three, giving me an hour and a half more sleep, so I hurried down and slept immediately.

The next thing I knew I was flashing very wide awake. "Flashing" is the word, for the change of condition, from sleep to wakefulness was quick as a flash of lightning. I wonder, in the case of sudden death, if the sense of change is like that to the departed spirit? Every faculty and thing in me was glowing, and I should say that an entirely different rate of vibrations from the ordinary, pervaded all my being. It seemed so to me, at least, and that I was held in a strange lull.

I was resting on my right side, so my left ear was uppermost; about twelve or eighteen inches from that ear was the sound of music. You have heard the expression, "silvery music," but this was golden, mellow and rich. Whether it was a flute or one of those choice, rich voices we designate as "fute-like," I cannot tell. It seemed as though I heard with a finer, keener ear than the one I generally use; I noticed there seemed all about my head and heard a singularly distinct silence. What seemed strange to me was the double state of me, if I may use the expression. While this inner ear was vibrating in that golden sound, my mind was carrying on a rapid train of thought.

"I know this is not a dream; how shall I convince myself I am not asleep? Well, I hear the cocks crowing all about the neighborhood, I hear the increasing sound of that milk-cart as it approaches, and I hear the various dogs barking; I hope their noise will not drive away my celestial visitors."

For though I heard but this one fute-like sound of voice, I seemed to sense the fact there was a group near me, and also to know it was my dear mother's desire that I had this pleasure, treat or experience. That dear mother has been a spirit—no, she was always a spirit, was she not? I had better say then she has been debarred these thirteen years.

I have shown you, as well as I know how, the prevailing conditions and my state of mind; let me dwell on that strange melody. At first, there was only that mellow golden sound, a little way from my head; not loud, but distinct and clear as crystal. It was in full possession of the atmosphere when I awakened, and the thought went through my mind: "Maybe there is often such harmony about us, and we lose it because wrapped in slumber."

I distinguished no words, no special tones, only beautiful tones, following and blending with one another. Not especially "sacred music," either, but slow, stately and majestic. I can never make you know how into, and under, and all about my soul that harmony seemed to flow. I was enfolding in a holy, breathless delight.

When this golden solo ceased, a little back from that position, came a grand chorus of rich male voices; many, beautifully blending, dying out, at last, into silence.

Was it a spirit serenade? Is it possible such a heavenly treat would be granted such a very ordinary individual? I want to say this: I had not been giving any special thought to music, nor had any extra desires for spiritual manifestations. I had, the day before, grieved a good deal over the sorrows of the Galveston sufferers, my sympathies had been deeply stirred, but that cannot explain such a majestic, musical manifestation as was certainly vouchsafed to yours truly.

RALPH DOUGLAS.

513 Pinto street, San Antonio, Tex.

Death of Maj. Chas. E. Richmond.

Our readers will be shocked this morning to learn of the death of Maj. Chas. E. Richmond, which occurred shortly after 9 o'clock Friday evening at the City Hospital. Maj. Richmond had been in poor health for several months from a complication of troubles which baffled all efforts at successful treatment, although up to within a little over a week ago he was able to walk out, and with assistance, walked down the stairs at his home on North Park avenue, Friday noon. A little later, however, he became so seriously worse that it was feared he should go to his final rest, where he could have the benefit of professional care. The turn for the worse continued to grow more serious, terminating fatally.

Charles E. Richmond was the youngest son of Hon. A. B. Richmond, of this city, and the partner of his father in the law firm of A. B. Richmond & Son. He was born Nov. 23, 1850, in this city. In 1882 he graduated from Allegheny College as orator of the class, and was elected captain of the Allegheny College cadet battalion. In 1885 the college conferred on him the degree of A. M. In the fall of 1882 he was appointed an aide on the staff of Maj-General John F. Hartman, with the rank of major, being the youngest officer of that rank in the state. Maj. Richmond was admitted law with his father, and was since which time he has been a member of the firm of A. B. Richmond & Son.

A young man of naturally brilliant mind and fine education, a natural orator and genial in his social relations, Maj. Richmond entered the field of politics in the Garfield campaign and made many able speeches in this and neighboring states. He did not, however, follow politics closely, but in later years he became a public speaker on various subjects and enjoyed the reputation of being one of the most gifted orators of this section.

In his social life, Maj. Richmond, "Chip," as his intimate friends called him, was the peer of the best. He was at all times courteous, genial, generous, considerate of the feelings of others, and hospitable beyond a fault. He bore his trials with such patience that only his intimate friends realized his serious condition.

Maj. Richmond is survived by his wife and one child, a little daughter; by his father, Hon. A. B. Richmond, and one brother, L. L. Richmond, of this city—Tribune-Republican, Meadville, Pa.

We extend to the Hon. A. B. Richmond, in this his hour of bereavement, our heartfelt sympathy for the loss of his son, whose brilliancy had won for him many admirers; but the father recognizes in his sadness the sublime fact that his son still lives in spirit, and all is well with him.

Forty Years a Healer—Dr. Greer.

Dr. R. Greer, of Chicago, one of the oldest and best known spirit healers in the United States, celebrated the fortieth anniversary of his appointment, by voice of the spirit, commissioning him in the healing art divine. Many of his spiritual friends called to pay their respects. The Doctor, though advanced in age, is bright intellectually and spiritually, and we hope he will live to be a centenarian.

A Voice From North Dakota.

McHenry, Dec. 27, 1900.

To the Editor: I received the premium books you sent me, and found them all, or more even than I expected. No liberal thinker can afford to be without them. They are just the books for the progressive thinkers. They solve a great many perplexing problems. To say I am pleased with them is putting it very mildly, and to show them and induce my friends to get them will be doing very little in return for the publisher of these great books, the 3 volumes of the Encyclopedia of Death and Life in the Spirit World, and Ghost Land.

H. F. HEIPLE.

GLUBS! GLUBS!

It is an easy matter to get up a club for the Progressive Thinker, and secure a valuable book—one that should be in every family. See 2nd page for terms. J. W. Ring, of Galveston, Texas, and Mrs. F. J. Geiger, of Springport, Mich., and others have sent in a large list of names. You can do the same. A single number of The Progressive Thinker is often worth more than the price of a year's subscription.

WHO SHALL ROLL AWAY THE STONE?

Next week the stone will be rolled away in The Progressive Thinker, and so effectually that we don't think it will be a disturbing factor in the future. Moses Hull, of Buffalo, N. Y., has contracted to do the work, and we are confident it will be well done.

Hon. A. B. Richmond.

All new, yearly or three months' subscribers for a short time will receive the back chapters of his wonderful narrative, the "Nemesis of Chau-tauqua Lake," free of charge. They are grouped in one paper, No. 575. Every one should read this remarkable story.

THE SPIRITUAL OUTLOOK

The Unseen Forces of the Spirit World.

No creed, belief, or system of religion in ancient, medieval, or modern times has had the influence upon human life, or the power to cheer the sorrowing hearts of the grief-stricken, possessed by the philosophy of Spiritualism. Religion—its most sacred and noblest of violence and crime, and all but obscured by the ever-rising clouds of ignorance and superstition; its present fettered by creeds and bound with chains of bigotry—is but a pitiful solace to those whose loved ones have departed from earth's scenes and entered the great beyond.

Under the smoothly gliding surface of religion's stream the same vein of bigotry and intolerance, and greed for power, that has characterized it in the dimmed past, ever flows on in all its murky hideousness.

The tragic fate of the beautiful Hypatia of Alexandria, who fell a victim to Christian hatred, in the early part of the 5th century, is but one of innumerable instances where virtue and intelligence have been sacrificed upon the altar of religious fanaticism.

The roar of the lions and the shrieks of the Christian martyrs, ever ascending from the blood-stained sands of the arena, mingle with the groans and cries of the numberless thousands whose life forces have ebbed out with the torture of the rack, or amid the seething flames, victims of the mad varieties of religion!

Though the creaking of the rack is stilled, and the flames no longer burn, the spirit of hatred and intolerance which engendered them is yet moving. The present crisis in China betokens the uprising of Paganism against Christianity. As to which, will eventually win in the struggle there can be no doubt. Pagan China with its horde of undeveloped people can not hope to successfully cope with the trained armies of Europe. Christianity will win; but at what a cost! The Juggernaut of war will not be satiated until its wheels are clogged with thousands—nay millions of the slain! And all of this in the name of the "Prince of Peace."

What will be the outcome if this Empire of the East is conquered, and taken possession of by the so-called Christian world? Will development follow stagnation, and advancement clear away the accumulated debris of dead ages? Will free thought dissolve the mist of ignorance and superstition that like a black cloud has ever hovered between the sun of progress and poor, heathen China?

No thousand times no! The fall of Methemod will herald the reign of a new (?) religion.

The overthrowing of their time-honored gods, and the enthronement of the more modern, man-made god of the Jews will usher in the "New Dispensation."

The Romish church has ever played an important part in the world's history. Whenever sedition and strife have been rampant it has led the van. Wherever the clouds of war have lowered, and the torch of vandalism found its way, there the cowed monks and friars and the priests of Rome—greedy for gain and power—like vampires have hovered.

The Light of Truth, and in time—though centuries, perhaps ages, must elapse before the cultivation of the physical and teachings of Spiritualism will eventually eradicate the false theological systems to which must be attributed the greater portion of strife and bloodshed to which the world has been subjected.

As our planet is the sphere in which the spirit gains its first knowledge of external things, and earth-life is the lowest stage of our spiritual advancement, it is not to be supposed that conditions approaching the ideal will ever be attained; but when humanity, as a unit, becomes conscious of the omnipotence of natural law, and realizes that acts and deeds in both the physical and spiritual world, contain in themselves elements that mold and govern future conditions, and bring their own reward or punishment, and that "salvation"—harmony with divine law—can only be attained through individual effort assisted by the angel world, and not by the acceptance of a sacerdotal statement made by a legendary man, then, and not until then, will humanity strive to rise above the present debasing states and conditions, and brotherly love and harmony rule.

This end can only be attained by constantly keeping before the world the spiritual truths of our philosophy. Although the two great branches of spiritual science—phenomena and philosophy—are



# A Comprehensive Criticism.

Bar'le Presents His Views in Relation to the Position Assumed by

Dr. Dawbarn.

To the Editor:—Controversy is neither agreeable nor profitable to the true student. Debate is an ambition of vanity and as a rule makes narrow minds belligerent and bigoted.

Mental ingenuity is entertaining, and devotion to an idea often amusing and sometimes instructive.

To be a philosopher is an exaltation, fame and dignity—the truth of a philosophy sometimes the subordinate consideration. To think you are thinking is the very essence of self-admiration. But to believe you have compelled another to adopt your theories is the apotheosis of self-compliment.

The reader who has followed the philosopher of San Leandro from the beginning to the concluding in *The Progressive Thinker* of December 8 last, will be impressed with two things at least: A style perfectly clear and self-assured—and a conclusion in the air.

Ego, God Jr., Homo, etc., are unique. The Sub-conscious, Suggestion, Vibration, and their relations are entirely arbitrary speculations or assumptions.

## THE SUMMING UP.

The summing up of all that has been said by Brother Dawbarn is in these words:

"Human Immortality and Spirit Return, that were once beliefs, have now become accepted facts. They have been proved under the severe and prolonged conditions of scientific investigations. So they have ceased to be beliefs. We now call them knowledge, and we have a right to say we know that man lives after death, because we know he can sometimes come back, and offer reasonable proof of his identity. So much we claim as proved, and respectfully refer the poor fellow with a doubt in his head to surgical treatment by the learned scientists of the Society for Psychical Research."

That is the ending of the long drawn out statement of his views, and the Spiritualist world will thank him, and it is to be hoped will breathe easier. And now it may be asked what is there that calls for further criticisms? Only the harvest that is gathered from this broadly and freely sown seed of fact. Just as we are satisfied with the conclusion and warmed by the unqualified admission, comes the chill of what it is all worth? Or in his own words: "What do we know about the next life?" And thereupon he proceeds to minimize all that comes from that life in the way of evidence and decides that nothing is proved so we can say "we know." All mediumistic testimony, all that has come or does come through phenomena is explained away by assumptions that have no demonstrated existence in fact or, in his own favorite word, knowledge. And again he sums up this branch of his subject with this oracular deliverance:

"The student reader will now perceive that hope of further knowledge of detailed spirit life must depend upon how far a subconsciousness can be developed that shall manifest in a state of unsuspectedness, by its own divine right. It may even be that such knowledge must always remain individual, and not to be imparted as knowledge to one's fellow mortal. Yet the writer feels that therein, alone, is a pathway from the scientifically attested fact of spirit return to the detailed realities of the hereafter."

So after all, though continued existence and personal return are proved facts, we have only an empty fact to comfort us—we cannot believe that the evidence of this established fact teaches.

And why this empty result? Only because Brother Dawbarn bases his position on a series of hypotheses or assumptions, no one of which has ever been, as he is so fond of repeating, scientifically demonstrated to be—all are simply metaphysical conjectures. Here are some of them:

(1) What he calls the law of vibration, or in other words, that thought and memory are but vibratory conditions in mortal or spirit, and that one to be understood by the other or to call up mutual recollections, the vibratory rate of each must be the same.

(2) There exists, distinct from our conscious personality or "ego" as he says it, a second or Sub-conscious individuality. So there are two of us. The one we see and know, reasons, receives and gives knowledge. The other we don't see or know of, is the "sub" and "knows without any exercise of reason."

(3) This Sub-conscious part of us that knows without reasoning—is subject to "Suggestion," and responds agreeably to anything you may suggest—"the false as readily as the true."

## THE LAST ANALYSIS.

And here is the last analysis of this San Leandro philosophy: That vibration governs mental intercourse in both worlds and between them. That there are two selves, one conscious, active, with reason, sequence and order—the other knowing without thinking and taking your thought as its knowledge.

By way of parenthesis it may be as well said here that the experience of all investigators will recognize one exception to this rule of suggestion. This sub-conscious person always insists that it is a spirit, an individuality distinct from the medium—suggest, deny, assert as you may to the contrary—this it asserts itself to be. But to return:

In order that there may be no vibration or suggestion outside of the record this quotation from Bro. Dawbarn is given in full. It is his own experience, and is of course

beyond cavil or criticism from those who know the high character of the author:

"The writer has often seen the etherized form of a beautiful maiden, said to be the spirit of a daughter, who passed away as an interesting child. She always comes in the form of fully developed womanhood, and at some unexpected hour in the privacy of his own room. A thought flash proclaims her identity, and sometimes a brief message. But it will not do to build a whole world of human forms from such an appearance. She came at first, as a spirit suggestion, most unexpected by the writer, and necessarily without identification. That the same form appears again and again would imply continuous 'suggestion' of the same form by either the spirit or her mortal father, who now naturally looks for the wanted form. Even in such a case the spirit form can only be a 'suggestion' and not a real appearance of the spirit's own form, since it must be condensed to vibrations pertaining to the point of contact where Subconsciousness may, for a brief moment, blend mortal and spirit."

"Her tales and pictures of her spirit life have been very brief, and always stand to the writer as 'suggested' descriptions of idealized mortal experiences. She brings with her an exquisite fragrance, which is itself recognized as 'suggested,' because there is nothing in the mortal home from which it could be etherized. So the writer believes in a spirit form that is apparently both human and divine; with love sparkling from eye to eye, and flashed from heart to heart. But still belief is not knowledge."

It is not the office of a critic to intrude upon a scene so sacred and beautiful as this between a father and a spirit daughter, but no words of theory or explanation can add to the pathos that such an illustration of the struggle between a mortal concept and a heart full of love to those knit to us before even consciousness or suggestion, born of growth, could intervene the one answers the other—and without reasoning.

There is, however, one thing in all Brother Dawbarn's writing that will attract the attention of the close reader: And that is his insistence that spirit proof shall be addressed to material theories and demonstrated by material methods.

For example, in speaking of spirit descriptions of their world and its beauties, he says:

"We have seen in our explanations that we know absolutely nothing of the spirit world itself, unless it have dust in its atmosphere. Without dust there would be nothing possible of the kind of life and beauty which surrounds us in earth life. Subconsciousness has given us brilliant pictures, copied and colored from the experiences of earth life, and magnified by imagination into supposed realities, where everything objectionable has been left out. Scientific discovery proves that either they have an atmosphere, like ours, with dust in it, or we know nothing whatever of their world and its conditions. If not only cannot have the tints and hues that make up our conception of floral beauty, but, unless spiritism be a revolving globe like ours, it could not even have sunrise and sunset. In fact not a single detail that has been pictured for fifty years by Spirit Return as life in its Summerland will bear scientific examination and analysis. For the first time in human history we are able to realize that this must be so under the suggestive influence cast upon Subconsciousness by mortal mind. We know that spirits return, therefore they live somewhere, and amidst appropriate surroundings, but under what conditions we do not know, although we have done a great deal of believing."

And then he makes fun of Miss Whiting's interview with Kate Field, who spoke of color—"but there is not a word of its relation to dust." And this sort of treatment is called science, philosophy and knowledge. No writer however profound, critical, or even sneering at unfortunate vibrations of weaker minds, can ever succeed in producing the effects of a turnip dinner by insisting on only piling raw turnips. Spirits have told us from the first until now, that while their world is as natural to them as this was when in it, yet so absolutely different that to describe it to us as it is was impossible—for one was the inverse of the other. No intelligent Spiritualist ever for a moment had any idea that the spirit spheres, radiant with light and color, had to have dust in them—nor does anybody "know," as Bro. Dawbarn puts it, that dust is the cause of color in our atmosphere any more than in a rose or coal-of-dyes. Spirits tell us of music and our mediums often hear it. Why not deny this also, because no one has ever seen a spirit fiddle or brass band. Dust we know on fiddles and fiddle strings will affect tone, or "vibrations," but that is not metaphysics.

## THE SUB-CONSCIOUS SELF.

And next, as to the "Sub-conscious Self." It is not straining a point to say that this is purely and only a hypothesis—and a very young one at that—a guess of somebody who can't or doesn't want to think spirit. And "Suggestion" is another thing that has only suggestion back of it—born of the fact that a hypnotist can influence his subject by suggesting things to him. It has no semblance to any form of spirit or mediumistic phenomena save trance. And the only shade of appearance in that is that the medium's normal self is for the time over-shadowed by the spirit control—as unlike the hypnotic condition as to suggestion as opposites can be.

For example, take a case of slate-writing, and in this the writer, following Bro. Dawbarn's example, will deal in personal experiences: Here sits the medium in his normal condition at one side of a table, on the other the person who wishes to get the writing. They are talking politics, gossip, the news of the morning, or what not. No question has been asked of any spirit, in writing, orally or mentally. The situation is as free from suggestion as the out-door street. But a message comes on untouched slates on a subject different from any touched on in the conversation, and beyond the thought of either person present. Whose sub-conscious self was it? Whose suggestion was the subject? Again, you ask for a spirit to write you a message on a given subject. The slate tells you the person is not present. Next you ask for no one and put no question. Messages come from acquaintances and others. No trance, no suggestion. Where is the sub-conscious self, and whose other self is it, and whence the suggestions? Can a sub-conscious self, with the conscious self wide awake, write a message on a slate from a suggestion made by the sub-conscious self of another wide awake individual? It is submitted that this would be getting into the metaphysical woods even further than Hudson's sub-consciousness "a trois."

Two things will be observed by the student whom Bro. Dawbarn so often invokes that all these theories are marked by two features: One is that the writer always has a theory to exploit—and the other is the evident narrow field of phenomena that has been gone over by the theorist. The Sub-conscious "ego" can to the novice be colored from the trance—hence the entire structure is based on the unconscious trance—but in slate-writing, the independent voice, and other forms of phenomena it is an impossible explanation. It is too true that the Spiritualist thoroughly versed in experience with mediums and phenomena of all kinds is the exception and not the rule. Why it is so, is not for discussion here, but that it is there is no doubt. Let any one for illustration ask Keeler or Evans, the slate-writing mediums, about whom there is no longer cavil, how many of their acquaintance have wide experience in the possibilities of that form of manifestation, and they can count them on their fingers. Yet it is too often such people who assume to teach the world about spirit and spirits.

As Bro. Dawbarn gives a personal experience, you will pardon one from the writer—as it is in line with what has been said of the sub-conscious and suggestion, as to spirit life: This is from a slate message at which both the medium and sitter were in normal, wide-awake condition. No questions had been asked of any spirit. It was on a Tuesday morning. In part the message was as follows:

"I find that all the things that are in the mortal exist here in the spirit. It is very hard for the mind of man enveloped in the mortal, to conceive how you can exist without the mortal form. We know it does, but you cannot conceive exactly how. But after all it is no more difficult to think of a tree or a leaf, or a cat existing in spirit than a man or woman. Thought creates, and if we need here a tree we have it. If we pass the same place again and do not need it, do not think it, we find the tree is not there."

This was given on a Tuesday. On the Friday following another sitting was had, and in a slate-writing of nearly 600 words, covering half a dozen topics—not one of them having been suggested by question or remark, the following was among them:

"I remember I wrote you about the tree, etc.—that if we wanted and needed a tree, our thought created it. Perhaps I did not quite state that right, but I stated it the correct way. Of course a thought could not create a literal tree, but a thought can create a condition for oneself, so that the blessing of a tree may be enjoyed. To spirit there is no difference in places. That is we do not take cognizance of locality. We are not governed by certain locations, or tied by affection or familiarity to any one particular place over another, and we can execute our wills or our fancies, or affections, and work in one place as well as another. Hence if we long for and need a tree we are transported to the tree, and so enjoying the same proceed with our work or our efforts, just the same. Hence the desire is supplied, and so we have only to wish for a thing and it is not brought to us but we are transported to it. These are intricate things and not generally understood, like many other things pertaining to the spirit. But are very simple when we are able to explain them."

Now, these quotations are not made as an authority or to sustain a theory or support an argument, but being just what they are and obtained as they were, to ask where the "sub-consciousness" or the other self of the medium comes in, or where the "suggestion" of the sitter finds a place? There was no trance, there was no question asked by either medium or sitter. On the contrary, the spirit world, spirit nor anything of the kind was suggested by either, but common current gossip and topics from the morning papers and light converse was all that passed in the conversation.

The two sittings cover more than nine hundred words and seven different topics besides the tree. If in this example any place can be found for the theories of co-equal vibration between the two or three minds present, or for the other self of the medium that knows without reasoning or of suggestion on the part of the sitter of something not in his mind at all—that brought out the different topics touched upon in the writing on the slates, it will tax the hypothetical Hudson school of how not to know it, to discover.

Here, Mr. Editor, this matter might be closed. But there are one or two points that should be stated as bearing on the actual expenses of carrying on the work would be small, and this could be so arranged that each member would consider his obligation a debt of honor, and thus cheerfully contribute according to his ability.

DR. B. F. WEYTHMAN.

Memphis, Tenn.

## MIDNIGHT MUSINGS

At the Close of a Century.

The nineteenth century has passed. The onward movements in material progress that its years, have brought about, will live as a monument to its greatness.

Yet, as I sit here to-night in the warmth and the light of the improvements that have brought added comfort to our homes, I am thinking of the spiritual side of life and pondering over a vision that came to me as I mused with closed eyes but wakeful mind. And since a part of my inspiration came from the lines by Mrs. Browning, quoted by that lover of spirit life, Miss Lillian Whiting, I take that poetic fragment for my theme, hoping, too, that Miss Whiting may fully endorse the thought-peace I have builded:

"If a man could feel: Not one, but every day—feast, fast and working day—The hieroglyphic burn through The hieroglyphic of material slates, Henceforth he would paint the globe with wings."

I was thinking of this spiritual significance, of the relation one soul bears to another, and it seemed as if my inner self was borne upwards on a wave of light, and I was carried to a great city that stands upon the border of a lake. Here was an atmosphere permeated with the fine spiritual insight of thousands of progressive thinkers, brought into connection by myriad arms of shining steel with thousands upon thousands more of like faith and upward striving.

condition at one side of a table, on the other the person who wishes to get the writing. They are talking politics, gossip, the news of the morning, or what not. No question has been asked of any spirit, in writing, orally or mentally. The situation is as free from suggestion as the out-door street. But a message comes on untouched slates on a subject different from any touched on in the conversation, and beyond the thought of either person present. Whose sub-conscious self was it? Whose suggestion was the subject? Again, you ask for a spirit to write you a message on a given subject. The slate tells you the person is not present. Next you ask for no one and put no question. Messages come from acquaintances and others. No trance, no suggestion. Where is the sub-conscious self, and whose other self is it, and whence the suggestions? Can a sub-conscious self, with the conscious self wide awake, write a message on a slate from a suggestion made by the sub-conscious self of another wide awake individual? It is submitted that this would be getting into the metaphysical woods even further than Hudson's sub-consciousness "a trois."

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Yet, as I sit here to-night in the warmth and the light of the improvements that have brought added comfort to our homes, I am thinking of the spiritual side of life and pondering over a vision that came to me as I mused with closed eyes but wakeful mind. And since a part of my inspiration came from the lines by Mrs. Browning, quoted by that lover of spirit life, Miss Lillian Whiting, I take that poetic fragment for my theme, hoping, too, that Miss Whiting may fully endorse the thought-peace I have builded:

"If a man could feel: Not one, but every day—feast, fast and working day—The hieroglyphic burn through The hieroglyphic of material slates, Henceforth he would paint the globe with wings."

I was thinking of this spiritual significance, of the relation one soul bears to another, and it seemed as if my inner self was borne upwards on a wave of light, and I was carried to a great city that stands upon the border of a lake. Here was an atmosphere permeated with the fine spiritual insight of thousands of progressive thinkers, brought into connection by myriad arms of shining steel with thousands upon thousands more of like faith and upward striving.

Suddenly a mist lifted and my charmed vision rested on a temple set within spacious grounds, not more than thirty minutes ride from this metropolis of the Middle West, and it was enshrouded in the spiritual significance of the vast edifice. It was a central home, a school for the higher instruction of the many millions of Spiritualists who live in the United States. How it came to pass that such a central temple had been provided near the heart of Chicago was borne in upon my mind by the beautiful suggestion that, if every one of ten or twenty millions of Spiritualists in the land donated the dollar to the cause a magnificent temple of spiritual significance could easily be erected. Think of it! A place of meeting and hall of council, a home altar, where awakened souls might always find sweet companionship with those who were rooted and grounded in the faith. A temple of science, a Home Beautiful, within whose walls the returning presence of the beneficent forms that have "gone on before" might convey precious words of hope and cheer to those who are still tolling in the throes of this earth life. A gathering place for summer reunions, a suitable resort for mid-winter assemblies. What strength from each to each would such a central shrine impart. What wealth of good doctrines would flow forth as a result of its privileges. The bond of brotherhood would be more firmly established, and individual believers in the doctrine of the Beautiful Beyond, from whence our loved ones are still watching over us, would be brought into a nearness of heart-sympathy that would create more and more of the circles of acknowledged Spiritualists and their hands would be clasped in the great work of helping humanity, a mission that rests upon the shoulders of every one who would follow the example set by the great Leader of Souls, Jesus of Nazareth.

For this temple, with its surroundings of beauty and art, there ought to be a desire for ownership that would prompt man, woman and child to contribute something towards a fund for its erection and maintenance. Surely Miss D. Whiting, and that other sweet singer of

**U' can not afford**  
to be without our  
Family Case of.....  
**Homeopathic Remedies.**  
Thousands have used our Remedies for all ailments and will take no other. Send 25¢ stamp for Medical Index and Chart of the most reliable occurring diseases, by reference to which any intelligent person can scientifically treat all the common ailments.  
Single Vials, 15 cents. In Cases, from \$2.00 to \$20.00.  
**MCGORMACK BROS.,**  
Homeopathic Pharmac.,  
85 La Salle Street,  
CHICAGO.

**EYESIGHT RESTORED**  
Falling Eyesight, Cataracts or Blindness Cured without the use of the knife.  
Dr. W. O. Coffey, the noted eye specialist of Des Moines, Iowa, has perfected a mild treatment by which anyone suffering from falling eyesight, cataracts, blindness or any disease of the eye can cure themselves at home. Judge George Edmunds, a leading attorney of Chicago, Ill., 70 years old, was cured of cataracts on both eyes and Dr. Coffey's remedies restored him to perfect eyesight. If you are afflicted with any eye trouble write to Dr. Coffey and tell him all about it. He will then tell you just what he can do for you. Write to him at once. He charges his 80 page book, "The New System of Treating Diseases of the Eye." It is full of interesting and valuable information. All cures are permanent. Write to day for yourself or friend to  
**W. O. COFFEY, M. D., 812 Good Block, Des Moines, Ia.**

**EPILEPSY OR FITS**  
I wish every person in the U. S. suffering with EPILEPSY or FITS to send for one of my large-sized bottles of **FITZ'S FITS OIL**. It is a permanent cure every case that will take any treatment. Where others fail I cure.  
**DR. F. E. GRANT,**  
Dept. 33, Kansas City, Mo.  
**FITS** I wish every person in the U. S. suffering with EPILEPSY or FALLING SICKNESS to send for one of my large-sized bottles of **FITZ'S FITS OIL**. It is a permanent cure every case that will take any treatment. Where others fail I cure.  
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**VEDANTA PHILOSOPHY.**  
Lectures by the Swami Vivekananda, on Raja Yoga or Conquering the Internal Nature, and other subjects also, Patanjali's Yoga Aphorisms, with commentaries and a course of Sanskrit terms. Revised and enlarged, 1920. Cloth, \$1.50. Raja Yoga is an ancient system of Indian Philosophy, and the four chief methods that the Vedanta Philosophy offers to obtain freedom and perfection. Swami Vivekananda became a famous figure in the West, and on his return to India he was elected to the Parliament of Religions at Chicago; he was cordially received in America, and his teachings were of great value to his hearers. The book is cheap at \$1.50. For sale at this office.

**LISBETH.**  
A STORY OF TWO WORLDS.  
BY CARRIE E. S. TWING.  
A work of unusual merit, full of interest, and really unique in the history of Spiritualism. For sale at this office. Price \$1.

**TALMAGEAN INANITIES.**  
Incongruities, Inconsistencies and Blasphemies.  
A review of Rev. T. DeWitt and Rev. Frank DeWitt Talma's "Inanities" upon Spiritualism. By Moses Hall. For sale at this office. Price 10 cents.

**582**  
The above is the number of the present issue of *The Progressive Thinker*, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page of each issue, showing the number of *Progressive Thinkers* issued up to date. Keep watch of the number on the tag of your wrapper.

**Three Journeys Around the World, Or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India,**  
And other Oriental countries. By J. M. Peebles, A. M., D. D., D. C. In this splendid work, Mr. Peebles has concentrated a vast amount of valuable information. It is a carefully compiled and carefully edited volume, and is found everywhere in his travels received due attention, making the book of special value to the traveler. The book is large, paper, finely bound, and the price of \$1.50. For sale at this office.

**Origin, Development and Destiny of Man.**  
A Scientific and Philosophical Treatise, by Thos. P. Fletcher.  
Covers: The Beginning; Fundamental Principles; Formation of Consciousness; Systems of Man; Planets and Satellites; The Origin of Man; Man—His Attributes and Powers; The Soul—How It Receives and Imparts Knowledge; How the Soul Receives Its Higher Impressions; The Second Birth; The Heavenly Ether; How to Cultivate the Sixth Sense; The Planes of Spiritual Growth and Development; Morality; Spiritualism; The Bible; The Bible and Christ; The Summary; "What Must We Do to be Saved?" For sale at this office. Price, cloth, \$1.00.

**"The Watsika Wonder."**  
To the student of psychology and metaphysics is of intense interest. It gives detailed accounts of two cases of "double consciousness," namely, Mary January, who lived in Watsika, Pa., and Mary Reynolds, of Venango county, Pa. Price 15¢. For sale at this office.

**Why I Am a Vegetarian**  
An address delivered before the Chicago Vegetarian Society, by J. Howard Moore. Price 25 cents. For sale at this office.

**Why She Became a Spiritualist.**  
Twelve lectures by Abby A. Judson. This book has been a great success. Price 15¢. For sale at this office.

**MAN THE MICROCOSM.**  
His Infinite and Divine Relations. Intuition—The Light Within. By G. B. Stoddard. Price, 10¢.

**Views of Our Heavenly Home.**  
By Andrew Jackson Davis. A highly interesting work. Price 15¢. For sale at this office.

**Real Life in the Spirit-land.**  
Given inspirationally by Mrs. Maria M. King. Price 10¢. For sale at this office.

## RANDOM SHOTS.

### How to Advance Spiritualism.

The great question or issue, which we must make plain and prominent to the thinking world is this: Spiritualists solemnly affirm that the spirits or souls of human beings can and do return after mortal death, and hold intelligent conversations with the living. This apparently unreasonable statement is held as being untrue by a large majority of mankind; therefore the burden of proof rests upon the Spiritualists. Granting the above assertions to be true, every earnest worker in our cause should ignore all minor points, in regard to creed or private opinion, and help make a united effort to prove and firmly establish our claim relating to the matter in dispute.

The various ways which departed friends use in striving to make their wishes known to mortals must be illustrated in a plain business manner before the average mind can retain the teachings of Spiritualism in its true light. A person who is endowed with mediumistic powers in any form should regard it as a rare and valuable gift, to be nourished and trained just the same as music or any other mental talent. That spirits have controlled mediums who had no previous training and have given some wonderful demonstrations is well known, but such events are so rare that few people ever take the trouble to give them a searching investigation, while a great many persons look at the most startling evidence of spirit return in the careless light of another interesting ghost story. The people of this rapid age want only simple and concise facts. They care very little for long and finely woven philosophy, though every sentence contained a golden grain of shining truth. Spiritualism should be classed as an exact science, whose mission is to explain the principles or laws governing a

life beyond the grave. Intelligent minds all know that Nature works on but one organic plan throughout the entire universe. A single drop of water represents the component parts of a vast ocean, and the same principle holds true of spirits returning to earth must be accepted as positive proof that individual life does not end with mortal death. But it will require time and much arduous labor, to instill this important fact into the public mind. Mediums both public and private, should consider it a duty to cheerfully explain as far as possible, how their mysterious work is done, to every sincere inquirer. But every sincere inquirer should be shown to chronic curiosity hunters, though they often claim to be ardent Spiritualists.

Many a gifted sensitive has been ruined by such heartless vampires. "Oh, it was grand and simply wonderful," or often the sublime and ridiculous is painfully mixed in the comments of the wonder-seekers, as, "It was so startling and terrible but oh, I enjoyed it so much," are a few of the exclamations people make after attending an honest seance given by some noted medium. This proves that the people in general only appreciate a spirit seance as a good place to gratify their morbid curiosity, thus classing spirit mediums with actors in a cheap theater, or as a new brand of sensational show people. This being true, it is strange to any reasonable mind that Spiritualism should be looked on with suspicion by those who investigate merely through selfish curiosity? Or should it cause any surprise to know that the world is filled with impostors who swindle the public beneath the guise of Spiritualism?

There are many pure and gifted mediums in private life, who can easily give ample proof of spirit return, but are unknown to fame, because they shrink from the concerted sneers of an arrogant public. To remove the unjust stigma placed upon Spiritualism through ignorance of what it really is, will be the greatest trouble ever encountered by the most zealous reformer. For many years there has been no permanent advance in Spiritualism. No vital point has been put forth which was not known twenty years ago, but there is plenty of theory, and choice flowery efforts of many a brilliant imagination.

Writers on Spiritualism are ever prone to go wild over the art of word painting, for works of the present treating of spirit philosophy, are no better than those of the past. Where are the ponderous volumes of Isis unveiled? Or the scores of books by A. J. Davis and many others? Lying in dust and neglect, on some obscure book shelves, is the mournful answer. Why have these great works been allowed to lie in so short a time? Must Spiritualism henceforth be sugar-coated, as in "Romance of Two Worlds," "Sorrows of Satan," etc., or has the present age become so excessive modest that it dare not gaze upon the naked truth? To convince the average mind of the truth contained in our philosophy, and still retain its present and ultimate position in the estimation of the investigating world, Spiritualism will be forced to undergo a very radical change, or the ominous predictions of J. S. Loveland, in No. 579 of *The Progressive Thinker*, will be literally fulfilled. Here are a few outlines of a plan which I think would aid toward placing Spiritualism on a more firm foundation. Let the leading minds of our cause frame a platform strictly based upon well known principles of Spiritualism. This platform to be broad for all liberal minds to endorse, as its object is to prove to the world that man has an individual existence in another world after mortal death.

Such an assertion can only be proven through competent mediums, so a committee should be empowered to invite mediums from all parts of the world to join the movement, and freely give any information obtained from the spirit world which would be of general interest to the public. Some Spiritualist paper already established should be selected as an official organ of the association. Free literature in the form of tracts, etc., would also vastly aid the cause.

In regard to the all-important item of

money, the actual expenses of carrying on the work would be small, and this could be so arranged that each member would consider his obligation a debt of honor, and thus cheerfully contribute according to his ability.

DR. B. F. WEYTHMAN.

Memphis, Tenn.

## MIDNIGHT MUSINGS

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Yet, as I sit here to-night in the warmth and the light of the improvements that have brought added comfort to our homes, I am thinking of the spiritual side of life and pondering over a vision that came to me as I mused with closed eyes but wakeful mind. And since a part of my inspiration came from the lines by Mrs. Browning, quoted by that lover of spirit life, Miss Lillian Whiting, I take that poetic fragment for my theme, hoping, too, that Miss Whiting may fully endorse the thought-peace I have builded:

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## ..GENERAL SURVEY..

## THE SPIRITUALISTO FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet he is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand. However much we might desire to do so. That must account for the non-appearance of YOUR article.

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

**ITEMS.**—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and sometimes a ten-line item is cut down to five lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Some one sends 35 cents from Beverly, Mass., for pamphlets, but does not sign his name.

The State Spiritualists' Association of Minnesota will hold a mid-winter mass-meeting in St. Paul, February 22-23-24. H. D. Barrett, president of the N. S. A., is expected to attend at the Wisconsin State Association. Mr. and Mrs. Kates and the local talent of the twin cities will also take part in the exercises.

Cor. writes: "I wish to offer a word of special commendation for the work of Mrs. K. M. Riley, of 300 Bissell street, this city. Though frail physically, she has demonstrated on several occasions at the meetings of the Minnesota Spiritual Union, that she has few superiors as a test and message medium. Her work is clean cut, tests accurate and messages convincing, while her manner of presentation is pleasing. She has won the good opinion of every member of the union, has added much to the interest of our meetings and we consider her a valuable acquisition to the working force who are striving for the advancement of Spiritualism in this city."

A St. Louis daily says: "Robert Cooper, an old man, who was killed by a car at Twenty-first and Washington avenue, Sunday evening, was saved from a grave in potter's field through a dream of an old friend, Samuel Main, of No. 1512 Walnut street, a poor carpenter, knew Cooper years ago when they were good friends, even to the point of sharing each other's money. When one had funds the other was not allowed to be without. On Saturday night Main says he had the strangest dream of all his life. In his vision he saw an old man run down by a street car. As the wheels passed over the body he uttered a cry of pain. Main recognized the face in the fleeting glance. It was quite familiar to him, but he was unable to recall the name. The vision passed away, he says, but after a while he was aroused by a knocking at his door. He opened it, but nobody was there. A few minutes later the rapping was repeated, but again when the door was opened no one was to be seen. Main says he went back to bed, and again there came another vision. It was the same form of an old man stretching out his hand and asking Main to come to his funeral. Monday, when he was reading a Sunday paper, he came across the notice of Cooper's death under the name of Cooper. Without further delay he went to the Morgue, where he found the body of his old-time friend. It was the same face he had seen in the dream."

G. F. Dougherty, M. D., writes from Neoga, Ill.: "Good physical mediums, trumpet, slate or materialization mediums do well here. They usually go away with \$25 to \$50 for two or three days' stay. At this time an honest materialization medium will do well here."

J. V. Dennis writes: "Let fake mediums beware of Buffalo during our Pan-American Exposition, for I will send an officer (a Spiritualist) to investigate every fake that tries it on in this city."

May P. Ayres writes: "The eighth annual mid-winter meeting of the Michigan State Spiritual Association will be held at Sturgis, Mich., February 8, 9, and 10. The best of talent will be present to make the meeting a great success. Notice of the speakers and full arrangements will be published later."

Mrs. M. E. Kratz is now located at 2030 1/2 East Washington street, Indianapolis, Ind. She will answer calls for funerals, weddings and all other spiritual work within a radius of fifty miles. She is open for engagements during the camp season.

The Chicago American says: "For a conscientious person to do anything morally wrong while in a hypnotic trance is quite impossible, according to Prof. J. B. Angell. In a lecture at the Fine Arts building yesterday, Prof. Angell said that many cases had been brought up in courts in which it was alleged that hypnotic power was directly responsible for wrong or criminal acts. He said that he did not believe this view could be sustained in any ordinary case. Prof. Angell made a strong appeal for laws prohibiting the practice of hypnotism except for medical or scientific purposes. 'The idea is often expressed that people with weak or abnormal minds are the most easily susceptible to the influence of hypnotism,' he continued. 'This statement can be refuted when it is taken into consideration that idiots, insane people and very young children cannot be subjected to the influence. The fact remains that it requires considerable mental ability to focus the mind and control curiosity, so that the condition of acting at the will of the operator can be obtained.'"

Some one writes from Wheaton, Minn., but does not give his name: "Will you kindly insert in the survey column that I am still serving the Minnesota Spiritualist Association in Minneapolis, Sundays during January and would like to hear from societies and localities in the Northwest who desire mid-week meetings. I am also open for engagements for Sunday meetings with societies in Iowa, Nebraska, Minnesota and Wisconsin. Would like to hear from the interest of our common cause. Address me at 87 Summit avenue, St. Paul, Minn."

J. E. Eveleth writes expressing his high appreciation of The Progressive Thinker.

O. H. Perry, of West Superior, Wis., writes: "Mrs. Stewart's meeting here, December 30, was well attended, and to say she did well would be putting it mildly. It was simply grand, and those who had never investigated the beauties of Spiritualism were astounded. We are now doing all we can to raise funds for the purchase of a new building. Geo. H. Brooks began a month's work at LaCrosse last Sunday. Mrs. Stewart spoke to a large audience at Fond du Lac, Sunday evening, January 6. She is at Madison this week, endeavoring to secure funds for mass-meeting to be held there early in February. Max Hoffmann is serving Unity Society of Milwaukee each month of January. Arrangements for mid-week services within reach of the city can be made with him direct in the interest of the association."

Mrs. Amelia Challen writes: "Mention in your 'Survey' that we have been having a few meetings at our house, one mile north of Tontogany, Ohio, held by Mrs. Nina D. Challen, of 79 Forker avenue, Toledo. She is a good lecturer and test medium. These were the first Spiritual meetings held in the town. The people turned out well, and quite an interest was shown. They are anxious for more light. I think this a good field for missionaries."

From Lynn, Ind., we have received an envelope containing money order No. 1353 for \$1. No letter or name with it. Mrs. Georgia Gladys Cooley writes: "The Sunflower Social Club gives its first ball of the season, next Friday evening, at Oakland Club Hall, corner of Oakwood and Ellis avenues. This spacious and elegant dance hall is conceded to be the best in the city, saying nothing of its fine reception rooms and other accommodations which add to the comfort of guests and dancers. From three to four hundred couples can dance at once with ease, and yet have ample room for spectators, of which we expect a goodly number, as all our friends will want to join in the excitement. Excellent music is provided. Take Cottage Grove car to street south of 30th street. Go east one block to main entrance of Club House. Admission 25 cents. Ladies' cloak room free."

Mrs. J. Lindsey writes from No. 63 Fourth street, Grand Rapids, Mich.: "I have been kept here by the illness of my husband, who is now recovering, and I feel sure in saying that I am glad to see the work of the Society. Excellent music is provided. Take Cottage Grove car to street south of 30th street. Go east one block to main entrance of Club House. Admission 25 cents. Ladies' cloak room free."

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One of the grandest public entertainments ever given by the Students of Nature was enjoyed by a crowded audience at their hall, 1605 Milwaukee avenue, Chicago, Sunday, January 6. It consisted of an amusing drama and musicals, celebrating the passing out of the old year, and the incoming of the new, the former being the foundation of hopes for the latter. The miscellaneous comprised mainly the comical presentation of gifts to the numerous children in attendance by Mrs. Santa Claus in costume (Mrs. Summers), vocal and zither music, recitations, etc.

Although the weather was wet and threatening, many people came, and on each side gained admittance, and although the performance lasted four hours the audience did not weary, and a handsome sum was netted from the door fees for the general treasury of the society. The work of getting up the program devolved almost wholly upon the principal performer in the drama, Mrs. M. Summers.

India Hill writes from Decatur, Ill.: "I wish to say that I am very happy and happy new year, and that you may continue to spread the glad tidings of great joy to earth's remotest bounds, and that this, the 20th century, may bring the unfolding of the higher truths to humanity until all so-called sin or ignorance has disappeared, and man be deemed through the unfolding of his own divine individuality."

D. W. McKenna writes from Fond du Lac, Wis.: "Mrs. George Gladys Cooley, of Chicago, has been filling in, as a guest here with the Spiritualist society for the last two weeks. Her meetings were all well attended and she attracted thereto many of the best scholars and intellects of the city. She gave the skeptics some things to think about, and they are still trying to figure them out from their standpoint; one was the presence of the spirit of a young man who was drowned by drowning. She described him leaving home and taking his skates and starting to tussle across the ice against the wishes of his grandmother, with whom he was living, to visit his friends here. She described the drowning scene, and spelled out his name in full. No one present seemed to recognize the spirit as it was not known that he had drowned. When they found the body as described. Another one was her description of the spirit of a young man who, she said, passed out by suicide; said he would be brought to this city and buried; stated where he shot himself and all particulars. The very next day the friends and relatives of the young man learned of his death, and the body was brought to this city and buried as predicted. Just following this message, Mrs. Cooley seemed to go entirely under control, and walked over to the window on the north side of the platform. She said: 'I see a fire right across there (pointing across the street) and so close that I feel the heat.' She said it would occur just before January 1. This was a week before the fire. The building just across the street where she pointed, caught fire and burned very badly just before midnight before the new year. Mrs. Cooley is certainly a very fine medium, and should any society be fortunate enough to secure her services, they can rest assured that they will be more than satisfied."

Carrie F. Weatherford writes: "During the last two months we have given services both at Leominster and August, besides our regular Sunday work. We find the society at Owsosco in possession of all of the elements of progress, and left the society in Battle Creek in splendid shape. The entertainment which we gave at the close of our engagement was of unusual merit, was largely patronized, and the talent assisting received unusually extended commendations by the local press. Several of the workers have visited the city of late. Battle Creek (the original) is now at Battle Creek. He appears to be gaining considerably in health; and manifestations occur which are remarkable. Mr. King, the materializing medium, was in the city a short time. The forms which appeared in a seance given at the home of H. J. Wells, president of the society, were certainly different in appearance from those of Mr. King, and I had no doubt whatever, were materializations. Frank N. Foster, the spirit photographer, was also present during our stay. I have heard for a great many weeks past such words of praise for two Grand Rapids workers as makes my heart glad. I refer to Mrs. Amanda Coffman and Dr. W. O. Knowles, two workers whom I met in the early days of my own development."

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who have loved honor first and money and sensationalism second. They have helped to build the Temple for Truth in many ways; places, and to rebuild what others had blind greed for self have torn down. We lectured, gave tests and sang last night here in Owsosco, and were well received; shall remain one month only. The slight lessons are being given by Mrs. J. Lindsey. How to Receive Healing from the Unseen Helpers, and How to Heal Others' is now in the printer's hands. It is unique in method as I have wasted no words, merely using physiology enough to clearly explain the method and the principles and fully and clearly illustrate the ideas advanced. This method of receiving healing from the unseen helpers, carried me safely through the valley of the shadow of death where I lingered many years, and developed me from passive sensitivity to being a positive sensitive."

Mrs. Dr. Franks writes from New York: "The Advance Spiritual Conference, 1101 Bedford avenue, Brooklyn, N. Y., for the year 1921, will be held for the year 1921, and we had a grand jubilee meeting, congregation singing, swearing in of the new officers, piano solo and singing by Miss Elsie Campbell. Mr. Walter S. Clark favored us with the Edison photograph. The Jackson Brothers gave several mandolin and guitar solos, and songs. Many other interesting features were given."

F. M. Halfman writes from Port Huron, Mich.: "A grand revival of Spiritualism is in progress here in this city. Nellie S. Baade, of Detroit, Mich., is conducting the services. She has spoken for us for the month of December to crowded houses and has given universal satisfaction. Her example and teachings have put Spiritualism on a higher plane of thought. Our future is very bright and we propose to hold services every Sunday morning and evening for all inquiring souls."

A. J. Case writes: "I was greatly interested in an article that appeared in The Progressive Thinker of Nov. 5, 1920, written by C. P. Mitchell, of Moline, Ill. His plan to raise one million dollars for the general good of the cause, I think is feasible. If we have not one in ten of the population contribute one dollar a year, let them try to get along in any orthodox church for that amount. I am willing to pay for myself and wife and three other who are willing, but not able. Put the matter before the people and at the close of our fall camp meetings I think the whole amount can be raised, if not all, one-half would send good spiritualists to the higher planes of thought. Our future is very bright and we propose to hold services every Sunday morning and evening for all inquiring souls."

L. Critzer writes from Elmore, Ind.: "For the past few nights Messrs. Covert, Hagaman & Co. have been giving lectures on Spiritualism, and doing the expensive business here for the mutual benefit of the M. E. Church and the Community. They have many new turns that seem to please their audiences (especially the little children). They have knowledge to order to leave the church, so they now have the opera house to show in. I am sorry to say a great many who live here have never heard of Spiritualism, and that the expose business has caused evil here among many, for many want to know more about this thing, believing there must be a genuine thing. I believe that during that time, and I consider The Progressive Thinker the peer of any other."

Geo. A. Delore writes: "The Advance Spiritual Conference of Brooklyn, N. Y., gave a grand jubilee entertainment at its hall, 1101 Bedford avenue, on the 5th inst., to celebrate the incoming 20th century. The programme included the installation of the officers for 1921, followed by a programme of instrumental and vocal music, recitations, etc., closing with a feast of good things provided by the refreshment committee. A number of thinkers took part in the program. Social entertainments of this character should often be held by societies, that the outside world may know that Spiritualists are not the 'cranks' they are often represented to be, but enjoy all the good things of this life as well as the hereafter. We extend a cordial welcome to strangers visiting Brooklyn, and to the part of our country that give them a happy greeting."

John F. Morgan, chairman, writes: "While the Prentice Moulford Club, the Auto Life Society lectures are free, people desiring admission must have a ticket of admission for self and friends, which can be obtained of any officer or member."

G. F. Perkins writes: "The first meeting of the third branch of the Beacon Light Spiritual Association, at the Beacon Light, 290 p. m. at Lincoln and Turner Hall, Diversey Boulevard and Sheffield avenue. A very interesting and encouraging service was the result. Prof. Chaney, the astrologer, made some very interesting remarks. Mr. A. K. Edwards also assisted Mr. and Mrs. Perkins in the test department. There seems to be a demand for a Saturday evening meeting at that vicinity where we well the 'Wednesday evening meeting' at LaRabee and Gardfield, which are controlled by our church workers. Our regular Sunday evening services occur at 884 W. Madison street, as usual, reports to the contrary notwithstanding."

Mattie E. Hayden writes from 1815 N. Arsenal avenue, Indianapolis, Ind.: "After ten months' active labor in the scattering of seed that I trust will bear a bounteous harvest (during which time I visited many points in Illinois, Iowa, Nebraska, Kansas and Colorado), I again find myself at home, where I can be addressed for the next two or three months. I shall stay at home the remainder of the winter, except short trips to the country. I am glad to hear from those needing my services within that radius. Well, Brother Francis, I find upon my return that my time has expired, and the familiar face of the dear old Progressive Thinker is no longer seen as a weekly visitor. I believe an empty head is as unbearable as an empty stomach, as The Progressive Thinker supplies this demand for food. I have nothing else can I hasten to forward you this dollar. During the coming season, beginning about April, myself and Mrs. Francis Rudolph will travel as best late-writing mediums. We want to hear from societies and camp-meetings that need our services for lectures, perform tests and physical manifestations. Will go anywhere that satisfactory arrangements can be made for."

Mrs. C. E. S. Tring has an engagement at the Lake Helen, Florida Camp. Mrs. McDonald, speaker and platform test medium, desires correspondence with societies for platform work, or any place wishing to form a society upon a spiritual foundation. Highest references. Address her at 80 Hanson, Boston, Mass.

Ben F. Hayden writes from 713 Main street, Logansport, Ind.: "I am stopping at this place, and I would be glad to hear from societies in this state wanting the services of an extemporaneous speaker upon all subjects pertaining to the philosophy and phenomena of Spiritualism. Will go anywhere within 100 miles of here at such figures as the friends feel able to give over and above car fare both ways and entertainment, which must be guaranteed. Mrs. Hayden is now at home in Indianapolis, No. 1815 North Arsenal avenue. She will also go for car fare and entertainment only, and will follow my lectures with positive tests of spirit presence. My time is all engaged through the week, but I have the March of January, February and Sunday as my disposal, so can go for one or more many Sundays as the friends may want me on the terms above stated."

Henry Tucker writes from Milan, O.: "We would like to announce in your valuable paper the meeting recently held at our home by Mr. Frank McKinley, trumpet medium and lecturer of Sandusky, O. The weather was such as to invite one to stay at home, but it did not keep friends from assembling, and coming in from as far as twenty miles over very bad roads. The lecture was given through the guide of Mr. McKinley—Dr. Burkhardt—and was very fine. After the lecture we received many trumpet manifestations which were exceedingly good, with many convincing truths. We cheerfully recommend Mr. McKinley to all those who wish to investigate."

## ROBERT OWEN.

## "Book of the New Moral World."

(Continued from No. 579.)

In regard to the "Principles and Practice of Rational Religion," the eminent author says, p. 130 of his book:

"Man has not yet been taught, or put in the right path to discover the causes of good and evil. It appears that humanity, in its infancy, has been doomed to be mentally blind for a certain period, but that it is now beginning to see its way out of this state of intellectual darkness, but that there are slight indications that the time approaches when their eyes will gradually open, and when they will be permitted to see things as they really are, and become astonished and confounded with the extent of the errors which have been committed, before they were allowed to see (though the light of truth, how truly their whole conduct has been irrational and insane."

"As soon as this mental blindness shall cease, they will plainly perceive that the only path to real knowledge is through patient and unprejudiced search after truth, by the investigation of facts, as developed by nature, and thus bringing out consistent results, through every branch of investigation. The human mind, as a whole, is a whole, in which no one fact shall be left in opposition to, or inconsistent with, every other fact throughout the extent of human acquirement. It being certain that truth can never be separated from itself, or any two facts in discordance. The universe, according to our limited notions of universality, must be great truth, composed of all facts, past, present, and future, if there can be past, present, and future, in infinite duration, and that each of these facts must not only be unopposed to, but in perfect unity with every other fact, and that this conformity alone constitutes truth."

"To acquire this accurate knowledge of facts, it becomes necessary to abandon all the old absurd imaginations of our poor, blind, and deluded ancestors, respecting the mysteries, forms, ceremonies, and downright insanities of what they were taught to call religion, and all the superstitions which these irrational proceedings engendered in the perplexed mind of humanity."

"While these errors of mental blindness remain, they effectually block up the entrance of all knowledge which can lead to charity, affection, and happiness, and turn all into the road of ignorance, violence, contest and misery."

"An extensive search after truth, by an accurate, patient, and unprejudiced inquiry into facts, as developed by nature, can alone now lead to any satisfactory results—too many facts are already known and secured in perpetuity for the ignorant, credulous, and irrational being, whose thoughts, feelings, and actions, have been made to be opposed to truth, and consequently to his progress to happiness. And, as it has been previously stated, truth can be discovered only by its uniform consistency with itself and with all nature."

"When the human race shall earnestly, and with single-mindedness, search for truth, by an accurate, patient, and unprejudiced inquiry into facts, as developed by nature, it will be found pure, simple, and unadorned with useless mysteries, vain superstitions, or senseless inconsistencies. Men will then cease from the childish mental slavery of inquiring after the truth, as it is in Moses, or Confucius, or Jesus, or Mohammed, or Robert Owen, or in any other name than as it eternally exists in nature; for truth, as it exists in nature, is and must be eternal."

"How simple, beautiful, and advantageous is the truth which is derived from the unchanging facts of nature? How naturally step succeeds step to produce the most valuable knowledge, the largest amount of the highest virtues of humanity, and the greatest degree of permanently progressive happiness, that man, in his onward course, is capable of enjoying? These steps shall be their simplicity, wisdom, and goodness, to eternally secure the well-being and happiness of the future man; of man as soon as he shall be trained, educated, and placed in a more consistent condition, being in his feelings, thoughts and actions."

(To be continued.)

O. H. MATHEWS.

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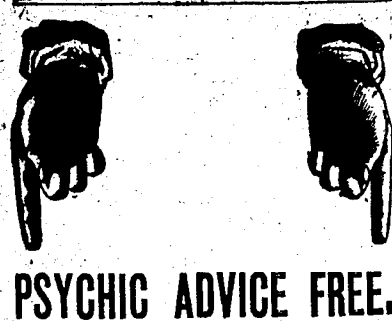
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BUFFALO NOTES.

How the New Century Was  
Ushered In.

To the Editor:—I ask a little space in  
the columns of your widely read jour-  
nal, for the purpose of reaching the  
many who remembered us with their  
kindly greetings during the holidays.  
I think without exception, that all who  
sent us greetings are readers of your  
paper and I desire that all who have  
written us, and read these lines, will  
consider the communication addressed  
to them.

Nearly every letter has brought in-  
quiries respecting our work, our pros-  
pects, plans, etc. In order to answer  
the numerous questions that have come  
with the "greetings," I must condense  
and hasten from point to point.

Concerning the work in which we are  
individually engaged, I have none but a  
good report to make. The First Spirit-  
ual Church, under the able and healthy  
direction of its president, and its auxil-  
iaries, the Lyceum and the Helping Hand,  
are doing good work. The Lyceum in  
point of numbers and interest is in ad-  
vance of what it was last season. It  
gave a holiday entertainment on the  
night of the 20th ult., and presented a  
most pleasing program. The songs and  
recitations were well rendered, the tal-  
eans called out hearty applause, the  
banners and physical drill were  
finely executed. As I have had the su-  
perintendence of the lyceum work from  
the beginning of our sojourn in this  
city as settled workers, I have reason  
to rejoice over the present condi-  
tion of the C. P. L.

The "Helping Hand" is an active so-  
ciety, officered and run by women. The  
greater part of the work has been  
done in the home, and has been a  
source of much joy and help to the  
poor. Ever since its organization  
we have looked after and helped to  
provide for an entire group of poor children  
in our lyceum. Not long since we held  
a sale and realized a good, generous  
return from the articles made by the  
"Helping Hand." We were enabled to  
extend the "Hand" to the First Spirit-  
ual Church, with a donation as a Christ-  
mas gift.

There is another organization known  
as the Young People's Institute, which  
holds meetings every Tuesday evening  
in the Temple; this society deserves  
more than a passing notice. It is com-  
posed of some wide-awake Spiritualists.  
Some of the officers of the church are  
officers of this organization. It not  
only holds meetings for business, and  
psychic development, but is noted for  
its pleasant and unique social work.  
A social is announced for next week thus:  
"At the last regular meeting a com-  
mittee composed entirely of males was  
appointed to get up a Clam Chowder  
Social, and Hop. It is expected that  
every member will be present and help  
this inexperienced committee to make  
the affair a success in the way of blar-  
ney. You are invited to bring your  
company with you, it will cost you  
nothing but your time." After an-  
nouncing the amusements that will  
make up the program, the card is  
signed, "Yours in the soup, Committee."

Of course there will be a large crowd,  
and it remains to be seen how a com-  
mittee of inexperienced men will enter-  
tain.

Besides the meetings of the societies  
holding meetings in the Spiritual Tem-  
ple, there are two or three other socie-  
ties in the city, and I understand all are  
doing a good work.

On New Year's eve, several of the  
Spiritualist societies united with the  
First Spiritual Church in holding a  
"watch meeting" in the Temple. An ex-  
tended and fine program was presented  
consisting of short speeches, songs,  
readings and spirit messages.

The participants in the exercises  
were W. W. Dennis, Mrs. E. L. Chase,  
medium of a down town society, The  
Buffalo Spiritual Church, the president  
of the Psychic Society, his name has  
slipped my memory, Mrs. Fleming, a  
noted clairvoyant, Mr. Hull and myself.  
A portion of the program was pre-  
sented in the evening, after which cakes  
and coffee were served free to all. After  
the time was given up to social en-  
joyment, the friends were called to order  
and the program resumed. I was  
called to the platform a few moments  
before the hands on the dial pointed to  
the hour of midnight. I had taken part  
in many similar gatherings, but never  
in a public hall had I felt the spirit  
world so near, nor so much of the  
world as on that occasion. The audience  
seemed to be impressed with the signifi-  
cance of the hour. The gates seemed  
to be open, the curtains drawn apart,  
for a few moments it seemed as though  
the invisible host was standing face  
to face with us, to read our thoughts, and  
to listen to our resolutions for the New  
Year; to help us bury the dead past and  
strike out for the future with better  
to assist us to understand that the mis-  
takes of our lives might become the  
prophecies of success. Words of en-

couragement were given to the weak  
and doubting; strong, brave words to  
those who were in the advance guard of  
life's great work. Tender words in  
memory of those who had left us and  
bequeathed to us the big faith and sub-  
lime hope for better things. It seemed  
as though myriads were advancing, re-  
joicing that here and there were earnest  
souls watching the dawning of the  
New Century, not with flashing light  
and boom of cannon, but with a united  
prayer that ere the close of the incom-  
ing century, the song of "Peace on  
earth and good will to men," might be-  
come the anthem of the Nations, when  
all implements of labor-saving ma-  
chines, and the world's people would  
love one another.

It has been claimed that the spirit  
world has given the world its thousands  
of inventions, that the discoveries of  
science, etc., originated in the spiritual  
world, if this is so, may we not hope  
that the denizens of the other world  
may assist those of the mundane sphere  
to rise mentally, morally and spiritual-  
ly, until the principles of a perfect Al-  
truism shall rule the world?

With loving greetings to all who read  
these lines, MATTIE E. HULL,  
Buffalo, N. Y.

A Voice from the Silence.

As the twentieth century casts its  
radiant beams upon the horizon of the  
future, we deem it our sacred duty to  
cast a few remarks through the col-  
umns of this paper.

After repeated efforts to arouse the  
Spiritualists of these mineral regions of  
Southwestern Missouri, our souls have  
grown weary of sowing seeds of truth  
and wisdom, as reflected from spiritual  
minds of the summer land among rocks,  
and reaping thorns as our reward.

For many months we have been dead  
to our environment, and the truths we  
would gladly give to Spiritualism have  
found a welcome reception only in the  
narrow walls of Methodism, where we  
have been content to sit the chaff out  
of orthodox sermons, which were sub-  
jected to the searchlight of the higher  
criticism.

It has been with intense gratification  
and pleasure that we have listened to  
the veteran speaker, William E. Bon-  
ney, who came among us of his own ac-  
cord, and was greeted by a small hand-  
ful of admirers, all of whom were un-  
able, but willing to maintain him in the  
field here. Brother Bonney is a relent-  
less and unflinching worker and one  
who should be kept constantly in the work.  
And we would advise all societies wish-  
ing a good and competent lecturer to  
secure his services. In our conception  
we need more Bonneys, with their  
broad philanthropic and humanitarian  
thought; more of the Joseph Rodas Bu-  
chanan kind of Spiritualism and spiri-  
tuality among the humble financial cir-  
cumstances, and feeling the pangs of po-  
verty, like many others we are forced to  
suspend our subscriptions to other pa-  
pers and seldom hear how our cause is  
advancing. There is a rumor going the  
rounds that we have abandoned the  
cause of Spiritualism because of late we  
have been an attendant of Methodist  
meetings, and we desire to deny it.

The fact is we have been called  
by minds in spirit life, who in earth life  
were orthodox Methodists, to prepare  
for a work of aiding them to correct  
erroneous ideas which they taught in  
earth life, and in doing this it is neces-  
sary to study and become familiar with  
those ideas, and Methodism in general,  
for the day is not far off when the spirit  
will speak to the churches.

Joplin, Mo. C. S. TIRDALE.

TO THE BRIGHT STAR, SIRIUS.

Note:—The star, Sirius, is the bright-  
est of all in the heavens. It is esti-  
mated to be two hundred times greater  
than our own sun.

Oh, glowing orb, so lustrous bright,  
To me thou art not far away;  
I speed across the gulf of night  
And bask within thy day.

I float within thy ether bath  
And feel a joy intense,  
Inhale the odors round my path,  
Exquisite to the sense!

My soul the sweet incense approves,  
It quaffs the essence of thy loves  
Where all thy splendors run,  
I soar about the happy space.

I seek the bright thy glories burn,  
I see thy whirling planets chase  
Each other in its turn.

They answer to thy throbbing heart—  
Each in its course held true  
Each breaking forth thy tints apart  
Like blossoms wet with dew.

I feel the music of their flight  
That sweeps through depths pro-  
found,  
A hymn combining sound and light,  
That circles thee around.

They chorus in celestial strain  
That brings a soothing trance;  
The pean lulls, but comes again  
Beneath thy winking glance;

And I, exalted, gladly sing,  
Proclaiming thee afar,  
In rhapsodies thy bells bring,  
Oh, most effulgent star.

Elkhart, Ind. C. H. MURRAY.

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Huntley. A work of deep thought, car-  
rying the principles of evolution into  
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# SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 23

CHICAGO, ILLINOIS, SATURDAY, JAN. 26, 1901.

NO. 583

## ABOUT ASTROLOGY.

### A Frank Admission as to Its Fallibility.

To the Editor:—In your issue dated January 5, under the heading, "Consoling Himself, Ernest S. Green Seeking to Palliate His Great Blunder, Does Astrology Foretell the Future?" Mr. Green goes into a long explanation relative to his predictions.

Mr. Green, together with many other practicing astrologers, myself among the number, made a mistake in predicting the result of the election of 1900. It was not in our deductions, but in the question as asked in the first instance, was where the mistake was.

It is to be remembered that the President McKinley held the office, and so our question should have been, "Would he lose?" not "Would he be elected?"

There is nothing in the figure for the nomination to show loss, in fact that Jupiter was in the second house, is almost of itself positive testimony that he would retain his possessions and honors.

Years of study have convinced me that Astrology is not a science—is simply an art and that astrologers are human, and as such are fallible and prone to make mistakes, this more especially when their sympathies influence their judgment. This was particularly noticeable with the so-called great English Astrologers in connection with the war in South Africa. History attests that the most useful branch of the art, its rules can be depended on, but in those cases where the astrologer is influenced, remarkably correct at times, woefully wrong at other times, and this regardless of their mental attainments, for no matter how learned a man or woman may be, he or she will err in judgment when under adverse planetary influences. Astrologers should know and acknowledge this, and thus be honest with themselves and their clients.

J. W. SULLIVAN.

### Escaping the Penalty.

You have doubtless noticed the many plans and ways of dodging the consequences of conduct; sometimes money must be paid, masses said, absolution pronounced, sometimes the innocent bird, beast or person is called on to suffer that the guilty may escape, and little they care on whom the penalty is laid, just so they go free. All sorts of plans and schemes are devised. We have of vicious atonement, of the "law of pardon," the plan of salvation; "conditions of remission of sins," etc., and between the Catholic and Protestant there is but little if any choice. Now why not teach that our acts don't distress the Deity as much as they injure ourselves and distress others; that the full consequences of our acts are registered upon our souls, and we must meet them, alone for them, suffer their demands and gradually arise by our own efforts to higher and better states of life and happiness; but if we believe in pardon, absolution, miraculous conversion, death-bed repentance, and the like, in such case we will be indifferent to our conduct, for we can easily escape the consequences; but if we realized the true nature of our souls and evil deeds registered on our souls and react on our welfare, and place us in a dark unhappy condition, out of which we may not rise for months and years, such a doctrine should more strongly influence our life and conduct than the popular doctrines already spoken of. I must bear the consequence, then I will be careful to make the burden as light as possible.

C. F. SHORT.

### Mary Ellen Lease's Views.

To the Editor:—It was my privilege to listen to an opening lecture for the new year and century of that remarkable, eloquent woman, Mary Ellen Lease, before the Woman's Progressive Union in Brooklyn, N. Y. She voiced, as it were, the religious needs of that age we are now entering, and emphasized more strongly than all else the need of a knowledge of the laws of physical being and living in accordance with those laws.

Recognizing how much misery, unhappiness and wrong doing come from ignorance in regard to sex matters, she spoke plainly and strongly in relation thereto, even referring her audience to the dumb beasts as being cleaner and more faithful than many among the human family. She said that anyone who exhausts his vitality through ignorance or passion, commits a greater sin than one who does not, and urged strongly that we should be our own saviors, rather than clinging to the Christian idea of a vicarious atonement for our sins. She spoke for an hour and a half, using notes for the latter part of the address; it being only the second time during twelve years of lecturing that she had done so, the first being before the Georgia legislature where her manuscript soon had to give way before the inspiration of the occasion.

When the address itself was completed, she offered to answer any questions the audience might desire to present. A woman made the statement that in the marriage relation a woman was subject to man and often his dupe, and wanted to know what better system she could propose. She replied "I would have subject and duped, men were often so well; that marriage was a contract; and that where man and wife found, after reasonable trial, that it was impossible to live together in harmony, they owed it to themselves to separate, as much as any two joined in a business co-partnership—and this duty to themselves was greater than to father and mother, sister or brother, husband or wife."

W. J. CUSHING.

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

## PSYCHICAL SCIENCE

### Progress in the Twentieth Century.

The Milwaukee Sentinel for December 30 contains some very interesting suggestions as to the probable effects in the twentieth century of some of the forces now at work in the world. Men who have been active factors in the wonderful developments of the past are certainly well equipped to anticipate future results along the line of their work; and the discussion of these anticipations by these men, each in his own field, is well worthy of study. It is not my purpose to criticize them, for each is admirable in his way; but to draw attention to some of nature's finer forces that may very possibly open the road to equally striking but entirely different results in the century now beginning.

Hundred years ago wind and water were the natural forces upon which man depended to supplant and replace the physical energy of animals and men. Sails had then replaced oars in navigation, and waterfalls and windmills instead of treadmills and human hands were grinding grain and weaving cloth. Steam and electricity were then probably less considered as factors in future progress than liquid air is today.

There is a group of still finer forces than these, that it is entirely within reason to predict will in the next hundred years revolutionize more than one department of human activity. Looked upon in the "dark ages," as we characterize the times in the past which are (as has been well said) dear to us by reason of our ignorance concerning them, in later times cast out of the language of science and largely mixed with imposture and charlatanism; the class of forces involved in hypnotism, animal magnetism, telepathy, clairvoyance, etc., are now beginning to be recognized as subjects worthy of scientific investigation. The power of man over nature by mechanical means adapted to control and direct the forces of steam and electricity has been wonderfully displayed in the recent past; we may well ask whether a more direct application of the power of mind over matter is not possible, and even to be expected among the probabilities of the near future. If not this, we may certainly look for remarkable developments in the direct action of mind over matter. We know the different effects and the delivery of the same name speech by a magnetic orator or actor, compared with its delivery by one devoid of magnetism. The magnetic speaker may not be able to explain his power over his audience, but the power he certainly has and exercises. Electricity is considered to be a form of molecular vibration; and it has been suggested that the energy of the human mind will work by setting up vibrations in substance of more than molecular fineness.

It is not my purpose to argue or to discuss details. I merely suggest that the nineteenth century was pre-eminently the mechanical age, and that the limit of mechanical progress appears likely soon to be reached in the limit of the ability of the materials at its service to bear the strain; and that the new century is quite likely to witness strange developments in the use to be made of nature's finer forces by the direct action of the will.

Mr. Edwin Reynolds well suggests that at some future date we may be able to carry apparatus on our persons which will enable us to communicate with other persons similarly equipped anywhere on the earth. I would go a step further, and ask if it may not be possible to dispense with mechanical apparatus, and communicate with distant friends by the use of our natural faculties? It is easy to cast ridicule on the suggestion; but it would be difficult to assail it with keener sarcasm than was aimed in the press of a century ago at those who were then trying to find methods for using steam as a motive power in navigation.

G. A. MARSHALL.

Darlington, Wis.

### Read Mr. Leadbeater's Address with Interest.

To the Editor:—I read with much interest an article by Chas. W. Leadbeater, on "Some Misconceptions of Death," but of far greater interest to me was the fact of the article from the pen of this gifted Theosophist finding so cordial an endorsement by the publisher of one of the greatest organs of Spiritualism. This is as it should be, for progress, united we stand! I am not nominally a member of any specific body of thinkers. I am a philosopher, and in my work have often been called the "Missing Link" between Spiritualism and Theosophy. I know of no better way of showing my fraternal fellowship than by inclosing the price of a year's subscription. With the most cordial good wishes at the dawn of the new century for my up-to-date brother and his splendid herald of Brotherhood, The Progressive Thinker. Sincerely yours,

Teacher of Uranian Philosophy. San Francisco, Cal.

"Mansell's 1901 Almanac of Planetary Meteorology. Almanac makers' and Weather Forecasters' Guide." By Richard Mansell. Price 25 cents. For sale at this office.

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

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force, and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

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

## LOOK OUT!

### Don't Bury Your Friends While Alive!

Miss Louise Schafer, of 140 East One Hundred and Twelfth street, New York, was to all appearances dead. The corpse was ordered for the door. Friends and relatives had been notified. Father and sister were making plans for the funeral.

In an adjoining room, Frank Faber, an undertaker's assistant, was preparing the body for burial. He took up the limp arms to fold them on the breast, but dropped them in amazement.

He was sure he felt a tremor run through the body. As he stood there, astonished Miss Schafer sat up in bed. Her eyes opened.

"What do you mean?" she gasped, and then sank back into a coma, seemingly as dead as before.

The startled Faber rushed from the house and returned with Dr. U. S. Ward of 1808 Lexington avenue. Hearing that Miss Schafer had revived once from the coma, Dr. Ward resorted to heroic measures to restore heart action. After a free use of nitroglycerin and digitalis Miss Schafer's heart again began to beat, and again she sat up and gasped:

"What do you mean?"

AGAIN AND AGAIN LIKE ONE DEAD.

This was on Wednesday afternoon. All night Dr. Ward worked with the young woman, keeping her heart in action by artificial respiration. Again and again she sank into a coma, from which she was with difficulty aroused. When finally restored she was so weak she could not be questioned as to her sensations.

Miss Schafer on Thursday was removed to the Presbyterian Hospital, but her case attracted so much attention that she was removed to a private hospital, the location of which has been kept a secret.

She and her sister, Miss Elizabeth Schafer, are teachers in the public schools. Miss Schafer was ill of chronic gastritis. The nursing during the day was left to her old father. It was on Wednesday when she sank into a coma, from which he could not arouse her, and thought her dead.

"In all my experience," Undertaker Faber said, "I have never before seen anyone whose appearance more convincingly indicated death."

INDIANA WOMAN RETURNS TO LIFE.

Pronounced dead by her family physician, mourned over by her husband and others of the family, laid out in her burial robes awaiting the hour for interment, Mrs. Cyrus Taylor, of Brazil, Ind., came back to life and is well on the way to complete recovery.

It was a dramatic and weird scene when the woman so near to the grave opened her eyes upon the room of mourning. She lay in bed, surrounded by a number of neighbors, women who had known her for years, with tears in their eyes, recounting her good qualities. There was a quiver of the lip and Mrs. Taylor's eyelids twitched, then were raised, and she looked into the faces of her friends.

For a moment all were too startled to move, then one woman shouted with joy and members of the household rushed to the room. A physician was summoned and restoratives administered.

Taylor is a farmer, whose place is in the west part of the county, seven miles from Brazil. He is prosperous and well known in this part of the state. Mrs. Taylor, who is about 40 years of age, had been sick for some time and death had been expected, as she was weakened by a fever.

"My sister is too weak yet to talk much about her unusual experience, but it is claimed that she realized her condition for some time before she could make known to her relatives that she was alive. She knew she was thought to be dead, and that active preparations were being made for her burial, and she feared she would be buried while alive."

### "Mediumship and Its Laws," by Hudson Tuttle.

Of this book Prof. George Walrond, of Denver, says:

"I have read this book very carefully from beginning to end, and am glad to say that it is one of the best written and most practical works on mediumship I have ever read."

"His views and instructions concur with my own experience, which goes back over a period of nearly forty years."

"Every branch of the subject has been treated in the most exhaustive manner, and with a liberal spirit."

"It must meet with a very large sale when once its contents become generally known."

Hester M. Poole, who has contributed to the Spiritual and reformatory journals, and to prominent literary journals, says:

"I have read it delightedly, and thank the writer for putting this most important and useful publication before a public that sadly needs just what it supplies. There is so much mysticism and much inaccuracy concerning the action of minds upon one another, both those in the body and the disincarnate, that I have long desired that some one, properly experienced, should do just this thing. To my mind nothing ever written has filled the gap before. As far as I have examined this is incomparable, so reasonable, and covering so much ground. I have procured another and sent it to a brother—a deacon of the Congregational church—who, upon the departure of his beloved wife, now inquires: 'Is it possible that I can hear from her?' Now he thinks I may not be so 'off the track' as he used to think. If I were rich, would send it broadcast."

"He who dies rich, dies disgraced."—Andrew Carnegie in the "Gospel of Wealth."

## WORDS OF WARNING.

### Spiritualists Themselves to Blame.

To the Editor:—Regarding the article in your last issue, copied from the Cleveland Sun, in reference to the Washington authorities' closing Spiritualistic seances as shows, and compelling mediums to take out licenses for same, who is to blame for this conception of spiritual manifestations by the public but Spiritualists themselves? So much fraud and fakery are tolerated by them that they cannot blame the public in classing all of it in the same list. It requires very fine discrimination on the part of investigators to determine the false from the true in most cases, and when such slight-of-hand performers as Rogers can so easily imitate the usual dark seance manifestations and deceive a committee of intelligent people, appointed especially to learn how the trick is done, how is the ordinary honest investigator to determine what is true and what is false? It seems to be nobody's business in the Spiritualistic world to make any effort to root out the frauds and protect the good name of their cause and raise it to the highest standard.

I have investigated the phenomena for some years, and have seen enough to convince me that there is a truth to this religion, but it will never make the advance among intelligent high-minded people that so many Spiritualists so confidently believe, until investigators are protected from fraud and its ranks purged of the frauds and moral degenerates, who, by their brazenness and possible possession of some little power, prey upon a gullible public without a protest from Spiritualists.

It must be admitted that the majority of investigators are prompted, by the most earnest desire to obtain convincing proof that their departed ones can communicate with them, and give them the comfort that is denied them by the religion based on faith alone; and when they are aware that trickery has been resorted to, it shakes not only their belief in the entire religion, but outrages their feelings as well.

If Spiritualists wish to bring their religion up to the grade of respectability of the present-day churches, they must make it widely known that those teachers of the phenomena, who have the endorsement of the Spiritualists, are religious bodies, have no selfish ends, and are able to accept the position as leaders, both by the knowledge of the laws of the phenomena as well as a good moral character, and thus enable people who wish to investigate to feel that they are not compromising themselves by associating with a class of pretenders who would not be tolerated in any other educational or religious field. This should be done in justice to the cause, as well as to uplift moral standards. Until some such action as this is taken, Spiritualists can rest assured that the churches will not suffer from the inroads of Spiritualism, as they know the integrity of the minister is vouched for by the church government and they are not taking as many chances as they would by attending some Spiritualistic gathering where the cause, as well as the power to do a crowd.

G. KELLEY.

Chicago, Ill.

Ignatius Donnelly a Spiritualist.

The late Hon. Ignatius Donnelly, whose discovery of an intricate cipher in the Shakespeare Folio of 1623 was certified by eminent mathematicians to be true, was a Spiritualist with a reservation. In a letter to me, dated May 30, 1900, he said:

"I have been very much interested in experiments with the so-called 'spirits,' but I cannot find any truth in them; they would be the legs off an iron pot; there is something there, but it is too deceitful for practical use, and they do not seem to know anything except what is already in our minds."

In a later letter addressed to another Baconian, but sent to me to read and forward, he said that he received a spirit message telling him that on the 14th of June he would receive \$21,000; but the time passed and the prediction was unfulfilled.

When he was in England in 1888, he was thudst out of bed one night violently by an occult power. Thinking it might be the spirit of William Shakespeare, he went back to bed defying him to do it again; but the performance was not repeated.

W. H. BURR.

### Important from Wisconsin.

The Wisconsin State Spiritualist Association has arranged a series of mass meetings during February. They will be held at Madison, Feb. 5 and 6; La Crosse, Feb. 8, 9 and 10; West Superior, Feb. 12, 13 and 14.

The speakers for these dates are Mrs. C. L. Stewart, State President, and Moses Hull, pastor of the First Spiritual Church, of Buffalo, N. Y. Mr. Max Hoffman will give a talk at all of these meetings. There will be three sessions at Madison, five at La Crosse and West Superior, holding afternoon sessions the last day at Madison and the last two days at La Crosse and West Superior.

The meetings will be held in the Unitarian Church at Madison, in Traveling Man's Hall at La Crosse, and in the Congregational church at West Superior. Rates of \$1.25 to \$1.50 per day have been secured at the Desperon Hotel at La Crosse, and the arrangements for the other cities will be announced later. The Mona Liddle Quartette will furnish music at Madison and excellent instrumental music has been engaged at the other points. In fact every arrangement has been made to make the meetings interesting and instructive, and it is to be hoped that Spiritualists and thinking people will take advantage of these opportunities to learn and know more of the philosophy of life.

A. A. MCINTYRE, Secretary W. S. S. A.

## MEDICAL LAWS.

### The American Medical Union.

The State Board of Health and the American Medical Union, both represented at Springfield, Ill., during the session of the legislature. The state has announced its purpose to get the medical law amended so as to exclude mental scientists and all other healers who do not give drugs, from the right to practice, and also to give them the power to refuse licenses to physicians of the irregular schools. They have issued a letter to the regular paths, in which they say:

"We have discovered that the irregulars are making every effort to organize their ilk for the introduction of vicious legislation and the upsetting of existing legislation. We must meet this with energy and prevent the success of any such measures."

The letter further says that there is need for the organization of a league to secure such amendments to the present medical act as the regulars may deem proper; to promote the material interests of the profession and protect the members against unjust suits for malpractice.

The American Medical Union is preparing to meet the issue thus presented, by asking its members and friends to contribute to a fund to send a representative to Springfield and secure amendments to the law that will make it still more liberal and just. That is one of the objects of the Union, as the following clause of the constitution shows:

"The objects of this organization are: First, to promote fraternal sympathy and practical co-operation among physicians of all schools with a view to general progress in medicine. Second, to protect the natural and legal rights of the members from oppressive and unjust statutes in the various states and to secure the repeal of all medical statutes based on the principles of despotic paternalism, and secure the enactment of laws which shall be liberal and just, and therefore in accord with the fundamental principles of our republic."

Physicians of all schools are admitted to full membership, and persons of good character who are not physicians, who sympathize with the objects of the Union may become associate members. It already has a large membership, and quite a number of associate members, including prominent physicians of the different states. In Chicago over forty professors in the medical colleges of the different schools are active members of the Union, the Chicago Chronicle said:

"Now that there is a strong movement among the doctors themselves against the continuance of the State Board of Health as an examining board, it is not unlikely that the State Legislature will repeal the medical practice act and leave the doctors where they belong—on an equality with other competitive callings. That is the just and equitable proposition."

"As the matter now stands, physicians constitute a privileged class—a sort of professional trades union, with the State Board of Health acting as a walking delegate. But whereas the ordinary trades unions can avoid the competition of non-union labor on the medical trade, no man may practice medicine in Illinois unless he have a working card—a certificate from the State Board of Health. It is true that this delegation of judicial powers to an executive body is unconstitutional and that the courts will not maintain it, but legal proceedings are tedious and expensive and few non-union doctors can hope to prosecute a successful fight for their rights."

I am sure that the readers of The Progressive Thinker sympathize with the principles of this non-sectarian organization, and I hope that many of them will become members. The membership fee for both classes is one dollar.

T. A. BLAND, Secretary A. M. U. 875 Jackson Blvd., Chicago, Ill.

### THE CHEMISTRY OF CHARACTER.

John and Peter, and Robert, and Paul, God in his wisdom created them all. John was a statesman, and Peter a slave, Robert a preacher, and Paul—a slave.

Evil or good, as the case might be, White, or colored, or bond, or free—John and Peter, and Robert, and Paul, God in his wisdom created them all.

Out of earth's elements, mingled with flame, Out of life's compounds of glory and shame, Fashioned and shaped by no will of their own, And helplessly into life's history thrown; Born by the law that compels men to be, Born on conditions they could not foresee.

John and Peter, and Robert, and Paul, God in his wisdom created them all. John was the head and the heart of his state. Was trusted and honored; was noble and great. Peter was made 'neath life's burdens to groan, And never once dreamed that his soul was his own, Robert great glory and honor received, For zealously preaching what no one believed. While Paul, of the pleasures of sin took his fill, And gave up his life to the service of ill. It chanced that these men, in their passing away, From earth and its conflicts, all died the same day. John was mourned through the length and the breadth of the land— Peter felt 'neath the lash in a merciless hand—

## FROM NEW ZEALAND.

### The Opening of New Century Hall.

According to the New Zealand Times, the Spiritualists of Wellington are prospering to an extraordinary degree. A service to celebrate the opening of the New Century Hall, which has been erected in Kent Terrace, was held by the Wellington Association of Spiritualists, on the evening of December 12. The hall, which accommodates about 250 persons, was fully occupied.

The president Mr. W. McLean, in an introductory address, said they were met together for the purpose of opening the new building, and dedicating it to the service of the spirit friends in the spirit world. Spiritualists had been at work in this city for the past eighteen years, and during that time they had been vouchsafed ample proof and demonstration that there was a life beyond this grave. The members of the society after having had their place of meeting shifted about from one building to another, at last came to the conclusion that it was time for them to build a hall for themselves. The result was the building they were now about to open. Its platform, he desired to inform those present, would be an open one, a free one. It would be free for all kinds of debate, but more especially for the discussion of the occult sciences. It would be free for every social and reform work. Upon every occasion that the citizens of Wellington might desire to get up something of a truly charitable character, they would find that the platform of the New Century Hall would be free and open to them for the purpose.

Continuing, Mr. McLean said: "We want also to tell you that having for fifteen years been investigating this subject, we have come to the conclusion, and, indeed, to the knowledge that God has not shut off communication between the world of spirits and the world of matter. We believe, and many of us know, that Spiritualism will be the religion of the future. We see many signs in that direction, we see a progress that end all over the world. Spiritualism has no creed, but let me say that I believe that all Spiritualists agree in the belief in a Supreme Power, which we call God. It may be that there are differences as to who He is, and where He is, and what form He takes, but we believe there is a Supreme Power. Spiritualists also believe in the Christ principle, and that it has been and is in the world for all time. We believe in the principles taught by Christ; and that being the case we have scarcely any other form of belief. We investigate all sciences and all subjects, and we are prepared to receive truth from whatever source it may come. I now ask you to join in dedicating this building to the purpose which I have just mentioned, namely, the investigation of subjects relating to Spiritualism, and we consider relate to the betterment of humanity."

An address was subsequently given by Mr. McLean on the Advent, Progress and Mission of Modern Spiritualism. Hymns were sung during the evening, and an orchestra of eleven performers, under Mr. C. King, played selections from Mendelssohn and Mozart in an excellent manner. Mrs. Moore sang "The Holy City." Miss Godber was at the pianoforte, and Mrs. W. McLean at the organ. A trance address was given by Mr. W. Ruff, a gentleman passing through Wellington on his way from Denedin to New Plymouth. The rostrum was decorated with white flowers, and a choice bouquet was handed to the president by a little girl. The hall, which is neatly painted inside, lighted by electricity, and has good acoustic properties.

Robert died with the praise of the Lord on his tongue— While Paul was convicted of murder, and hung. John and Peter, and Robert, and Paul, God in his wisdom created them all.

Men said of the statesman, "How noble and brave!" But of Peter, alas!—"he was only a slave."

Of Robert, "Tis well with his soul—it is well." While Paul they consigned to the torments of hell. Born by one law through all Nature the same. What made them differ? and who was to blame?

John and Peter, and Robert, and Paul, God in his wisdom created them all. Out in that region of infinite light, Where the soul of the black man is pure as the white— Out where the spirit, through sorrow made wise, No longer resorts to deception and lies— Out where the flesh can no longer control The freedom and faith of the God-given soul.

Who shall determine what change may befall John, and Peter, and Robert, and Paul? John may in wisdom and goodness increase— Peter rejoices in an infinite peace— Robert may learn that the truths of the Lord Are more in the spirit, and less in the word— And Paul may be blest with a holier birth Than the passions of man had allowed him on earth.

John and Peter, and Robert, and Paul, God in his wisdom created them all. —Lizzie Doten, in Poems of Progress.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs" Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

## A MARTYR.

### The Fruit of Medical Tyranny.

Millers Falls, December 24.—Edwin C. Reed, 41, recently a resident of Millers Falls, committed suicide at Northfield Farms, Sunday afternoon, about 5 o'clock.

Reed was appointed station agent on the New London and Northern railroad in July. He seems to have increased his income by the practice of medicine outside the state, by the correspondence method. Complaints were made, and Major McKay, of Northampton, investigated the case. Mr. Reed was in receipt of a heavy mail, and appears to have done a profitable business.

The officers were about to serve a summons for him to appear before the medical board, on the charge of practicing medicine without a diploma, the penalty being \$500 or imprisonment for one year. He asked permission of officers to go to his room which they granted.

Soon after the report of a revolver was heard and the officers at once proceeded to investigate as to the cause and found that Reed had taken his life. Reed was born in Boston, but lived for a time at York, N. Y. Since coming to Millers Falls he had made his home with an uncle and aunt, Mr. and Mrs. Merritt. He was a son of the late Edward and Harriet N. Reed. The funeral was held at 1 o'clock Christmas day, at the home of Mr. Merritt, Rev. D. A. Hudson officiating, and the burial was at the Millers Falls cemetery.

This item appeals to all Spiritualists, and everyone else who has the least regard for individual rights and personal liberty. Edwin C. Reed was well known, especially to the campers in Michigan. His psychic powers were unquestionable, and his practice of the healing art more successful than most physicians. No patient of his uttered complaint. From these he received only praise and gratitude. His accusers were the doctors who have succeeded in having laws passed in all the states, making it a crime to prescribe for the sick, even a cup of herb tea! If these doctors were always successful; if they were certain in their treatment, or were not wholly at sea in their practice, there might be an excuse for their forcing themselves on the people. But the doctors of those less well informed, but they have no such certainty, and it is strange how they can look each other in the face without laughing.

What had Mr. Reed done that he was arrested? He had attempted to alleviate human suffering. He had graduated under the instruction of Dr. J. R. Buchanan, and hence was not ignorant. He was well educated otherwise, of pleasing address and manner. Yet the doctors demanded his condemnation as a malefactor. They demanded his blood and received it; and yet these doctors—so exercised for the good of the dear people—pursue a system of practice which is an experiment from beginning to end. It is entirely different from what it was fifteen years ago, and will be entirely different fifteen years hence. Their vivisection, inoculations, experiments in hospitals on the poor, experiments with antitoxins and virus on confiding patients, form chapters of horror which if described would be turned from with loathing.

They have formed a trust the most stringent in its conditions, and tyrannical in its application. With other trusts it is possible for opposing companies to start, but here, to oppose is to be held and sentenced to the penitentiary!

The allopathic doctors have control of the trust and there is no appeal from its infamous tyranny.

Edwin Reed is a martyr. His high spirit would not brook the prison cell, and he escaped from the minions of the law, leaving those helpless ones whom he had labored for years to support, without a cent of money.

How long will the people endure such infamous tyranny?

HUDSON TUTTLE.

### MID-WINTER FANTASY.

From my open window Comes the fragrance wafted sunshine, And odors sweet from a cloudless clime Breathes enchantment on all I see, While the birding's mellow minstrelsy Calls up dreams of spring-like days, When in youth I sang God's praise.

Here our winter days are green and fair, Fresh as June days, where roses rare Bud and bloom, and drowsy bees Sip their nectar while sunbeams breathe A charm of joy, mountain vale and sky Where hidden mysteries slumberous lie.

Here mid-winter summer skies Are warmly tinted with richest dyes, Where geraniums, endless bloom of pink and red, Wear jaunty caps on every head. And bud and bloom on leaf and vine Wear the seal of God's sunshine.

Silently I trace on this sunlit coast In garden walks a living ghost; The specter forms of those I know, Now in the land of ice and snow, And with my thoughts on wings depart To greet them with warm lips and heart.

BISHOP A. BEALS. Summerland, Cal.

THE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual current of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Health, and Life in the Spirit World only costs our subscribers 25 cents, far less than its actual cost to us. Its regular price to the trade is \$1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library. One million copies of this work should be distributed throughout the country. The Progressive Thinker for one year and this book will be sent for \$1.25.



# THE NEMESIS OF CHAUTAUQUA LAKE: OR CIRCUMSTANTIAL EVIDENCE.

BY HON. A. B. RICHMOND.

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## CHAPTER VIII.—Continued.

After the applause that followed the fervid appeal to arms of the Rev. Moses had somewhat subsided, there was an unusual stir in the audience near the entrance to the hall, and presently a man of gigantic proportions was seen approaching the platform. He wore a hunting shirt and leggings of buckskin; from his shoulder was hung a powder horn and a bullet pouch; a small ax and a large knife were suspended from a belt around his waist. In his hand he carried a long, heavy, double barreled rifle of the largest caliber. His face was bronzed by exposure, and brown as the fallen leaf of Autumn; his deep set, piercing eyes gleamed from under his shaggy brows like flashes of lightning from the edge of a storm cloud.

As he approached the speaker's stand with noiseless tread, his tall form towering above those that surrounded him, there was a hush in the crowded room, and the mingling of many whispering voices like the sound of a wind among the branches of a forest in Winter. He seemed a specter of the woods, an embodiment of the dread spirits with which the superstitions of the day had peopled its silent depths.

Pushing the crowd aside with no gentle hand as he passed along, he reached the speaker's stand, and stepping upon the platform turned slowly around towards the audience, and placing the breech of his rifle on the floor by his side he rested his left hand upon its muzzle, which was on a level with his shoulder. For a moment he looked over the astonished audience with a look so wild and piercing that in an instant all was hushed by the magnetism of his glance, while a chill like that of a cold wind fell upon those who saw him, and the silence of the grave is not more profound than that which ensued for a moment as he looked over the crowded room. At last raising his hand with an imposing gesture he stretched it towards the audience and in a voice that sounded like the rumbling of distant thunder, said:

"O! generation of vipers, who hath warned you to flee from the wrath to come?"

"Would ye defy the Lord of Hosts when through the lips of one in whom was the wisdom of God He said:

"Look not upon the wine when it is red in the cup, for at last it biteth like a serpent and stingeth like an adder."

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

"Who hath we? Who hath sorrow? They that tarry long at the wine."

"Woe unto ye hypocrites who blaspheme the name of the Lord. Woe unto ye wolves in sheep's clothing who deceive the people. Woe unto ye false teachers, for saith Isaiah the prophet of the Most High:

"The leaders of this people cause them to err; and they that are led by them are destroyed."

"The sword of the Lord is in the hand of his archangel who commands the hosts of Heaven, and shall fall upon this people, and their land shall be soaked in blood. The streams shall be turned into pitch and the dust thereof into brimstone."

Then turning to the Rev. Moses, and pointing at him with an outstretched arm that quivered like an aspen with the frenzy of his emotions, he continued:

"Oh! thou false shepherd that would deliver to the wolves the lambs thy master hath given thee to keep. You pretend to be a leader in Israel, and behold you are leading your flock down to destruction. Your lips are full of lies, and your heart with corruption. The poison of the asp as on your tongue, while you pretend to be a steward of the Lord. But verily, the time shall come when you shall render an account of your stewardship, when the graves of the drunkards shall open and their inmates come forth and be thy accusers and testify against thee! Then shall you say to the mountains and the rocks: Fall on me and hide me from the face of Him that sitteth on the throne and from the wrath of God forever!"

"Once I had a wife I loved. Dear little children played around my knee. I had plenty, and might have been happy in my home in the East by the ocean shore; but I learned to love drink from just such examples and teachings as you are setting before this people. At last it became my master and robbed me of nearly all my property. Strong drink is the only enemy I ever had that I was afraid of, and could not resist. I fled to the wilderness for safety. I tried to escape from the fiend—a depraved appetite—and could only do so when I was far away from the brews of Hell, sold by the avarice of men. In the woods where I was safe from my great enemy, I built me a home. There I lived with my family in peace and plenty, but the accursed savages murdered my wife and children, and now I am a wanderer with no one to love or to welcome me. The foxes have holes, the birds of the air have nests, but I have not where to lay my head. I was made an outcast by that curse of a Christian land, whiskey! It drove me from the settlements to the woods where the Indians murdered every one dear to me, and while I live I will fight the demon strong drink, and wreak my vengeance on the accursed race. This is now my only mission, the only object for which I endure life and the burden of recollections of what I once was—what I might have been, and what I am now. And oh, God! he cried in frenzied tones as he raised his hand and turned his face upward, let me not die until my mission is fulfilled, and the vengeance Thou hast ordained me to execute is complete."

He paused a moment, and then turning to the people, he said: "I am commissioned by God and the President of the United States to help execute the laws. I have been through the woods counting the stills, and shall report them at Washington, and if you dare to disobey the law and take up arms against the Government, you shall be driven from the country like a pack of howling wolves as ye are; and the Lord of Hosts will destroy you as He did the army of Sennacherib."

Here he was interrupted by a cry from the audience: "A spy! a spy! Give him a coat of tar and feathers!"

The incensed people rushed towards the platform and, clubbing his rifle and swinging it around his head he shouted in maniacal tones: "The vengeance of the Most High is hanging like the sword of Damocles over the heads of this wicked people. When the Spring comes the Indian tribes will be on the war-path; the smoke of burning houses of the settlers will darken the heavens; their blood will stain the streams of the land as the waters of Egypt were turned to blood when Aaron stretched forth his rod as God commanded him. You have aroused the barbarous passions of the savages by supplying them with the poison of your stills, and the hellish brews you have made therefrom. Verily have ye sown the wind and ye shall reap the whirlwind. And when the Spring shall come with the horrors of savage barbarities, I will be with the army of Wayne in your defense, while the craven leaders of this unlawful insurrection will hide their cowardly faces in shame and confusion. And you dare to threaten me because I will sustain the government in the collection of this tax? You fools; I care not for your threats. Look out for the sword of the Lord and of Gideon. Against my power you are as chaff before the wind."

The people paused in terror before him for a moment;

then encouraged by the shout of "A spy! a spy! Down with him!" they pressed him on every side, but swinging his rifle around his head they fell back beyond the reach of his arm, as step by step he passed through them until he reached the door and disappeared in the darkness without. But for some moments his defiant yell was heard as he shouted: "Woe unto ye hypocrites; woe unto ye blind guides who are leading this people to their destruction;" and then he was heard no more.

The next day after Judge Hall reached Pittsburgh he visited General John Neville, who received him with cordiality. He had been informed by letter from Washington that the Judge would visit him and also the mission on which he came. The general insisted that Judge Hall should make his house his home as long as his business detained him at Pittsburgh. He informed him that it would be much safer for him to do so as he would thereby escape the observation of persons who might suspect him of being a government agent to assist in enforcing the odious tax law. The general introduced him to his wife and daughter, the latter a beautiful girl of seventeen years of age. She was above the medium height, beautifully formed, with a face that indicated intelligence as well as an affectionate nature. As Walter Scott says of the daughter of the Earl of Douglas:

"Her kindness and her worth to spy  
You need but gaze in Ellen's eye."

The Judge was charmed with both the general and his wife, while the armor of his bachelorhood was pierced by the glances from the bright dark eyes of the daughter; and he was easily persuaded to accept the invitation of the father, reinforced as it was by the earnest cordiality of the mother, and the approving glance of the daughter.

Judge Hall informed General Neville fully of his mission and what was expected of him by the government at Washington. He found the advice of the general invaluable to him in the investigations he was to make and report from time to time; and in a few days he became a favorite of Mrs. Neville, while Nellie received him with the innocent confidence of an old acquaintance.

"Verily," whispered the Judge to himself one evening as he returned from a stroll with Nellie along the banks of the "beautiful river," "verily this is likely to be a very pleasant campaign, if I only escape without a wound; a fact I seriously doubt. But I am a soldier, and I will take the chances of the battlefield, and if I can only inflict wound for wound on mine adversary, I will never retreat until I have won a victory, and then to the victor belongs the spoils of battle." I never appreciated the good old axiom as fully as I do at present. But then, as Allah, King of Israel, said to the King of Syria: "Let not that girdle on his harness boast himself, as he that putteth it off. Perchance I may be defeated, and if I am I will carry the scars of the battle to the end of life; but if I win I will wear the myrtle wreath of victory with pride and a thankfulness."

"I think," continued the Judge in soliloquy, "that I will remain here through the Winter, and join the army of Gen. Wayne in the Spring; by that time I am in hopes that this lawless insurrection will be obscured in the conflict with the western tribes, and those I love may need the assistance of my feeble arm to protect them. I will stay here until fate decides my future for weal or woe."

Judge Hall had attended the public meeting described as an indifferent spectator, and when he saw that Daniel Bradford was called to preside as chairman, he felt thankful to Munson for his timely advice and warning; and as week after week passed he became more and more impressed with the magnitude of the danger to the government from both the insubordination of the citizens, and the certainty of an Indian outbreak. He had not seen Munson since his defiant departure from the meeting, and he continued to wonder how he became aware of his secret mission, as well as the treachery of Bradford. "Munson is a noble ruin," said he to himself, "and I hardly know whether I respect or pity him most. His fealty to the government shows the integrity of his heart, while his bravery in time of danger proves him to be a hero. While my legal instincts condemn him, my pity acquits him. I cannot but acknowledge that if Nellie Neville should be murdered by the Indians, that the allotted period of human life would seem to me to be too short to fill the measure of my desire to avenge her death. But why attempt to smoothe it over with words of softening import? Why not acknowledge at once and be honest to myself? Why not call it revenge in its broadest and most unchristian sense? Yes, I would feel like Munson, that I could devote my whole life to the one purpose of revenging her death. And yet I wonder if I am really in love? It looks like it. If I am capable of making a diagnosis of my own case I have all the symptoms of the disease that first manifested itself in the beautiful garden before man had sinned. In my heart I do not, I cannot blame the 'Nemesis of Chautauqua Lake.' And let my verdict be so recorded. His killing the Indians laid to his charge is 'excusable homicide.'"

## CHAPTER IX.

"The death shot hissing from afar,  
The shock, the shout, the groan of war,  
Reverberates along that vale,  
More suited to the shepherd's tale;  
Though few in numbers, theirs the strife,  
That neither spares nor speaks of life."

—Byron's Giaour.

"Oh! how this spring of love resembleth  
The uncertain glory of an April day;  
Which now shows all the beauty of the sun,  
And by and by a cloud takes all away."

Shakespeare's Two Gentlemen of Verona.

The spring of 1793, as Munson predicted, found all the western tribes of Indians on the war path. Several ineffectual efforts to establish peace with them had been made with only temporary results. The Wyandottes, Delawares, Shawnees, Miami, Mingo, Potawatamies, Ottawas and other tribes, under the influence of the English in Canada were combined in a general onslaught on the settlers of our frontiers. A final treaty of peace was not consummated until the 22d of December, 1795. General Anthony Wayne was in command of the United States forces, and in 1793 was with his army in Western Ohio. The whole country west of the Allegheny mountains was in a state of constant alarm, although the principal fighting between the Indians and Wayne's army occurred on the banks of the Maumee river. To add to this dangerous condition of affairs at the North, Spain had long been fearful and jealous of the western colonists and now attempted to sow discord between the Southern Indians and the Americans; and yet amid all this insurrection of dangers to our government, the whiskey insurrectionists of Western Pennsylvania continued their nefarious attempts to resist the tax law, and persisted in their rebellious and lawless conduct until September, 1794, when President Washington called out the militia of Pennsylvania, New Jersey, Maryland and Virginia into the field under the command of General Hamilton. In the meantime Bradford and a few others who

had been prominent in the insurrection fled to the Spanish country on the Southern Mississippi, while others equally guilty but less notorious secured their safety in the more sequestered settlements of the "far west," and when our army marched to Pittsburgh—to use the words of an old historian—"Not a dog wagged his tongue against the army, which marched to Pittsburgh and took up their quarters there."—[Wilkinson's Recollections, Western Annals 701.]

And thus ended the nefarious whiskey insurrection, but not until it had cost the government \$669,992.34 [Western Annals, page 701], an amount that at that time with this sparse taxable inhabitants of the country would be equivalent to three times that amount to-day.

Although the above statement is not a part of our story, yet it is connected with the times and incidents thereof; and here I ask my reader to pause and think of the difference in public sentiment then and now, when as I have said intoxicating liquor is a contraband article; its sale controlled by our courts, and license to sell it only granted to a favored few who have some political influence, and possess an unblemished good moral character, and are of undoubted temperate habits. (?) Only think how Christian civilization has advanced since the days of the Rev. Moses Higginbottom.

It is not necessary to the completion of our story that we relate the incidents of the battles of the Army of Gen. Wayne with the Indians in Western Ohio. They are familiar to the students of the history of this country, and consist in narrations of terrible scenes of murder and outrage perpetrated by the savages on the frontier settlements, as well as of the unyielding courage of the soldiers and backwoodsmen of the army of the States. Judge Hall joined the forces of Wayne in the spring of 1793, holding a Major's commission on the staff of the General. He was in a number of battles, and acquitted himself with a bravery that received the commendation of his commander in his reports to Washington. In the month of July there was a very severe engagement between the combined forces of the allied tribes and the army of Gen. Wayne, in which the Indians were driven from the field after great slaughter.

In this battle Judge Hall had his left arm shattered with a musket ball, and was ordered to the rear by Wayne himself. Judge Hall hesitated to obey, when Gen. Wayne said in a peremptory tone:

"Maj. Hall, I order you to the rear to receive the attention of the surgeon; no hesitation, my young friend; obey my order or I will put you under arrest for disobedience. Your life is too valuable to those who sent you here, to be risked, wounded as you are. Now go, and take with you my sincere regard for your bravery on the battle-field. I will remember you in my reports to the War Department." With a fervent grasp of his hand he left Maj. Hall and joined the men in front, who were pursuing the Indians now in full retreat, towards the Maumee river.

As Judge Hall passed over the recent field of battle he saw the ground thickly strewn with the bodies of both Indians and soldiers who had been killed or wounded in the forenoon of that day.

As he was passing through a clump of underwood, he was shocked to see the body of old Joe Smiley who had received a musket ball in his head. He stooped down and took the lifeless hand of the old hunter in his own to see if life was extinct. It was cold and rigid in death. While he stood by the side of the body of his old comrade, of the shaping match, he saw his familiar old acquaintance, "Red-skin Extirminator," lying by the side of the dead body of its owner. Its barrel was empty and its stock broken at the breech, showing that the old man had been killed in a desperate conflict with some of the Indians who lay dead around him.

Judge Hall passed on a few steps when he heard a groan of pain. Turning towards the sound he was still more shocked when he saw the form of Munson, who had received a mortal wound, but was yet fully conscious of all that had occurred. A few feet from him lay the body of a giant warrior who had been shot and scalped. As the Judge sprang towards Munson, he exclaimed: "My God; my poor friend, are you badly wounded?" and he stooped to raise him from the ground.

Munson opened his dying eyes and recognizing Judge Hall, said, "Let me lie where I am. My wound is fatal, and I feel the approach of death; but see, Judge, my mission is ended," and with dying energy he raised his left hand in which he grasped a reeking bloody scalp. "Yonder," he continued, "lies the body of Ga-wa-nu-das, and this is his scalp. I shot him as he was running towards the body of old Joe Smiley whom he had just killed and was about to scalp. While I was scalping him I received a bullet from yonder bunch of bushes. It is my death warrant, Judge, but I am willing to die, for the last of the marauding band who murdered my family has died by my hands. The promise the Most High has so often made to me in my lonely wanderings in the silent woods has been fulfilled. This scalp is the last trophy of my undying hatred of the accursed race. Judge, please raise my head a little. I have something to say to you if my strength does not fail."

The Judge knelt by his side, and raising his head from the ground, laid it in his lap, and placing his canteen to the lips of his dying friend, told him to drink, but in vain. The movement of Munson seemed to cause an internal hemorrhage, and he closed his eyes as if in the last extremity, while the pallor of death spread over his face. He lay for some time thus supported by Judge Hall, when suddenly opening his eyes he gazed upward with a look of ecstasy, and in a voice more distinctly audible than before, he said:

"Judge Hall, I know the spirits of the dead do sometimes return to earth. See! See! There is my mother, and my wife, and my little boy Harry. It is no illusion, Judge; I see them as plainly as I ever did in my life. Don't you see them, too? They smile at me and seem to beckon me to come to them. But I don't see Helen, my little pet; she must be in the angel world. Why, oh! why, don't she come with mother and Mary and Harry to accompany me to my spirit home?"

His voice here sank to a whisper, as he said: "Yes, yes, darlings, I am coming; I am coming—and my eyes closed never to open again on earthly scenes. His heart beat once more, and then was still forever. He had solved the great mystery; and the cloud over his disordered brain vanished before the sunlight of God's infinite justice and mercy."

"Though your sins be as scarlet, they shall be as white as snow."

The Judge hastened to the surgeon's tent, where after having his shattered arm put in splints and bandages, accompanied by two of the attendant soldiers, he returned to the place where he had seen the bodies of old Joe Smiley and Munson. Under the outspreading branches of a venerable oak he had a grave dug wide and deep; then laying the bodies of the two old comrades side by side, and covering them with laurel boughs, the grave was filled, and its place marked by a large granite boulder. The broken rifle of Smiley had been placed in the arms of the old hunter, when his body was laid in its last resting-place. And thus dust was returned to dust, to sleep until that day when the Great Commander above shall call the roll of those who will enjoy His presence forever.

A few days after the battle, and burial of the two old comrades in arms, Judge Hall, with the aid of a "forest guide" returned to the home of Gen. Neville. The General had not yet returned from the campaign in the West, but it is needless to say that a most cordial welcome was extended to the Judge. When Nellie saw his arm in a sling, her beautiful eyes were moistened with an emotion she tried to conceal, but could not. How truly said the sage who was well acquainted with the springs of human conduct: "It is hard to feign love where it is not, but still harder to conceal it where it is." Poor Nellie tried to conceal her joy at the return of Judge Hall, and her grief that he had been severely wounded, and had suffered in the forest with no one to nurse him with tender care; but all in vain; nature would not be controlled by woman's

feeble will, and bursting into tears, she hastily left the room to conceal her mortification at her want of control of her emotions.

"Silly fool!" she ejaculated to herself after she had closed the door behind her. "What will he think of me? But I will show him that I am no maiden school-girl whose sickly sentimentality makes her the sport of her companions and the vanity of men." Then hastily bathing her eyes, she carved forth a verse of an old hymn, her sweet tones reaching the listening ear of Judge Hall, who, accustomed to see and hear witnesses in court try to conceal their interest in the issue being tried, smiled a grave judicial smile at the utter failure of the witness in the present case to manifest her indifference to the cause then being argued in the hearts of both.

While cynics and pseudo philosophers are wont to sneer at what in common parlance is called the "tender passion," and while it may be true as Ralph Waldo Emerson says, that "All mankind loves a lover," yet there are many wiseacres in this world who profess to think that love is a silly sentimentality belonging especially to the callow period of youth and inexperience. But it is not so; the feeling of love between the sexes has received a judicial recognition in the courts of Pennsylvania, and a decision that it actually exists, and is in accordance with a law of nature and must be acknowledged and respected by mankind. In the case the Commonwealth vs. Stauffer, reported in the 10th Barr. 353 State Reports of Pennsylvania, Lewis, P. J., in speaking of love says: "It is a fundamental law of existence. It is the blessing which tempered with mercy the justice of expulsion from Paradise. It was impressed upon the human creation by a beneficent Providence. Not man alone but the whole animal and vegetable kingdom are under an imperious necessity to obey its mandates. From the lord of the forest to the monster of the deep; from the subtlety of the serpent to the innocence of the dove; from the elastic embrace of the mountain kalmia to the descending fructification of the lily of the plain, all nature bows submissively to this primeval law. Even the flowers which perfume the air with their fragrance, and decorate the forest and fields with their hues are but curtains to the nuptial bed."

Now, Judge Hall was a lawyer, and was of course acquainted with the principles enunciated in the opinion of Judge Lewis, although that decision was not made for over fifty years after the incidents narrated; yet the principle is as old as humanity, and has been recognized during all historic period. Judge Hall was not inclined to attempt to reverse one of nature's laws, so he bowed in obedience to its mandates, and loved Nellie Neville with all the strength of his ardent nature, and he determined to transplant this forest flower to the cultivated gardens of his eastern home.

"But time is as necessary to conduct a campaign of love to a successful issue as it is that of war with the savages," said Judge Hall to that patient listener, himself, "and I must have time. But what excuse can I have for remaining here long enough to be successful? I think I will consult that good old surgeon, Dr. Rich, as to the danger to my shattered arm, of a long journey on horseback through this new country, a portion of which is only traversed by Indian trails, with many unbridged streams to be crossed. I don't think it would be safe for me to undertake the journey for several months, or until my arm is completely healed, and besides, that infernal whiskey insurrection is not settled yet, and I may be needed here until it is ended."

Immediately on the arrival of Judge Hall, Dr. Rich, an old and experienced surgeon had been sent for to redress his wounded arm, and the Judge had hardly finished his cogitations on the subject of his probable detention at Pittsburgh until he was completely convalescent, when the doctor was announced. He had become acquainted with the Judge when he first came to Pittsburgh, and had frequently seen him strolling along the banks of the Allegheny river in company with Miss Neville, at which time he was wont to smile significantly and observe to himself:

"It is not very difficult to diagnose that case, or prognose its final result. They will convalesce before long, and then, like many of my patients, wonder that they were ever sick."

The old doctor examined the shattered arm, shook his head, and after splinting and dressing it in a most scientific manner, he said: "It is a compound comminuted fracture, Judge, and requires the most careful treatment, or it may result in necessary amputation. It will be weeks or months before it will be completely well."

A smile of satisfaction gleamed over the face of Judge Hall when he said: "You know, Doctor, that it is a long road to my home in the East. A portion of the road I must travel on horseback is rough and dangerous; much of the way only an Indian trail through the wilderness, with unbridged streams to ford and often no competent medical attendance to be secured, should my wound need it. Now, do you think it safe for me to venture to travel for several months yet?"

"No! no! my young friend, you must not think of starting on your road home until late in the Autumn, or perhaps not even before Spring. You must be contented with your present quarters until you are able to travel without danger to your wounded arm. I will speak to Mrs. Neville and to the General on his return from this campaign, which will be in a few days, and will represent to him the danger of traveling too soon in your case, and he will cordially agree with me, and insist upon your remaining here where you can be properly nursed and cared for."

"I thank you, Doctor; and now your fee, how much is it? I am willing to be generous, for your skill and attention deserve it." The Doctor named the usual fee in such cases at that time, when Judge Hall remarked: "It is not enough, Doctor, and he laid double the amount on the table. The Doctor shoved one-half of it back, and smiling significantly, said: 'Judge, never try to bribe the medical profession; they are above it, you know, and I am really sincere when I say that you will be detained here for weeks, or perhaps months, before you will be able to travel with safety to yourself. But I am very glad you seem so willing to be detained, it will hasten your recovery. Usually patients are very restive and anxious to be able to resume their occupation as soon as possible, but you seem so resigned to the circumstances that surround you that I prognosticate a speedy recovery. Good-bye, Judge, I will call again in two or three days.'"

When the doctor left the room the Judge remarked to himself: "Poor Munson told me once that I would make a poor gambler, as I manifested my feelings too plainly. I must be careful in the future."

(To be continued.)

## SWEET THOUGHTS.

Sweet thoughts of friends, they come and go,  
Like sweetest music, soft and low,  
Whose strains move kindly thoughts within,  
And soul-content and gladness win.  
Sweet thoughts, sweet thoughts, they come and go,  
Like soul-world joys in overflow.

Sweet thoughts of loved ones come and go,  
In waves that bear affection's glow:  
Almost their forms to us appear,  
Almost their voices sweet we hear.  
Sweet thoughts, sweet thoughts, etc.

Sweet thoughts of angels come and go,  
And often we their presence know:  
We sense their love, their voices hear,  
And joy that angels' ears are near.  
Sweet thoughts, sweet thoughts, etc.

Sweet thoughts, sweet thoughts, they come and go,  
Like soul-world joys in overflow:  
Like soul of music in our ears,  
Sent forth from higher heavenly spheres.  
Sweet thoughts, sweet thoughts, etc.  
Hammond, Ind. JAMES C. UNDERHILL.

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# "Who Shall Roll Us Away the Stone?"

A Sermon Delivered by Moses Hall,  
In the Spiritual Temple, Buffalo, N. Y.,  
On Sunday Night, November 11, 1900.

Ladies and Gentlemen:—I take for my text this evening the words of the women who went early one Sunday morning to the sepulchre to embalm the remains of their friend Jesus. On their way to the sepulchre the thought occurred to them that a great stone had been rolled to the mouth of the tomb where the body of their friend and brother had been laid.

They are reported in Mark xvi. 3, as saying: "Who shall roll us away the stone?"

There are several stones to be rolled away from the minds of theologians before they can get at the real subject to which this text opens. The world has thoroughly misunderstood the death and resurrection of Jesus, and these misunderstandings have led it into "outer darkness" on the subject of their own death to this world and birth into the next.

A careless and not very thorough reading of the Bible has led many honest Christians to the conclusion that Jesus was crucified on Friday afternoon; that he was in his grave three days and three nights, and yet he was out of it so early on Sunday morning—when it was yet so dark that his most intimate friends did not know him. One of them, when she saw him, supposed it was the gardener, and said to him, "If thou hast borne him hence tell me where thou hast laid him, and I will take him away." Apparently they have never seen the contradiction—that Jesus could by any possibility be crucified on Friday afternoon and then lie in the specified time in the grave, and then be out before Monday morning. If days and nights came then only as fast as they do now, even a miracle could not make this true. This can only be reconciled by that kind of mathematics which makes three one and one but three. The poet said:

"That three can be one and one only three  
Is an idea that puzzles me;  
But 'tis said, in the Father, Son and Holy Ghost,  
Are three at least, and one at most."

It is true that Jesus was killed on the day before the Sabbath; it is also true that the day commonly called Saturday was the regular weekly Sabbath; but it must be remembered that the Jews had many Sabbaths beside the regular weekly Sabbath. The meaning of the word Sabbath was rest, and every Jewish holiday was called a Sabbath.

With us Sunday has come to be a regular weekly Sabbath. Beside that, the thirtieth of May is a legal memorial Sabbath; no one can be compelled to work on either of them except in cases of necessity. The Fourth of July, Thanksgiving day, the first Monday of September, and Christmas are also legal holidays or Sabbaths. The Sabbath before which Jesus was crucified was the Hebrew Passover Sabbath—the fourteenth day of the first month. It is supposed that that Sabbath came on Friday that year; there were therefore two Sabbaths following each other without a day between them. That Sabbath, before which Jesus was crucified, John says, "an high day." See John xix., 31. The term, "high day," signified that it was not their common weekly Sabbath, but a Sabbath which celebrated some great event. The greatest event in their history was their deliverance out of Egypt; this was celebrated by their Passover Sabbath. It was at this time that Jesus was killed. This can be proved by reading Matt. xxvi., 2.

When this is understood there is little difficulty in explaining the length of time that Jesus' body was supposed to have been in the grave. But the body of Jesus was evidently not in the sepulchre at the time the women went there early Sunday morning. Where was it? This is a question which we are by no means bound to answer; but as there seems to be, not one stone, but many, to be rolled away from those who are in a "darkness that can be felt," I will try to roll some of them away.

The explanation, said to have been given by Philo Judaeus, a Hellenistic Jew, only about twenty-five years younger than Jesus, seems to me to be the only rational one that was ever made. It was handed out at this time, and I assure you that the narrative related by the evangelists will harmonize with this view better than any other.

His position was, that Jesus was buried in the sepulchre, not at hand in order to get him buried before the Sabbath, which began at the setting of the sun. Then in the night Joseph went secretly to Pilate and begged the body of Jesus and took it to his own tomb, which was at Arimathea, about eight miles from Jerusalem, and there he buried the body of Jesus.

Now let us see if the New Testament can be harmonized with this theory; if so, an immense stone will have been rolled away. All Bible students know that all the Jewish Sabbaths began at the setting of the sun—not in the morning, nor yet at midnight. For proof of this, when you get home, open your Bibles and turn and read Lev. xxiii., 32. Well, when Jesus was supposed to be dead, John says they buried him "in a sepulchre which was nigh at hand, because the Sabbath drew on." John leaves us to infer that Joseph assisted in this burial, but he did not, as I will explain later on. The truth is, after this burial, Joseph goes to Pilate secretly and by night, and begged the body and took it and deposited it in his own new tomb, which was at Arimathea and not at Jerusalem. I think our Bible was written to be read just in that way.

Let it be remembered that there are many difficulties in bringing our Bible out of the original languages—diffi-

culties that the common mere English student cannot realize. While I do not claim to be a scholar, I have studied this matter enough to see the almost impossibility of avoiding mistakes. The most of the Old Testament, and some of the New, was written in either the Hebrew language, or its neighbor language the Aramaic. When it is considered that these languages were written without vowels you can understand something of the hardship of getting it just right.

Supposing our English language was thus written and in a letter to a member of this audience I were to put in the letters b r d, you would be compelled to be guided wholly by the connection to find out what I meant. B R D might be bride; it might be bird, board, bored, boured, broad, or bread. Now when it is considered that every other word must run the same gauntlet you get a faint idea of just one of the difficulties the men who gave us our English Bible had to overcome.

Hebrew scholars said there were Hebrew words susceptible of as many as fourteen different meanings, all on account of there being no vowels. They go on to say that in translating we were at times guided almost wholly by conjecture. It is doubted, however, that the book of John, from which I have quoted, was written in Hebrew. It was, perhaps, written in purer Greek than either of the other gospels.

But there are other difficulties to overcome. They had no paper in those days. They had to write on parchment, vellum, or papyrus. This parchment or vellum was made of calf-skins, which had to be peculiarly tanned for this purpose. This made writing materials very costly. Very few of us would write as much as we do now, if we had to pay as much as from one to five dollars per sheet for our paper. When we did write we would use all our paper; that is, we would get as much on it as possible. Now that is just what the writers of the Bible did. They would write on a sheet one way, then they would turn it and write across the first writing; then after that it was not uncommon to write diagonally across both of the former writings. These were called palimpsestic writings. Now in translating, or copying these palimpsests it sometimes occurred that they got them mixed, that is, they read and copied the wrong way first.

Sometimes an entire new document was written over a piece of old manuscript. All of these converged to make it difficult to sever and rightly place manuscripts of our Bible, and correctly arrange it, or to sever them from other manuscripts; or after they were separated to get each just where it belonged.

This was also the cause of many interpolations in our Bible. So Dr. Adam Clarke and other great commentators have testified.

Now, if, when you go home you will get your Bibles and turn to the nineteenth chapter of John, you will find it reading straight enough until you come to verse thirty-six, which reads as follows: "For these things were done, that the scriptures should be fulfilled, a bone of him shall not be broken, and again, the scripture saith, they shall look on him whom they have pierced."

Now skip verses thirty-eight to forty, and read verses forty-one and forty-two, which continues the unbroken discourse as follows: "Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein never was man laid. There they laid Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand."

Now go back to verses thirty-eight, nine and forty, and see how nicely they come in. They say: "And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came therefore and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury."

This arranging and explanation of the circumstances harmonizes the scripture and allows Joseph to go to Pilate "secretly" and "by night," and beg the body of Jesus and wrap it in burial robes which the evangelist informs us he provided for the occasion. He leaves the old clothes in which Jesus was first buried and takes the body to his own new tomb.

Matthew informs us in chapter xxvii., 62, that it was not until the next day that the Jews went to Pilate and got the guard which guarded the empty tomb. The guard was placed there and watched the tomb until Sunday morning before they found out that the body was gone.

The trouble was, they guarded the wrong tomb. Finding Jesus' burial clothes there, and Jesus' body gone, it was natural for them to suppose that he had risen. This opinion may have been confirmed by the various manifestations described in the Bible. This must end this part of my discourse.

THE MAIN QUESTION.

We now come to the question asked in the text, "Who shall roll us away the stone?" These women are not the only ones who have asked this question. It has been asked in every age and nation of earth. That which is called death is as old as life.

"Life evermore is fed by death  
In earth and sea and sky,

And that a rose may breathe its breath  
Something must die."

When our friends are taken from us, if a great stone is not literally rolled to the mouth of the sepulchre, there is something of equal weight rolled over our hearts. Love involuntarily asks the question, what has become of them? All that we saw of them is in the grave; is that all there is of them? Is man nothing but flesh and blood and breath? Is he a bunch of cells and nothing more? This is a question in which all are interested; nor are we merely interested for our friends; we do not ask it simply for them, but for ourselves. The stone that makes our hearts heavy to-day will weigh other hearts down when we leave this mundane sphere. Who shall roll it away? The power which does that work, be it religion or science, confers the greatest possible boon to humanity.

TRY THE BIBLE.

It was once supposed that the Bible rolled the stone away, but this is not the case. Even if the Bible did positively assert man's immortality, people do not place the confidence in the inerrancy of that book that they once did; and these people who question and doubt the most are among the most intelligent, and the most honest people in the world. They are the readers, the thinkers, the giant intelligences of all countries. They search for evidences as for hidden treasures—as a drowning man catches at a straw they grasp for everything on which to base a hope.

When such men find a text on which to base an inference that man does not die, but leaves the body for a life under other conditions, they, after reading it over and over, will say: "Yes, that reads so; I wonder how this writer found it out? He was not in an age of scientific investigation, as I am; I wish I had evidence that he knew what he was writing about."

Again, if one text seems to assert man's immortality, another denies it. This is so palpable that many good educated Christian men and women—and by the way, an increasing number—deny that the Bible teaches that man is immortal.

Bible writers wrote as much when inspired by doubt as at other times. If they gave us reason to hope, at another time they told us: "The dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." See Ecc. ix., 5. If they chance to find a text which leads them to infer, contrary to all that is known of science, that the bodies placed in the tomb will some day be re-animated, they find another which says: "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." Job vii., 9.

Thus, the more the Bible is studied the more do its readers become convinced that notwithstanding all its efforts, the stone is still there.

WHAT HAS SCIENCE DONE?

If appeal be taken from the Bible to science, science confesses its inability to roll the stone away. Science is exact knowledge. It professes to have no knowledge on the question on which we are seeking light. Science takes hold of physical things—nothing else. It invents, makes and uses telescopes with which to survey the fields of space. It sees and weighs the stars whose light has been millions of years reaching our earth. It constructs microscopes so powerful that they demonstrate that each drop of water in the most stagnant pool is in itself a world peopled with organized and intelligent beings who in immense armies march out into the deadly arena to settle their difficulties in bloody combat; but science has not yet invented the instrument which brings the spiritual part of man out as an objective reality. The result is that scientific men are either materialistic or agnostic. Science has not yet rolled away the stone.

DOES MODERN THEOLOGY ROLL THE STONE AWAY?

If we turn from the scientist to the modern theologian we only move from one source of uncertainty to another. The theologian does not know. "On the subject of immortality," said Bishop Foster, "we know absolutely nothing." All theologians confess that the subject is only a matter of faith.

I am willing to here unhesitatingly risk the assertion that in a conversation with any fair and honorable clergyman, which shall not exceed twenty minutes in duration, I will make him deny the immortality of man, or confess his doubts on the question, or go to ancient or modern Spiritualism to prove it. Dr. Lightfoot, Bishop of Durham, England, in talking to the Church Congress on the subject of Spiritualism, said:

"Let us thankfully acknowledge the truths of Spiritualist teachings as weapons which we are too glad to wield against Positivism, and Secularism, and all the anti-Christianities of this age of Godless thought. \* \* \* Whatever Spiritualism is, it is not Materialism, which is at present the great danger the Church has to face. Because it is that Materialists are inimical to Spiritualism, thus to prove Spiritualism is true is to put a final extinguisher on all these doctrines."

Here we have a confession from one high in the church, that Spiritualism is needed to roll away the stone. At this same Congress, Rev. Canon Wilberforce said:

"Spiritualism is now undoubtedly exercising a potent influence upon the religious belief of thousands."

He further said: "Those who are following Spiritualism as a means and not as an end, contend warmly that it furnishes illustrations and rational proofs, such as can be gained in no other source; that its manifestations will supply Deists and Atheists with positive demonstration of a life after death, and that they have been instrumental in converting many Secularists and Materialists from Skepticism to Christianity."

In corroboration of this statement may be appended the remarkable statement of S. C. Hall, the founder and editor of the Art Journal. As for the use of Spiritualism, he says: "It has made me a Christian. I humbly and fervently thank God, it has removed all of my doubts." I could quote abundant instances of conversion from unbelief to belief—of some to perfect faith from total infidelity. I am permitted to give one name, it is that of Dr. Elliott, who expresses his deep gratitude to Almighty God for the blessed change that has been wrought in his heart and mind, by Spiritualism.

"When this is the standpoint of the believer in the higher aspects of Spiritualism, it is obvious that we have to deal with no mere commonplace infatuation, which can be brushed aside with indifference or contempt; but rather with a movement which is every day extended. Appealing, as it does to the yearnings of the soul, especially in times of bereavement, for sense evidence of the continuity of life after physical dissolution, belief in Modern Spiritualism continues rapidly to increase in all ranks of society."

In these two quotations we seem to have all that is necessary; they not only acknowledge that the churches are not able to roll away the stone, but they think that Spiritualism has come to roll the stone even from church sepulchres.

HAS SPIRITUALISM ROLLED AWAY THE STONE?

When the world was at the point of sinking in despair; when it seemed that there was no eye to pity, no arm that could save, rappings were heard in the residence of John D. Fox, in the town of Arcadia, this state. As soon as these raps could be interpreted the stone began to roll away. The evidence that these concussions came from those whom we thought dead, was evidence that we were mistaken—they were not dead; nor were they in some distant clime engaged in either singing or cursing.

When a boy, I myself was driven from the orthodox thought to the more consistent one of materialism. There I remained, and that doctrine I preached for twelve years. But materialistic ideas like those of orthodoxy do not fit those who are mourning the loss of their nearest and dearest friends. I never felt this misfit until my beautiful girl-wife and my good mother had gone to the beyond. This was the first time that I could not bear to think that death strikes our friends out of existence. I longed for the love of the mother who brought me into this world, and devoted much of her life trying to make a man of me. And for that of the sweet girl who gave me all that woman can give to man. Over and over I said: Can such pure and sweet love die? The stone over my heart was more than I could roll away. I sought the light of theology, but it was the blind leading the blind. Death was to me the greatest of all enemies; I got so far that I could see that if my materialism was right there could be no life in the future for man. Death was an eternal sleep, and the best we could do for ourselves was to become well trained animals—to make our coffins and shrouds, as the silk-worm weaves his cocoon and dies. Giant despair held me in his grasp; I had no power to free myself.

It was while I was in that condition that that sainted mother and angel wife came to me—they came together and presented unmistakable evidence of their conscious existence and happiness; they proved to me that death, with them at least, had been but a birth into a higher sphere; that the so-called dead are not dead, but they are

"Like the stars by day,  
Withdrawn from mortal eyes,  
Yet looking unperceived their way  
Through the unclouded skies."

The stone was rolled away and I was happier than I had ever been before. I was not only happy to know that they lived, but to know also that they had neither forgotten nor ceased to love me; that they were still as much interested in my developing a royal manhood as they had ever been; that mother was mother still, with the same interest in me she had manifested since the day I was born; that wife had taken a vow upon herself that she would never rest until she had brought to me the companion I needed to help me do the work she had intended in her feeble way to help me do. From that day to this I have scarcely had one lonely moment; when I seem the most alone, then it is that I know of the presence of my arisen friends.

Spiritualism is the stone which the builders rejected; the one religion condemned and abused by all others, but it has in millions of cases beside my own, proved itself the "chief corner stone."

That you, dear hearers, especially you who have heavy hearts may find the comfort and consolation in Spiritualism that it has vouchsafed to me for nearly two score of golden years, is my honest and earnest prayer.

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## GOOD WORDS FROM H. W. B. MYRIK.

The last Progressive Thinker is superb. The "Unseen World" by Mr. Leadbeater is magnificent. Your subscribers owe you a thousand thanks for publishing it.

## The East and the West.

Two eminent ministers of the Gospel will step to the front next week in The Progressive Thinker, and have something interesting and suggestive to say. The one who lives in the East, Dr. Holmes, has a superb intellect, and he shows up the shortcomings of his own home nest, while the one who lives in the West, Elder W. H. B. Myrick, is a man with a mind enriched with native genius and comprehensive researches, and he will illuminate "The Word of God," in a manner that will startle you. In the mean time, our readers should endeavor to extend the circulation of The Progressive Thinker, the largest Spiritualist paper by far on Earth to-day, and combining those rare qualities, cheapness and excellence.

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From Lyman C. Howe.

After speaking Wednesday evening, January 9, at Cadet Hall, in Lynn, and serving at the funeral of J. H. Bubler, Thursday afternoon, and nursing in grips as faithfully as circumstances permitted, I arrived in Albany, N. Y., Saturday, January 12, and was met at the train by that representative Spiritualist and rare specimen of manhood, E. A. Doty, and conducted to his hospitable home and cared for as if at home. When sick and weary, cold and desolate, wandering among strangers, with no one to express a generous feeling or manifest interest in one's trials or sufferings, it appeals to grateful emotions with double force, to be ushered into a cozy, quiet room, and receive all the care and comfort that love can bestow, and realize the warm benedictions of genial companionship and social harmony and cheer.

It was but a short time since I had left the hospitable home, and kindly care and comforts that cheered me at the Averill household in Lynn, but in the meantime I had been wrestling with a gripe, and jostled by the rush and jam of strangers, all eager to get the best place, each caring only for self, and the contrast when I arrived at the Doty home was impressive.

At 2 p. m. Sunday, I thought I was nearly master of the gripe, and a fine audience greeted me, whom I hoped to interest from 45 to 55 minutes. But after 10 minutes' talk I was obliged to stop, faint, sick, weak, unable to stand on my feet.

A second trial convinced me that I must wait a week, and so after due explanation, a meeting was announced for 2 p. m., next Sunday, the 30th. Let no one imagine from this episode that I am laid on the shelf for any length of time. It is only a gripe, and now to have the grip, or small-pox, and I could not let the opportunity pass without taking a hand in the popular game. Meanwhile Mrs. Howe is running opposition to me at home, and she has a physician to help her in the race, and bids fair to get there ahead of me. Here I met Harry Dalton, whose fam-

iliar face was among us at Lily Dale two years ago, and is now ministering to the Trojans, preaching to the souls and practicing on the bodies of the sick. Brother Doty is trying an experiment in Albany, hoping to resurrect some of the old life and create some new, and possible establish a society.

DR. J. M. PEEBLES.

Some weeks ago I received a letter from the Northwest asking for evidence, if any, that this notable woman ever posed as a Spiritualist medium. I waited a little to collect testimony and the letter got mislaid, and I have not been able to recall the name or address of the writer. Hence I take this method to say to my questioner, that it is currently reported in New England that she at one time gave sittings as a Spiritualist medium; and just before I left Lynn I was informed that there were people in that city who knew her in that role. But I did not have time to hunt them up, after I heard of it; and now I can refer to only one; but that one is well and widely known and his testimony ought to be enough. But Mrs. Eddy fully denies she ever posed as a Spiritualist or posed as a medium. Hence, I would like to hear from a score or more who are willing to testify to the facts.

DR. J. M. PEEBLES.

of Battle Creek, Mich., says he knew her as a Spiritualist and medium, and had a sitting with her about forty years ago. If he is not mistaken in the personage, that ought to settle it with Spiritualists; but it will not make much impression upon Mrs. Eddy's worshippers.

But why should Mrs. Eddy's denial be received as evidence? She teaches people to deny the plainest facts in nature, and human experience. She denies that there is, or ever was, any sickness, or pain in the world! How easy for her to deny any other facts as real as small-pox, cancer, or an amputated limb, known to millions of sane, sensible people as stubborn facts, but by Mrs. Eddy fully denied.

Dr. Peebles' testimony should stand

against a million witnesses like Mrs. Eddy, who denies everything that she does not want to acknowledge as true. LYMAN C. HOWE.

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I received the Inhaler, and broke up a cold in two days. It is worth three times what you ask for it.  
I. W. PARRIS, Fair Haven, Vt.

I have used your Inhaler for Catarrh of the nose, throat, and lungs, and am entirely cured. I have used other remedies and other Inhalers, and nothing gave me so much relief until I used yours. JESSE J. DAVIS, Newton, Kan.

**SPECIAL OFFER.**  
For a short time, I will mail to any reader, naming this paper, one of my new Scientific Catarrh Inhalers, with medicine for one year on three days' trial free. If it gives satisfaction, send me \$1.00; if not, return it after three days' trial. Could any proposition be fairer?

Address, E. J. WORST, 424 Main Street, ASHLAND, OHIO.







## QUESTIONS AND ANSWERS.

This department is under the management of  
**HUDSON TUTTLE.**  
Address him at Berlin Heights, Ohio.

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

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

**HUDSON TUTTLE.**

F. H. Carr—Addendum to his question on the Koran and Mohammedanism:

The following letter from one of the most distinguished advocates of Mohammedanism will be read with deep interest, as it presents the claims of the great prophet of that faith as held by those who have made it a life-long study. There was no intention in the answer to convey the idea that Mohammed wrote the Koran consecutively, as a writer would produce a book. In my lecture on "The Prophet as a medium and his religion," it is shown at length how it was delivered during periods of ecstasy and written down by some listener. No unprejudiced mind can fail to admire the strength and integrity of character of Mohammed; his charming simplicity, his reliance on the power which impelled him, his singleness of purpose, and comparatively with the times and his people the pure morality he advocated. He made no claim to being a god-man, or son of god, as the founders of all other religions have done; he was a plain man, intensely human.

Mr. Hudson Tuttle:  
Dear Sir:—I read The Progressive Thinker of December 22, I have read that portion of your reply to E. H. Carr, which relates to the Koran and, although a portion of it has evidently been omitted by the printer, it seems to me that you have the belief, concerning this book, which prevails among the masses of the Occident and which is erroneous. I am a Moslem and have devoted many years to the careful investigation of the so-called Oriental religions. I have had unusual opportunities to learn of the real history of Islam and the teachings of Mohammed and feel competent to speak with much confidence of the Koran.

This book did not exist during the life of Mohammed, although some historians have written of his reading and writing it. In fact the system of religious, social and civil laws to which his name has been given was not founded upon the Koran wholly or in part for it was formulated and established long before the Koran was compiled. The Koran in its present form was compiled during the Khalifate of Othman and consists of fragmentary writings gathered from various sources. These have never been considered by the learned Moslems, as perfectly accurate annals. The tradition of the compilation included this. While there are many Moslems who hold it in the most profound veneration and superstition, as many Christians do the Bible, the more enlightened and educated do not consider it as the foundation of Islam. In other words it is a sacred book to some while to others it is no more so than the Hindoo or traditions. Mohammed was a teacher, and a savior. When he spoke in public or in private his utterances were usually taken down by one or more of his hearers for future reference and these memoranda were subject to the imperfections and misconceptions liable to occur where the words of any speaker are taken down in the course of a sermon or address. Several attempts were made to collect and compile these memoranda in book form during the Khalifate of Abu Behr, with more or less success, and it was because of the existence of these various compilations that Othman caused the present Koran to be compiled and all others destroyed. In my opinion the only really perfect record of the Prophet's teachings ever made was that of Soliman, the Persian, who was a highly educated and unusually able man as well as a devout and earnest disciple of the Prophet. This record Soliman took with him to India soon after the Prophet's death and, although it has been translated from Persian into English, it has never been printed.

The foregoing facts may be of use to you in replying to other enquirers and I give them to you for that purpose; not in the spirit of criticism of your reply to Mr. Carr. Yours respectfully,  
**MOHAMMED ALEX. R. WEBB.**

T. K. Rodney: Q. Is there benefit physically or psychically in claiming deep breathing as taught by those having apparatus to promote this object?

A. Of the great benefits arising from deep breathing there can be no doubts. To fill the lungs to the utmost extension of every air-cell, gives full and complete oxygenization, which means the destruction of effete matter, pure blood, and high tension of the vital forces. To hold all the lungs is like an effect to breathing bad air. The blood is not sufficiently oxygenized and its waste matter remains unsecreted to change and become poisonous. But happily man's nostrils and the air-tubes are so constructed that he requires no patented device to breathe correctly. All he has to do is to inspire slowly and long as possible, holding the breath for a moment and then exhaling it. Repeating the process rapidly for five or ten minutes. Then acquire the habits of breathing deeply by practice. Always, if possible, breathe through the nostrils, never through the mouth. The air taken through the mouth at once impinges on the delicate structure of the lungs, and being untempered, chills and is provocative of congestion. When it passes through the nostrils it becomes warmed, and the cold is removed, and the temperature of the lungs

before entering. There is not the least advantage in any breathing machine, except as it brings dollars into the pockets of the maker and seller. The directions for correct breathing, are simple and easily practiced. The body should be erect, shoulders thrown back, and the chest allowed to expand freely by light and loosely fitting garments. The air should be inhaled through the nostrils until no more can be drawn in. Deep and measured breathing has a remarkable psychic effect. It will allay fear, calm nervousness, and is one of the best remedies for insomnia. It is so cheap all may share its benefits, and laugh at the agents who would sell machines that are improvements on the nostrils.

Farmer: Q. Is it true that wheat found in mummy cases in Egypt, and at least 3,000 years old, has been planted and grown, producing wheat again?

A. The story started by some irresponsible newspaper writer has been gravely quoted by some authoritative agricultural writers, yet it is absolutely untrue. The wheat of some seeds when carefully preserved, may be astonishingly prolonged, but wheat and corn are of the number that under the most favorable circumstances lose vitality in a few years. The so-called Egyptian wheat, mummy wheat, and Aztec corn, did not originate as claimed, and are valuable only to those who would profit by their sale to the credulous.

Simon Emery: Q. How was the earth brought into existence?

A. To answer this question fully would require volumes. The story is told in the Arcana of Nature, as that of spirit is given in the Philosophy of Spirit. It was evolved from nebulous first-mist, and by a constant growth has reached the present. But this only gives the process, the sequence of events, by the laws of process, immanent in matter, and does not touch on final causes. It cannot be said to have been created, it was evolved. It was a growth up to a length of time utterly inconceivable by the human mind.

Q. Is heaven a condition or a location?

A. The word is indiscriminately used to denote both. The mind in harmony and peace, is said to be in heaven, and when the body of the deceased is called heaven. Frances E. Willard rightly affirmed the latter meaning.

Q. Is the distinction of sex preserved in spirit life?

A. An extended answer to this question was given in a previous number of The Progressive Thinker. Briefly for a time the distinction is preserved. But as it belongs to earth life, as a necessity of physical existence, the spiritual nature of the sex disappears.

## SOUL COMMUNION.

### Views on Independent Educational Work.

To the Editor:—I trust to the broadly eclectic spirit of your journal to publish my views on independent spiritual educational work.

A. N. Spiritualism is being ushered in, the season of "the full corn in the ear" is upon us.

I will not ask space to consider, by anticipation, opposing views, nor shall I engage to reply to them when they are presented as they have been in your journal, through much argumentation within the last two years. I simply ask you to present my views, to be endorsed or ignored, as the reader may be spiritually disposed.

This is to be the key-note of the New Spiritualism: God rules, and spirits minister. The conflict has been and now is between Polytheistic Spiritualism and Monotheistic Spiritualism.

"Modern Spiritualism" is only the latest expression of the Spiritualism that is coeval with the race, and will continue, with varying expressions, throughout the human destinies. The particular expressions rise to comprehension of general, by the units we may understand the aggregates. Through the stages of growth of spiritual systems that have become history we may know somewhat of the universal governing law. All annals special systems began polytheistically and advanced to monotheism, the line of advance being marked by mental, intellectual and moral improvement. There is reason to believe the first Israelitish form was that of ancestor worship—individual spirits adored, feared and obeyed as very God—though from the beginning the Jehovist idea was struggling for expression. In the early immature stage they had no well-defined autonomy—were straggling, wandering tribes, internally discordant, and constantly at variance with each other and with nature. It was in the full development of the Jehovist idea, the conception of a One-God Providence, that they rose to the zenith of their spiritual and material greatness. Without this Divine Unifying Life Principle all bonds of union are as ropes of sand. Witness the confused, distracted condition of the spirit worshippers of China, numbering a third of the earth's population.

The difference between Polytheistic Spiritualism and Monotheistic Spiritualism—resting upon the authority of the spirit message, and having faith and trust in and being inspired by the Universal Life Principle, or God—is irreconcilable. All efforts to bring the two schools into unity by convention resolves have proven an all-around failure. It can never be done. "What communion hath light with darkness?"

An independent system of educational work is now the only feasible method of carrying the truth of angel ministry to the millions who are in darkness regarding it, but whose reason and intuition assure them one Supreme will must rule, through and govern all. They are hungering for the truth, but cannot be reached under the existing methods. The call is for workers courageous enough to go into the field to work in line with the will of God, having faith to leave the results with God. Entering the work in this spirit, God (or the Law) will be with such workers—doing His work in their way. He will give them work in His way. They will be cared for and fruit will follow, and follow abundantly.

Of course there must be an intelligent plan of carrying on this independent educational work, but in no sense need it take the form of a creed. I submit the following propositions as the basis of such system:

1. The human soul is immortal.
2. Spiritual beings may and do come into the consciousness of human beings.
3. The spiritual condition and aspiration of the mortal determines what is spiritually revealed.
4. Only internal evidences can fully satisfy the spiritual nature of man.
5. There is an Infinite Power of Love and Wisdom, and this Supreme Power manifests itself in the finite understanding of man of its life essences in the Whole World Soul Communion.
6. Co-operation is admissible without avowing belief in the above propositions.

thous, or any of them, and is invited.

No Spiritualist will object to the first and second propositions; few to the third; few to the fourth, when fully understood and intelligently considered; but the fifth will meet criticism, and some will attack it as an attempt to establish a gigantic ecclesiasticism.

They who will be disposed to attack the fifth proposition are not ready for Soul Communion—to free their minds of that prejudice to new truths that comes from stubborn adherence to preconceived ideas; are not ready to join in a universal invocation for the inflow to humanity of light from the Universal Source of Light. But their opposition, being outside the spirit of Soul Communion, cannot impede its progress. It is above and beyond the reach of factious opposition. Every system of spiritual teaching, devised by man down to the latest formulated, has been rent by schism, by internal discord. Soul Communion cannot be; it is a common bond of union for all, regardless of creed, caste and nationality, who desire to unfold and improve their spiritual natures. It is as impartial as a simple, distinct, and true thought.

By no ingenuously can this fifth proposition be fastened upon a tenet of faith, a conventionally imposed obligation on the conscience, like an article subscribed to in a creed. It is simply the promise that truth shall be realized to the inner consciousness of those who will seek it in the true spirit of the call. If this promise is fulfilled, there is no restriction upon free thought, no inhibition of individual judgment.

Having now received the Light, having come into the consciousness of the Divine light, by inhaling the Divine life essences, the happy possessor of the priceless treasure is absolutely free of will to search out his own way of coming and living in line with the Supreme Will, which he now knows in his soul runs through and binds all in One Harmonious Whole. But the inevitable influence and tendency for all will be, as Soul Communion is a universal law, to bring Principles to generalize the human affections and bring all into unity of thought, aspiration, life.

What floods of inspiring and outpouring inspiration must result to such according souls! Then, too, the power will be externalized; Spiritualism will cease to be a confusion of heterogeneous elements, the philosopher in obscurity and the pretender and voice proclaiming their fame from the house-tops; it will become the recognized hope and glory of the world.

For those Christians who believe in a personal second coming of Christ, Soul Communion is the only conceivable solution of the mystery as to how the mission is to be fulfilled; and it solves it completely. Telepathy or thought transference is now accepted by most people as scientifically demonstrated. If the will of God be to inaugurate a new order of life for humanity to be promulgated through a special messenger, how else can it be done than by the messenger delivering his message to the millions who may be ready to receive it collectively? This condition of collectivity in delivering and receiving the message is assured by Whole World Soul Communion—all in the communion spirit being of one accord, the message is power would simultaneously clarify the whole mind, a world-wide pentecostal experience, "as the lightning cometh out of the east and shineth even unto the west."

For those Christians, through their special gifts, are to be considered as indispensable in carrying on the proposed independent educational work, and will be forthcoming as needed. They are being developed for the work in Whole World Soul Communion. They will not be workers of the class of Simon of old.

The long neglected fields should receive first attention of the apostles of the New Spiritualism. These are the villages and smaller towns. In all of them are hungry souls, though it might be no avowed Spiritualists, or but few. Heretofore the professional workers have only gone to them when special patronage was guaranteed. A more zealous, more disinterested mission, any spirit is demanded. The light should be carried, and through Soul Communion will be, to every nook and corner of the land, everywhere establishing spiritual educational centers on the basis of the above propositions, with "signs following." The time is ripe for a great Spiritualistic revival.

Q. Where are the reapers?

Chicago, Ill. H. N. MAGUIRE.

## THE OLD AND THE NEW.

Old and new, death and life, December, In dreary monotone, across the bare brown fields,  
Thy winds, O cruel month, proclaim the coming storms,  
Desolate harbingers, whose unwelcome sound is brought  
Wild terror to the straying moss or woodland fern.

In sunken rows the orchard trees their death cry scorned,  
With arms upraised, slow moving to their stern command.  
Against a dull gray sky they stood, and, waiting, slept.

Yet is it ever so? Do pain and grief precede all joy?  
O power divine, O wisdom wondrous; Thou with impart dost pervade all things.

And ye, wild winds,  
Are ye as breaths,  
Perchance Eolus from his mighty caves  
Has sent thee forth—yet shall old Neptune

Hold thee back within his realms,  
O sea, uncontrolled, the dying leaves,  
Moan for thy power is fleeing.  
And thou, wild, angry moon,  
Shalt yet lie low with all the past.

**JANUARY.**  
All silence. O'er earth, the fair young year,  
Has dropped his snowy mantle, gazing down.  
He bids you sleep, O earth, and to all pain and grief be dumb.  
The lips of streams are still,  
The forest trees are spell-bound—  
No longer moan,  
As in the month gone past,  
For all the winds  
Obey the new born power.

Is this the death?  
Nay, Sleep, and life for death and sleep are one.  
Mourn not. The icy chain will fall at Spring's first smile,  
Glad, through her awakened veins  
Glad nature's heart will send her warning flood.

Joyfully her songsters will acclaim  
The youthful ruler and his reign exalt  
To all the land.  
So may all tumult and in peace  
Who then can grieve when once  
His soul sees the mighty  
Perchance, with vision infinitely sure,  
Nature's eternal, unchangeable Law, in all things.

Truth, the underlying reality in all, great and small,  
Unvarying is life and death, undisputed law.

**MRS. MAY J. HEALY.**  
Wilkes Barre, Pa.

"Nature Care." By Drs. M. E. and Rosa C. Cenger. Excellent for every family. Cloth, \$1.50 and \$2.

## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES.

LIGHT, LONDON, ENGLAND.

**WE ARE APT TO LOOK FOR GOD** only in miracles, to see his workings only in great surprises, to find him only in a few exceptions. But it is in the universals we always find the deep truths and God. We are in God, and yet we say—"Where is he?" "In him we live and move and have our being," and yet we ask, "When did he become 'God manifest in the flesh'?" It reminds us of the curious little poem by one of our American philosophers who expressed of a sublime truth:

"Oh, where is the sea?" the fishes cried,  
As they swam the crystal clearness through;  
"We've heard from of old of the ocean's tide,  
And we long to look on the waters blue.

The wise ones speak of the infinite sea;  
Oh, who can tell us if such 'there be'?"

The lark flew up in the morning bright,  
And sung and balanced on sunny wings.

This was its song—"I see the light,  
I look o'er a world of beautiful things;  
But, flying and singing everywhere,  
In vain I have searched to find the air!"

Pope's "Essay on Man" is even now only beginning to be grasped, with its massive thought:

All are but parts of one stupendous whole,  
Whose body Nature's, and God the soul.

See, through this airy this ocean, and this earth,  
All matter quick, and bursting into birth.

Above how high progressive life may go,  
Around, how wide! how deep extend below!

Vast chain of being! which from God began,  
Natures ethereal—human, angel, man;  
Beast, bird, fish, insect, what no eye can see,  
No glass can reach; from infinite to thee.

This is the splendid fact of Incarnation. The Infinite creative Power seems to delight to fill every crevice with at least experiments of form, to light the lamp of life in the minds of men, and every one is a manifestation of the hidden life and power.

Of course, the highest expression known to us is Man. Why? Only because, so far as we actually know, Man is the highest intelligence on the plane which at present is ours. As one of our bright teachers lately said: "It is plain why no sight on earth—no sunset mountain-top or Jew of Lebanon—is so beautiful as the human face. It is because the intelligence, morality, aspiration of the generations are gathered into the faces of the latest born and there are focused by the aspirations and endeavors of another thirty years of human life! There is a great truth in the Incarnation doctrine. God is dim in rock and flower and bird; when most himself, he becomes human flesh, and in human flesh he looks most clearly the image of God."

This is not mere mysticist or poetry; it is vital to any reasonable view of God and his activity on our plane. Man has emerged from lower planes. How? Surely not by accident! Evolution is only the creative method of God. Feeling our way back on the lines of evolution, we seem

To hear a Heavenly Friend,  
And through thick veils to apprehend  
A labor working to an end.

First the body was elaborated by infinite gradations, tolls and adaptations. Then the great Economist worked at mind, affection, conscience, and so gradually created man a living soul. The tremendous story, as we are now spelling it out, "shows us," as John Ruskin says, "Mankind more and more, and more clearly the image of God, exercising creative attributes, transforming his physical environment, incarnating his thoughts in visible and tangible shapes all over the world, and exerting from the abysses of space the secrets of vanished ages. From lowly beginnings, without breach of continuity, and through the cumulative action of minute and inconspicuous causes, the relentless momentum of cosmic events has tended toward such kind of consummation."

We may call that what we please; but it is essentially the process of Incarnation—the manifestation of the Divine Spirit on the plane of Matter and Form, for far-reaching purposes, including the production of a race of self-conscious, discriminating and ultimately ethical and spiritual beings, culminating in the appearance of one who discovered the heavenly secret, and who could say: "Beloved, now are we the sons of God."

We hold that this fact thought is perhaps the very noblest, the very highest, yet reached upon this earth—that man is not an accident—that he is not an isolated bubble floating on the careless stream of Time, formed by a trivial disturbance of the stream and bursting before a breath of wind; but a veritable manifestation of the Eternal Thought and the Eternal Life—God therefore, the source of all, in all the life of all, the destiny of all.

## An Earnest Voice from Maine.

To the Editor:—The premium books which I ordered in the renewal of my subscription to your grand paper—The Progressive Thinker—promptly came to hand; and in these seven thickly bound volumes of over twenty-five hundred pages, I find an immensely valuable information touching upon the materialism and occultism of man; the amount of which we might truthfully say, was hardly ever gathered together. In the like number of pages, and never at so nominal a cost. Had I received but even the 3d volume of the Encyclopedia of Death, and Life in the Spirit World, I should have been more than satisfied and repaid for the money invested. Although I possessed several of the volumes before my last purchase, yet I conceived the idea that one could hardly maintain any adequate acquaintance with a Christmas or New Year gift to an interested friend in the occult mysteries of a future life, than one of these books.

Your philanthropic work merits a great circulation of your noble paper, and can but be the means of doing an immense amount of good to mankind.

WM. J. HAYNES.  
So. Norridgewock, Maine.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. New Year gift to all who love to study and think. For sale at this office. Price, 25 cents.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spirit of love that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this office.

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## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

In our correspondence columns appeared a letter from Truthseeker, who is befogged by the contrary teachings of Spiritualism, or, more properly speaking, of

**SPIRITUALISTIC MEDIUMS.**

for, as we showed in a series of articles which appeared in this paper, the seers and pretent mediums who unfolded the modern spiritual philosophy were generally in accord, and only differed in some minor details or in modes of expression. The central fact of Spiritualism, viz.: the continuity of sentient life after the dissolution of the physical and the power of the disembodied ego to communicate with those still in the physical body, are to all Spiritualists indisputable. The various theories, theories and affirmations as to the nature of the after-death states are mystifying to many truthseekers besides the one who now writes to us for light on the subject. For us to authoritatively say who is right and who is wrong would be presumptuous, and of no real value to our inquirer; we would not personally take the dictum of any one in the body or out of the body on so large a subject—every theory or affirmation must be brought to the bar of reason, subjected to the closest scrutiny and comparison, and adjudged its position on its merits. By this means alone can we arrive at approximately sound conclusions.

In the reception of teachings from the spirit world, there are two sets of difficulties to contend with which militate against the influence of undiluted truth: the various theories and theories of mediums and investigators, which prevents them seeing a truth in the same light and through the same sense avenues, and secondly, bias (conscious or unconscious), which few are free from, and which closes, more or less completely, their souls, to anything contrary to their predilections. "Divine truth cannot flow into minds that are unresponsive." The again, in all the spheres pertaining to the spirit world, are congeries of spirits still holding to beliefs that were dear to them in the body; they are drawn together by congeniality of idea, and having an affinity for those still in the body with similar ideas, are naturally attracted towards such who are seeking spiritual light, and teach them truth as they know it, just as we have highly intelligent and faithful men in the body teaching doctrines diametrically opposed to each other. There is as much conflict of opinion on doctrinal subjects in the spirit world or among the mass of spirits who communicate with mortals, as there is here, but naturally less dispute as to matters of fact that become apparent through the changed conditions. The materialist has to realize that man is a spirit and to alter his conceptions of the body, the believer in a literal heaven or hell, to discover that he is in neither, and perhaps to wonder whether he is in purgatory. Our experience goes to show that the good living man or woman, who would by the world be termed irreligious, not having been connected with any particular church, makes the most rapid progress in the spirit world, because, unimpeded with creeds and dogmas, which are a dead weight and have to be got rid of before the spirit can ascend to higher altitudes.

If our correspondent will refer to the Spiritual Philosophy supplements to the Harbinger, he will find an harmonious accord, because the seers and mediums through whom the revelations came, were (from the evidences obtainable about them) free from religious predilections of any kind; and from the tone of their writings, inspired from a source above the planes pertaining to this world, hence free from earthly error. The teachings are not mythical, but rational and coherent, appealing to the unprejudiced mind with a sweet reasonableness, and opening to the vision a clear and practicable road to higher conditions. Belief in any doctrine is no help to the traveler on this side, and we doubt very much if it will be on the other. All intelligent Spiritualists are agreed that our condition immediately after death is determined by the use we make of our opportunities here, and if we try our best to cultivate and harmonize ourselves, at the same time losing no opportunity to help our less fortunate fellows, it matters little what our beliefs are with regard to after developments. Mrs. Harris gives us 700 years of spirit life. Mr. Sinner a much longer period, and very few expect to return under a century. If we have to take this apparently retrograde step to get forward, we shall probably be in a better condition to understand it and make preparations for it when we get to the other side, and it is wiser to concentrate our energies upon the attainment of the best conditions for the first important step in our upward progress. Wherever beliefs in reincarnation, elements, or planetary life are congenial to the mind and productive of happiness, we have no desire to disturb them, but where they distress individuals and arrest their progress, we would urge them to read some of the basic works on the Philosophy of Spiritualism, which, if carefully studied, will make them independent of beliefs that are undemonstrable to their reason.

## INFINITE LOVE.

There's something in nature that's kindred to flame,  
The Planner of earth and of planets above;  
But doubtless the nearest mankind ever came  
To naming what mortal man never can name  
Was calling it Infinite Love.

That its power is finite I'm forced to confess,  
Else nothing like evil could be,  
But all would be perfect, yet nevertheless,  
Though often pain's pathway my feet have to press,  
Boundless Love is sufficient for me.

For with Love at the helm there must come a time when  
When nations will all be at peace,  
And poverty's pangs, and all manner of crime,  
And silly religions that some think sublime,  
And sorrow and suffering cease.

H. A. SMITH.  
Seattle, Wash.

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# THE NEMESIS OF CHAUTAUQUA LAKE: OR CIRCUMSTANTIAL EVIDENCE.

BY HON. A. B. RICHMOND.

Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "A Calm View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," "Intemperance and Crime," and "A Review of the Seybert Commissioners."

## CHAPTER IX.—Continued.

The doctor found Mrs. Neville and Nellie on the porch awaiting his report of the condition of his patient. Mrs. Neville looked very anxious as the doctor narrated the nature of the wound and his positive injunction on the patient to remain quiet and not to think of attempting to start on his journey East for a number of weeks, while Nellie looked so stolidly indifferent that her expression would have put to shame the stony features of the Egyptian sphinx; yet away down in the depths of her beautiful eyes he saw a gleam of satisfaction that she vainly thought was concealed from all human observation. She determined to atone for her impulsive emotion when the Judge returned with his wounded arm and pallid face; and the poor girl thought she had succeeded. But could she have heard the doctor's silent remark to himself when he mounted his gig and drove away she would have doubted her powers of dissimulation.

"Well, well," whispered the doctor to himself, "it is as I suspected. I scent the presence of a very large rodent; but God bless their young love. It never comes to man and woman but once in a lifetime; all other attacks are but as varioloid compared with the first and original disease. But what a gambler poor Nellie would make; no one could tell by the expression of her face whether she held a 'royal straight or a curtailed flush'; but it reminds me of my early manhood, of a grave under the trees of our village cemetery, and my long, weary, solitary years. Nellie and the Judge are just suited to each other and if time is needed to consummate their mutual desires I'll keep him here for the next five years before I will let him travel with his wounded arm."

Two weeks had passed before Gen. Neville returned from the campaign of Western Ohio. He was pleased to meet at his home, Judge Hall, who had really been an invalid and suffered severely from the pain of his shattered arm. His impetuous nature would have ill brooked his detention from the active duties of his mission, but for the care and frequent presence of his beautiful nurse, and the sympathy of her mother. It was evident to both the Judge and Nellie that their love for each other was becoming deeper and yet more unsatisfactory day by day, for each knew their own hearts, but could only guess the feelings of the other. Poor Nellie was so mortified with her manifestation of her emotion on the return of the Judge, that she assumed a studied coldness of demeanor when in his presence that she did not feel.

"Why don't he speak?" she inquired of herself in a petulant tone; "he need not think that my tears were on his account, for they were not," she repeated with emphasis. "I would feel just as sorry for any person who was sick and suffering as he was; so don't think, Mr. Judge, that I cried because it was you," she continued to her inner self, "for I did not!"

It is to be hoped that when the accusing spirit flew up to Heaven's chancery with poor Nellie's falsehood, that he blushed as he gave it in, and that like the oath of Uncle Toby in "Tristram Shandy," "the recording angel when he wrote it down dropped a tear upon the page and blotted it out forever."

Judge Hall on his part was waiting for the return of Gen. Neville, to whom he thought it was his duty as a man of honor to first speak of his regard for his daughter, and ask his consent to seek her for his wife. "I ought not to act as if I had taken advantage of their kindness and hospitality to win his daughter's affection without his consent," thought the Judge. This was such an un-American style of courtship that poor Nellie did not understand it, and it only made her more reticent and careful when in his presence. But the Judge was a lawyer and fully understood the weight of circumstantial evidence. He was satisfied in his own mind that he could win his case in the court before whom it was to be tried as soon as it was fairly submitted to the jury. Therefore he had waited impatiently for the return of Gen. Neville, before he "filed his declaration of record."

The next day after Gen. Neville's return, he was alone in his study when Judge Hall entered. The General received him with cordiality and grasped his hand with the warm grasp of friendship.

"Take a seat, Judge," said the General. "How is your wounded arm?" he continued. "Dr. Rich tells me that you will not be able to travel with it for a number of weeks yet, and if so, I hope you will remain here; you are more than welcome."

"I thank you, General," said Judge Hall, "and for this reason I wish a candid talk with you in a matter than concerns my future happiness and success in life. General Neville, I love your daughter sincerely, and have waited your presence here to ask your permission to ask her to be my wife."

An expression of mingled anxiety and regret clouded the genial face of the General as he said: "Judge Hall, I have feared this, and it has caused me much solicitude for the happiness of you both. I have not the least objection to you, Major, and if I had a daughter I would give her to you not only with pleasure but with pride; but Nellie is not my daughter; it is a secret known only to my wife and myself. Sit down and be patient and I will tell you all." Judge Hall took the proffered chair and sat down with a most nonchalant air. He manifested no surprise at the statement of Gen. Neville, who observed this and was surprised at the calmness of the Judge, whom he supposed would be astonished at his revelation. "But," he continued in a voice trembling with anxiety, "the dear girl is not my daughter; I sincerely wish she were; both my wife and myself love her as dearly as if she were our own child. Poor girl, she is unaware of the secret I am about to relate to you."

"Several years before we came here from Western Ohio, I purchased Nellie from a band of wandering Indians who had been East on a marauding expedition; she was then only a child of four or five years of age; and the long march of her captivity with the cruelty with which she had been treated had left her in an almost dying condition. I gave the drunken Indian, who was a giant in stature, and one of the chiefs of the band, a rifle for her. For some time after I purchased her and took her to my house, she was sick unto death, but under the kindness and careful nursing of my good wife she slowly recovered, and soon became the pet and life of our home. When she recovered from her long illness she seemed to have lost all recollection of her former life, or how she came among the Indians. I asked what her name was, and after a moment's apparent reflection she answered, 'Nellie.' I asked her what her other name was; after some hesitation she answered: 'Papa's little pet.' She remembered no more for some time, when she told a disconnected story of Indians, a burning house and barn, and a little brother, and a father and mother who she said were burned up in the house. We did not wish her to remember anything more than we told her, which was that she was our little daughter, and that when she was very sick she had bad dreams, and dreamed what she thought she recollected. This appeared to satisfy her for a time, but as she grew older her memory seemed to revive, and my wife and I had great difficulty in trying to convince her that all her recollections of the past were dreams, caused by her illness. May God forgive us for

the deception, but we then thought it was for the best. We adopted her in one of the eastern courts, and no one here knows anything about her early childhood. We sent her to the best schools and seminaries in Pittsburgh. She is well educated and possesses far more than ordinary intellectual capacity. She is an accomplished musician, and no father and mother could love their child more than we do her. She possesses great decision of character, and will not be easily won; but if won, she will be a true, faithful, loving wife to the end. But, Judge, remember that you do not know her parents; she is probably the child of some frontier settler, of what position in the social world we do not know. I do know, however, that you come of an aristocratic family who deservedly cherish the pride of blood and ancestry, and how would they feel at a mesalliance on your part? Nellie is very sensitive, and did she know the facts I have related to you she would be likely to refuse you, no matter how much her affections were involved in the issue. She is a noble girl, and I willingly give you my consent, if you now insist upon it after knowing the facts."

Judge Hall sat as calm as a Summer's morning; a knowing smile swept over his face which was instantly changed to an expression of grave import. "General Neville," he said, "I do not care who Nellie's parents were or what position they held in social life. In this democratic country where the son of a day laborer may become President, where all offices are within the gift of the people; where worth alone is the standard of measurement, I have a contempt for the aristocracy of blood and lineage alone. I wish Nellie to be my wife, and if you will give me your approval I will win her love if it is in my power. You know that an early sage said: 'Labor omnia vincit,' but I would paraphrase that axiom to 'Amor omnia vincit,' for I believe that in this world love is a greater power than labor alone. You remember that love prompted Jacob to labor fourteen years for Rebecca, but labor never yet begot love. But, General, will you give me leave to win the prize dearest to me in this world if I can? If I am defeated I will try and bear the pain of the wounds of the conflict although it would darken my whole life."

"God bless you, Major," said the General, "you are a noble fellow; you have acted as I hoped you would, but as I feared you would not. Nellie is in the parlor now; go and see her; I am as anxious as you are to know the result, but I warn you not to let her know the secret I have revealed to you. The dear child has a mind of her own, and I do not believe that even her own happiness would induce her to do anything she thought was not right. If she will accept you, as I sincerely hope she will, it will be time enough to tell her all after you are married. But why tell her at all if she is happy in believing that she is my daughter? There can be no wrong in permitting her to continue in that belief as long as she lives. I believe that her father and mother were killed by the Indians and their home, wherever it was, was burned. A knowledge of that fact would only make her unhappy. Then why tell her at all?"

"I believe you are right, General, and I will not tell her what you have related to me, at least not at this time. I will go and see her and learn my fate."

Judge Hall was a soldier of undoubted bravery. He had frequently faced death on the battle-field without a tremor, and yet as he came to the parlor door his heart beat with unusual industry. When he entered the room where Nellie sat engaged with her embroidery, she arose and met him with an extended hand, but welcomed him in a cool, calm, tone, as if he were but an ordinary acquaintance.

"Be seated, Judge," she said. "Does your wound pain you? You look as if you were suffering. Shall I remove the bandages and apply the soothing lotion as Dr. Rich directed me? You know," she continued in playful tones, "he said he would hold me responsible for the result of his treatment, as he left me in sole charge of his prescriptions."

"Nellie," replied the Judge, "my wound does pain me severely this morning, and it certainly is your fault, or at least you alone can soothe it." Nellie looked at him earnestly and with a startled expression; then a faint blush suffused her face while a defiant expression glanced from her eyes. "Yes," continued the Judge, "it is not my wounded arm but my wounded heart that pains me now, and if you do not afford me relief, I fear the result."

"Poor Major," said Nellie, without any apparent emotion manifested on her features. But the Judge saw an instance of circumstantial evidence away down in the depths of her beautiful eyes. "Poor Major," she continued, "I did not know that you were threatened with a disease of the heart; Dr. Rich never said a word about that! Had you not better send for him? I fear bandages and lotions are not the proper treatment for a heart disease. How long have you felt the ailment coming on? It must have had some premonitory symptoms. Have you ever noticed any before this sudden attack this morning?"

"Yes, Nellie, I have. I felt them a few moments after I first saw you, and they have been increasing ever since until they are now unbearable. Let us not treat this serious matter with persiflage or indifference. Nellie, I love you sincerely, with my whole heart; will you be my wife? Your father consented this morning. Now my case is tersely stated. I have no other plea to make, and I await your decision."

Nellie turned pale, and trembling like an aspen leaf as she sank upon a chair. She restrained her emotions for a moment, then said:

"Judge Hall, before I answer you, I wish to have a candid talk with you about my early childhood. I sometimes think that I am not the daughter of dear Father and Mother Neville; I have either dreamed it, or it is real, of a burning house and an attack by Indians. I seem to remember a little brother who was murdered in my very sight. I think I remember my father and mother, and a long captivity among the Indians, and miles of weary travel through the forest. Then a sickness from which when I recovered I was with Father and Mother Neville. They told me this was all a horrible dream. They have been so kind and affectionate to me that I have thought at times that they had deceived me as they thought for my own happiness. But as I have grown older the recollections of the past seem to become more and more vivid. I don't believe I will ever know who my parents were; they may have been poor and disreputable, and some day you might repent what you had done. How, then, can I answer you? I shall ever be proud of your preference for me and grateful for it, but with this uncertainty in my mind I feel that I should hesitate."

"Dear Nellie," said the Judge, "as we sometimes say to the lawyers in court, you have wandered from the issue; you have not confined yourself to the declaration. This ought not to be allowed in the pleadings in any case; and my judicial education must reject it in the issue now being tried. Nellie, you don't know how important to me is your decision. I love you sincerely and devotedly and my future depends on your verdict. I do not care if all your suspicions are true, except for the grief it may give you to know the loss of parents and brother. Nellie, if you return my love I do not care what your origin may have been. I am satisfied that you are not the child of a

low and vulgar parentage. In this world men do not gather grapes from thorns nor roses from thistles. Nellie, will you be my wife? Your father is waiting to hear your decision, hoping that it will be favorable. What shall I tell him? I have loved you from the first moment I saw you; it was with me an instance of 'love at first sight.' What do you say, Nellie?" He arose and extended his hand. Nellie, with a slight hesitation placed her hand in his, and while a blush mantled her cheek, said:

"Judge Hall, I am afraid it was with me as with you; go and tell father what my decision is, and dear Frank, if the love and devotion of a whole life can compensate you for taking to your arms as a wife a poor, weak girl of unknown parentage, you shall be paid even if you demand what Shylock did of Antonio. But, dear Frank, remember that a long life may be ours; and in the dim vista of the future, clouds may obscure the sunshine of our pathway; regrets may come to your mind when it is too late. I fear it may be so, but my prayer to God will be that I may ever prove worthy of you; and," she continued, with a smile, "that in the barbarous jargon of your profession, 'you may never desire or apply to this court to set aside the verdict and have the judgment reversed, for your rule to show cause will be decided against you without argument.' Now go and tell father."

"Kings may be blessed but Tam was glorious,  
O'er the ills of life victorious."  
—Burns.

## CHAPTER X.

"Life is before you"—and as now ye stand  
Eager to spring upon the promised land,  
Fair smiles the way where yet your feet have trod  
But few light steps upon a flowery sod;  
Round ye are youth's green bowers and to your eyes,  
The horizon's line but joins the earth and skies."  
—Frances Kemble Butte.

"From that day forth in peace and joyous bliss  
They lived together long without debate,  
Nor private jars, nor spite of enemies,  
Could shake the safe assurance of their state."  
—Spenser's Fairy Queen.

"There is nothing half so sweet in life  
As love's young dream."  
—Moore's "Love's Young Dream."

General Neville and his good wife were seated in their sitting-room in deep cogitation. They had resolved themselves into a committee of the house. They were discussing the probabilities of an annexation, and the possible result and effect on their domestic relations.

"I hope she will accept him," said the General, with a sigh that almost denied his assertion; "we shall miss Nellie very much."

"You will not miss her as much as I will, John. You are from home so much; but I will be left alone when you are away. The dear girl has been my companion, if not a daughter, so long that the house will be very dreary to me after she is gone. But Judge Hall is a most excellent young man, and I suppose that it must happen sometime, and I am thankful, if he is her choice, that he is worthy of her."

"He is a noble fellow, my dear, and I believe is every way worthy of her, and that is saying a good deal for him. I told him all about our secret of Nellie's parentage, and apparently it made no more impression on him than if I had given him an inventory of her wardrobe. I could see that he was very indifferent as to whose child she was. It was Nellie 'in presentia' and not 'in posse,' that seemed to interest him the most. I was somewhat surprised at the Major's indifference when I told him all. I had supposed that the secret would overwhelm him with astonishment, but he only said, 'General, I don't care who Nellie's parents were; I wait her for herself, and not for her ancestry.'"

"God bless the noble fellow," ejaculated Mrs. Neville. Just then the door opened and the Judge entered looking as pleased as a successful suitor in court always looks after a favorable verdict, until he is presented with a bill for attorney's fees.

"Well, Major," said the General, "what was the result? I am almost as anxious as you were an hour ago."

"Veni, Vidi, Vici," replied Judge Hall, in an exultant tone, "and I am the happiest man on this green earth."

"Nonsense!" said Mrs. Neville, "that is just what John said long ago when I was over-persuaded to say yes; but of late years I have had reasons to doubt it. But, Major, I am truly glad for both of you young people. It will give me very much to part with Nellie, she has been the light of our home so long, and I love her as much as if she were really my daughter. Sit down, Major," continued the good lady, "and don't be so unspeakably happy. Tell us all about it. Did she say anything about the dreams of her childhood? I have sometimes thought that she doubted, and believed that the incidents she half remembered were not dreams, but reality."

Here Judge Hall narrated what was said by Nellie and himself as well as he could remember, and then related the most of what occurred at their interview; some little items of personal interest of course were omitted, yet with the General and his wife, who recalled their own early affection, the incidents omitted were like some parts of speech—understood—and did not lessen their interest in his narrative.

"But," said the Judge, "we had better keep the secret of Nellie's childhood from her. When the time comes that I shall be her legal comforter as well as adviser, I will tell her all. But General, Nellie made one remark that amused me; she said that 'if her verdict was favorable I need never in the future make a motion to set it aside, for she would not even hear my argument on a rule to show cause.' Where in the world did the dear girl acquire a knowledge of so much of our legal phraseology?"

The General and his wife laughed heartily at this. "Well," said the General, "perhaps you did not know that I was a lawyer before I came here, and for three years was Associate Judge of this county, and frequently the attorneys would come here to make their motions and argue them. At such times Nellie, although a little girl, would listen intently to what was said; and I do believe that since then she has read for amusement Blackstone's Commentaries and some works on Pennsylvania practice. You will be surprised, Judge, at her knowledge of the law, but don't say anything to her about it; she seems to be ashamed of her legal acquirements, but she is a wonderful reader and student, and a good Latin scholar—a regular 'bluestocking,'" and his eye twinkled with his innate humor as he looked affectionately at his wife.

"She is no such thing, John," ejaculated Mrs. Neville, "don't you believe it, Major. It is only one of his witless jokes. Nellie is one of the most womanly, affectionate girls living, and I believe that the more you become acquainted with her the more you will love her. John only made that remark to annoy you."

"I don't doubt it, mother," said Judge Hall; "you will permit me to call you mother, for I have no other. My mother died since I left home; I received the notice of her death while in Pittsburgh last Winter. My father died in my childhood, and I have neither brother nor sister. I am alone in the world, and if I should lose Nellie it would be a lonely world to me indeed."

Tears moistened the eyes of Mrs. Neville as she replied: "God bless you, my son. I believe you deserve our daughter, and that thought very much ameliorates the pain of parting with her."

"But now to business," said the General, who could not conceal his emotions at the conversation between the Major and his wife. "When is it to come off? You had better remain with us until Spring; it will be so late in the season before your arm will be well enough for you to travel, and the times as yet are so unsettled; your mission will not be accomplished before the meeting of Congress, when I hope this unnatural and uncalled for whiskey in-

surrection will be settled. The Indian campaign will soon be ended, then you can travel with safety."

The prediction of General Neville that the whiskey insurrection would soon be settled was not verified by the facts, for one year thereafter his buildings were burned by a mob of insurrectionists. This outrage was reported to Congress and was really the cause of calling out the militia, by which means the insurrection was finally subdued. [See Western Annals, pages 695-696.]

This event has no particular connection with our story, and is only mentioned to show that our "Dramatic Personae" are actual persons, and not wholly the creation of the licensed imagination of the novelist; for fiction is often but truth in painted raiments.

The next morning after the incident of the interview between Judge Hall and General Neville and his wife, Nellie met them in the breakfast room. Her face was radiant with blushes and smiles of pleasure; while the Judge looked as if he had never known a sorrow. For several weeks thereafter the intercourse between the lovers was unconstrained and confidential. They told each other their sorrows of the past, and their hopes of the future. It was the "old, old story" so often delineated in the radiant tints of love's prismatic colors; and yet, alas, so often clouded with the sombre hues of unexpected griefs and disappointments.

"Frank," said Nellie, one afternoon, as they were strolling along the banks of the river, "yesterday as I was filling the vase in your room with flowers, I observed a long, double barreled rifle standing in the corner. My attention was attracted to the word 'Nemesis,' inscribed upon its stock. Where did you get it?"

"I picked it up on the battle-field where I was wounded. Why do you ask the question, Nellie?"

"Oh, Frank, I don't know, but it seems to revive some of the recollections of the fearful dreams of my childhood. It seems to me I have seen it before. If not, I certainly have dreamed of it; that mystic word 'Nemesis' seems to be familiar to me. Once when I dreamed of my unknown father, I thought I saw that rifle in his house, and that he explained to me the meaning of the word. Surely I had never read anything about Grecian mythology, and yet I have always known that it was the name of an avenging Goddess in the age of ancient fable. Now, where did I get this knowledge? Could I have dreamed it, Frank?"

"Another case of circumstantial evidence," whispered Judge Hall to himself before he answered. "Why, Nellie, there is no accounting for the vagaries of our dreams; a learned savant has said that, 'in complete sleep there is probably an entire absence of consciousness of external things.' Usually, however, there is a certain amount of mental activity of which we are more or less conscious at the time, and of which we have more or less subsequent remembrance; as to the coincidences that sometimes happen between events that actually do occur and the countless fancies that are passing through our minds, while asleep, it is only wonderful that they are not ten times more numerous than they are."

"Obscurum per obscurius," dear Frank," said Nellie, with a mischievous twinkle in her eye, "as we used to say at school when a teacher had explained a problem so clearly and learnedly that the class could not understand him; and we used to think that he did not always understand himself. Frank, do you really understand your own explanation? If you do, please explain it to me. Did you never read in the Bible of God answering in dreams the desires of those who loved him? Did you never read of the Annunciation to the Virgin Mary in a dream? When Saul visited the Woman of Endor, was it not because the Lord had refused to answer him by dreams as he was wont to do to those who served him? And does he not say through his prophet Joel that, 'The old men shall dream dreams, and the young men see visions'?"

"Nellie, darling," said the Judge, as he drew her slightly resisting form to him and extinguished her mischievous smile with a kiss. "Yes, yes, and young men do sometimes see visions, as I do now one of rare beauty and mental attractions."

"Now stop, Frank; you cannot confute the logic of my facts with flattery or a kiss," said Nellie with emphasis, yet she looked as if she did not dislike the course of his argument. "Now, dear Frank, be candid; do you not believe that dreams are sometimes angel whispers from the spirit world?"

"I do not know, Nellie, but if it is so, do you think that an angel whispered to you about that rifle you saw in my room?"

"No, Frank, I do not; I believe it is my memories of the past. I believe I have seen that rifle in my father's hands. I am afraid dear Father and Mother Neville have concealed the facts of my childhood from me, but if they have, it was because of their affections and they think it would pain me to know the truth. But stop, Frank, you must not do that; you know Dr. Rich said the very last time he was here, that although your arm was apparently well, that even a slight strain might separate the fragments of the comminuted bones and break it all over again."

"I'll take the risk, Nellie, dear," said Frank. "You know that we are to be married next month and then we must start for home immediately. I cannot wait until Spring as General Neville suggested, for I have business in Washington that must be attended to. We will go North until we reach Lake Erie; I must visit Chautauqua Lake. I want to see Jonas Birch with whom I left a valuable horse on my way here, and I have some other business to be attended to. I am looking up some circumstantial evidence in a case I have on hand. Now, Nellie, just one more—I will be very careful of my invalid arm."

What Judge Hall meant by his last remark I do not know with certainty; its significance is as obscure to me as to my reader. It is the duty of an author to record observable facts as they appear to him, and he is not expected to solve all the mysteries of the human mind that prompt human action. My reader probably knows as well as I do what the Judge did mean and what probably happened immediately after the remark.

That evening after Judge Hall had retired to his room, he sat for some time engaged in deep and sagacious musings. "How much she is like her father," he whispered to himself. "I sometimes think I can see his look in her beautiful eyes, while her logic is certainly his very own. She is as good and noble as she is beautiful, and I shall never regret the death of Wa-na-tau nor this wounded arm. What creatures of circumstances we all are. How true it is that 'Man proposes, but God disposes,' and how truly wrote the bard of Avon; that:

"There's a divinity that shapes our ends,  
Rough hew them how we will."

"How strange it seems. Two years ago I did not know that there was such a person in existence, and yet I was happy; full of the ambitions of life, and visions of the future. Now if I should lose Nellie, this same bright world would be a gloomy waste and I would be glad when my journey of life was over."

It is not my intention to delineate all the occurrences in the daily life of Judge Hall and Nellie, until the arrival of the eventful day. As the skilled physician in his clinical examination of a patient prognosticates the ultimate, and expresses in brief terms "probable life—possible death," so do we hasten to the supposed climax of earthly happiness.

(To be continued.)

There is something pathetic in the simplicity with which a narrow student will judge the doctrines of a foreign religion by their antagonism or conformity to his own orthodoxy on points where utter difference of opinion exists among the most learned and enlightened scholars.—Tyler.

The time is ripe for confining the operation of the human mind hereafter to the simple content of observed facts.—Fiske.

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In Clubs of Ten subscribers we give the following for \$1.10: The Progressive Thinker one year, and your choice of one of these two books—Volume 3 of the Encyclopedia of Death, and Life in the Spirit World, or The Next World Interviewed. Both remarkable works, and interviewed, both weigh in gold to every thoughtful student. The one who gets up the club will be entitled to The Progressive Thinker one year and both of the above books. No other books can be substituted for the above in Clubs. They are neatly and substantially bound, and will be an grand addition to your library. The aggregate price of these two books to the trade is \$2.75. What you pay for them in clubs only defrays the expense of postage and mailing.



OUR ECLECTIC MAGAZINE

**EXCHANGED SOULS.**      **A HAUNTED INN.**  
Weird Tale of a Theatrical Man.      A Weird Mexican Narrative.

There is a certain member of the theatrical profession who has made his home in Saginaw for a number of years, who in former times, was a well-known figure behind the footlights, and who has appeared before many a fashionable and fastidious audience, both in the Old World and the New.

He was interviewed by a representative of the *Siftings* one day this week and mentioned an incident in his life that was certainly as singular as it was bizarre.

"Just before the war broke out between the North and South, the company with which I was then identified was playing to full houses in New Orleans.

"I was stopping at the old St. Charles hotel, and met in its lobby from time to time, a number of noted men—"fire-eaters" we used to call 'em up there—it was there I saw Fanny Wagtail, 'Lombs and other implacable secessionists who were headed to make the history of the Southern Confederacy a little later on.

"Well, one night I returned from the theatre at a rather later hour than usual, and as I was passing through the hotel lobby I was confronted by a casual acquaintance, who invited me up to the bar. I have made it a rule, my life never to refuse a drink, nor did I on the occasion to which I refer.

"We clinked glasses, tipped them, and seated ourselves on a convenient sofa, where I had a good opportunity to study the features of my companion. He was a man of middle years, with delicate features, dark, wavy hair, and the most singular eyes I ever saw. They were of a yellowish-green color, and seemed to exercise a mesmerizing effect upon me, as I looked into their sinister depths. The wind, uneasy feeling I took possession of me. I became dizzy and rose to my feet. 'I have been drugged,' I thought to myself. Then, excusing myself on the plea of sudden illness, I retired to my apartment, threw myself undressed on the bed and fell asleep.

"On the following morning I woke up in a quaint, old-fashioned room that I had never seen before, and this was not my apartment in the St. Charles! A dapper little dandy answered it.

"'Morn', Marse Jack,' he said, 'you'ns 'sorely up wid de sun dis mawnin'!"

"What do you mean by calling me Marse Jack?" I thundered. "My name isn't Jack, and I never saw you before, you black rascal! Where's my room?"

"'Dis is yo room, Marse,' he replied, trembling like an aspen and edging his way towards the door.

"'You confounded liar!' I cried, making a break for him; but he was too quick for me, and I went out of sight and hearing in a flash.

"I turned to the window and looked out. Great God! There was not a house in sight! Instead there was a beautiful lawn sloping down to a stretch of water that spread off and afar to the sky-line.

"I looked in the mirror that hung over the wash-table and fell backward in a swoon, for the face that confronted me in the glass was that of the man with the yellowish-green eyes—the man with whom I had taken a drink the night before! How long I lay unconscious I do not know—not long, however, and the moment my senses returned I staggered to my feet and began to dress. The clothes were new and the dress was those of a dandy—ago—of the Inn, a man who had changed bodies and belongings with me while I was under the Mephistophelian spell of his magic.

"Hurrying down stairs a lovely young woman rushed up to me, kissed me and said: 'O, Jack! papa is here and—'

"I waited to hear no more. I rushed out of the house and down to the shore, where I fell unconscious on the sands.

"When I came to myself, I was in a padded cell, with a man in a white coat, who came and looked at me through the iron grating. She had a kindly countenance and her voice had a sympathetic tremor in it as she said: 'I am glad to see you looking so much better, Mr. Clemenceau.'

"'But my name is not Clemenceau,' I retorted.

"'O, well! Of course it isn't,' she answered with a queer smile. 'There's a man here by the name of Clemenceau, and he says that we must call him Tracy.'

"'Tracy!' I cried. 'Tracy! Then for the sake of heaven let me see him.'

"'I cannot without permission of the superintendent, and here he comes.'

"The superintendent of the asylum was a Southern gentleman of the good old school. He was learned in the lore of Theosophy, and had peculiar ideas on the most practical subjects. He gazed at me for a moment through the grating; sent the woman for the keys, and when she returned he unlocked the door of my cell and bade me follow him. Walking to the far end of the hall, we entered his study, where he questioned me closely; then summoning a servant he whispered an order to him and resumed his seat.

"Presently the door opened and I stood transfixed for the man who entered was my visible self! I felt fainting in the arms of the superintendent, and when my reason was returned I found my mind restored to its proper tenement, while Clemenceau was himself again.

"'You must forgive me, sir,' he said, in a soft, seductive voice, 'but really I had no idea that your experiments would be successful and result in sending us both to an asylum for the insane.'

"I saw a high priest of Theosophy transfer his psychic self into the keeping of a bright, handsome young fellow, whose psychic self he appropriated in turn. But he never permitted the transfer to last more than a day or so. Had I not been taken into custody and thrown into confinement, I could have restored you to yourself. This is the first opportunity I have had to perform this act of justice. Will you forgive me?"

"Yes," I answered. "The experience is certainly worth the annoyance that it cost, and we parted on pleasant terms.

"The superintendent pronounced us cured the same day and we took our departure—he for Richmond, Va., where he soon after enlisted in the Confederate army, and I for Detroit, where I enlisted with the 12th M. V. I."—Saginaw (Mich.) *Siftings*.

"The Spiritual Significance, or Death as an Event in Life. By Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office, Price \$1.

Zacatecas, Mex., you have heard the story of "The Devil's Inn" and have been mystified over it. If you have not heard the story by word of mouth you will be interested in San Luis, about four miles out of Zacatecas, are the ruins of the inn. They have been ruins since 1884. For ten years previous to that the inn was unoccupied and gradually falling into decay. The name given it when it was built and opened for business was "The Holy Rest." The name had no peculiar significance. I have never come to the inn. The place was the landlord and most of his customers were a hard lot, and during the four or five years the place flourished it had a bad name. The authorities had about determined to close the inn up when it was suddenly abandoned by its owners. The most that could be learned from the servants was that a stranger came there one night and had a long and confidential conversation with the landlord, and in the morning both were missing. The place was overhauled, but no traces of murder were found. The servants scattered, the doors were nailed up and "The Holy Rest" was left to darkness and the bats. Of course it soon had the reputation of being haunted, and after a couple of years an incident occurred that gave it a still worse name. A young man belonging to one of the best families of Monterey, and known to all of Zacatecas on a visit, made a wager that he would pass a night alone in the inn. He rode out before dark, well armed and provided with lights, and was seen to enter the place by a window. Next day his naked body was found on the highway in front of the house. He had been terribly dealt with. His ribs had been crushed, his face bitten as if by a dog, and his clothing had been torn and his body, his hands and feet dead for hours, and this was the opinion of the doctor that he had been attacked by wild beasts.

A company of fifty soldiers went out and searched the inn. The search was a thorough one, but no trace of man or animal could be found. It was discovered that the young man had been attacked in a particular room, and, after being killed and stripped, his body had been carried out, but the facts stopped there.

I was one of the four American civil engineers employed by the local government of Zacatecas in the year named to make surveys for a drainage canal, and of course I heard of "The Devil's Inn" as it had long been called. That the people were earnest and sincere in their talk made no difference to me. I have no belief in haunted houses, and am sarcastic in respect to such matters. Perhaps things would not have gone as far as they did but for the chief of police of Zacatecas. He called on me one day in a serious vein and said: "I want to warn you against making any foolish move in connection with 'The Devil's Inn.' The place is sure, haunted and dangerous to life no matter what you may think. Don't be silly enough to pay it a night visit, as I believe you contemplate doing."

He said nothing of the kind, but the chief had scarcely finished when I was resolved to take that very step. My chum was named Clark, a young man from Chicago, and I had sooner broached the subject to him than he was ready for the adventure. For fear that the authorities might stop us we let only a few people into our plan, and one Saturday afternoon, equipped with everything necessary, we were down to the inn.

Our first step was to carefully inspect every room and the cellar, and we did not find so much as a rat. We looked for secret panels in the partitions, and hidden traps in the floors, but made no discoveries.

We lighted candles, braced the doors securely and started a bit of a fire in the open fireplace to drive out the dampness. We had brought our picnic wine and a luncheon, with a pack of cards to divert ourselves, and the only one of us who thought of anything to alarm us. As we sat down the cards our revolvers were laid on the table, and we laughed and joked with our restraint. We had braced the door shut with stout boards, and our alarm came when one of these boards fell down so that we could look into the kitchen. The fall of the board looked like an accident, but there was something curious in it. Both of us were startled. Both of us were well justified, but we rose and secured the door again and went on with the game. This incident happened about 10 o'clock. Three-quarters of an hour later the door leading to the office was tried from the far side. We did not hear it creak and give, but we could see the brace quiver under the strain. There was no sound of footsteps whispering. Rising with the intention of us to grab our revolvers and rush to the door. When we reached it we suddenly jerked the brace away and sprang back. The door flew by with great violence, but there was nobody on the other side.

When the door had been secured before we returned to our game spoke in whispers and kept very quiet. After half an hour we abandoned cards and sat listening. I think it half an hour after midnight that we were both probably nodding in sleep when both doors were suddenly broken open with a crash, our candles blown out by what seemed a strong wind, and next instant I was seized and lifted off my feet and carried to a broken window of the office and flung out. While I yet lay on the ground Clark followed me, and we began a queer sort of chuckling from the window above. We were both scrambling up and ran for our lives and in time reached the city. Neither of us was much hurt, but we had received a great fright. What had attacked us we could say; but, whatever it was, it had the strength of three average men. We went at once to the police, but even we told our story we saw a red glare in the sky and knew that "The Devil's Inn" was on fire.—Pittsburg Lead.

"The Bridge Between Two Worlds" By Abby A. Judson. This book is dedicated to all earnest souls who desire by harmonizing their physical, and psychical bodies with universal laws and the soul with the higher spiritual plane to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Judson's literary works. Price, 50¢; paper, 75 cents. For sale at this office.

<h3>THE TYPEWRITER.</h3> <p>Haunted a Man Until Her Innocence Was Proved.</p>	<h3>A GOOD EXAMPLE.</h3> <p>A Basic Need Among Spiritualists.</p>	<h3>PARTING OF THE WAYS.</h3> <p>Views of an Optimistic Spiritualist.</p>
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is a mistaken notion that the hosts only appear at night and in the darkness," remarked a young man who only appeared a pretty girl at dinner. "I have seen one in broad daylight, and I am sure she is a ghost. How do I know? Oh, by her general appearance. Once I saw through her—and, besides that, she seems to sort of float instead of walking. But the thing that really convinced me she is a spirit is that I am sure I am the only person that sees her."

A week or two later the girl again met Mr. X. This time it was at a ball. "How is your ghost?" she asked him flippantly.

"I have found out all about her!" he exclaimed solemnly. "Come with me into supper and I will tell you all her secrets. I will tell you all her secrets. I have had myself supplied with chicken croquettes and salad, and taken his seat at a little table, 'that I told you I thought I was haunted by that girl for a purpose, and so I was. The day after I talked to you about her I saw her again, and I thought I would follow her. Try as I might, I could not overtake her. She was too fast for me. In front of the stage she usually stopped before an open stairway next to a small cigar shop, and, turning toward me, beckoned slightly, but unmistakably, then glided up the stairs, I following. At the top was an open door leading into an empty office, where, near an open window, was a desk, upon which stood a typewriter. Once more the girl turned toward me, beckoned slightly, and then, to my horror, sprang out on the narrow window ledge and apparently plunged into space. I rushed to the window and looked down. In the street below the people were walking to and fro as usual, and, to my great relief, there was no evidence of the tragedy I had feared, for, although I told you I thought she was a ghost, I did not actually believe it until that moment. Going down stairs, I entered the cigar shop, and, buying some cigarettes, I engaged the proprietor in conversation, in the course of which he told me that five years before a tragic event occurred in the building. A young girl committed suicide by jumping from the window of the room above. There had been some money lost at the office, and she had been employed as typewriter, she had been suspected, and her self-inflicted death confirmed her employers in the belief of her dishonesty. As he talked I began to discover the reason why I had been haunted. I am of what is generally known as a receptive nature—that is, I have been told so by my friends that I am a medium for the spirits of the so-called spiritual mediums. My theory is that I was chosen on that account to prove her innocence to the world, for I went to her employers, told them the whole story, and insisted, despite their skepticism, upon a thorough examination of the dead girl's desk. Back of one of the drawers was an empty, inclosed space formed by the construction of the desk; the back board of the drawer had become a slightly shored down, and through this aperture the missing money had undoubtedly fallen, for it was found at the bottom of the empty box-like space. Of course, she, in her spiritualized condition, became aware of this fact, and, as was but natural, sought a medium to whom she could discover it."—New York Tribune.

## PROF. CARPENTER.

### His Mission Is to Mystify.

According to the Detroit Journal, the great mystifier, J. J. Carpenter, has been there, deluding the people with his sharp tricks in imitating genuine spirit phenomena. It cannot be said for variety and art that he is in the class that has been made by Kellar and Herrmann, but the work of Carpenter is mystifying and impressive.

Two new slates were washed clean and they were placed in the center of the hall. The slates were handed to a person in the audience who held them in plain sight of all. A moment later when the slates were opened the chalk was found at the end of the following message written in an up-to-date hand:

"My soul still goes marching on!"

The message was signed, "John Brown," and the audience broke into a shout.

After certain preliminaries had been taken was chosen from the audience. The following Detroiters went upon the stage: B. C. Robbins, president of the Anderson Cycle Company; J. D. Jackson, a bicycle repairer; Dr. Isaac Houston and William Cox. These men were chosen because the audience shouted their names.

The professor was bound with a rope securely fastened with 75 knots—at least this was the alleged number. The entertainer then secluded himself in the cabinet, suffered himself to be sewed up and nailed to the floor. The instant that the curtain was drawn a bunch of bells and tambourines were hurled out of the top of the cabinet. When the curtains were swung back the man came out, looking as usual and apparently had not moved.

Similar experiments were made when Carpenter was tied with strips of coarse unbleached cotton. The audience shuddered at the way he was tied. The strips were pulled as tightly as the strength of two men would permit, and the circulation was completely cut off.

The experiment became a roller coaster. Prof. Carpenter explained that his wrists had become used to this sort of thing and "calloused," he added, "like my conscience."

Mr. Carpenter is an expert sleight-of-hand performer, and the same will have a tendency to set the genuine Spiritualist to thinking as to how much of the phenomena he has witnessed is genuine. It is one of the commonest and most percentage of the materialization and trumpet manifestations are the result of sleight-of-hand.

TRUTH.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner. Of special interest and value. For sale at this office. Price, \$1."

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest exponents of the spiritualist truth. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents."

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

While in Wheaton, Minn., recently, I saw that which has set me thinking about the necessity for co-operation in our ranks, and I realize, as I look about me in the field, how sadly deficient we, as Spiritualists generally are in that powerful principle. In Wheaton I found a society with a comparatively scarce membership, but has by the exercise of the principles of co-operation succeeded in securing a very comfortable temple, thereby placing Spiritualism in that town on an independent footing, not to be found where we have to resort to the alternative of rented halls or private houses. The officers and members of the Wheaton society (and the same may be said of many other societies) are to be congratulated upon having a temple dedicated to the eternal principles of Truth.

The above is but one example of the efficiency of co-operation and combined effort, and, oh, that we might see it made manifest on every hand. Is it not a pity that we Spiritualists are so deficient in the very principles we seek to promulgate, that we are unable to open to the accusation that ourselves can practice what we preach, and unfortunately it is only too true.

The members of societies so often fail to co-operate with their fellow members, societies, as bodies, seem unable to live in harmony with their sister organizations, and so it goes through our ranks, until we are literally torn to pieces by the petty discords of the public workers, those instruments vibrated upon by the higher intelligences, so far forget themselves and their missions as to stoop to petty strifes and prejudices, and hence are continually at war with each other.

I am sorry these things are true, but true they are, and the effect is ever visible, and I think the time is ripe for a reorganization of the Spiritualists of this country, to be organized on a particular creed or code to govern ourselves with, but we must cultivate spirituality.

We should forget our petty grievances, eliminate all jealousy, prejudice and carnality from our natures, realize that if we are Spiritualists we are working for the divine principles of Truth, that the human body is a temple, and that the best mankind belongs to each of us personally, and that only by hearty co-operation, by each one placing his or her shoulder to the wheel of life, can the needed reforms be attained.

We must learn to co-operate with our arisen friends, and try to provide suitable places for them to work in. Too long we have tried to bring higher intelligences down to our level to do our bidding. Let us now reverse the order and raise ourselves to their plane to do their bidding.

We need temples, we need organization, and above all things we need spirituality and humanitarianism.

Spiritualists and lovers of truth, let us gather together in our societies, and let us make a good thing of it, as the basic principle of each, and see what an impetus will be given our grand cause.

This will speed the day when all the world will know a Spiritualist—because their lives will be a personification of Truth.

WILL J. ERWOOD.

St. Paul, Minn.

## An Inspired Literary Treat.

On the night of January 28, Dr. J. O. M. Hewitt, by special request, read before Chicago Communication Center, 46 S. Ada street, the residence of Prof. Grupp, an epic poem entitled "Corra, or the Christian Martyr." The double parlor was filled to their most capacity by an intelligent and appreciative audience. The reading was varied with instrumental and vocal music, prolonging the entertainment until after 10 o'clock. Dr. Hewitt is a fine elocutionist, and the musical pieces were well rendered.

The inspiration to write "Corra" came to Dr. Hewitt when he was walking along the streets of a small mental abjection. "Go right home and write," came clearly and distinctly the words (in mental effect), and they were followed by the last couplet of the poem. He obeyed the call and there was no interruption in the flow of inspiration after beginning, though the magnitude of the task, physically considered, demanded resting space. He continued, spirit was a completed effort, and when the word came to him, "Write." It was then with Dr. Hewitt simply the work of a scribe.

The gift is not rare among Spiritualists, but in the case of Dr. Hewitt such a long-continued flow of inspiration is remarkable, as well as for its uniformly maintained literary merit.

"Corra" is a noble production of one-third the extent of Scott's "Lady of the Lake." Were not Byron's "Prisoner of Chillon," said to have been begun and finished in a single night (the pen now preserved in the British Museum), "Poe's Raven," and all the famed poems thrown off spontaneously, produced under similar impulses of inspiration?

The gift seems to be an abiding one with Dr. Hewitt. He has thus produced several poems of the extent of "Corra," and can take pencil in hand on almost any occasion and dash off verses—meter and accentuation being complete and no erasures and interlineations being made.

"Corra," as the title indicates, is a spiritual production. It is written with grandeur, and often the dramatic effects are brilliant. It should be given, and frequently, before large audiences. But too much space would be occupied to give quotations that would do justice to it as a whole.

Mr. and Mrs. Grupp contemplate varying their regular order of lectures, social communion and psychometric meetings with other Spiritualist meetings.

N. MAGUIRE.

## "The Spiritual Review," a Monthly Magazine for Spiritualists.

This magazine, under the able management of Dr. J. O. M. Hewitt, has rapidly grown in favor with the English Spiritualists. In paper and type, it is admirable, and its contributors are among the best writers in the movement. Such a review, presenting a summary of facts and philosophy, has a place and with such an indefatigable worker at its head will undoubtedly win a prominent place.

HUDSON TUTTLE.

## "Human Culture and Cure, Marriage, Social Development, and Social Typing." By E. C. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

## "Lisbeth. A Story of Two Worlds." By Carrie E. Twiss. A most imbued and philosophical work on Spiritualism. Price \$1. For sale at this office.

To the Editor:—A few weeks ago there appeared in the Light of Truth an article entitled "The Parting of the Ways," by Prof. Loveland, the views expressed in which seem to me so extraordinary, as coming from a Spiritualist, that has no doubt attracted the attention of those who would ask for space in your columns to say a few words.

Is the Light of Truth so little regarded among Spiritualists that no one has noticed it, or are they quite indifferent to what is put forward as expressions of their opinions and sentiments? Those who have not seen the article in question, and who have not the time to quote sufficiently, He says:

"Those tribes of men who mostly believe in the rule of spiritual beings, and who trust them the most implicitly, are the most degraded of humanity. Just in proportion as he (man) has proclaimed his independence of God and spirits has he made advancement. And the more profound the faith and the more the dependence upon the superhuman, the more degraded have been human conditions."

I fully concur in this statement generally but would protest emphatically against the conclusion he would draw that the blame for this state of things rests with the inhabitants of the spheres, instead of with those human beings who have placed their faith in spheres, precludes any intercourse with exalted beings. Surely this is a most astonishing position for a Spiritualist to take. Is it not one of the fundamental principles of Spiritualism that there are exalted, pure beings in the spheres who can help and uplift humanity, if humanity will only become worthy of their devotion and will invite them to enter the temple?

What proof can Prof. Loveland advance of human beings living pure, clean, spiritual lives being degraded? Do you believe and trust in exalted spirits? Do not all the evidence available point to the exactly opposite conclusion?

Leaving on one side barbarous tribes, how many, does he imagine, are living such lives in this country, that they are more degraded than the natives? Do you run by mediums calling themselves Spiritualists and their followers, who are just as much absorbed in money-grabbing and all that it implies, as the most materialistic neighbors. Is it necessary to repeat the old truism that one cannot serve God and Mammon? And yet people seem to think that they can. Yet in close affinity with God all the time. There are a few noble exceptions, no doubt, but they cannot stem the tide.

It has long been my opinion, that until Spiritualists by some means stand out commercial mediumship altogether, Spiritualism will never take its rightful place in the world. The real strength of Spiritualism is the home family of the noble, loving, humanitarian ways. And as long as people attend promiscuous circles based on commercialism, with all its discordant and debasing influences, so long will Spiritualism be shunned by the best class of people on both sides of the veil.

Whatever may be the solution of the dilemma, one thing is certain, that spiritually degraded people, instead of being a force for a moment, are a bartering spiritual things for material benefits of a kind.

Prof. Loveland tries to recover his foothold by allowing that we may depend upon "the things and energies of the cosmos for our growth and happiness," and goes on to define the Cosmos in accordance with the most advanced thought of the modern sciences. "Matter is the head and crown of being. There is nothing, there is of being, in the universe, that, in essence, is superior to man,"—which chimes in with a favorite idea of mine that there is no God outside of humanity incarnate or disincarnate. And it brings me round to what I wished say, that "the things and energies of the cosmos" are not the things we depend upon, are only other names for disincarnate spirits, agents of the All Mind, etc., of which every entity is but an individualization. Does Prof. Loveland think that the Cosmic God is incapable of managing the Universe? That the Cosmic God is fooled because Spiritualists neglect their duty or wait to inquire to be their duty?

The first part of the Professor's article also strikes me as being very strange coming from a Spiritualist, and says: "I have endeavored to lead the world out of its ignorance, oppression and poverty, but the effort has been fruitless." Is it possible for any effort for good to be fruitless? I do not believe it. The spiritualist, in the course of his ingrained pessimism. Surely, Spiritualism is anything at all, it is optimistic. The true Spiritualist is smiling over with joy and delight, radiating it to all he comes in contact with, doing good in all things; knowing what undeveloped good there may be in this world is working all the way towards the good, the beautiful and the true. A depressing pessimism is very negative of spirituality. The Spiritualist recognizes that each one is an individualization of the Supreme Mind, the Godhead, on different planes of development. There can be no division in a spiritually developed mind towards the harsh, narrow-minded judgments of others, that many individuals are "not spiritual." Spiritualism is charity; a truth many of the self-constituted leaders of Spiritualism ignore entirely.

"Though I have all knowledge and faith

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Incongruous Philosophy.

One of the most difficult tasks imposed on the clergy in their preaching is to make the conflicting statements of Jesus harmonize with each other.

"His whole life was one of poverty. He had not where to lay his head, and yet he did not hesitate to accept the generous hospitality of his wealthy friends."

"He laid down the command, 'Lay not up for yourselves treasures on the earth,' and yet positively enjoined upon his disciples to 'make to yourselves friends of the mammon of unrighteousness.'"

"He said, 'How hardly shall a rich man enter into the kingdom of heaven?' and yet in the parable of the talents he reproved the fearful, indolent possessor of the one talent for not having put out the money intrusted to him to the exchangers for the interest."

"He laid down the command, 'Lay not up for yourselves treasures on the earth,' and yet positively enjoined upon his disciples to 'make to yourselves friends of the mammon of unrighteousness.'"

Dr. Brown, in his "Teachings of Jesus Not Adapted to Modern Civilization," pointed out these and very many additional incongruities in the alleged teachings of "our Lord," and reasoned therefrom that we need a more practical, exemplar and instructor. Those of our readers who have not perused the Doctor's pamphlet will do well to order it from this office. Price by mail 15 cents.

Bishop Fallows' sophistry, in trying to make these contradictory assertions harmonize, would, if it became a Methodist exhorter, setting reason and logic at defiance, than a Bishop presiding over a great conference.

Amours of the Gods.

We read in Roman and Grecian mythology of the amours of the gods with mortal maidens, and keep the details concealed in an unknown language from the masses, else locked in libraries to which the young have not access, and yet have stamped as sacred, and are translating into every tongue a shallow occurrence reported of the Jewish God. If the account of such a liaison is vulgar when told of Jupiter, is it not equally vulgar when told in our sacred books of the Holy Ghost personifying Jehovah?

The Egyptian recognized Isis, the mother of Horus, as Queen of Heaven. They built temples in her honor, and worshipped her as the immaculate mother. Catholics extend the same honors to the virgin mother of Jesus; but Protestants look upon this as idolatry.

The idea of a man-God is repulsive to modern intelligence. It is a survival of priestly imposture, of the nature of the Jumbo, adored in the wilds of Africa, and is closely related to the totemism of the wild Indian tribes of America.

No true system of religion can be generally received until all Avatars, whether Pagan, Brahminic, or Christian, are discarded, and Truth is alone adored.

If there is anything we should labor for, and pray for, if there is any virtue in prayer, it is that the reign of reason shall quickly supersede the age of fables and of faith; that the errors and vice of the childhood of the race shall give way to an age of verity when genuine morality shall become universal, and fiction shall be everywhere superseded by fact.

Worse than Border Ruffianism.

Kansas has been disgraced by burning a negro at the stake, in the very heart of the city of Leavenworth. Say the telegrams, full 8,000 persons were looking on at this awful exhibition.

Splendid Possibilities.

Upwards of two years ago a movement among the churches in New York was set on foot to bring the several Christian sects together, with the view of broadening their labor in the general interests of humanity. The narrow denominational creeds were to be discarded; the kinship of all religions was to be recognized; and toleration was to be universal. Its founders doubtless contemplated a period when "the lion and the lamb shall lie down together, and a little child shall lead them."

Fifteen different denominations, to wit: Baptists, Congregationalists, Presbyterians, Reformed Presbyterians, Methodists, Episcopalians, Independents, Disciples, Quakers, Universalists, Unitarians, Jews, Salvation Army, Volunteers of America, and French Protestants, all joined in the enterprise.

From the discordant elements thus brought together and sustained by the ablest representatives of each denomination, it is hoped a real good in the interest of our common humanity may be the outcome.

If the united organization will now discard the errors of the church, which proclaimed by a Moses, pretending to voice the will of Jehovah, as well as other teachers whose precepts were drawn from an uncultured age, and shall call to its service the best thought of modern knowledge, they can do a grand good for the world, one that will endure for many generations.

The creeds of all churches are but abstracts from the Bible. That Bible is the work of many men, with conflicting views and false conceptions of the present and future life. They doubtless gave the world their best thoughts; but those thoughts had their origin in barbarism, and are not fitted for an age of scientific knowledge.

Let each of the allied sects appoint one of its own members, the wisest, noblest, best, to meet delegates from all other denominations, and instead of a creed telling what they believe, let them tell what they KNOW, and force a faith on that knowledge; then they will lay a foundation for faith worthy of acceptance by any honest man.

Such a faith will embrace no repentant, jealous, angry and revengeful God. A virgin born God will be unknown. A heaven just above the arch of vision will disappear, with a sulphurous hell underlying the earth, with the craters of volcanoes their gateway. A future life will be the birthright of all, while the mortal and immortal will both inhabit this earth only separated by an invisible partition wall which good spirits have only recently learned to scale.

The united society referred to held its first regular meeting in New York in November of 1900. We dare not expect it will enlarge its views so as to grasp the mighty possibilities in its reach; yet we will watch its work and growth with a hope it will rise to the grandeur of the occasion which has called it into being.

A Feeble Thread.

Few people stop to consider on what a feeble thread hangs the Christian belief that Jesus is the Eternal Son of his Father, and was with him before worlds were made. Turn to Genesis 1:26, and read—

"And God said, Let us make man in our image, after our likeness." Scholars tell us, the word Elohim, here, and throughout the first chapter of Genesis, as all the Old Testament, rendered God by the translators, is the plural of Eloah, and correctly translated would have been rendered Gods, showing the writer was a polytheist, a believer in many Gods. Scott, in his Commentaries on the Bible, in discussing on this quoted verse, says:—

"The three persons in the sacred Trinity at first concurred, in council and operation, in the creation of man, as afterwards in his recovery from the fall."

This verse "Let us make man," is the one on which churchmen base their belief that the Son is co-equal and co-eternal with the Father, notwithstanding his alleged birth 4,000 years later. The Holy Ghost, too, was a part of that mix up who was consulted in regard to making man in "our image," that is in the image of "us Gods."

From this it is apparent the system of the Trinity was built on a false conception of the idea of God, and the first word of the Old Testament. Afterwards the copyists, whether Jews or Phenicians, it does not matter which, tried to make the text harmonize with the one God idea. And the Christians deified their Jesus and the Holy Ghost into this false rendering and made these personages companions of the Father before worlds were made.

Tolstol Honored.

Count Tolstol, excommunicated from the Greek Catholic church, according to the Russian Bishop's decree, is no longer on praying ground. Priests are forbidden to officiate at his obsequies; there is no requiem mass to be solemnized for the repose of his soul. And, terrible calamity, the body of the Count is prohibited from burial in consecrated ground.

Why all this foolish flummery on the part of the church to defame one of the ablest thinkers in all Russia? He repudiated the idea of a triplicate god-head. Like many other heretics outside the church, even in Protestant countries, he did not believe in Infinite Intelligence ever sired a son by a peasant girl in Palestine. He had too much common sense for that; so the priests wish to frighten others into the support of the faith by making an example of him.

Count Tolstol has the head we think the feeble attempt on the part of the church to dishonor him will only strengthen him in his purpose to entertain an honest faith, and proclaim it to the world.

Instead of suppressing thought, or its free utterance, it will embolden expression, and make his fame worldwide. Long live Tolstol, who, in repudiating truth to fame, gave expression to thoughts all science confirms, and will live enrolled in memory when the church and its sycophantic tools, the priests, all have been lost in oblivion.

Dr. Monerie Dead.

News has just reached us of the sudden death of Rev. Dr. Alfred W. Monerie, of England. The Doctor was an avowed Theist, of a very tolerant type. He held his position in the English church for the avowed purpose of teaching heretical truths from his pulpit, deeming he could thereby do a greater good than by identifying himself with the outside Liberal movement.

Dr. Monerie was in attendance at the World's Parliament of Religions in Chicago in 1893, and was distinguished because of his advanced utterances.

MINISTERING SPIRITS.

"And the angel said unto them, Fear not."—St. Luke, 2:10.

I cannot understand why we should amplify certain portions of Scripture which happen to accord with our prejudices and minimize other portions which are equally important. It is poor policy to use the Bible as a lawyer uses the evidences of witnesses, ignoring what will work mischief for his client and exaggerating what is in his favor. The only way to understand the Gospels is to read them without any preconceived opinions whatever, because in that way only can we get at the spirit of the Teacher.

There is one matter in which the religious world has been very faulty. It believes in God in a vague but impressive way; it believes in heaven and personal immortality, but it thrusts heaven into the far off confines of eternity, with all possible communication shut off. When a loved one dies the circuit, so to speak, is broken, and the wire will not respond to our appeals. Practically the end has come, and the relation between him and us is buried under the sod. We have thus made death a horrible experience, which separates dear ones for an indefinite period. In token of this belief we robe ourselves in deepest black, the symbol of hopelessness and despair.

This is not the kind of religion which Christ taught, and his religion is far better than our misconception of it. We have hampered and handicapped ourselves by refusing to accept certain facts which lay at the foundation of his misery and without which his task would have been much more difficult.

One of the chief peculiarities of the Christ was the knowledge that the inhabitants of the other world were his constant companions and helpers. From the scene of the temptation, at the beginning of those miraculous three years of his earthly ministry, to the scene of the crucifixion, with which his historic career ended, the angels were a part of the tragedy. He could have called upon "legions" of them had he required their assistance. If he did not need their guidance he did need their consoling and comforting ministrations. The life of Christ was a union of heaven and earth, and both were necessary to the conduct and completion of his mission. Was he weary or discouraged, as in Gethsemane or on the many occasions when he "drew apart" from the disciples, these beings from another sphere were at his side, and in communion with them he found strength.

Dying Like a True Spiritualist.

It appears from the Ottumwa (Iowa) Courier that the last will and testament of the late Elizabeth Hale contains a number of provisions which cannot help but interest the people of the city in which she lived for so many years. One of these is that she bequeathed a certain portion of her belongings to the end that a church or hall be built to be occupied and used under the auspices of the National Spiritualist Association and the other looks to the establishment of an institution, the object of which shall be to furnish homes for orphan children.

The beneficiaries named in the will are Ellen Armstrong, Elizabeth Miller, Fannie Pearl Davis and Shelton Hale, of Ottumwa, Elsie and Pearl Stevens, the daughters of Mr. and Mrs. C. W. Stevens, of Mystic. The document is dated December 20, 1897.

The ninth section of the will, in which the National Spiritualist Association bequest is made, is in full as follows: "I hereby give, devise and bequeath to Ellen Armstrong, of Ottumwa, Iowa, five, six, seven, eight, thirteen and fourteen, in Hale's addition to the city of Ottumwa, and lot 33, in Castle's addition to the city of Ottumwa, also the coal underlying ten acres of land in the northwest quarter of the northeast quarter of section 12-22-14, which I conveyed to George Gibson by deed dated December 5, 1895, and found recorded in record 14, page 608 in the recorder's office, all of said real estate in Wapello county, Iowa, in trust, for the following uses and purposes to-wit: To sell and convey said real estate and apply the proceeds thereof in procuring or to aid to erect thereon a hall or church building for the uses and purposes of the National Spiritualist Association. It is my will that should Ellen Armstrong, for any reason not be able to accept, or should she refuse to accept of this trust, then it is my will that Isaac Millisack, of Ottumwa, Iowa, be and he is hereby appointed said trustee. Should both Ellen Armstrong and Isaac Millisack be unable to accept, or fail, refuse or neglect to accept of said trust, then it is my will that J. B. Boulton, of Ottumwa, Iowa, be and he is hereby appointed said trustee; said Isaac Millisack and J. B. Boulton, or either of them, are to have the same powers, should they or either of them become said trustees, that said Ellen Armstrong would have under this clause of my will, should she be the trustee."

Paragraph C of section 11, of the will contains the bequest for the orphan's home referred to, and it is in full as follows: "Subject to the foregoing provisions of this, my will, I hereby give, devise and bequeath all the remainder of my real and personal property, wherever situated, to my friend, Ellen Armstrong, of Ottumwa, Iowa, in trust, for the following uses and purposes to-wit: To sell and convey said property and the proceeds thereof, shall come into her possession on such terms and conditions as she shall deem for the best interests of my estate, and use the proceeds thereof, either in founding an institution or equipping, aiding or assisting an institution organized for the purpose of furnishing homes for orphan children. I hereby trust and simply say that it is my desire that the institution be so founded, aided or assisted, shall be an institution, located in Wapello county, Iowa. Should said Ellen Armstrong for any reason, fail or refuse, or be unable to accept of this trust hereby imposed upon her, then it is my desire that Isaac Millisack, of Ottumwa, Iowa, be substituted for said Ellen Armstrong, in said trust, with the same powers and duties as are hereby imposed upon her."

It is provided in section 13 of the will that Ellen Armstrong is to be the executor of the instrument and that it will not be necessary for her to obtain authority from the courts to aid her in carrying out the aims and intentions of the testatrix. It is provided that if for any reason the said Ellen Armstrong cannot accept and qualify as said executor that Isaac Millisack is appointed to that position.

The bequest made to Fannie Pearl Davis, a colored girl raised by Mrs. Hale's mother, includes lots 16 and 17 in Hale's first addition to the city of Ottumwa, the same to be her absolute property in fee simple.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, \$1.25.

The Bible contains constant reiterations of the fact that there are "clouds of witnesses" who hold us "in full survey" and, seeing, come to our aid. There is a whole coronet of gems of this kind scattered throughout the history of the Jews. The old prophets drew their inspiration from this source. What they predicted was not the shrewd guess of the soothsayer, for they said what they were told to say by the unseen messengers of the Most High.

And Christian annals are heaped to the brim with proofs of the same matters. There is not a saint in the Catholic church whose biography is not studded with similar experiences. They are the silver thread on which the best thoughts and the highest motives and the sweetest consolations of religion are strung as so many pearls of great price.

When I say, therefore, that we are never alone, either in our joy or our trouble, but that both joy and sorrow are shared by beings whom our physical eyes cannot behold, I am stating a rudimentary truth of the religious life. And when I assure you that this truth ought to be made a very essential part of your outlook on the present and the future, I take my stand on logic and common sense.

In order to be consistent in your denial you must throw aside all personal immortality, for if our loved ones live they still love us, and if they love us they are interested in our goings out and our comings in, and if they are thus interested it must needs follow as the night the day that whatever influence they can command is brought to bear, just as it was in this life, for our relief and assistance.

If death ends all, that is one thing, but if it ends very little, as we are taught to firmly believe, then the dear ones who have gone are still of our household, with larger thoughts, a wider horizon and larger opportunities. They are not far away, neither is God, nor His Christ. "We will come and abide with you" is the promise, and if God and His Christ will do this the privilege cannot be denied to those who have walked with us through storm and sunshine, and whose remembrance was not buried with the body.

That thought brings unspeakable comfort. We shall yet again clasp hands with those who have gone, and our reunion in the mansion not made with hands will be doubly blessed by the nearer presence of the Father who has made it possible.—George H. Hepworth in New York Herald.

A New Sect Comes to Earth.

The Chicago Times-Herald sets forth that "a master will come forth from India two years from now; a master, that is one who has possession of his own soul. The master will come to America; he will teach all men. He will have power over his body to disintegrate it, to illumine a dark room with it. We shall show you then wonders to make you believe. And if you seek to crucify him, as the Master Jesus was crucified, he will escape you. The power to crucify is forever taken from you; you can use it no more."

So Outamp Ollia chanted in rapt tones yesterday afternoon. She was in a prosaic room, of the matter of fact Palmer House. Her loose chestnut hair flowed down to her waist, over the white Buddhist robe, cord-girdled, which she wore. "The robe was unadorned, except for some Buddhist signs done in black upon the wide collar."

Her features are in high relief, but she says she loves the world, and forsooth her face expresses it. There are two sorts of fanatics, sour and sweet. She is the latter, pleasantly so.

She was born in California, went to Australia when a mere child, has studied fourteen years in India, is entitled to the yellow robe and wore the purple during a four year's novitiate. She has now come back to her own land to teach the truth—"sent," she says she was. She has been here three months and comes from Minneapolis, where she preached seven weeks. She has a letter to Jenkin Lloyd Jones, and thinks she will be invited first to speak in a Unitarian pulpit. "I always speak first," she said. She hopes to speak, too, to the Theosophical Society, and then in many private homes.

She is prone to preach; she labored even with the reporters. She wants to found no church, to raise no money, to build no creed. "I am a spiritualist Buddhist," she said, "what Buddhism really was before orthodox froze it. I speak the truth, that law operates inevitably and that all things are good. If I saw a drunkard on the street I would not reproach him, but say, 'Brother, when you are flushed you will be better.'"

"We do not believe in retrogression; we all are better now than we have ever been. Most people have no souls, they have not yet come into them. When Jesus felt the multitude with fish he had not His soul. It is a sin to shed any blood or eat any flesh. Penance is a vain thing. If a man does wrong, say to him, 'Next time do better, brother.' Do not lay stripes on him. A man in this life should use all of himself, be a jack of all trades, not know only one thing and so when he leaves this life go into the realm of spirits loaded. Each man is a universe. Experience them all of yourself."

Spiritualists will certainly give the "Master" a warm reception, if he can disintegrate at will his own body.

What War Costs.

Possibly some who read this may be surprised to learn a little fact about naval guns. One of the sailors who took part in the battle of Santiago, said of the six-inch guns that they were fired until they became so hot water poured upon them, boiled. They can be fired five times in nine minutes, and it costs six hundred dollars every time one is discharged. War comes high, and is worth what it costs? Think what money wisely spent for the true civilization of the people would do—what it would do toward destroying the slums, toward establishing industrial schools, toward furnishing public works where many of the enforced idle could find employment, toward a thousand reforms which would thrive for want of capital. The money we have spent in war within the last three years would wipe out the slums in most of our cities, and we have begun to spend on this wicked waste of men and money. It is queer that it is so much easier to get large sums for tearing down than building up. To kill one's fellow men millions can be raised; to make one's fellow men sound in body and mind it is difficult to raise thousands, and yet how much greater the returns would be for the good of the country. To kill a man may be a winning argument to him yet there seems to be something lacking to it as a means of perfect regeneration. Thus discourses mother.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, \$11.

Twentieth Century Religious Fanaticism.

Religious fanaticism, bigotry and intolerance, as set forth in the Port Huron (Mich.) Daily Times, have cursed the world from the age when men first conceived the idea of religion. By the aid and under the cloak of religious dogma men have entered upon and carried out bloody crusades, secured and held political power, oppressed, tortured and murdered their fellow-men, and committed outrages of every character. For ages Christianity, so-called, fettered the minds of the men of all nations under its sway, restraining the investigation and development of scientific truth by ostracism, torture and the fagot; putting to death by the most cruel means devisable—tens and hundreds of thousands of "heretics" and "witches," and holding the entire Christian world in the bondage of ignorant bigotry. Only within the past fifty years has science conquered by the power of demonstrated truth, proving the falsity and absurdity of the greater portion of past teachings and beliefs.

Now that science has conquered and the "age of reason" has fully dawned upon the world it seems strange that intelligent men and women can still be found ready to sacrifice reason and sound sense at the behest of fanatics and charlatans. Nevertheless, thousands and tens of thousands of such cases develop every year in the United States, and men of the Dowle stamp are able to amass millions, as they were formerly able to control nations, through the credulity of their dupes.

A case in point of recent occurrence is reported from Dyer, Ind. Alfred Stummel, the proprietor of a grocery in that village, became an apostle of Dowle's Zionite church. His boy was taken ill with diphtheria, but the father and mother, under the Dowle teachings, would not send for a physician. Their son continued to grow worse rapidly and after three days he died. The next day an elder of the Zionite institution called upon the father and told him that his son had died because the prayers for his recovery had been rendered ineffectively by the sale of tobacco in his store. The same afternoon Stummel gathered together all the tobacco in his store, took it to a vacant place outside the town and burned it. Very naturally, and with good reason, when the Zionite elder under whose advice Mr. Stummel had acted left Dyer he was hissed and warned to remain away.

A great advancement in the direction of a religion of reason has been made during the past century notwithstanding cases like that at Dyer. During the next century, it is to be hoped and anticipated, religious bigotry, intolerance and fanaticism will have largely disappeared in all civilized countries.

Hypnotism and Law.

Only a few years ago mesmerism was sneered at by the doctors and set down as a pitiable delusion. It received another name, hypnotism, given by a doctor or professor who had broken away from the prejudice of his caste, and investigated the subject. It became a fad, and then a great deal more was claimed for it than even by its original supporters. It was a dangerous power which should be made criminal for any one to use, outside the medical profession. Some support to such a conclusion is furnished by the verdict of a jury in Red Bud, Ill., which perhaps may be placed among the strangest that any body of twelve men ever came to.

A young man deliberately shot and killed another young man. It was deliberate murder, for he had said days before that he would shoot him on sight, and he did so at the first opportunity.

At his trial he said in defense that the murdered man had "hypnotized him to his detriment." The jury, after a brief conference, apparently agreed with him.

It has been said that no one can predict what the verdict of a jury will be in the most transparent case, which saying is confirmed by this verdict. Of course it does not make the law, but it will be appealed to as a precedent. It is a reader excuse that insanity for a victim has hypnotized and drawn him irresistibly to do the deed, and from the crime he is excused. The most petty theft stands the excuse of hypnotism! Such a decision and all the loose talk on this subject comes from an almost absolute ignorance of the subject or of its limitations. No one can be hypnotized who does not desire to be, nor can any one be drawn away to paths of crime, who has not the inclination, or who has control over his desires. Any decision of law which teaches the contrary apologizes for crime.

If the results might not be so dangerous to the individual and the welfare of society one might well laugh at the ludicrous absurdity of deciding a question involving the most delicate problems of psychic science by the vote of an ordinary jury, the members of which, however able to decide on the value of a cow, are as sea on anything above the muck of their business.

Spiritualism in Russia.

It is with great satisfaction we learn from Le Progres Spirite that, with the express permission of the Russian government, a great Spiritualist society has been established in St. Petersburg, under the title of "The Circle of Psychic Researches." It is composed of members in sufficiently affluent circumstances to enable them to rent commodious premises, in which they pursue their investigations with two exceptionally gifted mediums, in the persons of M. M. Sander and Janek; and the rules of the new society have been approved by the Minister of the Interior. It is scarcely necessary to add that Privy Councillor Aksakoff, the distinguished author of Animisme et Spiritisme is a prominent member of the Circle. So is Madame de Semonow, nee Kriljanowsky, the remarkable medium through whom Lord Rochester has written that wonderful series of books which have already been reviewed in our columns. Medical men, artists, ladies of rank, and, "in a word, all that the Palmyra of the north contains of the aristocracy of birth and brains, meet together in this circle, and take part in its labors." Its program is, we are assured, is a vast one; not limited to the study of purely spiritual phenomena; but having for its end to encourage researches in all the regions of the invisible unknown, and among all sections desirous of penetrating it; its objects being to unite them all under the one banner: "The immortality of the soul, and our relations with the beyond." For many years past St. Petersburg has been the headquarters of Spiritualism, entitled Le Rebus; although, we regret to say, no copy of it has ever reached us.—Spiritual Review.

A New Definition.

Scholars have found a new definition for God, built along scientific lines. Taking the cue that man was made in the image of God, from the Bible; that he is not material; then, they say, he is "a gaseous, two legged vertebrate." We believe Prof. Huxley was the parent of this definition. Will the same definition apply to our Infinite Intelligence?

The Final Chapter.

A caligram from Shanghai says: "There is a famine in the Province of Sheng. It is said five million people are starving to death."

This is just what The Progressive Thinker suggested several months ago would be the result of the Chinese troubles. The real sufferers, they who will go down in death, the women and children, were guilty of no wrong. All the waste of life and treasure growing out of the Boxer uprising, is traceable directly to the Christian missionaries, who attempted to supplant the Buddhist and Confucian faiths by the substitution of theirs, which is in no way adapted to such a people. An overruling power, capable of grasping the whole question, will look behind the popular tumult, and to the causes which inspired it, holding not only the missionaries in their greed responsible for overreaching the governing classes, gaining treaty concessions to which they had no just right, and privileges no self-respecting nation could submit to, as also those who have contributed means to enable those malcontents to carry on their nefarious work.

Rights of God.

"The world has heard enough of the so-called 'rights of man.' Let it hear something of the rights of God." So said the Pope in a late encyclical. It would be a real pleasure to know what the "Rights of God" the Supreme Roman Pontiff desires to hear about. Is it wrong to suppose one of God's rights is to be let alone; to not disturb him in the management of his mighty, limitless universe, nor tease him continually for every paltry favor ignorance can suggest? Another right may be exemption from adulation. Flattery and flattery may become courtiers attendant on a prince or seeking favors on bended knees at the foot of a throne; but if the monarch has proper self-respect he will order the servile intruder from his presence and deny the coveted favor.

Man may teach a dog to bark at his bidding, and may interpret the yelp as a petition for food, though it is difficult to comprehend how a God who is infinitely wise, and whose power, as theologians teach us, enabled him to speak worlds into being, can desire so humble a creature as man to bow before him in worship.

Of course this defect in our make-up comes from not being a theologian.

The Preacher and Sambo Agree.

Rev. W. W. Lowe is reported to have said in a recent sermon: "To make our prayers effective, the man who makes the prayer must offer himself as an instrument of its accomplishment. It would be useless and ridiculous to ask Christ to restore our political institutions to their best estate, then leave that great work to be accomplished by such instruments as ordinarily offer themselves for the task."

Admirably and truthfully said. It is not God who answers prayers, but the person wanting the favor must be the executor of his own wish. Sambo made the same discovery. He said he had learned by practical experience that prayers did not bring him the chickens, but when he went for them himself he was sure to have them for breakfast.

Has It Come to This?

The New York Christian Intelligencer deprecatingly puts it this way: "It seems certain fully one-half the people professedly Protestant, have renounced the habit of church attendance."

Is it possible the good work is so advanced? Unless the churches repudiate their rotten creed; abandon their charge of incest against God; deny he inspired the Bible; deny he creates evil; that he is repentant, revengeful, jealous and vindictive, the other half will retire, and only the Talmages and Jaspers of the priesthood will remain. The women who have been the support of the church for ages have had to glance behind the scenes. They will gracefully retire with their husbands, brothers and sons. Mark the prediction.

A Correction.

By an error in this office the honored name of Dr. J. M. Peebles, occurring in the letter off. Yman C. Howe, Jan. 29, was substituted for the name, Mary Baker Eddy. Probably not many readers were mystified after reading the remainder of Mr. Howe's letter.

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

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and convincing argument from the basis of science. For sale at this office. Price 6 cents.

"A Few Words About the Devil, and Other Essays." By Charles Bradburn. Paper, 50 cents. For sale at this office. The Commandments Analyzed, cloth 25 cents. Big Bible Stories, cloth 50 cents.

Jennie Hagan Brown.

Now that the Venerable Moses Hull has "Rolled the Stone Away," at an early date, Mrs. Jennie Hagan Brown, of Ft. Worth, Texas, will in her inimitable way tell how—"Raise the Stone and You Will Find Me." She tells how to do it in her own sublime, and inimitable way. It will prove an intellectual feast.

Mrs. Gora L. V. Richmond.

Her lectures are always interesting, and are instrumental in doing a most excellent work. We will soon publish a lecture by her on an "Intellectual Monstrosity," it being the experiences of a spirit as told by himself. It will prove thrillingly interesting and suggestive.







# GENERAL SURVEY

## THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

**WRITE PLAINLY.**—We would like to impress upon the minds of our correspondents that the "Progressive Thinker" is set up on a LUTHERAN machine, and that it must speedily copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

**ITEMS.**—Bear in mind that items for the General Survey will all pass by adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Mrs. Georgia Gladys Cooley will serve the State Spiritualists Association of Minnesota at Minneapolis during the entire month of February. Proficient workers whose names will appear later, will occupy her platform at the First Spiritual Church, corner Oakwood and Ellis avenue, this city, in her absence.

A goodly company assembled Wednesday evening, January 23, in the parlors of Professor and Mrs. Grupp, 46 South Ada street, to listen to an original Rev. J. O. M. Hewitt, an original dramatic poet, who, after a most dramatic performance of the "Infamous Roman Emperor Nero," depicting in strikingly vivid colors the cruel nature of Nero and the sufferings of the persecuted Christians. The poem possesses much dramatic and even tragic interest and power, and was rendered in fine elocutionary effects, often thrilling the audience, that was held with absorbed interest, to the end.

The Ottumwa (Iowa) Courier says: "For months past it has been known to a few, but not generally throughout Iowa, that a supposed ghost exists in a very conspicuous business center. Those who were annoyed quit the place and said nothing as they supposed the public would ridicule the idea. But last Thursday night Leslie Maple, who operates a pantomime over the rear part of Bennett's Malden's drug store, who sleeps in his office, had an experience which he will not soon forget. Shortly after midnight he heard strange noises in the suite of rooms just east, used by Mrs. Bennett and Brown. It continued and he went to investigate but failed to effect an entrance. Plainly did he hear the dripping of water, the wringing of wet clothes in a bucket, the creaking of chairs, then a kind of cutting sound was emitted, again the sound as of some one saving bones. If Mr. Maple made a noise the sounds would cease for a moment, then the sounds would give way to groans, sobs and murmurings. He could plainly hear something moving about, but how it got in or how it got out is not known. The next morning he related his experiences and it exactly coincides with what Dr. Readhead and Thomas Sweeney had each reported at times previous as they occupied the room now used by Mrs. Maple. They were so much annoyed that they would sleep taken up other abodes. The skeptics are led to believe that these noises are caused by the ghost of the late Minnie Alexander, whose body was twice exhumed and brought to this place for dissection and autopsical purposes. The sounds that came from that part of the building are not from any human being as the doors have never been found locked and a watch has never yet returned it to be due to some human kind."

The Chicago Chronicle has the following from Mattoon, Ill.: "This city possesses a ghost and hundreds of residents refuse to leave their homes after nightfall for fear of encountering the visitor. Three weeks ago a woman in black first made her appearance near the Hawthorne school, flitting to different residences, peering into windows and nearly frightening the inmates into hysterics. Cops of Police Lyons and a posse laid in wait for the supposed spirit, and although they say they saw it, it always eluded pursuit and was bullet proof. When organized parties hunted for the ghost in one section of the city it would appear in other sections. Last night while the apparition was gliding among the trees near a south side school a band of men heavily armed rushed to it. Fifty shots aimed at it cleared empty space. The pursuers solemnly aver that the woman floated through the air and passed through a door in the school building."

H. P. Oliver writes: "I have been addressing the Philadelphia Psychological Society at Eighth and Spring Garden streets, and the Barry Society of Spiritualists, corner of Columbia and Park avenues."

"The Law Register, of Chicago, says: 'Revision of the state medical practice act so as to eliminate 'spiritual healing' exemptions will be urged upon the Legislature this winter as a means to curtail the 'divine healing' practices of Dr. John Alexander Dowie and his kind. By this method the health authorities expect to place a legal obstacle in the way of further progress of the doctrine of the law. The State Board met at Springfield on Tuesday last week, and Edward J. Smoljak, attorney for the board in Chicago, was instructed to take charge of the plan. Mr. Smoljak will call upon the medical profession to assist in impressing on the Legislature the necessity for action. As the 'spiritual healing' clause was enacted especially for the benefit of Christian Scientists, whose cause was expected that a revision of the law would be opposed by them. Dowie is expected to return soon, and he also is looked to for opposition to the revision. Attorney John A. Barnes, former counsel for the board, believes, however, that the Christian Scientists will recognize that the law has been abused and will waive their opposition.'

B. B. Craddock, M. D., writes: "Concord, N. H., has nineteen places of worship, one insane asylum, two hospitals, one jail, a state's prison, an army of soldiers, forty-six doctors, and still the people are praying to God to save them from hell. The baby cries when it comes into the world, but after it has stayed a while, the old one cries."

The Chicago Times-Herald has the following from New York: "The stern hand of the law that to-day was to have put to death Robert Hill, the Camden wife murderer, has been stayed by a woman. She is Mrs. Annie Storey, the aged Spiritualist, of Camden. Mrs. Storey told the following story to-day of how she received the message from spirit land that prompted her to make a final appeal to Governor Voorhees: 'On Sunday morning, while eating breakfast, there came a knocking on the table like the sound of a telegraph instrument. It was the signal that the

spirit wanted to talk to me, and a signal that was only when there is something of importance to transmit. I at once lay down, went into a trance, and then came the beautiful voices that told me what to do. The language was so beautiful that I could not write it. It was like sweet music from angels' voices. The voices whispered, 'He will not die; you shall save him.' No more was mentioned, but I knew what was meant, and when I awoke I knew that it was upon me to save Robert Hill from the gallows. I knew what to do, and after informing Sheriff Sell that there would be no execution I made haste to see Governor Voorhees, knowing beforehand what would be his answer. The reprieve was granted and a call for an extra session of the court was issued. And if the sentence of Hill is not commuted, the 6th day of January will be his last on earth."

Mrs. L. Le Sueur writes: "The Band of Harmony will give at their rooms a euchre party, Thursday afternoon, January 31; commencing playing at 2 o'clock if possible. Score cards, ten cents. The ladies will bring refreshments; tea and coffee served at 6 o'clock as usual. In the evening, when I awoke I knew that it was upon me to save Robert Hill from the gallows. I knew what to do, and after informing Sheriff Sell that there would be no execution I made haste to see Governor Voorhees, knowing beforehand what would be his answer. The reprieve was granted and a call for an extra session of the court was issued. And if the sentence of Hill is not commuted, the 6th day of January will be his last on earth."

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and infinitely better to die by, bore testimony, with soothing benedictions, breathing the light and joy upon the mortal shadows, so consistent with her life and the beautiful revelations of her rare and impressive mediumship. To cherish her memory, and emulate her sincerity, will help us in the ways of life here and hereafter.

## A PANEGYRIC.

### Earth's Noblest Thing—The Editor.

(In reference to the editor's native modesty, "Modest as Morning" will not be the "devil" gently mount the tripod.)

Julius Smith, president of a society in Washington, introducing me to an audience, remarked that the speaker about to address them had the reputation of being a radical of the Wild West type; but he would venture to advise that I could "catch more flies with molasses than vinegar."

I ventured to remark that I was not in the fly-catching business. I proposed to speak my thought to men and women, to reasonable, thinking beings; and in the eight lectures I was about to deliver I expected to say many things which they would condemn; but, inasmuch as I threw policy to the winds when I became a reformer, I would speak the truth, as I saw it, if I didn't catch a fly.

That was many years ago, and I now say I wish I could have converted the clergy to that principle. It would have revolutionized and reformed the church. It would have "kicked" policy, alias hypocrisy, out of the "sanctuary," and saved millions of children from the "tortures of the damned," superstition's foul brood which "bask their spotted skins in Fortune's sun, and sting the soul."

Why should we dissemble? Dissemblers! "they are but as The froth upon the mountain-wave—the bird That shrieks upon the sullen tempest's wing."

This is why I have always felt sincerest admiration for your Judge Edmonds, who, in obedience to deep conviction, was willing to step down from his honorable bench and take his place among the (in that day) despised Spiritualists, and William Denton, fearless as Jove in thunder. Like Theodore Parker, but far more radical, he made the theological den of beasts

"How forth their pray"  
And the birds scream their agony through air."

What were they? What was Garrison, Wright, Phillips, Sumner, Lincoln, Bruno, Fulton, Harvey, Palmer, Francis? Reformers, nonconformists, "genuine kickers," every one of them. They did not like the world as they found it. They thought it could be improved, and they went about it. Such people are never satisfied with things as they are, and they changed them. They were soon joined by the sisters, Ernestine L. Rose, Cady Stanton, Susan B. Anthony, Lucy Stone, Phoebe Cousins, Lizzie Denton, Emma Hardinge Britten, Harriet Beecher Stowe, Lucretia Mott, not "high kickers," but very effective. Something whispers in my ear that Clara Watson was born a kicking.

And now, I am introduced by the bland editor of this progressive journal to this "goodly company" of men and women, and never played a game of football in my life. I feel as shy as George Washington, who stammered, stuttered, slumped. Now I know as never before,

"A soldier should be modest as a mald: Fame is a bubble the reserv'd enjoy."

Let us keep "kicking" to make man and woman equal and free; to make this fair earth fairer; the thinker more self-reliant; mankind a truer brotherhood in which there can be no millionaires on the one hand, nor pauperized misery on the other; a brotherhood so genuine that a money-kicker could no more breathe its rare air than a political despot could dwell in a pure Republic; where the toilers, physical and mental, would live and labor each for all, for all for each, until earth would become a paradise in very truth. "Down the ladder of life, not one tear to stain the cheek, nor furrow the brow with care—then, if you are determined to have it so, will you join that 'innumerable throng,' the Dentons and Dentons, the Sumners and Stantons, the Lincolns and Lucys—and perhaps we will hear the silvery voice of the grand orchestral master of a heavenly sphere: 'All hands round and circle to the left.' 'Down the ladder of life, not one tear to stain the cheek, nor furrow the brow with care.' 'All hands round!'" "Careful, Brother Francis, not too much gallop!" Dr. Peebles, sent your partner!

If universal happiness ever comes to this earth, or any other "sphere," the Kickers will bring it. Heaven and Humanity bless the kickers! Texas, Mich. W. F. JAMIESON.

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It Beams With Spiritual Truths.  
This is a beautiful book, by Corn Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:  
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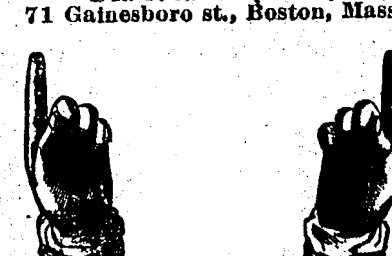
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## ROBERT OWEN.

### "Book of the New Moral World."

(Continued from No. 582.)

On page 131 of this valuable book

I find the following axiom:

"Truth, as it exists in nature, is, and

must be eternal." Then follows:

"1st. Man, by the powers in nature, is

organized, without his knowledge, to

possess the united qualities of hu-

manity.

"2d. These qualities, although the

same generally in all of the race, are

beautiful and most advantageously

varied in their compound in each in-

dividual.

"3d. These natural qualities of hu-

manity, at birth, are capable of being

now cultivated and improved, through-

out the animal creation, by the ex-

perience which man acquires, generation

after generation, to an indefinite ex-

tent; and man may perhaps, in this re-

spect, be more improved by man, than

he can improve the organization, at

birth, of any other animal now under

his control.

"4th. These natural or improved or-

ganizations, at birth, are capable of in-

definite change, by the varied changes

of the external circumstances made to

exist around them. And man admits of

more varied changes than perhaps any

other animal; those changes to be ef-

fected by the union of adult men over

the infant and growing man.

"5th. The sciences thus open, by

which the organization of man may be

definitely improved by man, as well

as his adult character, by acting simply

upon the combination of external cir-

cumstances with which the adult man

may surround the infant man.

"6th. The adult man and woman as

parents are made, by nature, to have a

greater amount of happiness in their

wellbeing and happiness of their off-

spring than of themselves, and thus is

the desire created in the parents, to im-

prove the condition or external circum-

stances which surround the infant man

and woman.

"7th. It being ascertained, through

long experience, that man is to an in-

definite extent, the creature of the ex-

ternal circumstances made to exist by

man, before and after the birth of each

individual, and as the adults of the

animal race are made generally, and

man especially, to endeavor to secure

the safety and happiness of the young

before their own, here is a permanent

security created in humanity, that, as

soon as the science of the influence of

## PASSED TO SPIRIT LIFE.

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

Passed to spirit life, Jan. 6, Sylvester  
Howard, for many years a Spiritualist.  
The body was cremated as he desired.  
He leaves a wife, one son and two sisters,  
all in East Oakland, Cal. The funeral  
services were held Jan. 9, at the home,  
1387 Fifth avenue, the writer officiating.  
MRS. S. COWELL.

Mrs. Lucinda Fox, of Hynes, Cal., a  
pioneer Spiritualist, after a brief ill-  
ness, passed to the higher life, Jan. 2,  
1901. She was born to earth, life in  
Wentworth, Mass., June 11, 1800. Born  
into spirit life after more than 100  
years, she was ripe for the change, and  
welcomed it.  
F. F. H.

Mrs. Ira Denslow passed to spirit life,  
December 20, 1900, at her home in Al-  
exander, N. Y., aged 84 years, after one  
year's sickness. She had been a sub-  
scriber to The Progressive Thinker for  
a great many years.  
S. MOULTON.

Passed to spirit life, from Evansville,  
Ind., January 12, 1901, Lena and Emma  
Smith, aged 11 years and 2 years re-  
spectively. Their transition was  
caused by a falling tree, spirit and  
mortal being severed instantly. The  
parents, four brothers and two sisters  
mourn their temporary loss.  
FRANK L. SCHMITT.

Passed to spirit life, from her home in  
Volusia, Mich., Jan. 6, 1901, Mrs. Emma  
A. Swank, daughter of L. and A. James,  
aged 82 years. Funeral was held at  
Oak Grove Church, Jan. 8. Services  
conducted by H. L. Chapman, Marcellus,  
Mich. Interment at Roswell Cem-  
etery. A very large concourse of  
friends and neighbors assembled to wit-  
ness the last rites. She was of a  
cheerful, sunny disposition, always  
ready and willing to lighten others' bur-  
dens.  
EMMA RUDD.

Miss Blenlie Case, of Brodhead, Wis.,  
passed to spirit life, Tuesday evening,  
January 15, at the age of 65. For the  
past year her friends have realized that  
physically she was in a precarious con-  
dition, though assisting in the duties of  
the household as late as Saturday, the  
12th. She possessed a gentle spirit, and  
was beloved by all who knew her, as  
her whole life was given in cheerful  
and loving service for others. For  
many years she has been a firm Spiritu-  
alist, exemplifying in her daily life the  
teachings of our philosophy. Her earth-  
ly presence will be missed by a very  
large circle of friends, among whom is  
Mrs. O. D. Wooster, of Brodhead, who  
is the only surviving member of the  
family. Funeral services were held at  
the home, Friday, Jan. 18, the writer of-  
ficiating.  
WILL C. HODGE.

Passed to the higher life, from Port  
Huron, Mich., Jan. 15, 1901, Charles J.  
Moak, aged 66 years. He leaves a wife  
and three sons, and for three days the  
flags of Port Huron floated at half-  
mast in honor of one of her most re-  
spected citizens. Services conducted by  
Nellie S. Baade, of Detroit, Mich.  
COR.

Passed to the higher life from De-  
troit, Mich., Jan. 10, 1901, Mrs. Martha  
Vernon, aged 47 years. She leaves  
many friends to remember her for the  
good she has done. Peace to her soul.  
Services conducted by Nellie S. Baade,  
of Detroit.  
COR.

Passed to spirit life, Nov. 23, 1900,  
Louis A. Menager, from his home at  
Menager Junction, Wyandotte county,  
Kansas, aged 68 years. He was a firm  
Spiritualist, a good man and true  
friend. Mrs. A. L. Lull, of Lawrence,  
Kansas, conducted the funeral services.  
MRS. EMERICK.

A Woman to Be Proud Of.  
My husband is poor but proud. Does  
not want me to work. Having nothing  
to do I got restless and after reading  
how Mrs. Wilson made \$20 a week sell-  
ing Quaker Vapor Bath Cabinets, I de-  
cided to try it. I got a sample and sold  
four the first day to friends. Made \$10  
profit and have not made less than \$4  
profit any day since. These Cabinets  
really do all that is claimed for them,  
and are so well advertised by the  
World Mfg. Co., 61 World Bldg., Cin-  
cinnati, O., that everybody wants one  
just as soon as they learn who has  
them for sale. Any industrious woman  
can do as well as I have by writing  
this firm. I have \$137 clear profit. My  
husband does not know this. I am  
afraid he will be mad when I tell him.  
Mr. Ed., have I done right, or should I  
quit work and save his pride?  
AN ANXIOUS WIFE.

"Harmonies of Evolution. The Philo-  
sophy of Individual Life, Based Upon  
Natural Science, as Taught by Modern  
Masters of the Law." By Florence  
Huntley. A work of deep thought, car-  
rying the principles of evolution into  
new fields. Cloth, \$2. For sale at this  
office.

"Voltaire's Romances." Translated  
from the French. With numerous il-  
lustrations. These lighter works of the  
brilliant Frenchman, an invincible gen-  
eral character of the human race here-  
after, rapidly, and in an increasing  
degree, progress toward high, illimitable  
excellence and happiness.

"And, from a knowledge of these  
facts, perceived in their regular con-  
nection and whole extent, man ac-  
quires a knowledge of the principles  
and practices of the formation of in-  
dividual character, he ceases to blame  
the individual, or any parties; anger  
dies within him; he learns the causes of  
good and evil; how the first can be en-  
dured and secured, and the last pre-  
vented from coming into existence.  
Clarity for all, and pity for each, where  
excellence and happiness have not been  
made to exist, pervade every character;  
all contest, except who shall discover  
and introduce the most favorable cir-  
cumstances, will cease, and universal  
happiness will gradually reign through-  
out all nations and ages, and the art  
of war, having served its purpose and  
been heard of no more, except as part  
of the history of the irrational period of  
human existence.

"Man will thus speedily learn to cre-  
ate the circumstances by which the for-  
mation of character, the production and  
distribution of wealth, and governing  
without force or fraud, by charity, wis-  
dom, and affection, will proceed un-  
checked; all will be at all times secured  
in abundance of the best and most val-  
uable wealth with knowledge to expend  
it beneficently and enjoy it rationally,  
with all his fellows equally wealthy and  
well informed and superior in conduct.

"These, and many other most bene-  
ficial results not yet enumerated, will  
assuredly arise through an extensive  
search after truth, by an accurate, pa-  
tient, and unprejudiced inquiry into  
facts as developed by nature."  
(To be continued.)

O. H. MATHESON, S. S.  
P. S.—If not too late, I wish you  
readers all a happy New Century.  
O. H. M.

New Philadelphia, Ohio.

Dr. Watkins diagnoses each case and personally at-  
tends to each case.

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71 Gainesboro St., Boston, Mass.

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# CURED BY PSYCHIC POWER

Any and All Diseases Cured by a Combination  
Originated by DR. J. M. PEEBLES, the Grand Old  
Man, of Battle Creek, Michigan.

The Sick Who Write Him Re-  
ceive Absolutely FREE  
Diagnosis and Full  
Instructions.

The phenomenal cures made by Dr. J. M. Peebles, the  
grand old man of Battle Creek, Mich., have astonished  
physicians and scientists throughout the world for a  
number of years. He has cured all diseases, and  
gives permanent health, vigor and strength to all  
who desire it. His work is indeed blessed and  
wonderful. This power comes from the fact that he  
has discovered the secret of the soul, which he  
calls PSYCHIC; this he combines with magnetic  
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## A NEW RITUAL

As Illustrated at Detroit,  
Mich.

Therapeutics covers a vast field for research, and our government should not be free to limit and restrict freedom of thought and unrestricted inquiry into the many systems of cure which are now extending medical autocracy to the contrary notwithstanding. The people and the broad-minded physicians of any school whatsoever are not the parties who are asking their legislators to pass iniquitous laws medical laws. Any system that would be so despotic and tyrannical as to be bigoted in the extreme. We would not object to a law that did not give a monopoly of practice to the toxic drug doctors, but would allow each practitioner of his respective system to start on his own merits, let the actual result and the people determine who are ardent and who are safe physicians. A knowledge of the forces of nature, the life-giving forces of nature, sunlight, electricity, magnetism, nerve force, mental force, psychic force, etc., opens up a unlimited field for study and investigation. It has been demonstrated in thousands of instances where patients were healed after the skill of the best drug doctor had completely failed. An understanding of the forces of nature will enable the medical physician to treat more on scientific principles and would make him less prejudiced toward his professional rival. Dr. Titus Counselor of the Court at Dresden has remarked that "Three-fourths of mankind are killed by medicines and prescriptions." The intelligent public are learning through Balstonism and other valuable sources how to cure themselves of most diseases, and do not favor the iron-clad double-lined medical laws proposed by the Vanderburg County Medical Society, and feel that they have a right to ask their representatives of the legislature (by petition or otherwise) to vote against all bills, which if put into law would take away from the citizen his constitutional rights. Look out for many more petitions similar to the one sent to the Hon. Walter A. Legeman, they are circulating all over Hoosierdom like snow-flakes. How will Mr. Legeman vote? He introduced a petition opposing any further medical legislation and also introduced the medical bill now pending at Indianapolis.

J. W. RUMNER, D. M., D.

To see what is right and not to do



# THE NEMESIS OF CHAUTAUQUA LAKE: OR CIRCUMSTANTIAL EVIDENCE.

BY HON. A. B. RICHMOND,

Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "A Calm View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," "Intemperance and Crime," and "A Review of the Seybert Commissioners."

## CHAPTER X.—Continued.

In the early part of October Judge Hall and Nellie were married. They had taken those solemn vows that mean so much or so little in the history of mankind, that result in infinite happiness or infinite misery. It was said by some unsophisticated observer of human life that "marriages are made in Heaven," but to an old lawyer who has been engaged in nearly one hundred divorce cases, the connubial life looks like a very frail and sub-lunary affair. Emerson in his "Representative Men" propounded the following interrogatory:

"Is not marriage an open question when it is alleged from the beginning of the world that such as are in the institution wish to get out, and such as are out wish to get in?" I leave my readers to answer this from their experiences. And while Dean Swift said, "The reason why so few marriages are happy is because young ladies spend their time in making nets, not in making cages." I do not fully agree with him. There may be some truth in his remark, but my experience as an old lawyer leads me to believe that there are twenty improvident, worthless and drunken husbands to one reprehensible or guilty wife.

A few days after their marriage the Judge and his beautiful wife started on their journey East, and after undergoing the usual fatigues and vicissitudes of travel through a sparsely settled country, in a week's time they arrived at Mayville at the head of Chautauqua Lake. From there to the home of Jonas Birch the road was familiar to Judge Hall.

"There is the house, Nellie," said the Judge, one beautiful morning in October, "and there is the good Dolly herself, attending to her domestic duties of assisting Jonas in doing the chores. Nellie, you must captivate her as you do all with whom you come in contact."

As the Judge and his wife rode up to the gate and stopped, Dolly, after smoothing her hair, with true female instinct, and hastily adjusting her apron and dress as well as the circumstances would permit, came forward to meet them, and after answering the greeting of the Judge with an old-style courtesy, she invited them to "light down" and come in and rest.

"Mrs. Birch," said Judge Hall, "have you forgotten me?" She looked at him a moment, when a smile of recognition illumined her pleasant countenance, and she exclaimed:

"Bless my soul! if it ain't the gentleman who helped Munson kill the Injun, and who my Jonas helped to break out of jail at Mayville. Oh! but Jonas will be glad to see you. Billy," she said to a young lad who was looking in open-eyed astonishment at the strange lady and gentleman, "run and tell your daddy to come home right off. There is some one here he will be glad to see." The boy disappeared in a nearby field, while the Judge and Nellie entered the house of Dolly. I say of Dolly—for it was particularly her kingdom, and no one dared to dispute her decrees within its hospitable walls.

Jonas came in and greeted the Judge, who introduced him to his wife. It was evident that Jonas was as well pleased as his wife at the visit of his old acquaintance of the jail and canoe.

"Your horse is all right, Judge, only a little older than when you left him here. The poststables from the Inlet watched my stables for two weeks after you had gone, as clus as a cat watches a rat hole." Here the two men left the house and went to the stable to look at the Judge's horse, when Jonas continued his narration:

"General Baird came here the next day after you had put out their lights on the lake, and he cross-questioned Dolly and I about you. Now Judge, Dolly is a good Christian woman if there ever was one. She is a full-blown Methodist, but, Judge, you oughter heard her stretch the truth 'till she almost broke it. She told the General that she heard you say you was going East to get goods to trade with the Injuns, and she looked so honest that the General believed her and give up follerin you down the river. If they had overtook you there would have bin bloody work, for Bill Munson is a terror I tell you, and fears nothing but the Lord he worships, and who, he thinks, commands him to spend the balance of his life in killing the red skins. I do wonder where Bill and old Joe Smiley is now? They jined the army of old 'Mad Anthony,' and I haven't heard from them since."

"Jonas," said the Judge, "I'll tell you all about them to-morrow. I saw them both in the last battle with the Indians on the Maumee. Now I wish to hire you for all day to-morrow. I desire to take my wife down to the bluff on the lake shore at Munson's clearing. I wish to show her the place where Wa-na-tau was killed, but don't say a word about it until we get there."

"You can't hire me, Judge; but I will be glad to go with you and pilot you through the woods. We'll start airy, Judge, as it may take the best part of the day to go, and back."

That night when the Judge and his wife retired to the "spare room" that was the particular pride and care of Dolly, Nellie turned to her husband, with a serious face and said:

"Dear Frank, what did Mrs. Birch mean when she said you were the person who helped some one to kill an Indian, and whom her Jonas helped to break out of jail? I cannot get it out of my mind. What did she mean, Frank?"

"Nellie, you did not know that I was a 'jail bird,' once accused of a crime, and that I made my escape with the assistance of Jonas Birch and another man who released me from prison. Did I never tell you the story, darling?"

"Oh, Frank! Frank! don't torture me, I beg of you. I do not believe that you ever were guilty of a crime; but I love you so dearly, so devotedly, that her words almost caused my heart to cease its beating. What is it, my dear husband, that you are keeping secret from me?"

"It's nothing, Nellie, but what you will surely approve of when I tell you the story as I will to-morrow. You know I once told you that I had a case of circumstantial evidence that I was investigating; so, darling, rest easy until to-morrow and you shall know all. I wish to take you down to the lake shore and will show you the most magnificent lake and land view you ever beheld, one that I am confident will interest you more than anything that has ever happened in your innocent life; so, Nellie, dear, rest easy, and lose no sleep because of the idle words of good Dolly Birch."

Nellie was forced to be content, yet her loving heart did not beat as calmly as did her husband's by her side. She had a vague presentiment that something unusual was to happen the next day, and some of her early fearful dreams disturbed her worried repose.

The next morning Judge Hall and Nellie on horseback, accompanied by Jonas Birch on foot, started towards Munson's clearing. They reached the open field where Wa-na-tau was shot, before noon. It was a beautiful morning, and the lake gleamed before them like a mirror of glass. When they reached the open clearing, where the cabin of Munson had stood, Judge Hall watched intently and expectantly the features of his wife. As the broad expanse of lake and forest met her eye she paused, looked bewildered for a moment, pressed her hand to her forehead, looked again with a keen, thoughtful

expression, then she exclaimed in excited tones:

"My dreams! My dreams! My horrible dreams! They come back to me like vivid realities." Then trembling like an aspen, she continued:

"Oh, Frank! Frank! what does this mean? Have I ever been here before, or have I seen this place in my dreams? This high cliff and broad expanse of water and yonder beach of sand with this wide circle of forest. I never saw a lake before! and yet this spot seems to be familiar to me. Can it possibly be a dream? No, no, it is no dream, it is a reality. I have been here before. Yes! yes! I remember it all! Here was the home of my childhood. It comes as clear to my memory now as a landscape would from under a passing cloud of morning mist."

"Yonder where you see that pile of half-decayed brands stood our house—my early home. I remember it in flames; I can see the band of cruel savages that surrounded it. I can almost hear their fearful war cry. Here they murdered my father, mother, grandmother and my dear little brother Harry. Yonder where you see that pile of half-burned logs overgrown with weeds, stood our barn. And there, Frank, by that big rock, my brother and I used to play. Yes, there I saw him murdered by a savage warrior. I remember, I ran into yonder clump of bushes where a giant Indian caught me and led me into captivity, that Father and Mother Neville told me was all a dream."

"But it was no dream. It is as real as this lake and landscape. Dear Frank, on the other side of that big rock, is a cavity, and I remember that the Spring before our home was burned two little birds built a nest there and laid five little white eggs in it. Yes, and now I remember that after the dear little birds that were hatched there, had left their nest, my brother and I went down to the lake shore yonder at the end of the cliff, where you see that beach of sand, and Harry found five little white stones shaped like bird's eggs, and we put them in the vacant nest." Then springing from her horse she ran behind the stone, followed by her husband. "There it is now, Frank! This is the hole in the rock where the nest was. It is now partly filled with sand, and a bunch of grass has taken root there; pull out the grass and see what is there."

Judge Hall hastily did as she requested, and putting his hand into the hole withdrew it with five white pebbles, and the fragments of a bird's nest made of bristles and hair which had resisted decay.

"Here they are, Nellie," he said in exultant tones; "I have found my circumstantial evidence which no court or jury could disbelieve. None but yourself and the 'Infinite Mind' could have known of these five white pebbles and that decayed bird's nest being in the crevice of that rock. The testimony of ten thousand witnesses could not be more conclusive. I have long suspected this—come and sit down on this rock, darling, and I will tell you all."

Nellie seized the five pebbles with an eager grasp, and pressing them to her lips burst into a flood of tears, while the eyes of brave and honest Jonas Birch were overflowing with the evidence of his sympathy and astonishment.

Nellie and her husband seated themselves on the rock, while Jonas stood by an eager listener; he would have retired out of hearing, but Judge Hall requested him to stay.

"Dear Nellie," said the Judge, "it is as I have long suspected, and I only waited the present moment, with its surroundings, for the denouement to come. I knew your father well, so did Jonas Birch. I traveled with him as my guide to Pittsburgh. He was a noble man, well educated and a true Christian. He died in my arms on the last battle-field on the banks of the Maumee river. After the murder of his family by the Indians, his mind at times became 'warped and wrung'; he was not always himself, but he devoted his whole life to his insatiable revenge. He followed the murderous band that had destroyed his home; they all or nearly all fell by his hand. Yonder where you see that apple tree covered with moss and lichen, Wa-na-tau, the Indian who murdered your brother, fell, shot by your father from yonder woods."

"Here he related to me his tale of woe and suffering, then he disappeared in the forest. I threw the body of the Indian over the cliff yonder into the lake; just then Jonas Birch and another man came up with the surveyor, General Baird, and arrested me for the killing of the Indian in time of peace. I was taken to Mayville and put in a log jail, when your father and Jonas, my friend here, came at night and released me. Your father took me down Lake Chautauqua in a canoe, and, as I said, guided me to Pittsburgh, from whence my guardian spirit directed me to General John Neville's where I met you, my darling, and consummated the happiness of my life. The double-barreled rifle you saw in my room was your father's; he named it 'Nemesis' after the avenging Goddess of mythology. Such in brief, my dear wife, is the story I promised to tell you and explain the remark of Mrs. Birch. In the future I will go more into the details. Nellie, your father was a noble man, but unfortunate circumstances somewhat unsettled his mind, and he is not to be blamed for his undying hatred of the Indians and his killing many in time of peace."

"My dear husband," said Nellie, who had listened with breathless attention to the narration, "I do not blame my father for what he did, nor would I have censured him if he had obliterated the whole race of savages from off the face of the earth. If I were a man under similar circumstances, I would have done as he did."

"Nellie," said the Judge, "I always thought you were a 'chip from the old block,' or more properly speaking, 'a rose from the parent stem.' As I told you, your father died in my arms; I buried him by the side of his tried and trusted friend, old Joe Smiley, in a soldier's grave under a beautiful oak, on the battle-field where he fell. I placed a large boulder at the head of their grave, and sometime in the future, my dear wife, we will make a pilgrimage to the spot and see that a proper monument is erected there. A few moments before he died he imagined or thought he saw the spirit forms of his mother, your mother and little Harry hovering over him, and he wondered why he did not see you. He said you must be in the angel world, and wondered that you did not come to him with them. His last words were: 'Yes, darlings, I am coming to you,' and his lips were silent forever."

"My darling husband," said Nellie amid her tears, "don't you believe that he saw their spirits? You say he imagined or thought he did. But what made him think so unless he actually saw them? Poor, dear father believed I, too, was dead; then why did he not think he saw me, if it was only imagination? It must have been because I was not there, and grandmother and mother and brother were. Frank, I know you are more learned and wiser than I, but tell me, is it impossible for the spirits of our friends to return to us sometimes, or is the future world so far off that they cannot come? Surely, if all human affections survive death, is it not probable that our loving Father above, who is in himself the very personation of infinite love—if His omnipotent power could reach so far—would and does permit our loved ones to return to us in times of our greatest suffering and need? You know, Frank, that the Apostle said: 'There is a natural body and a spiritual body,' and why may not our spiritual body come from, as well as go to, our Heavenly home, if our Lord will permit it? Surely He returned to His dis-

ciples after His death. Then it cannot be impossible for spirits to return, and don't you believe that they can and do? My dear Frank, if I were to die I could not sometimes return to you on this earth to comfort you."

"Poor, dear Nellie," said the Judge, but he looked more like a child than a Judge, as he answered with fearful emotions, "you are as near an angel now as you ever can be. You have made me cry like a child, darling, at the logic and conclusiveness of your argument and—"

"No, no, Frank, do not say that you cried like a child, but rather, that you wept like a man. There is a great difference in the emotions of childhood and maturity. The one may be childish, the other the evidence of true manhood. Don't you think so, darling? Frank, do you think that our Divine Master, who said to his disciples, 'Love one another as I have loved you,' would in the future world separate two souls who loved each other in this world, just because one of them had broken one of God's commandments, that the other had kept? I don't believe it. Will father and mother be separated in the spirit land because he in the frenzy of his great grief and love broke the commandment that says, 'Thou shalt not kill?' Dear Frank, how has the world kept all of God's commandments?"

"Why, Nellie, darling," said Frank, his eyes yet wet with the tears he could not restrain, "you are a theologian as well as a lawyer; you argue your cause with admirable ability; but—"

"Oh, my dear husband," said Nellie without waiting to hear the result of the disjunctive conjunction, "do not jest on so solemn an occasion, and in this place, but hear me. If you and I were to die to-day and in the spirit world we were to be separated, I would not take eternal life as a gift. Heaven would not be Heaven if you were not with me."

"Dear wife," said Frank, "we are commanded not to worship idols in this world; but if you do not stop I shall break that injunction into comminuted fragments, and regardless of the presence of honest Jonas, who had alternately smiled and blubbered at the scene, he clasped her in his arms while the unrestrained flood of an overflowing heart poured forth in thankfulness to the giver of all good for the prize he held in his loving embrace."

"Judge," said Jonas, in hesitating tones, "we had better be startin' for hum purty soon. You know it is a long, rough road, and I am afraid Dolly will be uneasy if we don't get there by sun-down."

"You are right, Jonas," said the Judge, "we were forgetting the passage of time in this, the most eventful day of my life, and I forgot that you had a sympathizing and affectionate wife, as well as myself."

The Judge and his wife mounted their horses and in sadness turned from the spot and entered the road. Nellie paused a moment and looked with tearful eyes on the scene of her childhood for the last time; then with her husband passed in a thoughtful mood along the trail or path they had that morning followed on their way to Munson's clearing.

What a change does the events of a few fleeting hours often make in the fears, hopes, aspirations and loves of the travelers on life's wearisome highway. But yesterday we did not know the existence of a person who from to-day will exercise a governing influence over our lives. We did not know of a past event that will henceforth mold and control our future destiny for weal or woe. How slight may be the object or incident whose effect will be felt not only while we live, but through all the generations of the future."

"The pebble in the streamlet, scant  
It's changed the course of many a river,  
A dew-drop on a baby plant  
Has warped the giant oak forever."

Our party of excursionists reach the hospitable home of Jonas Birch just as the sunlight had faded into twilight. They were met by Dolly, who welcomed their return with genuine pleasure. After they had partaken of a supper, that their hunger and Dolly's skill made most enjoyable, and after Jonas had done his chores, and all were seated around a clean hearth and a bright fire, which the cool autumn evening rendered very acceptable, Judge Hall proceeded to relate to the astonished Dolly the events of the day and all the incidents we have related to our readers. It was near midnight when the story was completed, and much of it was as new to Jonas and Nellie as it was to Dolly, who, with dilated tearful eyes, listened with absorbing interest to every detail. When it was finished, the impulsive Dolly went to Nellie and throwing her arms around her neck, kissed her fervently, then going into the "spare room," she returned with a large family Bible, and placing it in Nellie's lap, asked her to read the CXLVIII Psalm, which Nellie did with feeling and fervor. Then she and Frank joined their educated voices in singing an old, time-honored hymn. This completed the magnetic effect on Dolly, who said:

"Judge, I do feel as if I must pray to God for His goodness. Let us kneel in humble gratitude to Him who guards us all in the time of danger, and who has said that even a sparrow does not fall without His knowing it." All knelt and Dolly uttered a prayer, which for simple unadorned eloquence and fervor would put to shame many a studied oration delivered from the sacred desk, or read from a gilded prayer-book not for the Divine ear alone, but for the approving criticism of a congregation.

Then all retired for the night; Jonas and Dolly "with wonder full and strange astonishment" at what they had heard, and Frank and Nellie in heartfelt thankfulness at the events of the day.

In the morning while all were seated at the breakfast table, Judge Hall said: "Jonas, I wish you and Dolly would go with my wife and I to Mayville; I wish to transact some business that may require your presence." Jonas and Dolly looked surprised, but readily consented.

"You know, Jonas," said the Judge, "that it is a clearly established fact that my wife is the only heir-at-law of William Munson, and of course she is now the sole owner of all the land here formerly owned by her father. Nellie and I have talked the matter over and she wishes to present this tract of land to your wife, Dolly, to repay her for her kindness to us both, and more particularly to pay her for the sacrifice of fresh butter she sent down to the retreat of her father the morning after you and he had broken the law in releasing a suspected murderer from the jail at Mayville. And we will go there to-day and execute a deed to the land; and Jonas, if you will accommodate me by taking your wife with us, I will give you my horse that you have cared for so faithfully during my absence."

"Judge Hall," said Jonas, who could hardly speak for his emotions, "I don't want nothing to pay me for what I have done; but if you wish to give Dolly a farm I'll be goll darned if I shan't willin', fer she deserves all she can git in this world."

"Jonas! Jonas!" said Dolly in a reproving tone, "don't swear, or the land will come to no good to me."

"I beg pardon, Judge," said Jonas in a repentant tone, "but a fellow can't always govern his tongue when he's excited—now, can he?"

"No, no, Jonas," replied the smiling Judge, "we learn that in our courts, where even the lawyers in the excitement of debate do not always control their tongues as they should."

"I don't wonder at that, Judge," said Jonas; "I tended a court once as a witness, and I only wondered that the lawyers controlled their fists—I couldn't do it; for when the court was out and I met the lawyer that cross-questioned me I had hard work to keep my fists in my pockets."

"For shame, Jonas," said Dolly; "ain't you ashamed to talk that way to a Judge?"

"No, Dolly," replied Jonas, "I ain't ashamed to tell the truth at all times, even if I had to tell a constable that the man he was huntin' arter had gone East to buy goods to trade with the Indians, when I know that him and Bill Munson was goin' down the river to Pittsburgh."

This shot told with tremendous effect. Dolly colored to the roots of her hair, while the Judge and his wife laughed heartily at her discomfiture.

"Mrs. Hall," said Dolly gravely, "don't you ever love and pet your husband too much, or you will make him as provokin' as Jonas there."

"I'll be careful, Dolly; I'll take warning by your experience. Remember, Frank, the lesson Mrs. Birch has taught me."

Here Jonas and Judge Hall went out to the stable to see that the horses were made ready for their excursion to Mayville, and from there East, as the Judge and his wife proposed to continue their journey immediately on the execution of the deed to Dolly.

"Judge," said Jonas, as soon as they were out of hearing of the inmates of the house, "what shall I do with Munson's things down at his cabin? He made me promise that if he was killed in a fight with the Injuns, I would take all them scalps and bury them by that stone on the cliff where his little boy was tomahawked, and I am bound to do it; but what about the rest of his things?"

"They are all yours except his Bible and books; take care of them Jonas until sometime in the future I can send for them."

Two hours afterward found Frank and Nellie and Jonas and Dolly at the office of a magistrate in Mayville. The deed was executed and a bill of sale for all the personal effects of Munson delivered to Jonas. Judge Hall and his wife parted with their humble but true friends with unfeigned regret and even tears, by Dolly and Nellie.

Without any incidents worthy of record, Judge Hall and his wife reached Washington in November, and settled down in their permanent home. The Judge was soon appointed to an important office in the administration of the government, which he filled with honor for a number of years, while his beautiful wife reigned as star of the first magnitude in the society of the Capitol.

## CHAPTER XI.

"All the world's a stage,

And all men and women merely players;

They have their exits and their entrances;

And one man in his time plays many parts."

Shakespeare's "As You Like It."

"That struts and frets his hour upon the stage,

And then is heard no more."

Shakespeare's "Macbeth."

The pen of the novelist, like the "wishing cap of Fortunatus," can annihilate time and space. It also possesses his inexhaustible purse of gold, with which wealth and its attendants, fame and happiness, can be most generously bestowed on the favored few of the "dramatis personae" of its creation. Sir Edward Bulwer Lytton has truly said that "The pen is mightier than the sword." Alike the weapon of history, philosophy, science, religion and art, it guides and controls the destinies of nations as well as individuals. Under its sway how silent is the march of the army of thought. It is not accompanied by the panoply of war. It needs not the armor of ancient knightliness to protect it from assault. "It's tread is as noiseless as an infant's breath; its force is like that of the warrior panoplied in steel."

Ten years have passed since the incidents narrated in our last chapter. Judge Hall and Nellie have but recently returned from a tour of the Eastern continent, where the Judge held an important position in a foreign mission. They were now seated in the sitting-room of their palatial residence in Washington City. The mature beauty of Nellie is even more striking than was that of her young maidenhood. The Judge was occupied with his evening paper, while Nellie sat in silent reverie. Her thoughts wandered back to her childhood; and in the phantasmagoria of memory she saw her early home on the shore of Do-sho-wah Te-car-ne-o-di [Do-sho-wah Te-car-ne-o-di: Lake Erie; Seneca]. Even the soft flow of the Indian diadem came back to her from his reviving recollection, as she had heard it from the lips of her father. As time had elapsed, one after another of the incidents of her early life became more and more vivid. She distinctly saw in memory her burning home; she heard the Indian war-whoop and the shrieks of her mother and grandmother amid the flames. She saw her little brother struck down by the tomahawk of Wa-na-tau, and the stalwart form of her father as with his axe he fought with desperation the murderous savages that surrounded him. She saw all the horrors of that awful night as clearly as if they were passing before her on the shifting scenes of a painted panorama. Tears dimmed her beautiful eyes as she pressed a bracelet, on her wrist, to her quivering lips. The jewel was of unique construction, the work of a Florentine artist. It appeared to be formed of five white pebbles, beautifully polished and set in a filigree of gold, alternating with rubies and emeralds. It had frequently attracted the attention of the fashionable ladies of Washington society, who wondered at its curious form, and the unknown jewels that composed its settings.

While Nellie and her husband sat in that silent, happy communion with each other, so common to a decade of conjugal felicity, they were interrupted by a servant who placed the evening mail on the table before them. Nellie picked up the letters one by one to distribute them between herself and her husband, who was so busily engaged with his paper that he seemed indifferent to the letters from constituents, that Nellie placed in a formidable pile before him. She found only one directed to herself. The superscription was somewhat rude and the postmark was Mayville, N. Y. Nellie looked at the rude missive for a moment in surprise; then a smile of glad expectancy illumined her features, and breaking the seal, she exclaimed:

"Oh, Frank, here is a letter to me from dear Dolly Birch."

"Read it to me, Nellie," said the Judge, immediately losing all interest in the speech of a noted member of Congress he had been reading. "Read it to me, dear; we have not heard from our old friends since we returned from Europe, and I am anxious to hear from them."

(Concluded next week.)

## Armour and the Recreant Minister.

There was some good in the late Philip D. Armour if the following story told about him by the Chicago Inter Ocean is true: One day several years ago a Chicago minister of the Chabband type called on him and applied for help for a poor woman in his parish whom he had found in poverty and destitution in the most trying hour of childhood. He was supplied with a sum ample for immediate needs and requested to see that the poor creature received necessary comforts with the least possible delay. Mr. Armour's ability to shunt his thoughts quickly was one of his traits. This matter was speedily forgotten. Imagine his surprise when Chabband returned the next day and said: "I have brought your money back, Mr. Armour."

"What does that mean?"

"My dear brother," said Chabband, "I am sorry to say that when I applied to you yesterday my information as to this case for Christian charity had been received only by hearsay. I have since investigated personally and discovered that the poor woman in childhood is unmarried and living in sin. She has not sought salvation that is freely offered without money and without price. I could not therefore conscientiously give her the money. To satisfy my conscience I must therefore return it."

Mr. Armour's indignation was aroused. He dismissed Chabband curtly. Then he sent a special messenger to relieve the unfortunate woman and make her unhappy lot as easy as circumstances would permit. "Above all," he said, in recalling this case, "a minister of the gospel of Christ should have been the first to show mercy to this fallen one, and if she was in the sin and the slough of despond, he should have been the first to reach forth a hand to lift her out and start her on the right road."

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By taking 85 cents from \$2.35, you will find that all we have left us for these seven books is only \$1.50.

## CLUBS OF TEN.

One Thousand Clubs Wanted

In Clubs of Ten subscribers we give the following for \$1.15: The Progressive Thinker one year, and your choice of one of these two books—Volume 3 of the Encyclopedia of Death, and Life in the Spirit World, or The Next World Interviewed, both remarkable works, and worth their weight in gold to every thoughtful student. The one who gets up the club will be entitled to The Progressive Thinker one year and both of the above books. No other books can be substituted for the above in Clubs. They are timely and substantially bound, and will be an ornament to any counter table. The aggregate price of these two books to the trade is \$3.75. What you pay for them in clubs only defrays the expense of postage and mailing.



## IN THE OCCULT.

### Hypnotizing Various Animals.

Berlin, Germany.—Hypnotized animals are the newest wonder. Professor Max Verworm, an eminent scientist here, has been making an exhaustive series of experiments in this line and has discovered that there is hardly any kind of animal, bird or reptile, which may not be subjected to the "mesmeric" influence, if the thing is properly done. Not only guinea pigs and rabbits but frogs and venomous serpents have been successfully treated in this way in the laboratory of the professor. The phenomena exhibited by them under such conditions being most remarkable.

Since very early times, and certainly for hundreds of years, it has been known that some animals, if held in abnormal positions would behave queerly. The most familiar instance was that of the hen, which, as has often been observed, may be reduced to a state of helplessness by holding her head to the ground and drawing from the end of it a straight chalk line of some length.

It has been imagined that the chicken under such circumstances mistook the chalk line for a string, to the end of which she supposed herself tied, and so made no attempt to move, but it has been proved by Professor Verworm that this notion was a mistake. Inasmuch as he is able to hypnotize the fowl without using any chalk line, accomplishing the purpose by simply laying the hen in a certain posture upon a table.

**GUINEA PIG VERY SUSCEPTIBLE.**  
Professor Verworm has found that this experiment with the hen may be successfully reproduced with many other kinds of animals, though the mode of manipulation adopted in each case is peculiar. When a guinea pig, for example, is skillfully grasped and turned upon its back it will make energetic efforts to recover its normal position. Being restrained, however, it will soon cease to resist and will become rigid in the attitude imposed upon it. Then the hands may be taken slowly away and the creature will lie stiff and motionless, except perhaps for a slight wiggling of the legs.

Occasionally an individual guinea pig will be so susceptible to this peculiar kind of hypnotic influence as to lose consciousness after a period of five or ten minutes, or sometimes longer. A quick movement in front of the eyes, or a high squeaky noise would restore them almost instantly at any time, care being required to avoid any such disturbance while manipulating the animal. Recovery was always very sudden, the creature jumping upon its feet and becoming once again its own guinea pig, so to speak, except for a stiffness in the hind legs that was apt to remain for a little while, a vestige, evidently, of the abnormal condition.

### CROCODILES AND FROGS.

Young crocodiles and alligators proved excellent subjects, responding readily to the hypnotic influence when laid on their backs and becoming for a while like dead saurians. This was accomplished even with large ones, but for experimental purposes it was found more convenient to deal with smaller lizards. The common green European lizard, for instance, was turned over and prevented from squirming by holding its legs between the fingers and its tail with the other hand. After a while it would give up trying to bite and to get upon its legs, and the hands being slowly withdrawn, would remain perfectly stiff and quiet for an hour or even longer. It could be restored to consciousness at any time by blowing sharply upon its nose, and its recovery, like that of the guinea pig, was sudden. Though the lizard pines were affected for a while afterward.

Frogs were not affected so easily, though they succumbed after a while. When held upon its back, its movements being hindered, the common edible frog would become perfectly quiet after five or ten minutes, its efforts to rise growing more and more feeble, until finally it became motionless, remaining so for twenty or thirty minutes thereafter. Sometimes, indeed, the animal would remain thus frozen into rigidity for hours, if caution was taken against noises. The slightest thing that produced a sense of impression would release the batrachian. Its heart beat and breathing became feebler and less frequent as the condition was prolonged, and the color of the skin would actually grow lighter—a curious and unexplained phenomenon. Occasionally, it happens that a frog, when grasped suddenly with a pair of pliers and thus cramped into an unusual posture, will instantly become motionless and rigid.

### LOBSTERS MADE GROTESQUE.

Lobsters, it seems, are subject to influence in the same way, remaining perfectly rigid in grotesque postures for a long time after being held for five or ten minutes. The method adopted by Professor Verworm was to stand the lobster on its head, so that it rested upon its big claws and antennae. Created in this manner the crustacean not only became unconscious, but was overcome with so profound a slumber that no amount of joggling, or even throwing it into the water, would wake it up.

Snakes are by no means exempt. The professor made a series of most interesting experiments with two specimens of the venomous serpent known as the "naja," two specimens of which were obtained from him from Egypt. So dangerous were these reptiles that their poison fangs were removed as a preliminary to the trial. Their disposition was truly ferocious, and they would coil themselves on the floor and keep their heads always turned toward the Professor, as he moved around them—ready to strike him if they got a chance. They would try to bite him again and again, but when, with a quick action, he would step forward and grab one of the reptiles behind the neck, its excitement instantly disappeared, and it became perfectly harmless and limp, so as to be put in any position that might be desired. Nevertheless a quick motion in front of the eyes, or blowing upon its nose would awaken the serpent instantly to activity and ferocity.

It is with this kind of snake that the serpent charmers of Egypt have always worked, even so far back as the days of

Moses. A student of the scripture will find certain descriptions of rods transformed into snakes, which may have reference to such phenomena. In that country, at the present time, the serpent charmer takes the excited "naja" by the back of the neck and renders it in a moment perfectly rigid, laying it thereupon on the floor and going on with which tricks. This produces a great impression upon spectators, who are not less excited to wonderment when the musician picks up the unconscious snake and restores it in an instant by his breath or a pass of the hand.

From his experiments Professor Verworm draws the conclusion that nearly all kinds of animals, no matter how wild, if skillfully treated after the method here indicated, may be rendered unconscious and unable to move. Wherever phenomena of the kind have been misunderstood. Naturally, they suggest the notion of magic, or else it was supposed that the creature was "charmed" or "influenced," that is to say, by mysterious and metaphysical power. In the case of the hen, her imagination was supposed to be at work, the bird mistaking the chalk mark for a string, and in other instances the trembling of the animal's limbs was attributed to fright, which, when severe enough, will paralyze the muscles temporarily.

### EXPLANATION IS VERY SIMPLE.

But now it is known, thanks to Professor Verworm, that the effect is not due to fright, and that the wiggling of the extremities is merely a remnant of effort to get upon the feet. The attitude in which the creature stands, as it were, is one of effort to rise—an arrested attempt to recover the normal position. There is, apparently, a suspension of will, the lion or guinea pig being rendered unable to move. The condition is one of unconsciousness, but not of sleep, and when the influence ceases to operate recovery is immediate and even sudden. The condition lasts there is not enough stimulus within, seemingly, to release the animal from the abnormal attitude. Its muscles are arrested and stiffened in an attempt to accomplish a movement.

Certain kinds of animals resist the influence much more markedly than others. It seems to be almost impossible to hypnotize the dog or the cat. Young animals are less easily affected than old ones, and guinea pigs under six days of age are extremely refractory. Even the same individual is not so easily affected sometimes as at others. Rabbits and squirrels are first-rate objects, and so likewise are doves and robins. Fish succumb to the influence and Professor Verworm made successful trials with an octopus. But the hen is the best subject of all, and it is so that she does not yield at the first attempt.—Denver Times.

## A WEIRD DREAM.

### By Which a Husband Is Tracked.

A wonderful story of the capture through detective work done by a woman in a dream is involved in the arrest to-day at Ogden, Utah, of Rev. W. H. Springfield, a Baptist minister of Dunton, L. I., who, it is said, deserted his wife last July.

At the time Springfield went away his wife's niece, Mary Frances Kershaw, a beautiful school teacher, 22 years old, disappeared. She had with her \$3,000, her own money.

The missing clergyman, whose movements were revealed to his wife in dreams, was run down with the help of the women's branch of the Odd Fellows' order known as the Daughters of Rebekah. They tracked him from state to state. Five hundred women in all worked on the case and succeeded in locating the man.

### PRETTY NIECE IS MISSING.

Springfield is in the hands of the police at Ogden. Where his missing niece, Miss Kershaw, is, was not known to his wife to-day. It has happened that several members of the Kershaw family have been murdered, and her cousins fear that she has been killed for her money. There is nothing, however, on which to base such a belief.

In February last Miss Kershaw's uncle, Samuel Wansley, died, leaving about \$3,000 to her. The following month Mr. Springfield announced that his health had broken down, and suggested that the three of them travel through the West.

"We went to Oklahoma City," Mrs. Springfield said, "and there my husband bought a prairie schooner and horses. We went out on the plains to rough it. We trekked through Oklahoma, Indian Territory, the northwest section of Texas and finally reached Wyoming."

### RUN OUT OF FUNDS.

"We lived in a tent and in the wagon, having the kind of time gypsies might have. On July 4 last we were at Rawlins, Wyo. Our money was nearly all gone, and we were tired of our prairie schooner life."

"Mr. Springfield said the best thing he could do was to go up to Cape Nome and make his fortune. I cried and said he'd get smallpox there and no gold, but he said he was determined to go. He wanted me to stay in Rawlins, but as I knew no one there, I said I'd go back to my friends at Dunton."

"As this time I had a remarkable dream, Miss Kershaw came to me in my sleep—pale, with long hair streaming down her back. She said that she had lost all her money and that her life was wrecked. She cried piteously and asked me to take compassion upon her."

"The spiritual significance, or death as an event in life," by Lillian Whiting.

No one can understand anything new without being thereby awakened newly to interest in the higher life of spiritual ideals and purposes, without being aroused to seek its deep satisfaction by earnest endeavor to meet its requirements which are far more earnestly, clearly, ably and lovingly.

Her most recent work, "The Spiritual Significance, or Death as an Event in Life," is peculiarly rich in eloquent incentive to thought and purpose. She ardently emphasizes throughout its pages the fact that man is here and now already a spiritual being and need not wait the event of death to begin practicing the spiritual virtues or to enjoy heavenly happiness even in the face of earthly sorrow and suffering.

In regard to the leading title of this book she says: "Science has ceased to designate matter and spirit as two separate and contrasting forces, and sees, instead, in matter a manifestation of spirit. Thus the spiritual significance of life in its supreme meaning, and to recognize this significance as it may 'burn through the hieroglyphic of material shows,' is the responsibility as well as the privilege of our sojourn on earth."

While Miss Whiting proclaims and maintains her Episcopal Christian faith, and writes even in a reverentially religious spirit, yet the whole work is an ardent plea for the truth of Spiritualism, and is one of the best books possible to place in the hands of Christian doubters, while it is a strong appeal to the large army of Spiritualists who care more for the wonders wrought out in spiritual manifestations than for the great uplifting truths of being in their thought and conduct up to the higher spiritual standards necessarily demanded in the evolution of spirit.

"Man does not become a spirit by the process of dying, which is a mere chemical change," says Miss Whiting—"he becomes more and more a spiritual being day by day, and year by year, as he develops his higher qualities, as he lives in the spirit, which is to live in justice and truth, in love and peace, and to live in intellectual development and increasing sympathy and good will to all humanity. He becomes less and less a spirit in proportion as he lives the life of the senses, and finds his interests and enjoyments on the sensual and lower rather than on the spiritual and higher plane."

Throughout this work its author aims to show how increasingly science is entering newer fields of discovery through which the continuity of man's being may be demonstrated; no other writer has taken up with such energy and positive faith this possibility and her presentation of it is very forcible and convincing. She says on page 213: "Science that is continually penetrating the laws of the universe, revealing its mysteries, offers an increasing illumination on the nature and destiny of human life. There is no limit to the quest of knowledge; the far horizon line of yesterday is in the middle distance of to-day. The telescope reached its limits of discovery, and behold, the spectroscopic was invented as an attachment which so extended the power of the telescope as to enable the observer to determine whether a heavenly body was moving toward, or away from, our solar system, and to even approximate to its rate of motion."

She quotes Prof. Dolbear as saying that "Attempt has been made with the spectroscopic to discover whether or not the earth in its astronomical movements of rotation and revolution about the sun, makes any disturbance in the ether, whether it drags the ether with it, as a moving railroad train drags the air, or not; but all the evidence so far seems to show that the ether is not disturbed in the slightest degree. It appears as if the ether moved through it as a coarse mesh sieve would go through water, not displacing it, any appreciable degree, so it is not conceivable that all the phenomena of physical life and matter are dependent on the ether, which is the medium of etherical life—a medium perceived by us except as some development of the spiritual powers perceives it by the finer sight and hearing of the psychic body."

Again: "Psycho-physical science is the revealer of new truth; and Spiritualism, so far from being superstition, is destined to prove, instead, that the unseen world is the source of universal nature as our own and is the solvent of mysteries that perplexed philosophers."

The work is divided into five parts under the following headings: "The Spiritual Significance," "Vision and Achievement," "Between the Seen and the Unseen," "Psychic Communication," "The Gates of New Life."

This volume—in common with the rest of Miss Whiting's works—makes a charming as well as inspiring gift book. The excellent print and the artistic finish which the publishers have given it is a fitting accompaniment for the beautiful thoughts which it contains. A group of butterflies on the wing, in white and gold, is the appropriate adornment of the title page.

SARA A. UNDERWOOD.

### Quincy, Ill.

**VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit** World treats of the "Mythical Origin of Death," "Magdalen's Passage to Spirit Life," "Impressive Communications from the Spirit Side of Life," "Death Considered by the Spirit Lucretius," "Oddities in Reference to the Dead," "Death from a Vibratory Force," "The Day After Death Beautifully Illustrated," "Sensations of the Dying," "A Birth Out of Dark Conditions," "After Death Experiences of a 'Terrible Night,' "A Special Visit to the Spirit World," "Fragrance at a Child's Death Bed," "The Varied Experiences of a Humanitarian Spirit," "The Impressive Testimony of an Exalted Spirit," "Indications of the Process of Dying," "The Idiosyncrasies of Death," "Life and Death Thoroughly Analyzed," "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable information.

Reading the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form materializations, at sessions of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 607 pp., octavo. For sale at the office of The Progressive Thinker. Price \$2.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

**His Birthday Is Celebrated at Buffalo.**

To the Editor:—As last Sunday, Jan. 27, was the Sunday nearest the one hundred and seventy-fourth anniversary of the birthday of Thomas Paine, the First Baptist Church, at Buffalo thought they would celebrate the occasion. In the forenoon I selected a half-dozen speakers and had short speeches from each of them, and then had that followed by the Iteum, each member of which we tried to have give a selection from Paine's writings. I think twenty or more of the little folks had passages selected by Mrs. Hull, which were read with good effect. At night I gave an oration on "Thomas Paine, His Times and His Environment."

The speakers in the forenoon were Mr. Nicum, Dr. Wild, Mrs. Hull, Mr. Barber, Mrs. Powers and others. All made entirely extemporaneous speeches except Mr. Barber, who got the impression of the fact that he might be called on for a few remarks, and he sat down and in fifteen minutes he had his speech and poem written out. I give it to you as read, without so much as the change of a comma.

We all think it deserves a place in the minds and hearts of the readers of The Progressive Thinker. Please let it follow these remarks.

### MR. BARBER'S SPEECH AND POEM.

As a life-long admirer of Thomas Paine, I desire to add my feeble tribute to his memory. His "Age of Reason" has been my text-book in the school of ethics and religion; for Paine had a religion, as truly as he taught the Gospel of Liberty.

Thomas Paine! patriot, statesman, philosopher, philanthropist! What better words could describe human character? One word more enumerates his leading characteristics—Fidelity. As firm as the eternal hills he stood in his convictions. Money could not buy, place could not tempt nor treachery intimidate. Who live in this generation do not fully realize what it meant to be true to conviction in his age, if perchance, conviction ran counter to popular opinion. Though he was a leading spirit in formulating that declaration of independence, yet the principles of freedom of conscience in religious matters, he suffered persecution in the attempt to enjoy freedom; and his name is maligned, even to-day, for exemplifying in his life, the true spirit and the letter of the immortal Declaration of Independence. Freedom of worship is fundamental in the genius of our government, and Paine was bold enough to desire to make it practical, as well as theoretical.

"The world's greatest heroes are not the men who die on battle-fields, but men who boldly die, like Christ or Socrates, facing a mob of bigots, when, to renounce the truth would save their lives. The excitement of battle lessens the terrors of death; and men die in the heat of passion, or in the hope of victory, unconscious of pain. But the man that can calmly go with his soul, to endure the tortures of the stake, the rack or the gibbet, is a hero in the highest and noblest sense of the term. It is to such spirits as Paine, that we of to-day are indebted for the liberal measure of religious freedom we enjoy. Were ecclesiastical authority dominant to-day, as it is of old, the man whom we honor by our tributes to his memory, I can assure you that there would be no such body as the Buffalo First Spiritual Church, and such bold advocates of truth as the Rev. Moses Hull would be sent to prison, to write a second Pilgrim's Progress or Paradise Lost, or to drink hemlock ten as did Socrates."

Spiritualists owe more than they know to such men as Thomas Paine, and they do well to celebrate the anniversary of his birth, and to honor his memory with words of appreciation and thankfulness.

I have always been an admirer of Robert G. Ingersoll, not because I am in sympathy fully with his teachings, but because he belonged to that type of men who believe truth is better than triumph in error, and a satisfied conscience better than praise. Ingersoll, like Paine, could have brought the world to his feet, had he betrayed conviction and boycotted truth. But thank God, heroes live, and the world reaps rich fruit from their suffering for opinion's sake, even after they are dead.

While, though I believe the age of hero worship is past, I think it is eminently fitting that the memory of men who devote their lives in fighting for freedom of conscience, should ever be perpetuated. I respect no man, merely for his title, his place or his money; but he who fights the battles of Truth, and champions an unpopular cause, in the interest of humanity, and against the tide of popular prejudice, is my hero.

I never will special homage show To any man, at least. He's no better than I, although He may be called a priest.

A man's a man, if he is a man. If not, though he be king, His conduct I will freely scan, Nor penance will I sing.

The President I help to make; The Judge is but a tool, And homage paid for title's sake, Is but to prove the fool.

Naught means L. D. to me, Nor D. D., at the end Of a man's name, unless I see He is his fellow's friend.

'Tis deeds that make men truly great. Not places that they fill; And what they add to life's estate Of friendship and good will.

And Thomas Paine, truth's advocate, And Freedom's fastest friend, Employed his voice and pen to state That Love and Reason bind.

Paine's creed enjoined the rights of man; His religion embraced a plan; For human brotherhood, 'Tis his religion's end.

Then let us of to-day reverently Earth's advocates of right, And let us shed affection's tear, And keep their memory bright.

Men who tread fair fields of thought, Beyond the foot-paths of the crowd, Are men who strive and men who ought To make their generations proud.

But oft their praises are unavailing, Till future ages catch their cue, And then Truth's banners that they hung In Freedom's sky, they proudly view. We breathe the brow of Paine, to-day, With chapters that his age denied, And proud are we that he can say At last his name is glorified.

"What Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

**HOW PEOPLE ARE INFLUENCED.**

Startling Words from the Committee Appointed to Investigate Hypnotism for the Benefit of Journal Readers.



REV. PAUL WELLER, Goshen, N.Y.



G. S. LINCOLN, M.D., 101 Grandfield st., Dallas, Tex.



F. H. STOUTER, Sec. & Treas. of Railway Conductors, Pueblo, Col.



JUDGE HENRY SCHAFER, Flemington, N.J.

Hypnotism is no longer a myth, a fanciful creation of the mind, but a reality, a most potent power, capable of producing infinite good. For the purpose of ascertaining the exact value of this much-talked-of power a committee, composed of a physician, a well-known jurist, a prominent minister and a leading railroad man, was appointed to investigate Hypnotism.

The committee carried on a series of investigations in regard to the power of hypnotism to influence the actions and deeds of people in the everyday walks of life.

The first step taken by the members of the committee was to master the science in every detail, so that they might state from personal experience the good or evil this strange power might produce. They wrote the New York Institute of Science, of Rochester, N. Y., the greatest school of Hypnotism and Occult Sciences in the world, and received full and complete instructions in regard to how hypnotism may be used to influence people in business, how to use it in curing diseases, etc., etc.

In a few days they mastered these instructions and were full-fledged hypnotists. It was clearly demonstrated that hypnotism may be employed so that the person operated upon is entirely unconscious of the fact that he is being influenced; and all things considered, the committee regarded it as the most valuable discovery of modern times. A knowledge of it is essential to one's success in life and well being in society.

Dr. Lincoln says, after a thorough investigation, that he considers it the most marvelous therapeutic or curative agent of modern times.

Judge Schaffer, although a legal light, turned his attention to healing the sick, and in a few treatments he completely cured John E. Myers, of Flemington, N. J., of a strange malady that had kept him bedfast for nine years, and which the doctors said must surely kill him. Judge Schaffer's fame spread for miles around, and hundreds of people applied to him for treatment.

Mr. Stouffer performed the astonishing feat of hypnotizing Mr. Cunningham of Pueblo, Col., at a distance of several blocks. He also hypnotized an aged gentleman and had him run through the streets shouting "Red-hot peanuts for sale."

Mr. Stouffer says it is indispensable to one's business success. Every minister and every mother should understand hypnotism for the benefit they can be to those with whom they are brought in daily contact.

In speaking of this marvelous power, President Eliot, of Harvard College, said to the graduates: "Young gentlemen, there is a subtle power lying latent in each of you, which few of you have developed, but which when developed might make a man irresistible. It is called Personal Magnetism or Hypnotism. I advise you to master it."

The New York Institute of Science has just issued 10,000 copies of a book which fully explains all the secrets of this marvelous power, and gives explicit directions for becoming a practical hypnotist, so that you can employ the force without the knowledge of any one. Anybody can learn. Success is guaranteed.

The book also contains a full report of the members of the committee. It will be sent absolutely free to any one who is interested. A postal card will bring it. Write to-day.

## Address New York Institute of Science, Dept. MK 9, Rochester, N. Y.

Twelve years ago to-day she died. They said I would forget; The passing years would push aside Old griefs with new regret; The wounds of early youth heal fast— But, ah! they did not know My youth died with her; springtime passed.

My mother twelve years ago. Twelve years ago? And yet it seems But yesterday to me; To-morrow, too, when youth's sweet dream is o'er.

Shall all return with thee, Thy sunny smiles shall melt away Life's drifted woe, and I Shall be no older than the day Thy sweet lips said good-bye.

Twelve years of summerland for thee, Of growth in joy and grace; Twelve years of winterland for me, Shut from thy sunny face. Yet I rejoice in all thy gain, I would not have it less, Nor throw the shadow of my pain Across thy blessedness.

I used to wish that I could take Thy darkest thorn-crowned hours, Exchanging gladly for thy sake My sunshine and my flowers; But now I ask all joys I miss, All tears that dim my eyes May purchase some still higher bliss For thee in paradise.

Do those who walk Rose avenue Our dreary thorn-paths know? And are their hearts as warm and true As in thy long ago? Or has all love to torments fled, Whose beauty they adore? Such doubts are treason to the dead, Who love not less but more.

Though I must spend my life apart From all that makes thine life, O, let me lean against thy heart And dream of summer there. I know so little—thou so much— O, let thy wisdom shine Across my path, and thy sweet touch Lead on to heights divine.

O, friend, I must not doubt thy love, Unworthily though I be Of such a blessing from above As thy sweet constancy. Against thy doubtless love I lean, Whatever doubts arise; Thou art the same—though thou hast seen Twelve years of paradise.

CHESNUT, III.

### A Happy Change.

I was trained to orthodoxy, but some day I didn't seem to be very happy in that belief. The minister often told us of the horrors of hell and beauties of heaven; especially of the golden streets, pearly gates and grand mansions of the latter. He said he expected to just get through the great gate and that was all. Sometimes he doubted his ability to get into heaven. That discouraged me very much, for I didn't have the faith that a Christian ought to have. I didn't want to go to hell and burn and burn in fire and brimstone. Then I thought I wouldn't enjoy heaven even if I did "get in." I enjoy gold and pearls now because they are rare, but not in profusion. I didn't think a golden harp and crown would be much pleasure to me either.

I didn't know what to do. Heaven was not tempting to me; hell was horrible; and I couldn't live forever. Like Bunyan, I was "much troubled up in my mind and quite unhappy."

Then I heard of Spiritualism, studied it up, discovered a psychic power within myself, and—what a change in my mind!

Death seems to me to be a sweet relief when this earth's cares and sorrows become so great. No more horror of hell; and Heaven now is tempting indeed. It is something worth working for. I have studied the phenomena as much as circumstances will permit, and understand it quite thoroughly. Often I hear people ridiculing Spiritualism, but I can readily see they do not understand it at all, and don't seem to want to either.

I am not yet eighteen, and not supposed to know my own mind, but I am decided in this matter, whether I know my mind or not.

No more orthodoxy for me. I am a regular reader of The Progressive Thinker and am learning a great deal from its pages. Hope it will always prosper and be a shining light.

L. M.

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

## OLD AND NEW PSYCHOLOGY.

BY W. J. COLVILLE.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume.

The chief aim throughout the volume has been to arouse increased interest in the possible possibilities of a theory of human nature, thoroughly optimistic and at the same time, profoundly ethical.

Many chapters are devoted to improved methods of education, the teacher confidently expects that many of the "dark" characters of the past will be changed into young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will derive some help from the doctrine herewith promulgated.

What is Psychology? The True Basis of the Science. The New Psychology as presented by Aristotle and Swedenborg, with Reflections thereon. Relations of Psychology to Practical Education. A Study of the Human Will. Imagination: Its Practical Value. How to Have Two Masters? Instinct, Reason and Intuition. Psychology and Psychology. The Moral Lessons in the Light of Certain New Aspects of Psychology. Concentration of Thought, and what it can Accomplish. Study of Hypnotism. The New Psychology as Applied to Education and Moral Evolution. Transference of Thought, or Mental Transference. Comments on Obsession and its Remedy. Dreams and Prophecy. The Scientific Ghost and the Problem of the Human Soul. Heredity and Environment. Astrology, Palmistry and Periodicity: their Bearings on Psychology. Individuality and Personality. Price \$1. For sale at this office.

## RELIGION OF THE FUTURE.

BY S. WELL.

Of 112 pp. Paper, 35 cents. This is a work of great value, written by one of the most powerful and most truly religious minds of the age. It is particularly a work that should be put into the hands of those who have freed themselves from the dogmas of orthodoxy and from the fetters of materialism. It will strengthen the conviction of the true mind that the religious life is a life of the future.

The chapters reveal a new method in psychic and spiritual research. They show what religious life is, and what it can do for the individual. They are particularly valuable to those who are seeking a new basis for their faith, and who are seeking a new basis for their faith, and who are seeking a new basis for their faith.

For sale at this office.

## THE SOUL.

By Edwin Beecher. A celebrated book. Clo. 10 cents.

## Father Tom and the Pope.

Written probably by Sir Samuel Ferguson. From Blackwood's Edinburgh Magazine. This is a humorous account of a rollicking visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "potatoes," and an Irish recipe for "concocting" the same. "What's that?" says the Pope. "Pat in the spirit!" says his Reverence; "and then thou shalt put in Father Tom, not tending a word that I say." "I never knew what drink was," says the Pope. "A boy that he's got to be a man, or the face," says his Reverence. "It is so it is," says he, "wiping his ecclesiastical mud the cuff of his coat." Paper, 35 cents; cloth, 50 cents. For sale at this office.

## FORCE AND MATTER.

By Ludwig Buchner. A celebrated book. Clo. 10 cents.

## The Everlasting Gospel.

This volume consists of a series of lectures, messages and poems written and delivered in public through the mental organism of Mrs. Magdalena Kline, a trance channel, and contains a full report of the same. The book contains 483 large pages, and will be sent postpaid for \$1.00. For sale







## A NEW CURE FOR

### Diseases, Rheumatism, etc.

"**Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a View of Rev. T. D. Talmage, and Rev. F. D. White, Talmage's oft-repeated attack upon Spiritualism.**" By Moses C. Smith. For sale at this office. Price ten cents.

"**A Conspiracy Against the Republic**" By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

"**Roman, Church and State.**" A thorough account of the status of women through the Christian ages; with references of the Matrilachate. By Mildred Joslyn Gage. An important work for all women, students of history. Paper, 75 cents. Cloth, gilt, \$1.50. For sale at this office.



# ..GENERAL SURVEY..

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

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

**ITEMS.**—Bear in mind that items for the General Survey will be accepted as adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

We are receiving no end of complaint against Ernest Orvis, whom Mrs. Markham extolled so highly, and we advise all Spiritualists to be extremely careful in their dealings with him.

H. J. Moore writes: "I wish to write and have published a few lines about the South Chicago Spiritualist Church and the interest that is being manifested in the truth of spirit return in that section of our great city. We held a social January 29, and saw it was both a social and a financial success would be attending it mildly. I have secured the society for two months and I now go to Rochester, Ind., but upon my return I take charge of the South Chicago Society as their permanent speaker. We expect to keep the society going all summer."

Any one knowing the whereabouts of Mrs. E. R. Buchanan, wife of the late Prof. J. R. Buchanan, will confer a favor on me by sending her address. I have some things I want to send her. C. S. Tisdale, 519 South Pearl street, Copley, Mo.

The masquerade ball given by the Englewood Spiritual Union, proved very enjoyable, and was in every way successful. There is no abatement of interest in the public services of this society, every available seat being occupied. All persons interested in promoting a clean, honest, orderly Spiritualism, are cordially invited to attend these meetings. Hopkins' hall, 528 West Sixty-third street, every Sunday at 2:30 and 7:30 p. m.

"The Chicago Chronicle" says: "I am going to see if this woman means what she says," said Captain Francis O'Neill, of the Woodlawn police station, yesterday, as he held a seance in his hand at a seance to Mrs. E. A. Stewart, 10 North State street. "She wrote me last Monday asking me to locate a haunted house for her in the vicinity of Forty-eighth street and Lake avenue. She stated in her letter that she was a disbeliever in ghosts and imaginary sounds. Upon investigation I have found a house in Lake avenue, near Forty-eighth street, which it is claimed has been haunted since the death of John Lane, who died there five years ago. The house has only been occupied once since his death, and then only for a short time, by Mrs. Mary H. Ford, a lecturer, who claimed that Lane used to make his appearance in the house and after everyone had retired, and himself by making groans, sobs, and making catcalls. If Mrs. Stewart is sincere in her application for a haunted house and the stories of Mrs. Ford are true, I guess I have found the thing that will suit the lady." If Mrs. Stewart accepts the house the residents of the neighborhood will watch with interest the developments. Mysterious flickering lights are said to have been seen in the interior of the building."

Scribe writes about the midwinter meeting in Oskaloosa, Iowa: "The Central Iowa Spiritualists' Association held its first midwinter meeting in Oskaloosa, January 25, 26 and 27. The meetings were successful and meritorious. Many persons came from the surrounding country and the near-by towns. G. W. Kates and wife were the principal speakers. These efficient missionaries and exponents of Spiritualism made a good impression upon our people. Mr. Kates gave two excellent addresses; one upon 'Spiritualism' and the other upon 'The Great Value of Psychometry.' As proof of some of Mrs. Kates gave a full and well-delivered address that held the audience spellbound. She endeavored herself to us by her personal character and affability. We expect to have these workers with us again at our camp-meeting next summer. Mrs. Josie K. Folsom also gave able help at the meetings. She is an interesting little woman and quite an oracle here. Mrs. Eva McCoy, of Marshalltown, our home medium, is our reliable helper and an excellent psychometrist. She gave able help and indeed astonished us all by her accurate readings. Sunday afternoon we had an interesting service in the ordination of Mrs. McCoy and Mrs. Folsom. Mrs. Kates gave the ordination charge and made it very impressive. We had a meeting long to be remembered and will reap good results therefrom. Our people here can no longer look upon Spiritualism other than as a live issue vitalized by truth demonstration."

Elliot Wyman writes: "One reason of unbelief in Spiritualism is, doubtless, caused by exposures in some cases of various manifestations as practiced by dishonest professional mediums; also by expert sleight-of-hand imitators who claim to do all that spirit mediums do, and therefore say that the best evidence comes through a source that has no physical connection, and from an unimpaired intelligence that cannot be imitated or doubted. Repeated instances could be named where departed spirits have come, giving their name, age, time of their departure, etc., presenting many incidents and circumstances that their relatives located. Why should I not believe in spirit intercourse? Why should I not, then, believe in it? It is not only a reasonable philosophy, but it is also reasonable, claiming that each one is responsible for his own acts, and will be rewarded accordingly."

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

N. H. Briggs writes from Battle Creek, Mich.: "Those of our citizens who availed themselves of the rare opportunity offered, have been rewarded by a feast of reason and a flow of soul." Mrs. Marian Carpenter, of Detroit, the good, the pure, the honest and willing instrument used by the denizens of the over-world, lectured in this city on the evenings of January 20 and 27. To say that each of said lectures was an eloquent, strong and convincing exposition of the truth, strong and convincing of immortality, but faintly expresses it. They were indeed fine, logical, unanswerable. The large audience in attendance taxed the capacity of the auditorium to its utmost. Many were turned away, being unable to secure seats. Mrs. Carpenter, who is the personification of purity, goodness and truth, has for many years been strictly and conscientiously obeying the command, 'Go work in my vineyard.' The work she has been, and is now performing, is a noble, unselfish work of love for the uplifting and betterment of humanity. While Mrs. Carpenter emulates the life of him who walked on the shores of Galilee, who taught 'Peace on earth, good will to men,' she goes farther, and demonstrates indisputably the continuity of life; the immortality of the soul; the truth of spirit return. Her well earned and richly deserved reward awaits her in the city of Bellevue on the evening of the 28th."

H. D. Barrett, Mrs. Martha E. Root, Mrs. Clara Stewart, G. W. Kates and wife, and others, will take part in the Minnesota Mid-winter meeting, to be held in St. Paul, February 22, 23 and 24.

G. W. Kates writes: "Mrs. Kates and myself had excellent meetings in Le Roy, Minn., Jan. 22 and 23; Oskaloosa, Iowa, Jan. 25, 26 and 27, and Lyle, Minn., Jan. 28 to 31. There is a good prospect for the early organization of a Spiritualist Association in Iowa. We found an earnest body of workers in the Central Iowa Association, and were the recipients of hospitality and courtesies for which we desire to express thanks. The Minnesota Mid-winter meeting will be held in St. Paul, February 22, 23 and 24. Address us at 58 Royalston avenue, Minneapolis, Minn."

J. M. White writes from Kansas City, Mo.: "The only spiritual meeting now in progress in this city is conducted by Mr. and Mrs. D. J. Moran, formerly of Lincoln, Neb. Mrs. Moran is very accurate in her tests and gives good satisfaction. On January 20, Mrs. Woodrow held a very satisfactory materialization seance in Kansas City, Kans., at 633 Troup avenue. My work in future is to be more of a literary nature, owing to the demand for the work given by the Spiritualists. Any speaker or medium desiring something of benefit to the cause and themselves, can reach me at 1330 Oak street, Kansas City, Mo."

S. N. Warriner writes: "Being acquainted with Mrs. Lida B. Browne, the author of 'Words That Burn,' I procured a copy, and find it well worthy of attention, as a reformer. It is a romantic, inspiring, intellectual gem, and is a treasure to any library."

The Chicago Record says: "The commissioner of patents has recently rejected an application for a patent on an apparatus designed to facilitate communication with the inhabitants of the spirit world. The inventor is a western man, and the device is quite complicated, involving a cabinet, electrical apparatus and the usual paraphernalia of the spiritual medium. It is a sort of combination of telephone exchange and medium's cabinet. The application, which was filed through a firm of attorneys in Washington, was denied by the commissioner of patents on the ground that it was not a useful invention and could not be operated by the public—at least the examiners of the patent office were not able to make it work. The inventor claims that the patent office people tried to call up some of their friends who lived in the spirit world, but failed to do so. The inventor is getting ready to appeal the case and promises to demonstrate the practicability and usefulness of his device to the satisfaction of all concerned."

Mrs. A. Ruby writes: "We engaged Mr. R. Chester, the well-known test and materializing medium of Philadelphia, to come to Harrisburg, Pa., to give materializing seances, and to do so at his seances he was doing Mr. Chester's test, from 30 to 50 forms materialized, two, three and four at a time. Some materialized outside of the cabinet and some came from the cabinet, but all the forms that materialized were positively recognized. Mr. Chester can be engaged for seances by addressing him at his home, which is 2403 Alder street, Philadelphia, Pa."

G. W. Hardesty, of Hayesville, Iowa, gives his views of Christ. We have only space for a brief summary of his article, as follows: "It is true that many Spiritualists do not accept the teaching of Christ. I reject also the Christ commonly taught by the orthodox world, but I by faith see another Christ, who is of the Holy Spirit, given by the Creator of Spirits, in whom is all spiritual wisdom and knowledge. He (Christ) was put to death in the flesh, but was preached to the spirits in prison. This quickened Christ is the Holy Spirit which was from the foundation of the world, and was, is, and is to be the fountain head of all spiritual wisdom and spiritual knowledge."

J. W. Dennis writes from Buffalo, N. Y.: "President E. J. Chase, of the Buffalo Spiritual Church Society, holding meetings each and every Sunday in the city, has been holding successful meetings at their hall, Van Buren Opera House. Through the efforts of these two mediums many new people have become interested in the truth of Spiritualism, getting facts from the spirit side of life which is impossible for these new investigators to doubt. We trust that the friends will help sustain a platform where the philosophy of Spiritualism as well as the phenomena, can be demonstrated every Sunday."

John Cadwallader writes: "Thank God and take courage! The crusade is inaugurated, which shall proceed until the power of the saloon is subjugated. The spirit which inspired Garrison, Lovejoy, Lincoln and John Brown is in it. Mrs. Nation has begun at the end of the saloon, which is filled with plety and the fear of God, is combined with that other portion which lives in an atmosphere reeking with the fumes of

medium? Is it not possible, too, that we may perfect some device for the expression of this energy in our own consciousness? We are like ships that pass each other in the ocean. To them wireless telegraphy is most useful. It is not impossible that we shall be able to signal one another at a distance without sound waves, or light waves, or electric waves."

Dr. Carl A. Wickland writes: "The next regular meeting of the Spiritualists Fraternal Society will be held at the house of Mrs. Salinsky, 406 Cleveland avenue."

Mr. and Mrs. E. W. Sprague, missionaries for the N. S. A. are in Indiana again. Any one who well send them the address of leading Spiritualists in any part of the state will confer a great favor upon them, and do something for the cause. They wish to hear from every locality where a society may be organized or their services are needed. They have a little time for camp-meetings still unengaged. Address them at Rochester, Ind., until further notice. Home address, 618 Newland avenue, Jamestown, N. Y.

H. A. Wiley writes from Denver, Col.: "Mrs. Elsie Braun, the gifted psychic, leaves here on February 8 for Europe, where she will spend a year in the lecture field under the auspices of the Psychological Research Company of Chicago and London. While her Denver friends are sorry to lose her, we feel that the trip will be of much benefit to the cause and that as a result we may look for a distinct advance in psychic science in that portion of the globe."

E. P. Yeaton writes from Richmond, Va.: "I wish to state through the columns of your paper that we have had with us for the past three weeks, Mr. George P. Colby, of Lake Helen, Fla. Regardless of creeds, those who have heard him lecture pronounce the intelligence of him of a high order."

K. E. Alexander writes: "This is one way to propagate the faith. In Detroit, Mich., we take our papers to the place of meeting, and they are sold at a cent each, read and returned, and sold again, so one can have a great many papers. It seems that the Spiritualists of the country are doing well. Why? Now that there is a cult for teaching business prosperity, perhaps there will be a change. The papers are read until they are worn out. So you don't know the number of readers by the number of subscribers."

Wm. W. Haskins writes from Lima, Ohio: "As we are aware of the deep interest which you take in the success of all Spiritual societies, we wish to state through your paper that the work of Oscar A. Elderly here is accomplishing the amalgamation of diverse interests; his lectures are drawing large audiences of deeply interested listeners who, attracted by his naturalism, are listening intently to his explanations of the spiritual phenomena and philosophy, which are unique and rational. The N. S. A. of this place is to be congratulated upon its successful engagement of one who elicits prompt response in its effort to promote the rational thought. His engagement here covers January and February. He will then return to Toledo, Ohio, for March, and arrangements no doubt will be made for his return here in the near future."

Mrs. Helen Marsh writes from Cleveland, Ohio: "The Progressive Thought Society, with the beginning of the year and new century, has inaugurated with a new staff of officers. The retiring officers have done well for the cause and our hope is to continue the grand work of Spiritual progression and higher unfoldment, that the truth may more widely spread in our city and surrounding country. Mrs. Alice Baker, a member of our society and a public speaker and test medium, was with us January 20. Although somewhat tired, she spoke a very able and convincing address. The Spiritualists can well afford to be proud of as a lady of culture, refinement, genuine membership, and a speaker of rare ability. Her home address is 201 Pearl street, Cleveland, O."

The Cincinnati Times-Star has the following from Steubenville, O.: "Word comes here to-day from the Big McFadyen Coal works, west of this city, on the Pan Handle, that the mines are practically deserted by scores of superstitious miners having been frightened recently by the alleged appearance in the mines of a ghost-like miner, who comes in, pick on shoulder, and after working some time, disappears."

J. F. Morgan writes: "The Prentice Mifflord Auto Life Society meeting of January 31, was an overflow. Dr. T. T. Kayne will deliver a lecture on 'Health, How to Obtain and Retain It,' the latter part of February. All those desiring tickets can procure the same from Jno. F. Morgan, 607 New York street. All members latest in form. All new members, 'Don't Worry or Get Angry, or How to Push Your Business,' please write to Jno. F. Morgan. Later the 'Group Church of Silent Devotion' will be formed."

Mrs. L. Le Sueur writes: "The progressive euche party, entertainment and dance, given by The Band of Harmony at its rooms, afternoon and evening, Jan. 31, proved to be a social and financial success. Our friends were lavishly provided. Harmony and the entertainment (before the dance) with a beautiful poem, subject, 'Merry Making.' Receipts of the occasion, \$25.75. Mrs. Chas. R. Smith writes from Milwaukee, Wis.: "Through coming here an entire stranger, Max Hoffmann has won the love and good opinion of everyone with whom he has come in contact. He has demonstrated well with his messages. His tests are accurate and messages convincing to all."

A pious dodge this: A firm in Toronto, Canada, advertised that on receipt of \$1 they would send, "securely sealed, a beautiful book of 400 pages, full of good things; every sport should have one; the most wonderful book ever written; French and English translation; prohibited in some of the most powerful of the world, and the possible circulation of improper literature, sent \$1 and received a fifteen-cent Bible. Because it aids in the propagation of the gospel, the department will allow the swindle to go on!—Living Issues, Jan. 26, 1901."

"Subscriber writes: 'Mrs. Hamilton Gill, assisted by her brother, Chas. J. Barnes, have been holding successful meetings at their hall, Van Buren Opera House. Through the efforts of these two mediums many new people have become interested in the truth of Spiritualism, getting facts from the spirit side of life which is impossible for these new investigators to doubt. We trust that the friends will help sustain a platform where the philosophy of Spiritualism as well as the phenomena, can be demonstrated every Sunday.'

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strong drink and tobacco, whose mouth is filled with vulgarity, vulgarism and tobacco; which is the cry of its comrades in New Jersey, through the breaking of a cog in their cogwheel; these people's schools are the saloons and the prize ring, and whose domination of society and legislation is supreme. These two forces in complete harmony, unite in withholding the ballot from the woman, but hatched in the end, and under the power of God and the helpful influence of all good people, may its work proceed until the audacity of the saloon is subjugated."

Marguerite Dunn writes from Toledo, Ohio: "Among those whose work calls for especial mention is the loyal, honest and truly efficient laborer in the missionary field, Mrs. Stephen Nichols, of Chicago, who served the Independent Society a month, and at the National Union two months. Her audiences were of the best class of people."

## ASSOCIATED MEMORY.

Thinks Prof. Loeb is Correct.

To the Editor:—Your editorial in The Progressive Thinker of the 12th ult. deserves a reply. Professor Loeb is right and you are on the wrong tack in your criticism. The fact is Prof. Loeb has coined a happy expression and in his person science has at last furnished us a phrase which may prove to be the key to much that is so mysterious in the nature of mind. Science teaches us that the physical body of man is made up of an infinite aggregate of physical cells; that this combination of cells known as the physical body is the result of long evolutionary processes. Reason, however, declares that those evolutionary processes of the physical cells could not go on without a concurrent and corresponding evolution of life, and the deduction is inevitable that co-existent with each physical cell and that this psychic cell is vivified by the essence of life therein contained.

In other words, man has both a physical and a psychic body. Or as St. Paul says, a natural and a spiritual body. The existence of this psychic body is not a new theory or so difficult of demonstration as might be supposed. Many experienced investigators assert that they have seen the same.

Assuming, therefore, the existence of a psychic body composed or made up of an infinite aggregation of psychic cells, the conclusion is irresistible that the intelligence of man is the aggregate consciousness of these individual psychic cells which form the psychic body.

From this point there is but one step to "Associative Memory." In other words the physical brain is that part of the physical anatomy where mind is manifested; i. e., where the aggregate consciousness of all the psychic cells of the psychic body—had coherency, lucidity—which is thought or "Associative Memory."

In the conclusion mind ceases to be an entity and thoughts cease to be things. The confusing terms Ego, Soul, Spirit, Peri-spirit, objective and subjective, Mind and all other hackneyed terms, which have so long found prominence in the speculative efforts of man to decipher his own make-up, are wiped away, and we see that the psychic body is a function, however, of the psychic brain—and not of the physical or material brain, as he, Buchner, supposed.

The conclusion from all this ought to be acceptable to Spiritualists, viz., that upon the dissolution of, the physical body the psychic body steps out taking with it the "Associative Memory" which is the continuous product of that "Essence of life" which vivifies the psychic cells, and which essence is, in fact a part of that Divine substance which pervades the Universe.

Chicago, Ill. S. NABEQUON.

## Does Spiritualism Prolong Life?

Having seen such a large number of obituary notices of persons dying at the advanced ages of 80, 82 and 95, and many between the mentioned figures, I have wondered if the belief in, and practice of the principles of Spiritualism has anything to do with it. Does it just happen that extraordinary healthy people become Spiritualists?

The recent article on our much respected aged couple of Watske, Ill., having lived in spiritual harmony as man and wife for 40 years, is only one of many beautiful illustrations of the seeming life-prolonging power of the philosophy of Spiritualists. I am glad to say that I have had the privilege of being entertained by Mr. Asa B. Roff and his noble wife, and they with each of their happy family are practical illustrations of harmonious philosophy, and are decidedly in evidence against the slanderous assertions of the whining orthodox preacher when he annually draws out his "Objections to Spiritualism." Space will not allow the mentioning of many more that might be noticed, but I would like to call the attention of your readers to the fact that in the City of Chicago one of the brightest and spiritual little women, who has been a Spiritualist all her life, and has earthly existence dates back just 90 years from Dec. 10, 1900.

The lady in question attends the services of the Beacon Light Spiritual Church, walking several blocks nearly every week, and skips up the stairs faster than many lasses, and men, too, who have not lived two-thirds as many years as she has.

Mrs. Mary Gunn is the lady's name, and she may be found living harmoniously with her daughter, Mrs. Smith, and will always greet you with a smile, and you feel that she is solid in the faith and knowledge of the spiritual philosophy. At her kinetheth birthday she held a reception at her residence, 475 Cleveland avenue, and those attending her birthday celebration will bear me out in the statement that she was the latest 90-year-old young girl they ever saw."

May she as well as Mr. and Mrs. Roff, stay with us many more years.

GEO. F. PERKINS.

## THE POET'S SONG.

I'm weary of this world of strife,  
I cannot see my way;  
There's naught but selfishness and greed  
Encountered day by day.

"Was this I met when by mere chance,  
A poet's lines I saw;  
Who wrote in cheerful, happy strains,  
Nor spoke of fault or flaw."

I felt ashamed and ceased my plaint;  
Not only peace I felt;  
My hopes flew high and higher still,  
Till griefs in rapture melted.

And now I know, whatever betide  
"Tis good for us to be.  
Sing on, oh poet, give the world  
The joy you gave to me.

Sing of the ecstasy and bliss  
That soon will come to stay,  
When we shall glide from earthly night  
To everlasting day.

MRS. K. E. ALEXANDER.

Birmingham, Mich.

## ANOTHER CHALLENGE.

A Hundred Dollars Is Offered.

IT WILL CERTAINLY BE DASTARDLY, COWARDLY, IF SOME MEDIUM DOES NOT ACCEPT THIS CHALLENGE, AND GET THE HUNDRED DOLLARS.

To the Editor:—Mr. C. O. Moore, editor of the Blue Grass Blade, Lexington, Ky., offers \$100 to any medium who will produce slate-writing for him under test conditions. The challenge came about this way: In reply to a letter in his paper from Mr. Cooper, of Deer Lodge Penitentiary, Mass., for some free-thought literature, I sent him some papers, among which were some Spiritualist papers. I accompanied them with a letter to him in which I advised him against materialism and agnosticism, pointing him to some spiritual thoughts and facts, when I mentioned the phenomena of slate-writing, and under what conditions such had occurred. This letter was sent to the Blade and was published, on which Mr. Moore published his challenge. He proposes that the sitting be had with him in the presence of witnesses. I don't think any medium would risk getting writing for him alone, but I believe if some one would offer to get writing for him, or some one else in his presence, Mr. Moore would agree to it and a meeting could be brought about.

Now, I think every psychic for slate-writing should be given a chance to accept this challenge, or some other challenge, so I write you to get your help to bring it about. I have written Mr. Evans, New York, asking him to accept it. I sent him a clipping from the Blade; also sent another clipping of the challenge, to Mr. Schellbach, Spring Hill, Kansas, asking him to arrange a meeting of Mr. Aber and Mr. Moore in the event a slate-writer failed to accept the challenge. If you do not know of anyone whom you think would meet Mr. Moore, you might mention the fact in The Progressive Thinker that the challenge is out, and then, if Mr. Evans will not, or cannot, accept it, there may be some psychic ready. I should send you a copy of the paper containing the challenge, but have sent, as just mentioned, the two I had, away. The date of the paper is January 27. When I hear from Mr. Evans, I shall let you hear from me. KENT E. PEERY.

Longwood, Va.

Letter From Mrs. S. August Armstrong.

This edition of The Progressive Thinker (Feb. 2) which I have just laid aside to take my pen and write a few words in praise of, has indeed been to me "a feast of reason and a flow of soul," and I would like to mention each co-worker by name who has so ably contributed to this feast, with a word to each, that they might know how much I have enjoyed their words, for I well know as a worker how grateful any little word of commendation is to us, to let us feel that our efforts are appreciated, but it would take a longer article than I care at this time to write.

The comment from the sister in California's sunny clime, Mrs. Addie L. Ballow, regarding the recent celebration of Theosophists, is extremely interesting, but say, sister, let us not lose any needed rest over their departure from the fold of "Spookdom." In so doing they are but leaving the foundation of their present belief, and by and by they will find themselves suspended in mid-air like "Mohammed's coffin," and they will be looking about for the "dead," not to "bury" them, but to again point out the way and the life. Why should we sorrow when we know that our pure Spiritualism has brought all advanced thought that there is in the churches to-day, and Theosophy, Christian Science, Occultism and many other isms are but offshoots from the great parent tree.

Spiritualism needs no "Spiritualizing," but perhaps Spiritualists do.

The brother writing from the "City of Angels" has given a most pleasing definition to the word "Imperialism," and his article is a thoughtful, earnest effort which I fully enjoyed. It is with much pleasure that I send the reprint of "A Crisis Facing the Church," by one of our eminent Buffalo divines. I have already marked this copy and sent it to his address; and thus we keep sowing the good seed, knowing that while the soil in which they fall may not all be fertile, still the greater portion will spring up, and "as the hand that plants an acorn, shelters armies from the sun, so we will hope the harvest gathered from these few seeds of truth, may feed many a hungry soul longing for light to come to them from the shadowy beyond."

S. AUGUSTA ARMSTRONG.

## A CARD.

The second yearly session of Belvidere Seminary will begin Feb. 9, and continue twenty weeks. Pupils can enter at that time and remain during the summer vacation, taking, if they so desire, an elective course in book-keeping, mathematics, history, literature and music. Experienced teachers employ; location healthy and beautiful. For particulars address the Seminary, Belvidere, New Jersey.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer; and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is a worthy commendation to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without a spiritual profit. Price \$1. For sale at this office.

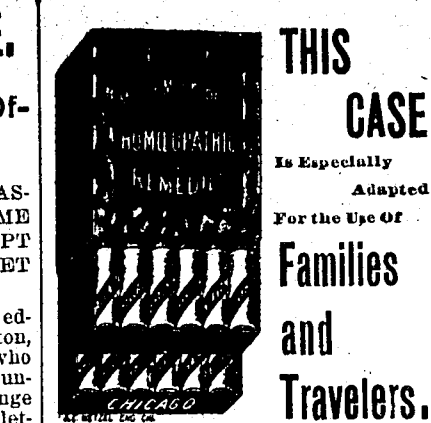
"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal minister. Price 75 cents. For sale at this office.

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## QUESTIONS AND ANSWERS.

This department is under the management of  
**HUDSON TUTTLE.**  
Address him at Berlin Heights, Ohio.

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

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

**H. C. Kloppeberg:** Q. What pope first invented or introduced the canonization of saints, and in what year?

A. It cannot be said that any pope invented this honor. Among all ancient nations, from remotest times the gratitude of the people has been expressed by the apotheosis of its benefactors. The great chiefs, the prophets, the seers, as seen through the mists of years, have been deified. The church could not fully conform to this pagan custom by elevating its martyrs to the rank of Gods, but it was most desirable to retain the form and endow them with superior rank. During all the early ages of Christianity the selection of those worthy of being recognized as saints was in the hands of the bishops. This power was very slowly taken by the pope, so slowly that it is difficult to determine when it became their prerogative, although the date recorded is 1179. In fact, both pope and bishops are now mutually interested.

According to the present usage, the ceremony of canonization closely conforms to the ancient Egyptian judgment of the dead, the pope and bishops forming a court similar to the judges who formed that awful tribunal.

In the first place the person whom it is proposed to promote to sainthood, must have performed at least two well attested miracles, and afterwards two more by his influence as a spirit. The pope being appealed to, calls a secret consistory, before which the candidate is brought by the bishop, and against the Advocate Diabolus, or Advocate of the Devil, brings forward every argument possible against his character as a saint, declaring his miracles spurious and fraudulent, and finding technical flaws in the procedure. On the other hand, the Advocate explains the cause for God, and the candidate is brought to a secret consistory. At a fourth meeting, the majority determine the cause, which is finally sanctioned by the pope, and at an appointed day the imposing ceremony of canonization is performed.

It is a pitiable and amusing fact that the one sole distinction on which the claim of sainthood depends, the performance of miracles, is impossible. The interminable list of saints have by without exception, those who have by their religious zeal become monomaniacs, who were renowned for their self-inflicted tortures; their filthy habits; their disregard of all the amenities of social life. There is not a sage, seer, philosopher, scientist, inventor, poet, or man of thought, on the saintly calendar.

**P. L. S.:** Q. Why do you object to Spiritualists opening their meetings with prayer so as to conform to the customs of all religious sects?

A. We presume that prayer is always offered in Spiritualistic meetings, to conform to the customs of other religious sects, and therein is an overwhelming objection: It is pre-emptive and hollow sham. The spiritual speaker wants to have his service like that of other pastors, and many of his clients want eminent respectability, and hence the forms and ceremonies.

Prayer has been defined as earnest desire, but when offered from the platform it is something more; it is an appeal to a Being supposed to hear and to be affected thereby. If this Being does not hear, and is unaffected, prayer is useless. If it hears and is affected, it is a personality. Spiritualists do not believe in a personal God, and hence such appeals are mockery. The efforts of most Spiritualists to make prayers or invocations are as pitiable as ludicrous. They conceal unconsciously their want of sincerity and inability of thought, by rounded sentences of light, some of which Theodore Parker is reported to have inspired the following prayer, and it is here given as an illustration:

"Oh, thou in whose greatness the eternal years revolve, thou spirit of the years and of our souls, thou great Father and Mother of all being, we would bear unto thee the praises of thy children, and laying upon the altar the new-born year, our hopes, our fears, our prayers, our wishes, and all the aspirations of our being, we would ask thee to bless them; and knowing that thy love is great, that thy charity is boundless as thy life, we feel sure of thy blessing; we feel sure that thou wilt hear, and hearing, that thou wilt answer."

This sounds grandly, but is utterly meaningless. How can the "eternal years" revolve? "greatness" How is God the spirit of "our souls"? If God is impersonal, how are we "sure" of his "hearing" and "answering"? That the spirit of Parker should pray, is not improbable. He may not have outgrown his religious prejudices. While in earth-life he constantly talked of church-members who had not outgrown their infantile forms, and seemed to be bound with the bandages of infancy. He did not believe God to be a personal being, or that he could be swayed in the least by intercession, supplication, or anything man can say or do. How absurd, then, for him or for any one believing as he did, to stand up in his church on Sunday and read grandiloquent nonsense as an impersonal nothing! His prayers as a spirit are like those he made in his church, no better, worse. If prayer can not change the purposes of God, why offer them? Why go through the senseless form we know to be useless? It is said to reply that although God does not hear, prayer reacts on the sup-

pliant. In other words he is benefited by acting a falsehood! The truth never gained by falsehood: If God is impersonal, does not hear, does not change, is not perpetuating wrong-out errors making a dead faith appear by its grimaces to be living?

Perhaps it is well for the great host of preachers, a part of whose stock in trade is fervent prayer, as it is for the African rain-maker to shake his calabash at the clouds and cry for rain, but Spiritualism has no use for verbose laudation of an infinite unknowable. If anyone feels it a duty to pray, or is happier after offering up praise, by all means they should be granted the right and privilege. "Oh," respond many Spiritualists, "I do not care for many prayers, but there are so many just out of the church, who want the old forms which draw them in, that we consent, with the reservation of our foolishness." In other words truth must appear in public in the mask of falsehood, to be respected! Oh, for a manly independence that will uphold the right under all circumstances, nor consent to trim and deceive, even for truth's sake.

**Mrs. E. R. Q.** How can I advance in mediumistic and spiritual development?

A. "Mediumship," which has just been published, gives answers to all such questions, more complete and fully than possible in this department.

**A. S., Lakeport, Cal.:** Q. Will the suicide forget his taking his own life, as he ascends in spirit life? Will it affect him?

A. The mind never forgets, and whether the deed affects the spirit disastrously depends on the causes which led to its commission. The spirit is not held responsible for mental aberration, but if suicide is committed to escape the consequences of errors or crimes, or the burdens which fall in the course of life, to be borne with manly courage, it will be deeply affected and that, too, until it grows out of its imperfections.

**S. J. McCord:** Q. What education is required to enter a medical college? Is there any medical college or hospital where the student can pay his way by labor?

A. The standard of preliminary education requisite to enter medical colleges has been gradually raised, until now little short of a collegiate education meets the demands of the best colleges. There are, however, where the student can support himself.

**S. C. R., Columbus, O.:** Abraham Lincoln never belonged to any church. That he was a Spiritualist is proven to a demonstration in the book written by Nettie C. Maynard, Was Abraham Lincoln a Spiritualist?

## IN THE WEST.

Notes from Kansas and Missouri.

To the Editor:—It has been some little time since I have given any report of my work in your valuable column, and I will endeavor to give you a brief account of my travels. A few weeks ago I had the pleasure of attending a seance at the home of Brother Pratt, at Spring Hill, Kansas. W. V. Aber was the medium and I thoroughly enjoyed the occasion. A number of forms came for persons who were present, and I believe all received some evidence of the continuity of life. I did not have the pleasure of attending the Aber Intellectual Circle which has been holding regular sessions for the purpose of publishing another book. This book I am told, will greatly exceed in interest the one previously published under the title of "Rending the Veil," and which has received a great many complimentary notices. Mr. Pratt is entitled to the gratitude of all earnest seekers after truth for the pains he has taken in bringing out these books. I believe Mr. and Mrs. Aber to be good mediums and I hope their work may continue for many years.

My next visit was to Liberal, Mo., where I found the hall had been closed for many months. The interest in Liberal is sadly lagging and meetings have been abandoned both by Spiritualists and Liberalists. A few years ago, both parties held lively and interesting meetings every Sunday. I found very little encouragement toward building up the work there.

From Liberal I went to Monett, Mo., where I gave several lectures and found a few active workers. Here I met the same difficulty as in nearly every place I visit. A few have to bear the burden and they feel it is too much to have meetings very often. While in Monett, I received valuable assistance in my meetings from Mrs. Julia Afford, who is visiting her parents at Verona, near there. Mrs. Afford's mediumship consists of clairvoyant descriptions, diagnoses and readings. She is also a powerful healer and gives musical readings which are interesting and reliable.

I next visited Springfield, where I was entertained at the home of Mr. and Mrs. Allen. I gave lectures for the South Side Society, Mr. and Mrs. Allen, the regular speakers, assisting me, by giving readings and music. This society is doing good work in Springfield and should be rewarded by a meeting held every Sunday evening. They are now occupying the Grand Army Hall on St. Louis street.

Other meetings are being held in this city, one by C. W. Stewart, who is speaking principally on Socialism and Liberal thought, in the Woodmen Hall, for very fair audiences; and one by Mrs. Folsom, on commercialism. I hear this is also very well attended.

I have also visited Joplin, where I hoped to find a field for a more extended period. I gave two lectures on Sunday afternoons in the court house and two short talks at Mrs. Field's meetings on Hill street. Mrs. Field is building up an interest on the East Side by dint of hard work and persistent effort. Her home is crowded every Sunday, and one evening during the week, principally by those who know but little of our philosophy. Joplin ought to have a large and flourishing society, with a building of its own, but internal dissensions are keeping back the car of progress.

I am now stopping for a short time at 1115 N. Campbell street, Springfield, Mo., and I am open for engagements for camps, societies or individuals. Anyone in Missouri, Kansas, Arkansas, Indian Territory, or any nearby state desiring a series of lectures on the philosophy of Spiritualism and kindred subjects, would well to write me at once.

**WILLIAM E. BONNEY.**  
"The Priest, the Woman and the Confession." This book, by the well known Father Chiquin, reveals the degradation, impure influence, results of the Roman Catholic confession, as proven by the experience of many wrecked lives. Price, by mail, \$1. For sale at this office.  
"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Grows." By Michael Faraday. Price 10 cents. For sale at this office.

## SPIRITUALITY,

And Its General Development.

To the Editor:—What do we mean by the word spirituality? I often hear of this one or that one who is very spiritual. This excites in me a feeling, not alone of curiosity, but one of deep earnestness as well, because I like the idea, it is soothing; and being very worldly I should be glad to emulate the example of the truly spiritual; especially as this spiritual might in any way, add to my little sphere of usefulness, or to my happiness, either here or hereafter.

Confronting us all is what we call the "bread and butter problem." It is necessary to settle this question before we can advance spiritually, and since "No question is ever settled until it is settled the settlement of it is standing in the way of our spiritual unfoldment."

Want, misery and crime, not only continue to exist among us, but are becoming daily more and more aggravated; conversely, usurers revel in wanton profligacy, wasteful and ruinous indulgence of vice, and by hoarding that portion of the people's product, which should be distributed to the poor, give them no pleasure. This question has become imperative, and should interest, not alone the worldly man, but more especially the spiritual man, because he must put himself in harmony with the universe, or his spirituality is but a cheap imitation of the Divine Idea.

Well, suppose we are interested and deplore the dreadful state of society into which our ignorance has brought us, what are we going to do about it? First we should understand ourselves and our relation to our fellow-man and get in the fullest accord with nature, after which we may, and should assist in the establishment of a free society, that sooner or later, by the slow process of evolution must elevate the race, dispel want, and misery, mitigate crime, and reclaim to usefulness the usurper—who is, after all, but a victim of a vicious system—by destroying the system and appealing to his sense of justice.

After we have succeeded in mastering our own selfishness, and are willing to accord to every human being an equal right with ourselves, to the boundless resources of nature, to the full product of his labor, and to encourage necessary nationalization of energy, for the benefit of all. Then and not till then are we in a condition for spiritual growth; and the sooner we disabuse our minds of the idea that we are growing in spirituality because we are becoming more devout and pious, the better it will be for our soul's future. **GEO. E. CRAMER.**  
Chicago, Ill.

## SUGGESTIVE.

A Word to All Mediums.

I recently received a letter from a friend, urging me to join the Sunshine Society. As I read her letter an idea struck me: Why not form a society of mediums? Surely such an association might be the means of accomplishing great good. There are some political and religious associations, even grade and lodge organizations, which seem to do it advantageously to unite in some sort of brotherhood, why not a fraternity of mediums? There is strength in united effort, and power in concentration. Let us have it. Perhaps the older mediums and those constantly before the public may not feel the need of any such association, but from their large experience, they might be of great help to those of less experience. There are many hundreds of mediums scattered over this broad land who live in seclusion. Many of these have had a rich experience in spiritual things, and if they could come in touch with each other great good might result. I suggest that a sort of mutual benefit society of mediums be established, for the exchange of ideas, truths received, lessons learned, etc., that the members of the great family of sensitives come together in bonds of sympathy and friendship.

It is time that Spiritualists were thoroughly awake in the cause of humanity, right and truth, and their mediums ought to be found in the foremost ranks of progression. There is no higher nobility than the medium's, and the priceless gift of mediumship should be developed and strengthened and elevated to the utmost for the good of the individual and humanity at large. Who will come forward with timely and definite suggestions? Who will respond? Let all who have the good of others at heart, and who wish to do all they can, stand up and have ever received a message that would benefit another, all who have talked with those departed, all from whose souls the darkness of doubt has been vanquished by the light of knowledge, all who know the thrilling power of inspiration, come forward and make themselves known and let others have the benefit of their experience.

Let the hand of fellowship be extended to all, greeting from the frozen North to the sunny South, from the snow-clad hills of New England to sunny California. From valley, plain and mountain, come forth and bring your treasure with you, that some other lives may be the sunnier, purer and nobler. Let us put all jealousy and rivalry aside and be friends and brethren united in one common cause—the glorious cause of truth, that the world may be the better for our lives and calling. Let us stop quarrelling (?) over infinite intelligence, attend diligently to the cultivation of our own intelligence. Let the roll call be made out and then let each individual answer to his name. Who comes to the rally?

**MRS. I. L. LEWIS.**  
Bethel, Vermont.

## BOOK REVIEW.

"Invisible Helpers" is the expressive title of a little book by Mr. C. V. Lead-better, two of whose lectures have recently been published in The Progressive Thinker, and with whose style and tone the thoughtful readers are not wholly unacquainted. The reader will find the subject treated very interestingly, as viewed from the standpoint of Theosophy. The author narrates many incidents of striking spiritualistic experiences, some of which seem fairly miraculous.

The book is for sale at the office of The Progressive Thinker. Price 55 cts.  
"The Spiritual Significance, or Death as an Event in Life." By Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting spiritualistic books. It is laden with rich, thoughtful spirituality. For sale at this office. Price \$1.  
"Human Culture and Our Marriage, Sexual Development, and Social Upbuilding." By E. P. Babbitt, M. D., LL.D. A most recent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

## DAYBREAK.

"The World Rolls Into the Light."

"Four by the dock, and yet not day;  
But the great world rolls, and wheels away.  
With its cities on land, and its ships at sea,  
Into the dawn that is to be.  
Sends its glimmer across the dark,  
And the heavy breathing of the sea  
Is the only sound that comes to me."

In the quiet of this Sabbath morn, early on that September morning, while waiting for the sunrise of the new day, Longfellow wrote these lines.  
The "new day" came for him March 15, 1882. When in his last poem, he speaks of the new spiritual day into which the world is rolling.

"O Bells of San Blas, in vain  
Ye call back the Past again!  
The Past is dead, your prayer:  
Out of the shadows of night  
The world rolls into Light;  
It is daybreak everywhere."

The Spiritualists of this age may be said to have dawned with the old night of darkness and error; they are tired of all mystical, theological performances, of those rites and forms which are held by their devotees as possessing a mysterious efficacy: a charm to placate an angry Deity. Since "time immemorial" the priesthood have sought to control human minds through fear and fraud. They have fostered a system of thought by which the priest is a person set apart, hedged about by laws and customs; he is to be held in peculiar reverence, dressed in "theological millinery" not to be judged by ordinary standards.

By the teachings of priestcraft the laws of society are considered at variance with the spiritual world. Humanity is to be "redeemed," not developed. The "nature of man" is to be supplanted by "grace," not to be quickened into spirituality. This sort of thing jars on the modern man or woman. The inclination is to loathe a class of men who would borrow heaven's livery in which to serve the Devil. A self-assured class of jobbers, "commission agents" of heaven and earth, who have God and his own creations, as a class which quite undervalues the dignity and the sweetness of human life.

In Charles Sumner we have a man who admired and patterned himself after the Roman Stoic. Was his life not well rounded and symmetrical?

Emerson somewhere observes that if we once leave direct acquaintance with God and content ourselves with a second-hand relation, as through St. Paul's mediation, or George Fox's, or Swedenborg's, we thereby begin to grow weak.

We fetch our life and being from the pill, deep current of the eternal life; this is entirely adequate. We too must hold "original relations" with deity. Emerson says the "highest" of such books, "Plutarch," "Lives" and "Deaths," and Epictetus. While there is a deep charm in the "hardness" of some of the Christian legends, which we do not find in such books, yet there is a magnificent directness in these lives. You feel that here were men who depended directly on the Real God—the life and soul in Nature.

Not many people forget all the (the) Christian Church, all the Strausses or the Renans, and it does not matter. This quality of directness, of immediate vital relation, conscious relation with the source of your living breath, is of great value. It enables. It brings peace and power and strength. Let us act directly, and from the inspiration of our own common errors to suppose that Jesus or Siddhartha intended to give a system. They wished rather to show us a method, to convey a spiritual impulse, to quicken ethical motive.

In the mind of Jesus, so clear was God's truth, so constant his converse with the angel spirits, that and dogmatic system, any out-dated theology, was an offense to him. He told the Jews in their synagogue that their belief about Moses was mere tradition, and untruthful tradition too. He told them the facts.

One helpful step of approach to him is the recognition that he taught no theology—no system of redemption, no new law, that theology as a "theory" which rearers the millions of souls, betraying them to death and darkness. He taught man to look up to the Eternal Light, not down.

What we owe to Jesus more perhaps than to any other inspired teacher, is the ideal of what man should be. He placed the goal high. Perfection is within reach. The absolute Right is attainable.

The theological institutions fail to attract life and mind aright. They do not prize and appreciate the power and substance of the inner life and light—the divine center in the human breast.

This life is conscious of its own energy. It is active, while also the recipient of knowledge and light from above and within.

This life echoes or responds to the True Light, as an overstrung instrument responds, tone for tone. Centre to centre—love for love.  
Jesus was a spiritual radical, and hated all these formal theological pretenses. He came of a truth-loving ancestry. There were eight generations between David and Jesus, and their lives line of eight, four men gave their lives for the truth. They declared that God is the Soul, the Light, the core and power in nature, the well-spring of Being, and they would not bow to kiss the ground before some prelate's feet, nor wink at the devices of priestcraft and idolatry.

The One God of all Impensity, the attraction that drew the cosmos, was the only God that they acknowledged. These martyrs for the truth preceded Joseph, who was Jesus' father, and who gave up his life, being buried alive in a cave and dying of starvation there, for declaring one God.

With such an ancestry it is any wonder that Jesus was wholly determined to declare God as He is—the Life, the Love, the light of all being? Let that God controls all by his own law which controls the inner life and the breath.

It rests largely upon the fidelity of modern Spiritualists, whether humanity shall have the truth, or shall still be fed on the husks of old error and tradition. Let God not be robbed of his glory. As the "world rolls into the light" shall we not do our part in bringing the truth home to every human heart? It is daybreak everywhere! God is my Light-of-life, my breath, my all, and in Him will I put my trust. As Emerson said in his "Oversoul": "The great distinction between teachers sacred or literary, between poets like Herbert, and poets like Pope, Kant, and Coleridge, like Spinoza, Kant, and Coleridge, like Emerson, and like the great philosophers of the world who are reckoned accomplished talkers, and here and there a fervent mystic, prophesying, half-insane under the influence of his thought, is that one class speaks from within or from experience, as parties and possessors of the fact; and the other class, from without, as spectators merely, or perhaps as acquainted with the fact on the evidence of third persons. It is of no use to preach to me from without. I can do that too easily myself. Jesus speaks always from within, and in a degree that transcends all others. In that is the miracle. I believe beforehand, that it ought to be so. All men stand continually in the expectation of the appearance of such a teacher. But if a man do not speak from within the veil, where the word is one with that it tells of, let him lowly confess it."  
Boston, Mass. J. P. COOKE.

## SACRED LORE.

Facts Concerning Christos, Christus, Christ.

"Truth is mighty and will prevail," says the optimist. On the contrary I affirm: Error is mighty and prevails long. "Christos" is never found on ancient Greek monuments, but "Christus," good, benignant, has been found on many an ancient tomb. Nor is "Christos" ever found; it is not a Latin word, but a monkish transfer of the Greek "Christos," whose Latin equivalent is "unctus" or "delibutus," meaning anointed.

The language spoken in Palestine in the first century of our era was Aramaic or Syriac. I have an English translation of the so-called ancient Syriac version of the New Testament, made by the Rev. James Murdock, D. D., and copyrighted in 1851. It is entitled "The New Testament, or the Book of the Holy Gospel of our Lord and our God, Jesus the Messiah." In it the Syriac word "m-shi-lia" is always rendered "Messiah." For example: "The book of the nativity of Jesus the Messiah (Matt. 1:1) 'Joseph, the husband of Mary, of whom was born Jesus, who is called the Messiah' (verse 16). 'Where is the birth place of the Messiah?' (24). 'Paul, called and sent by Jesus Messiah' (I. Cor. 1:1).

The Hebrew language, which was not spoken in Palestine, has "m-shi-lia" for the word translated "anointed." It is proper pronunciation seems to be "maschi" or "meschi." The same word exists in the Arabic language, and its meaning is "healer." But assuming that the word is Hebrew and ancient Syriac is properly rendered "anointed," its equivalent in Greek is "christos."

But in none of these ancient languages is it a proper name, much less is the modern monkish Latin word "christus." In the Sermon on the Mount Jesus denounces public prayer and commands or enjoins praying in secret. Did he himself ever make a public prayer? The nearest approach to it is recorded in John 17, at the close of a long address to his twelve disciples at supper. In that reported prayer is a most remarkable sentence. Addressing his heavenly Father he says: "And this is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent." How preposterous for the only begotten Son of God thus to speak of himself in a prayer to God before his twelve disciples! The passage is quoted in large gilt letters back of the pulpit in the Lutheran Church at Washington, as if to show that Jesus did not declare himself co-equal with God.

The absurdity of his calling himself the "maschi" or "anointed," is the more manifest when we consider that the only anointing he ever received was by a woman; and there are two contradictory records of the performance. Matthew and Mark tell us that the woman poured the precious ointment on the head of Jesus, but Luke and John say that she anointed his feet only. And it is John who reports the prayer in which Jesus called himself the "anointed." In Greek he is made to say Jesus christos, but as he could not have spoken Greek, let us see what were the words supposed to have been uttered.

The Aramaic or ancient Syriac alphabet is substantially the same as the Hebrew. In the name translated Jesus there are three letters, namely: in the ancient Syriac, jud, shin, olaph; in the Hebrew, yod, shin or sin, aleph. The first of the three letters answers to our y or short i; the second to sh or s; the third is an indefinite sound, but generally considered equivalent to our broad a or ah. So then the Jewish name of the Son of God was perhaps Isha, or Issa, and not Ieshu, or Ieshua, or Ioshua, or Osee, or Hosea, or various other English representations of the original name.

So also in regard to the word translated messiah, Dr. Murdock in his preface gives the Syriac letters of the same and pronounces them "meschiha." The names of the letters are mlh, shin, jud, cheth, olaph, and their sound is represented to be m-sh-y-ch or hh, with a final letter olaph, of uncertain sound, indicated as "spiritus lenis." The Hebrew letters are the same, omitting the last uncertain aleph.

Unquestionably given, by Prof. Edwin Johnson is doubtless nearer right in pronouncing the word "maschi." And in his abridgement of the story of "Isa the Maschi" we seem to have the earliest and most authentic account of the life of the person answering to Jesus of our Gospels. The Arabian Chronicles tell us he was begotten by Gabriel in the guise of Mary's young cousin Yussuf, her only attendant in the Temple besides her uncle Zachariah the Priest. And these Arabian Chronicles, including the Koran, tell us that Isa the Maschi escaped death by miraculously transforming himself, the leader of the mob, into a likeness of himself, whereupon they killed their leader and hanged him upon a stake. Nevertheless Isa went to heaven, and after seven days appeared to his mother, who had been mourning for her son at the foot of the stake, and after that he assembled his disciples in her house and commissioned them severally to spread his gospel.

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SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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## "RAISE THE STONE AND THOU SHALT FIND ME"

An Inspirational Lecture Delivered by the Inspirers of Mrs. Jennie Hagan Brown, at the Temple, Fort Worth, Texas.

### INVOCATION.

Would that our eyes were clearer,  
Would that our ears could hear,  
And our hearts make ready answer  
To the sweetness far and near.

Would that we all might recognize—  
The beautiful and divine  
In the clouds around in the night-time,  
And the sun of day that will shine.

Would that our ears in listening  
To the sound of the tempest's blast,  
Might hear the psalm within it,  
Before the music hath passed.

Would that our eyes in gazing  
On the mountains far and high,  
Might see the angels of sweetness  
That are ever passing by.

And would that in our faces  
We each one might behold  
The record of sweetness and virtue  
That forever there is told.

Would we could catch the echoes  
From the heart's great love and pain,  
That would help us to trust existence  
And bravely toil again.

Would while we all are seeking  
The divine, the pure, the high,  
We might touch the truth of love  
And God who is ever by.

Help us to gain that lesson,  
Help us, oh, angels pure,  
Till we know the good around us,  
And feel that it will endure.

Till we gather from cloud and sunshine,  
From field and path we have trod,  
The recognition and gladness  
That everywhere is God.

The subject to be used this evening is taken from one of the many beautiful selections of Mr. Elbert Hubbard, who has made his exquisite literature famous throughout his own and other countries; a unique line of work that he began in a spirit of a desire to help and to please; his desire to help a large class of people who needed employment, his great artistic wish to please a large class of people who needed to be artistically pleased. Mr. Hubbard began his work by issuing that unique little magazine entitled "The Philistine," some years ago, in his own peculiar way; a way that is all his; it doesn't belong to other people, it just belongs to that particular man. In all that he has been accomplishing there is such a good fellowship, a recognition of everybody, and, as he once remarked, "of everybody's dog," his recognition of humanity is so broad and generous, he has entirely outgrown the narrow customs of Madame Grundy. He is a man who takes the liberty of being very nearly himself, and never asks other people to forgive him for it; whose good heart is as clearly defined as his good nature, and who ever tells you, without saying it in words, that he meets you upon the great square of the democracy of humanity; whose hand-clasp is an assurance of the great heart within.

From such a man we naturally expect wise selections and beautiful thoughts in his quotations; and I am not surprised when he sends out to the world a suggestion of greeting that is full of the broadest pantheism, that wonderful and beautiful suggestion that all things being blended and cemented into harmonious and exquisite developments of the universal spirit of God. The pantheist, it is said, found in the face of the violet and in the dark shadows of the storm cloud and in the silver line along the horizon an image of the eternal face of God. It is said that the pantheist has discovered in a handful of gleaming sand and in the shining glitter of the most precious metals something closely akin to himself, and that he has recognized in everything that surrounds him, from high and low, from great and small, some part in the great notes of the eternal music of divine harmony.

"Raise the stone and thou shalt find me; cleave the wood and there am I." But the great and important question with all of us should be, how many of us realize that there is something to find beneath the stone, how many of us realize that there is something within the wood? This has been given to us in one of the most beautiful and at the same time scientific manners by that great and towering mind that went out into the shadows, into the uncertainty of a wild and desolate country and lay down and fell asleep; I refer to that great naturalist, whom Massachusetts has a right to be proud of as her adopted son, whom England loves as her mother; that splendid man, that remarkable student who stood up and gazed across the fields of Nature until his heart grew rich with their knowledge, who found in every fragrant flower and in every fossil stone something of that which is declared within this subject. I refer to that unpretending but magnificent scholar, Wm. Denton, who in his works, in his studies declared that particular thought. He declared more than this. He said as Shakespeare said of old, that "there are books in running brooks; there are sermons in stones, and good in everything." He declared that he could hear the murmur of the tongues of the forest, and that he found sermons and poems beautiful and exquisite in the circling rings of the wood of the great tree when cut transversely or in longitudinal lines. He declared that in a fossil shell lay the greatest sermon that was ever written, and he declared that throughout nature rang the rhythm of the endless chorus of light; and so from Wm. Denton we receive a thought, that the wild woods which rise in majesty, and the delicate story of the rose, were imprinted on the human mind.

Denton discovered that everything held the impression of that which was around it, and that the forest, as you

might say, photographed the wild life that was expressed by it, that the very rooms in which we sat in our homes had pictures upon the walls that the sensitive mind might sometime learn and read; and long before we had Edison's remarkable reproductions of sound through the agency of the phonograph and graphophone, Denton had said the soul of things shall sometime speak so that the listening ears of men shall hear the words imprinted a hundred years ago, in the very tones of voice in which they were uttered.

This is recorded in his works long before Edison had given us the splendid results and beautiful processes by which these delicate wax cylinders give us music played in other places and at other times. All this is a part of the great truth within the subject before us, and the soul of things, the realness of nature, stands forth to every thoughtful man and woman as the declaration of joy, of progression and of advancement. Who dares to say, after he has listened perhaps to the sound of music from different instruments played in London, New York, Boston, Chicago, Kansas City, and repeated faithfully from those little silent wax cylinders here in our own city, that the soul of things is not recorded?

Why, says some one, that is only a process of vibration, a wonderful and delicate law of electrical processes by which the stilo used records the exact vibratory action of the violin or the instrument used, and reproduces them. You have made a very kind explanation, but will you go a little further and tell us what that delicate manipulation is that you have left out? This is the mystery that the scientific electrician will not attempt to explain to you, but says it is too delicate and wonderful for explanation; he tells us that there are laws in nature that man cannot define, and in these especially subtle and delicate parts are the great revelations and beauties that surround us. If this is true, and the soul of vibration, an expression of sound is kept through long years, and other vibratory actions similar in sound are reproduced again and again, the soul of all things must surely stand revealed. We have had photographs kept now for many years, because a man long ago discovered that there was some probability of grasping through a lens the varied shades and lights and putting these upon a sensitized moistened plate in a manner that we might have one of the old time pictures and a beautiful result in the daguerreotype; and our modern photographic art is this great principle of vibrations, the lens grasping the rapid scintillations of light and so flashing them upon a bit of glass that they can be repeated many, many times onto a paper and given out to the world.

You and I who have never been away from home may see the far-off cities, may visit caves and mountains that we have never had an opportunity of seeing, because some one with a camera obscura has been able to grasp through this magic of the lens the interesting and beautiful pictures and bring them home to us so correctly that we who see them may have a fairly good idea of the Matterhorn and Jungfrau, or any other great and noted part of far-off countries, the mountains on one side, the waterfall on the other. And why? Because this great law of vibration, this soul of things, is forever giving us illustrations to man, and his inventive nature is gradually reaching out and grasping this. Not only have we found how to convey sound, how to convey light, shade, but we are now conveying, in these our modern days, thought waves with their wireless transmission from one point to another; the soul of things is predominating over the material more and more, and man is growing glad in the light of advancement, science and knowledge. He is grasping the great truths that have been heard around him through all the years; he has lifted the rock and underneath he has found the giant truth; he has turned the great flow of the tide of the river in its mighty current, and underneath its sandy bed he has discovered the shining gems that gleam and glisten in splendid magnitudes. He has reached out his hand and felt the touch of the breeze, and in the movements of its airy, delicate power, he has sensed the immortal spirit that pervades the atmosphere around him; he has breathed deep from the mountain tops, and lo, he has found the everlasting truth with which he is surrounded; he has gone down into the valleys and heard the dirge of human hearts and human sorrow; and he has borne them bravely with him up the steep steps of time until a broad humanitarianism has filled his soul; his heart grows large in tenderness, his nature becomes refined and sweetened until at last he hears within the chirp of an insect's wing, within the song of a cricket something that tells him of the endless kinship between all things and all places. He has gathered into his life much of the richness of the fragrance of humanity, and he breathes it forth as a tender and sweet benediction, bearing these words and this sentiment to-night. "Raise the stone and thou shalt find me;" not alone in the glittering shine of the beautiful quartz crystal whose reflection and light gleams like a diamond; not alone in the black, dark iron ore which has concealed within it one of the most important sources of the world's wealth; not alone in the blossom rock that whispers to the experienced ear and to the experienced eye that the shining nuggets of gold lie just below; but in the great lime rocks, sand-stones, all of these, there is something that the eager man can find that tells him of a soul of things, that whispers to him of the vast regions with which he is surrounded, that makes him know that the world is not to be observed from an artificial standpoint.

Take, if you will, the limestone; how beautiful a piece of white and gray lime rock is; how full of shining crystals that gleam and glisten above your eye like tiny specks of frost. You will observe its weight, and say this rock has surely something of interest and good within. Late in the evening we will approach the hills of New England, and we shall see along the low side of the hills, not too far from the running stream, strange little rounded cones of clay; they look like huge lichens; but what are these places so bright, so fresh? They are the charcoal-filled kilns where the lime is through fire being found; the kilns are filled with wood that is burning, those shining wonderful pieces of lime rock have been put inside, and then through

the furnace heat, through the sense and power of heat, they are slowly giving up and handing back from Nature's vast storehouse a certain amount of that quality and quantity which, calcined and tried by fire, comes out important to the world. Why it is only lime, but what is lime? Think what it means, how much has been accomplished with it, how it is used and changed in a thousand and one ways. What a purifier, what a whitener, what a benefactor to this human race of ours. It lay there in the quarry, a piece of limestone; it now perhaps shines in your homes, whitened and beautified upon your walls, or it may take an essential part in the cleanliness of your establishment. Almost everywhere you can find the traces of lime about you, and everywhere it is telling the truth in its own story.

This is only one of the many, many kinds of rock that have within them valuable purposes of nature, concealed and waiting for some one who shall find them and free them from the thralldom in which they lie. Come down here, if you will, into a part of your own state; taste the water; it has a strange, brackish taste which is not agreeable to the stranger; the natives of this part say that it is full of gyp, by which they mean gypsum. And what is this? One of those great productions of nature, one of those stones that when we turn it answers to our eager call. A something that suggests the highest lines of art and goes out in the hands of the sculptor where it becomes one of our most beautiful plaster of paris molds; one of the most useful articles for the making of molds and casts, and with which our sculptors must first become familiar before they work on the finer materials. If you wish to find the grandest beds of this substance that have ever been discovered, I believe, in the world, you will have to go to Grand River, close to Grand Rapids, Mich. There look upon the wondrous pink and yellow glory, with colors out rivaling the sunset-sky; then go to the pits and see the pieces which are constantly being ground up by the heartless machinery into the finest possible dust, and then sent out all over the world for the purpose of making casts in the greatest studios, where the skill of art in the sculptor's hand is becoming more and more interesting. Ah, indeed in the rock lies something of the soul of things.

Who of us as we stand with a piece of lime rock in one hand and a piece of gypsum in the other, then a piece of iron ore and its sister ore copper, realize that we are holding the story of the world's great mechanical art, of the world's great beauty and the world's beautifying processes and its scientific and electrical spirit at the same time? Who of us realize when we take a bit of iron ore in our hands that we are bearing in that hand the secret of the world's great growth; that were it not for this, and its sister ore copper, we could not send our vessels safely across the ocean; that we could not lay the rails on which our locomotives speed away; we need the copper in the making of great boilers, that carry the water and bear the heat and strength of that mighty process of steam? Who of us stop to think when we look at these bits of ore, that these plain, homely and common things are giving us that which makes our mighty civilization and progress? It is within the common things of life that we find the infinite possibilities of God; in these common things that we have discovered the infinite, the eternal, and no wonder that the pantheist says, "In all things and everywhere is God."

But let us journey a little further into the realms of coal, and let us go down into one of those shafts where the miners work lying upon their backs, striking with their picks into that strange substance around them; not exactly a mineral like the others, but something stored away in Nature's vast evolutions. In all probability every particle of coal we burn has once been upon the surface of the earth as unfamiliar and beautiful trees now extinct and gone forever, but there are traces of what they have been. Let us examine some of this common product and find in that black coal, with all its soot and dust, the beauty and grandeur that lies concealed. Now we have taken out one of the most beautifully colored pieces that the eye can fancy or the imagination paint; all the colors of the rainbow and the sunset's glory are in it; it has been properly named the peacock coal because of its resemblance to the colors of the plumage of that bird; and this piece of coal, down there in the recesses of the earth, has within it the story of the blue sky, the coloring of the red sunset, and the magnificent beauty of the rainbow arch above our heads. It is not too poetical a thought to think that sometimes when a rainbow has arched the skies, one end of it dropping close to the earth, the under-current of Time has caught it and stored away there in her somber cavern the soul of the radiant rainbow. And there to join it have come the falling rain drops from the beneficent sky bending above the sleeping earth. Was it not once the great fern, possibly the huge tree which some extinct animal loved to feed upon; did it not at that time catch the beauty that surrounded it, colored by the sunshine that glinted down, and shining deep within its wooden heart was caught and held in the secrecy of the cloister of God, under the gray old earth. Think for a moment as you bring it forth, you who wield the shovel, you who are working for a pittance day by day, you are taking out of the mighty store-house of Nature her vast revelations, you are bringing forth from the silence the rhythm and cadence of the songs that are written on that wondrous, silent page of the coal; the endless breezes that have played, the soft songs of birds that float; the music of the changing elements, the psalm of life and death that swept down into the shadow and rested there in silence through the long thousand of years until a stroke of the hammer and pick of the collier brought it back from its long slumber and made it to answer, "Lo, here am I." The soul of things declares itself through the bit of coal as through the limestone and the granite rock.

Let us journey on a little further where we find the forest—the great silent, solemn forest. Man stands beneath the mighty evergreens; it is winter; the white snows are wrapped around them like the rich garment of some northern princess; there is a song among their branches, it is a song of the wind; it is deep and filled with a solemn sound; there is a tenderness and pathos running through it; there is something of the eternal strength in that vast plain of evergreens; they do not move and sway as in the summer time, but seem to stand more silently, and as you listen and look up, the whirr of the partridge wing causes you to start and you saw around you giant forms; you laugh at your own thought, and then you sense that you are in the presence of something more than wood and pine, than hemlock, spruce and fern; there is a spirit in the wood that seems to pervade your very being, and you whisper to yourself that God is there, and in that solemn, silent hush as you stand alone toward twilight of a gray day in the winter, you feel almost as if these trees were friends and that if you had some sorrow in your heart you could come close to one of them and whisper to its close

old bark the secret that you could not tell to man; and it would enter through the rough brown coat to the tender heart where in the sap it flows in rhythmic minor melody and waits for summer days and warmth to waken it and bring it forth to life and hope. You sometimes feel as if this forest so deep, so dense, so mighty in its beauty and so silent, were one great cathedral; that every tree was there a part of the vast plan of worship; and then your mind goes back to those ancient Druids and their faith; and you do not wonder that there was a time when man believed in a spirit of the trees and loved that ancient lore. You have found something and you do not know what to name it; you have found the great, warm, tender heart of Nature; you have discovered yourself rather more than you have discovered the forest; you have found your kinship with it; when it has spoken to you and said, "Lo, here am I," you, too, have answered, "I am here and waiting for this resurrection day of conscious knowledge of myself and of Thee."

The sunset tints the clouds with crimson splendor, and all the sky above grows pink and warm and tender with its glow, and lo, your eyes uplifted, above the snow-white ermine on the trees, the high, sharp points of evergreen grow bright, a silvery light is on them, and your eyes beholding them make minarets and steeples and pillars, and all your heart goes forth in worshiping that sweet beauty that fair Nature gives, and once more do you hear the words that in the cleaving of the tree thou shalt find eternal truth and the master heart that standing responsive, answers forth the soul of things. And finding thus the forest beautiful, you find yourself a worshiper of God, a lover of your fellow-men; and walking downward through the long aisles, you feel inborn upon your soul the gladness of the universe, the splendor and the truth of God. And as you step forth from the forest there, your foot unconscious stumbles o'er a stone, and stooping, tenderly you say, "And I behold in this another part of Him." And kneeling by the stone where you have nearly stumbled, your hand upon it and your face upraised, you see the first sweet emblem of the night, solemn, shining, high-hung above your head within the gray and blue, a splendid pulsing star; and turning to the stone beneath your hand and whispering, "Thou art part," again your face looks backward to the forest, and you sense that all the arms uplifted there of every tree and shrub are worshipping one God, and that that star that seems to gaze upon you is gazing out to that same Infinite, a part and portion of the endless cause. And thou hast turned the stone, and thou hast cleaved the tree, and in it all thou hast performed the mystery of mysteries, found the secret of thy soul, of thine own heart, and in that vast, eternal truth of pantheistic knowledge thou hast said, "Lo, God is everywhere, and here am I."

### VICARIOUS VIRTUE.

Vicarious virtue may to some sound nice,  
But it's as silly as vicarious vice;  
While you may will your money to a friend,  
Your virtues you can neither will nor lend;  
How, then, can you, by penitence or pelf,  
Appropriate Christ's virtue to yourself?

His words of warning may deter from crime,  
His pure example make your life sublime,  
And happiness may be your lot at last,  
But he cannot annul, nor change your past;  
That's irrevocable, and blood of beast,  
Nor man, nor Lord can change it in the least.

Sin's penalties are Heaven-sent and must  
Be merciful as well as wise and just;  
And Christ, who never a man-made law defied,  
Came not to set His Father's laws aside;  
He came to execute His holy will,  
Not mend, nor mar, nor make his statutes nil.

A nation may annul a code for cause,  
But Deity can change His changeless laws,  
For, being faultless, any sort of change  
Celestial law and order would derange.  
Besides, to change them would denote, in fact,  
That perfect laws important features lacked!

Since penalties are just in Heaven's sight,  
Forgiveness could not possibly be right;  
Can God do wrong to please a clod of clay?  
The voice of outraged Reason thunders nay!  
Let him who thinks his sins forgiven, explain  
Why still their righteous penalties remain!

Seattle, Wash. H. A. SMITH.

### BEYOND.

Queen Victoria always spoke calmly of death, regarding it with a certain fond affection, as a reuniting with loved ones from whom she had been too long parted.—Correspondent.

It seemeth such a little way to me

Across that strange country—the Beyond;  
And yet, not strange, for it has grown to be  
The home of those of whom I am so fond.  
They make it seem familiar and most dear,  
As journeying friends bring distant regions near.

So close it lies, that when my sight is clear  
I think I almost see the gleaming strand.  
I know I feel those who have gone from here  
Come near enough sometimes to touch my hand.  
I often think, but for our veiled eyes,  
We should find Heaven right round about us lies.

And so for me there is no sting to death,  
And so the grave hath lost its victory.  
It is but crossing—with a bated breath—  
And white, set face—a little strip of sea,  
To find the loved ones waiting on the shore,  
More beautiful, more precious than before.

—Ella Wheeler Wilcox in Chicago American.

Love will make men dare to die for their beloved—love alone; and women as well as men.—Plato.

Four things belong to a judge: to hear courteously, to answer wisely, to consider soberly, and to decide impartially.—Socrates.

Remember this—that there is a proper dignity and proportion to be observed in the performance of every act of life.—Marcus Aurelius.

The commander of the forces of a large state may be carried off, but the will of even a common man cannot be taken from him.—Confucius.

### WITCHCRAFT.

"Who Shall Roll Away the Stone?"

Those who are studying the science of mind are rolling the stone away. Even the spiritual manifestations, the result of mind. We may consult history and obtain the evidence of court and clergy and less reliable evidence of other men. Study hypnotism and compare its effects with those of Christian science, holy spirit, holy ghost, divine power, power of God and the same force known by many other names, including that of witchcraft.

Considering the notable pranks that have been played by these disciples of mind and its development, it may seem strange that there is no more hurt done in the world. In the year 1591 among the witches and sorcerers in Scotland was a remarkable woman, a woman not of the base and ignorant sort of witches, but matron-like, sedate, and settled in her answers. In her examination she declared that she had a familiar spirit that, upon her call, did appear in a visible form, and explain to her any doubtful subject, especially concerning the life or death of persons lying sick; and being asked what words she used when she called the spirit, she said her word was, "Halla, master!" and that he had learned her to say that her spirit had undertaken to make away the king, but failing in the performance, and challenged by her, confessed it was not in his power, speaking words she understood not, but, as she did take them, the words were, "Il est homme de Dieu."

This is an evidence that hypnotic and all other mental operations are effected through spirits being able and willing to do their part of the work. The student of Spiritualism will find much evidence that evil and ignorant spirits as surely as the good spirits have returned to teach mortals that a soul has existence after death, so-called, of the body. We may not like the opinion of some of the clergymen of old, yet their testimony is an evidence of spirit return as surely as that of deluded followers of a fad or faith.

Witchcraft before the year 1691, in Boston, Mass., as it was recorded by a clergyman of that age: "Such an heinous thing is as witchcraft in the world. There are two things which will be desired for the advantage of this assertion. It should first be showed what witchcraft is."

"Witchcraft is the doing of strange (and for the most part, ill) things by the help of evil spirits, covenanting with (and usually representing off) the woeful children of men."

"This is the diabolical art that witches are notorious for. First, witches are doers of strange things. They cannot indeed perform any proper miracles; those are only done only by the favorites and ambassadors of the Lord. But wonders are often produced by them, though chiefly such wonders as the apostle calls, lying wonders. There are wonderful storms in the great world, and wonderful wounds in the little world, often effected by these evil causes. They do things which transcend the ordinary course of nature, and which are the ordinary scenes of mankind. Some strange things are done by them in a way of real production. They do really torment, they do really afflict those that their spite shall extend unto."

"It is by virtue of evil spirits that witches do what they do. We read about the Prince of the Power of the air. There is consigned unto the atmosphere of our earth a vast power, or army of evil spirits, under the government of a Prince who employs them in a continued opposition to the design of God; the name of that leviathan who is the grand seignior of hell, we find in the scripture to be Beelzebub. Under the command of that mighty tyrant, there are vast legions and myriads of devils, whose businesses and accomplishments are not all the same. Every one has his part, and his work; and they are all glad of an opportunity to be mischievous in the world. These are they by whom witches do exert their devilish and malignant rage upon their neighbors. The devils, when they go upon the errands of the witches do bear their names; and hence do harm to come to be carried from the devils to the witches. We need not suppose such a wild thing as the transforming of those witches into brutes or birds, as we often do."

"It should next be proved that witchcraft is. The being of such a thing is denied by many that place a great part of their small wit in derision of the stories that are told of it. The devils that are permitted to torment, at last do possess the bodies of the bewitched sufferers."

Was this clergyman far wrong when we know the power of a spirit, and consider the number of cruel, evil and ignorant Christians who died before 1691 and may have returned as devils to mortals on earth? This subject is worthy the study of Spiritualists and all who desire to know the power of thought which is the beginning of all mental and spiritual works. The student of Spiritualism will do good to himself to study hypnotism and Spiritualism in the Bible, if he or she dwells among Bible Christians.

The student should read Acts, chapters 3 and 19, and learn how Peter and Paul used Holy Ghost, and know it to be the same force now as then.

SCIENCE OF MIND.

Boston, Mass.

The perfection of art is to conceal art.

—Quintilian.

He that commands me to mine own content commands me to the thing I cannot get.—Shakespeare.

What greater or better gift can we offer the republic than to teach and instruct our youth?—Cicero.

Injustice in the end produces independence.—Voltaire.

The true use of speech is not so much to express our wants as to conceal them.—Goldsmith.

Among the blind the one-eyed man is king.—The Vedas.



# THE NEMESIS OF CHAUTAUQUA LAKE: OR CIRCUMSTANTIAL EVIDENCE.

BY HON. A. B. RICHMOND.

Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "A Calm View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," "Intemperance and Crime," and "A Review of the Seybert Commissioners."

## CHAPTER XI.—Concluded.

"Dear old Dolly," said Nellie, as she pressed the letter to her lips, before she commenced the somewhat difficult task of deciphering the chirography of her old friend. Then she read to her attentive husband as follows:

"Mayville New York state sept. 3d 1803.  
"Dear Misses Hall—I take my pen in hand to inform you that I and Jonas are well and hope these few lines will find you enjoy the same Blessings. I and Jonas often think and talk about you and the Judge and we sometimes hear from you. Last week Jonas went to Mayville to tend a political Meetin. our Congress man was there. Jonas—the innocent soul—says the Congress man was overjoyed to see him, and I guess he were for it was just after Election and Jonas can vote you know. Well Jonas axed him about you and your husband and he said he new judge Hall well that he was a great man in Washington and that you was the beautiful lady in the city, we was right glad to hear from you.

"Jonas sold his Old farm and built a nice house on the bluff right whar your Old house stood. he has cleared the old fields of Bushes and cleared a good bit of Woodland and now we have the nicest farm in these parts. Jonas built a Summer house over the big rock where the birds nest was and every Spring I plant morning glories there. I do wish you could see it, and every year too dear little birds cum and build their Nest there in the hole in the rock; we call one of them Frank and the other Nellie. They are so lovin and kind to each other. when Nellie is sittin' on the Nest Frank will bring her worms and feed her. Jonas scraped the moss off the old Apple trees and had them grafted, and I just wish I could send you some of the great big nice Apples that grow on them now—

"Our Congress man said if he went to Washington next Winter he would take your fathers Books to you, if we'd pack them in a trunk and we will. Jonas will Vote for him for that if nothin' more. Anyhow Jonas says it dont make much difference who goes to Congress—that they dont do the Country much good, and cant do much harm anyway—

"Now Nellie how do you and Frank git along together anyhow? I am afraid you have spiled him just as I have Jonas by lovin' and pettin him too much. you know the men all think they no more than us wimmin and are better managers than we are, But that is just because they can drink whiskey and chaw tobacco—and Vote—and wimmin cant; But I am afraid ive most spiled Jonas by wimmin him and lettin' him have his own Way some-times, but we are very happy together; you see Jonas thinks he has his own way all the time. I read in a Book once that somebody said—I disremember who: 'Where ignorance is bliss its folly to be Wise'—and so I just let Jonas enjoy hisself all he can.

"O! I most forgot to tell you that Jonas has got Religion and jined the meetin' since you was here and he dont sware no more, and when we have family worship I have to do as Aron did to Moses; but you aught to hear Jonas cum in with the Amen, when I pray for you and your husband as I allers does; sometimes you would think it was a injun warwhoop if you only herd it.

"Now Nellie may God bless you and your husband with helth and happiness and a long life. I wish you would write me how you git along in this world of sufferin and wo; and I do wish you and the Judge could make us a visit some day. your lovin friend, Jonas and Dolly Birch."

When Nellie had finished this characteristic letter, the Judge wiped his tear-dimmed eyes, while Nellie smiled and sobbed alternately from an overjoying heart. "Dear good Dolly," she ejaculated, as she again pressed the letter to her lips. I think Jonas has come as near spoiling Dolly, as Dolly has Jonas, dont you, Frank?"

"They are a most worthy couple, Nellie; would you not like to make them a visit sometime in the near future?"

"No! no! Frank," said Nellie, "I do wish they could come here to visit us; but I never want to see the place of my early home again. It would only revive the recollections of that awful night which I wish I could forget forever. But I am so glad we gave the worthy couple the farm. I would like to visit my poor father's grave sometime and have a proper memorial erected there, for I believe he deserved it; no matter what the people think of his conduct after his family was murdered. I know many would blame him, who never saw an Indian massacre, and never had all they loved in this world torn from them in one night by the hands of the ruthless savages."

"Dear Nellie," said Frank, "as I have often told you, your father was a noble man, a conscientious Christian, and none can blame him who know all the incidents that surrounded him during his eventful life. We are all of us, more or less, the creatures of circumstances over which we have no control. The last court I held, I was compelled to sentence a man to prison for a number of years for a crime committed while intoxicated. He had been a man of irreproachable character before circumstances made him a victim of the greatest curse that ever afflicted the human race, the curse of strong drink. Is it not strange, Nellie, that the Christian world to-day can be so indifferent to the terrible consequences of the use of intoxicating liquor? If the cholera or yellow fever should make their appearance in any civilized country, how justly alarmed the people would be. Sanitary committees would be appointed in every city in the land to see that every source of infection was removed; and yet while they were investigating the streets and alleys to discover the cess-pools of filth and corruption, they would pass scores of drinking saloons unobserved. And from these unnoticed centers of crime and disease there spreads over the country an infection far more terrible in its effects than the poison of plague or pestilence. Even in our National Capitol buildings, there are open bars where liquor is sold not only to members of Congress, but also to visitors; and through their influence many public men are acquiring the loathsome habit of inebriety. This is a disgrace to our boasted civilization and Christian enlightenment. We expend millions of money yearly to sustain foreign missions in spreading the gospel among the heathen nations of the world, and seem to be entirely indifferent to the heathens of our own national household.

"I once knew an old lawyer who told me that he had been engaged in one hundred and eight homicide cases, and that eighty-seven of them had been caused directly by the influence of strong drink; and that it was the primordial cause of three-fourths of all the other crimes committed in the country." [This is the actual experience of the author of this little book, in over fifty years' practice in the courts of the country.—Author.]

"Yes, dear Frank," said Nellie, "I believe this was the cause of my poor father's misfortunes. Oh, why is it that you men who vote and make laws for us, do not see the great evil and legislate it out of existence? If the women could only vote, every liquor saloon in the country would soon be abolished, and the places that know them now would know them no more."

A few days after the receipt of the letter of Dolly Birch, Judge Hall was in his office in one of the government buildings, when a visitor was announced by the usher, who was introduced by a member of Congress as "General Baird, of Albany," who had some important business with the department of which Judge Hall was the chief.

The Judge started at the announcement, and looking earnestly at his visitor immediately recognized his old acquaintance and accuser of the Munson clearing. Politely inviting Gen. Baird to be seated, he listened to a brief outline of the business the General presented to him. On inquiry he ascertained that Gen. Baird and his wife were on a visit to the Capital, of business and pleasure combined; the General on business, the wife, for pleasure.

"General Baird," said Judge Hall, "I am very much engaged to-day; but if you and your wife will call on my wife and myself to-morrow afternoon and spend the evening with us, I will then give you matter every attention. My wife would be delighted, and after supper we can in the privacy of my library go over all the details of your business with my department without interruption."

Observing that the General hesitated, Judge Hall continued: "My invitation is not through mere politeness, General Baird, but I earnestly wish you and your wife to accept my hospitality while you remain in the city."

General Baird consented and agreed to call on the Judge the next afternoon, accompanied by his wife, and he could not help but feel flattered by the urgent invitation of so prominent a man as Judge Hall, whom he believed he had never seen before.

That evening the Judge explained to his wife who their expected visitors were, and why he was anxious to have a lengthy interview with General Baird, in his library, where he intended to explain all the circumstances of their first meeting on the bluff by Lake Erie.

The next day General Baird and his accomplished wife called on Judge Hall and Nellie, who received their distinguished visitors with a cordiality that surprised them; they wondered why it was. The General suspected that Judge Hall had some political scheme of deep financial importance, and that he wished to secure his influence in furthering his design.

This world is so deceptive in human action as manifesting human motive, that like the "undertow" of the waters of lake or ocean on an iron-bound shore, the surface does not indicate the fierce current below. All politicians understand this, and therefore the friendly smile and hand-shaking before an election, are understood to be but a counterfeit of the circulating medium of truth and sincerity. General Baird was a politician, and he suspected that the under-current would manifest itself during the evening; and when Judge Hall invited him to accompany him into his library, he smiled a cynical smile, very like the one with which he received the refusal of Judge Hall to explain the occurrence at the death of Wa-na-tau on the bluff at Lake Erie.

The astute New York lawyer suspected something, a common phenomenon in the minds of the legal fraternity, when anything happens a little out of the routine of the common occurrences of intercourse among their fellow-men.

"General take this easy chair and a cigar," said Judge Hall, with the unfeigned urbanity of a true gentleman, "and now I will listen to your details of the business you desired to see me about. We will leave our wives to discuss the facts, follies and fashions of society, while we will be undisturbed, at least until an inexhaustible subject is exhausted."

General Baird went through an elaborate detail of the business he had in charge, when Judge Hall said:

"General, I will give your matter careful attention, and will report the result to you as soon as possible." Then he artfully led the conversation to "our relations" with the Indian tribes. He tried to ascertain if the General remembered the occurrence at "Munson's clearing," at length he succeeded.

"General Baird, did you ever see much of our western country?" inquired Judge Hall.

"No, Judge, I never was farther west than western New York. I was sent there once by our State Department on a very peculiar mission, and I had an unusual and singular experience on the frontier."

"Ah!" replied Judge Hall, "what was it? I am always interested in the incidents of the frontier life of the early pioneers of our country."

The General lighted a fresh cigar as he remarked: "I will relate it to you briefly. Some twelve years ago I was sent to Chautauqua County, New York, ostensibly to survey a tract of government land and ascertain the locality of a disputed line; but my real object was more that of a detective. You see it had been reported to the Department, that there had been a number of Indians murdered in the woods around Chautauqua Lake, and along the shores of Lake Erie. We were then at peace with most of the tribes of the Six Nations, which as you are aware was an Indian confederacy composed of Mohawks, Oneidas, Cayugas, Onondagas, Senecas and Tuscaroras, who inhabited the central and western portion of New York. As I have said, it had been repeatedly reported to the State authorities at Albany that a number of bodies of murdered Indians had been found by the settlers in the forests of that region; and what was singular, they all had been scalped, and on the breast of every one was a mark of a cross, made with a knife. It was believed that they had all been killed by one man, a half-crazy redskin who lived somewhere on the shores of Chautauqua Lake. He was said to be a man of great stature and strength. He usually carried a long double-barreled rifle, with which his aim was unerring. A reward had been offered by the State for the arrest and conviction of anyone who had been engaged in the commission of the murders of the peaceable Indians, whose bodies had been found as I have narrated."

"One beautiful morning in October, accompanied by my two chain-bearers, I was running a line through the woods near Lake Erie, when we heard the report of a rifle. I paused to listen, when I heard one of my chain-bearers remark sotto voce, 'There goes old two-shooter.' I inquired what they meant, but they gave an evasive answer. We were near a clearing on the lake-shore, called by the settlers, 'Munson's clearing.' With hasty but noiseless steps we entered the clearing, when I saw a man dragging the dead body of an Indian to the edge of the bluff, and throw it into the lake. He was so intently engaged in concealing the evidence of his crime that he did not hear our approach until I laid my hand upon him and asked him whose body it was he had thrown into the lake."

"Caught as he was, 'flagrante delicto,' he appeared very much confused—hesitated in his answer—and finally said the Indian was shot from a woods fully a quarter of a mile distant, but he refused to tell us who it was that shot the Indian, and we arrested him and took him to Mayville, where he was lodged in a rude log jail."

"He must have been assisted in his escape by some persons from the outside, for we found the bars of the window of his cell lying on the ground by the side of a rude lever or hand-spike that had been used to remove them; we also saw a large moccasin track near the window. I have forgotten to state that just before we emerged from the woods into the clearing, we heard several maniacal yells from the woods on the opposite side of the opening, but they were distant and we gave them no heed; yet I thought I did observe my chain-bearers exchange knowing

and significant looks with each other, which after-thought led me to believe that they knew something that I did not understand."

"I was at a loss to determine in which direction my fugitive had fled when he escaped from the jail. Mrs. Birch, wife of one of my chain-bearers told me she heard the prisoner tell her husband, just before we started for Mayville, that he was an Indian trader and was going East to buy a stock of goods for the Indian market. When I questioned her husband about it he said he did not remember any such talk with the prisoner, but that if Dolly said so, it could be my life it was so. I think the good woman was mistaken, but I do not believe that she intended to deceive me; all the settlers said she was a good Christian woman, a member of the 'Methodist meeting,' and would not tell a lie any more than George Washington would."

"But she was evidently mistaken, yet the man who killed the Indian did not look like an Indian trader. He was well dressed, had the bearing of a gentleman, his language indicated that he was educated, and I thought that in his conversation I detected the ear-marks of a lawyer. But the wildness of the West were at that time 'cities of refuge' to so many criminals and lawless adventurers, that it was difficult to determine either the social or moral status of strangers you met on the frontier."

"At first I thought our fugitive had gone South, perhaps with a guide, and that he had taken the lake as a pathway that would leave no trail that could be followed. If I had known that he had gone South on the river I would have followed him to Pittsburgh, but I would have captured him. It would have been a feather in my cap could I have delivered him to the State authorities at Albany."

"I had a number of men and two canoes stationed at a narrow portion of the lake to watch and intercept any canoe that might pass during the night. I was not there, but from what I heard the next day, a canoe with the old reclus did pass, and with his rifle he extinguished the torches and jack-light of the men who were watching for him. I do not think his pursuers were very anxious to arrest him; for every one seemed to respect him and all pitied him; for his family had been murdered by the Indians ten years before. But he escaped me, and I have never heard from him since."

Here the General paused and looking around the library, accidentally his attention was attracted to a long double-barreled rifle suspended on brackets of deer antlers over the fire-place, on which was also suspended a powder-horn and a scalping-knife.

"That is a singular rifle," remarked the General; "the length of its barrels is very unusual. What is that word inscribed in its breech? N-e-m-e-s-i-s," he continued as he slowly spelled the name. "What is the significance of the word, and if you will excuse my curiosity, Judge, where did you get it?"

"Well, General," answered Judge Hall, his eyes twinkling with innuendo humor, "that is the rifle with which the Indian was shot, whose body you saw me throw over the cliff into the lake at Munson's clearing twelve years ago. Don't you remember the circumstance, General? It is very like the one you have just narrated."

"The rifle with which the Indian was shot, whose body you threw into the lake!" exclaimed General Baird in almost breathless astonishment. "Good Heavens! what does it mean, Judge?"

Judge Hall laughed heartily at the expression of astonishment and confusion on the face of the General, and said:

"Listen, General, while I a tale unfold, that if it does not

"Harrow up thy soul and freeze thy young blood,"

will at least explain the circumstances you have narrated, and when I am done, if you want me to go to Albany, I will not put you to the trouble of getting a requisition from the Governor."

"That formidable-looking rifle belonged to my wife's father, William Munson. He was known on the frontier as the 'Nemesis of Chautauqua Lake.' The history of his life is a strange and eventful one. He was a noble man and a true Christian. He was a man of education, a graduate of a New England college. All of his family except my wife were murdered by a band of marauding Indians. His little boy, Harry, was tomahawked and scalped in his very presence by Wa-na-tau, the savage whose body you saw me throw over the cliff. After the murder of his family he became a recluse in the woods of Western New York. He built himself a cabin of unique construction on the shore of Chautauqua Lake. At times he was partially insane, and if you could have heard the story of his wrongs as he related it to me, as he stood by the side of the dead savage that he had shot from the woods, as I told you at the time, you could not have blamed him. I would not tell you, when under arrest, who it was that killed Wa-na-tau, for the reason that his terrible story aroused my sympathy, and I wished him to escape. Jonas Birch and the other chain-bearer, who were with you at the time, recognized the sound of his rifle, and knew that it was Munson's."

"All the men who were with you on the lake, when you were pursuing us, also believed it was Munson who killed the savage, and they all purposely misled you in the pursuit, for they wished him to escape. Even good Dolly Birch, a devout-Christian woman, took a 'Jesuitical' view of the occurrence—that the end justified the means, and she told you a fictitious story, that I was an Indian trader on my way East to purchase goods for the Indian market. And General, permit me to congratulate you on the fact that you did not overtake us in your pursuit, for if you had you could never have captured Munson. The settlers would not have assisted you, and you would have been as a child in his hands, for he was a giant in both size and strength, and never knew what the emotion of fear was."

Here the Judge went into details of all that occurred to himself and Munson on their flight down the Allegheny river, as well as the death and burial of Munson and Joe Smiley, on the banks of the Maumee river. It is useless to attempt to describe the astonishment of General Baird at the narration of Judge Hall. "Well!" said he, after an eloquent pause as the narration ended, how truly said Lord Byron in Don Juan:

"'Tis strange—but true; for truth is always strange; Stranger than fiction."

"But Judge, while as lawyers we may not be able to justify the acts of William Munson, yet as men we can well excuse them. I do not blame him in the least. In fact I admire and respect his memory; and on reflection I will not trouble you to go to Albany at present. But, Judge, our wives have exhausted the inexhaustible by this time, and are probably wondering at the length of the details of my business mission to you. Perhaps we had better join them."

When Judge Hall and the General entered the parlor they found their wives conversing with the unrestrained confidence of old friends. It was evident a mutual esteem had been established between them, a sincere friendly regard which continued many years, increasing as time elapsed, until they became warm personal friends.

"Nellie," said the Judge, "please unclasp your bracelet and let General Baird look at it. I have related to him its history, and he is curious to examine it more closely."

"I have just shown it to your wife, General," said Nellie, "and told her its story, and why I prize it above all my possessions." The General looked at it admiringly, when Nellie continued: "These white settings which my husband calls his 'circumstantial evidence,' are five little bird eggs, laid in a nest in a crevice in a rock on the shore of Lake Erie, by the dearest little bird that ever caroled its notes of joy in springtime, my poor little brother Harry; and General, I saw a savage sink his tomahawk into his head and strip his scalp from its noble life or even suspension was extinguished. But my noble father has avenged his death in a just, yet fearful manner. Now that you know all, General, can you blame him?"

"No, my dear madam!" replied the General, "I do not censure him in the least, and I shall always respect his

memory. He did naught but what a brave and noble man might well have done. It seems as if the Being he worshipped so faithfully had indeed decreed that he should be a Nemesis to execute His avenging justice."

The General and his wife, and Judge Hall and Nellie parted with the "Au revoir" of affected fashionable social life. But they did meet again and for a number of years their mutual esteem and friendship increased while the story of the reclus was often referred to with filial affection by Nellie, and reverence and respect by her friends.

Our story is ended. Some of the incidents therein related are remembered by those yet living, as the traditions of the past often related by the early settlers of western New York. The prophecy of Munson has been fulfilled.

"Chautauqua Assembly" grounds is one of the most beautiful Summer resorts on this continent. A temple dedicated to the worship of the Most High now stands on the spot where he erected his altar for the sacrifice he believed was demanded by the silent voices of those he thought he saw in spirit form around him in his solitary nights in the wilderness. Other temples of learning now stand where once was naught but a pathless forest. They are illumined as he predicted by the lightnings of Heaven. The lake is traversed by arks driven by fire. Songs of praise and prayers to the Being he worshipped sincerely are heard from temple and fireside on every hand, and the influence radiated from this beautiful shore is felt far and wide over the land.

A few years ago in excavating for the foundation of a building on the Chautauqua Assembly grounds, a number of human skeletons were exhumed; many who saw them wondered whose they were. Some supposed the place was an Indian burying ground, but others who had heard the traditions of the past, truly believed that they were the relics of the victims of the insatiable revenge of

"The Nemesis of Chautauqua Lake."

THE END.

## THE ORACLES OF THE OAK.

'Tis glorious to live in an age like this,

And dwell in a land like ours,

Where ripen the seeds

Of the loveliest deeds,

And the fairest of human flowers.

'Tis glorious to feel in our inmost soul

The wine of a higher life,

Though it bubble up

To the heart's deep cup,

Through agony, toil and strife.

The flowers that bloom in the month of June

Are beautiful things to see;

But the noble forms

That endure the storms

Are dearer than those to me.

The lily may smile, and the rose may blush,

And the violet may cheer our way,

But the oracles spoke

By the stately oak

Have a loftier lore than they.

They tell of years that have glided by

Since it lay in the acorn's shell,

A tiny thing

That the elves of Spring

Guarded and tended well.

They tell of seasons of light and love,

When birds in its branches sung,

Of summers brief;

When every leaf

Was a musical, lisping tongue.

They sing of surly November blasts,

When the Angel of Death swept by;

Of its vernal pride,

That in beauty died,

In the gloom of a wintry sky.

In crimson and gold each leaf went down

To its grave on the forest floor;

But the stately oak

Stood firm, and spoke

To the winds with an answering roar.

Saying to them, in a kingly voice,

"Ye may rob me of beauty's crown,

But in the path

Of your awful wrath

I fling my gauntlet down,

"And bid you come, in your power and might,

As a warrior his haughty foe;

For, strong and bold,

Like a knight of old,

I parry each fearful blow.

"My arms are strong, and my heart is full

Of the dew of hope and health;

And I know that Spring

Will return, and bring

To my brow its crown of wealth.

"For though the Winter be stern and cold,

And I stand in the whirlwind's track,

Yet I calmly wait,

In my leafless state,

For the light that is coming back.

"I welcome the winds and the wintry storms;

I gather a strength from each,

And the lay I sing,

As I wait for Spring,

A lesson to men may teach."

The lily may smile, and the rose may blush,

And the violet cheer our way,

But the oracles spoke

By the stately oak

Have a loftier lore than they.

Oh, would it might reach to the hearts of men,

And bid them be strong and true

To the Brotherhood

Of the brave and good,

Till right shall the wrong subdue!

Would they might feel, in this fearful hour,

The trust that sustains and warms—

That gives to the soul

A calm control,

When nations are rocked with storms!

Seminary, Belvidere, N. J. BELLE BUSH.

Discretion of speech is more than eloquence; and to speak agreeably to him with whom we deal is more than to speak in good words or in good order.—Aron.

You can't isolate yourself and say that the evil in you shall not spread. Men's lives are as thoroughly blended with each other as the air we breathe. Evil spreads as necessarily as disease. Every sin brings suffering to others besides those who commit it.—Elliot.

The bishops preach that it is as difficult for a rich man to get into heaven as for a camel to go through the eye of a needle; yet they enrich themselves as greedily and as carelessly as if they at any rate, never expected to smell brimstone as a consequence.—Bradlaugh.

Nothing can be more abject and miserable than the usual conception of God. Imagine to yourself what pleasure it would be to him to burn us or to torture us. Can we believe any human being capable of creating us for such a purpose? Would it show his power? Why, he is omnipotent! Would it show his justice? We credit God with attributes which are utterly hateful to the meanest of men.—General Gordon.

# KEEP YOUR EYE ON OUR MAIN PREMIUMS.

Volume 3 of the Encyclopedia of Death, and Life in the Spirit World will be our main Premium until further notice, and it is the only book sent out to our subscribers for 25 cents, which is far less than actual cost to us. The price of each one of the other six Premium Books when ordered alone is 50 cents. Any two of the other six Premium Books you may select, are sent out for 90 cents. Note the prices carefully when re-mitting.

**Bear In Mind That There Is** only one book that is sent out for 25 cents, and that is Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World. Don't substitute any other book for that one, for it will NOT be sent to you. Any other single book ordered is 50 cents.

Volumes 1, 2 and 3 of the Encyclopedia of Death, and Life in the Spirit World, when ordered together, Price \$1.10.

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# THE PROGRESSIVE THINKER

## ANOTHER MEDIUM TO THE FRONT.

He Will Probably Accept All Challenges; Especially if a Proper Money Consideration is Offered.

I send you two articles published in our city papers. You will notice the dates. This is but a faint outline of what we are doing. These seances have been held for the past two years, mostly to see what we could get. True, our principal medium has been paid in the two years less than \$50 all told. He is a poor man, and does not take much interest in all this wonderful phenomena. He should go before the public. So far as I know he can surpass any medium that ever lived for the production of brilliant lights. They appear from the size of a pea, to from one to ten feet across. I have witnessed as many as 150 of the same ones on a single evening, and many more small ones. In the light we have full formed materializations, but not a great many on the same evening. We allow no one in the cabinet; all sit in the circle. In the last few days, the spirits have added some new features. A bed room adjoining the sitting room has been taken possession of by them. There is no shutter to this bed room, which is the only one to this date, from any source; not even a window, or any description. Over this door we have a thin curtain hanging opening in the middle, so that it can be separated for one to pass in. The spirits, especially Oklahoma Jones, will talk in a well lighted room, as light as our sitting room, but in a little while he will retire into this bed room, and while there will talk to any one who may please, and no trumpet or any other thing, and some one in the audience contradicts him, when he will become somewhat profane and ready to fight, as it seems, and at this time if any one attempts to invade his premises, the bed room, they will surely get hurt. Last evening three men attempted to go into his room. One of them was knocked down, and the other two were pulled or thrown down, and were both assisted to get out. The whole thing was more or less a struggle. The lights, singing, and loud raps are not surprising, or even equalled by any other medium on the continent. I am aware this is unusual phenomena to report, but it is as true as that the sun shines here in California for nine months in the year.

On January 12 you published an article from the Wheeling Register of West Virginia. In it is stated that the Register is authorized to offer a reward of \$2,500 to any medium who will come to Wheeling and produce a single spiritual result that is not trickery. If this matter can be fixed so there is no back down, we will arrange to take the money in, and we will do it with the phenomenal medium, Hiram Cameron, a native of the South Sea Islands, 52 years of age.

DR. A. L. FOREMAN.  
Stockton, Cal.

Editor Record, Stockton, Cal.—I desire to say to the public, through the Record, something on the question of all questions touching the destiny of the human race. The question is this: "If a man die, shall he live again?" This question has been asked ever since intelligent humanity has been on the earth, and will be asked so long as people continue to prod along in ignorance and superstition. I have settled this question, as have millions of other intelligent people, simply by investigating Spiritualism. Many have availed themselves of the opportunity in the past two years right here in the city of Stockton. There are from three to five Spiritualistic seances held in Stockton every week. I will assert without fear of successful contradiction that there is no living person of fair intelligence who will attend these seances but that will become a convert to the truth of the claims made by the seances. I will give a faint outline of the manifestations that take place in our little circles. I will report a few—say circle number one. Four men and a little nine-year-old girl, whose father was one of the four; room dark; manifestations consist of loud rapping, as loud as any man could produce with a four-pound hammer. Loud talking and singing by spirits is heard for at least a block; beautiful music and dazzling lights; ringing of bells. This is followed by rattling of chains all over the room and table, and by request the chain was placed around my leg, above the shoe. I inquired: "Where did you get this chain?"

The answer came at once: "I made it here on the spot."

I inquired: "What is its significance?"

The answer came back: "I was chained 640 years before Christ."

I inquired: "What is the significance of that?"

The answer came back: "I was a law-giver, and I was a saint, and I tell you all about my life and name. You can then find me in history."

Seance number two: Present five men, one woman and two little girls; room dark. Manifestations were wonderful. A spirit very soon made his appearance coming by saying in a clear voice: "Good evening, friends."

I requested his name.

The answer came: "Thomas Hook."

I inquired: "Where do you live, Mr. Hook, when in the mortal?"

"Stockton, right across the street south of Andrew Wolf's," he answered. Then followed for some time an ordinary conversation as with any one.

Mr. Hook was followed by three gentlemen of color. They gave us a concert, singing and playing five songs, four of which we had never heard before. Then one of them said: "Now you like dat boss?"

I replied: "Fine."

"Well, sir, we will give you something."

Then the music was played by one of them and the other two joined in and whistled four tunes. The next they gave was music by one and hand-slapping by another and the third one gave us a regular clog dance, which we all enjoyed immensely. This was followed by two Chinamen, one playing the familiar dong-dong music and the other singing a love song in Chinese. I have only reported the extraordinary phenomena.

Seance number four: Seven present; light circle; full formed materialization; shaking of hands with all the sitters; lots of music; large and brilliant lights, some of them ten feet in diameter. Many familiar conversations were had with the spirits from the other side of life. I will add that we were all highly pleased with this seance.

In conclusion I desire to say I have given but a faint outline of what has taken place in our seances in this city the past two years. We invite all who

## A WONDERFUL WOMAN.

### Some of Her Attainments Revealed.

RECENT HISTORY HAS PROVEN THE TRUTH OF HER REMARKABLE PREDICTIONS—SKEPTICS CONVINCED.

There abides a woman in this town whose revelations of late are causing alarming interest. Rather than commit a breach of professional etiquette, the woman has been reluctant about permitting the public in general to know of her accomplishments. A State Journal representative, through the agency of some of his communicative lady friends, learned of a few circumstances. He, like most people, was skeptical almost to the degree of being incredulous. He was, however, interested in a curious sort of way and on Saturday enjoyed the pleasure of a personal call on the woman.

She is known by the name of Madame Demorest. She occupies a pleasant suite of rooms at the Ormond Hotel, where she gave the newspaper man an inkling of some of her Spiritualistic attainments. The Madame gave out a few statements which gave the reporter a long list of names of persons who had been interested parties, the entire facts concerning her wonderful work here. The reporter called at the home of a prominent Juliana street citizen last night, where it was said that the Madame had held council with the spirits. After explaining the purpose of his visit, the reporter gained an interview with the head of the house. He told that such a seance had been held with the near friends and relatives of the family, and through the spiritualistic agency of Madame Demorest, all were able to communicate with the spirits of departed ones. Before entering in Spiritualistic communication, the Madame gave a half hour's talk on the subject of Spiritualism, explaining in a most interesting and convincing manner why and how such a power does exist, and furnished many cases of cured diseases, and the experiences that the members of the family had actually had. The earthly party had not the slightest acquaintance with Madame Demorest, and this meeting was the first that they had ever had. At the same meeting the Madame told of two weddings, one of which has just been announced, and the other accompanied with a prayer, in which at the time of the Madame's predictions, the contracting parties had never met. The party was an old man. He asked the Madame for advice as to a good location. After a consultation with the spirits, accompanied with a prayer, in which the entire party took part, the spot was named for a location. Within ten days, the old man had purchased the lease referred to, one in the field one mile directly south of Salem, and to-day the old man is enjoying a daily production of one hundred barrels. It is a fact that Madame Demorest is employed by Northern Ohio oil company in the capacity of making locations. In three cases only out of hundreds has she failed in naming a producer. An oil man from Southern Pennsylvania called on her on the 15th of last month for some information of this kind. She named a particular spot near Weston, in the vicinity of the Guffey wells, a spot that scientists had declared worthless. The operator, who had been employed on the spot, followed the directions of his advisor, with the result that his production is bringing him over one hundred barrels daily. Another like instance is the case of a proprietor of one of Marietta's hotels, the facts of which will be given in the State Journal in a few days, as soon as the party can be consulted as to whether his name may be used. All those who attended the seance referred to will remember the Madame's prediction as to the accident to a brother of one of the party, the pitiable alarm displayed, and the awful result, which occurred only three weeks ago. Business men who are seeking good investments are seeking Madame Demorest daily. She possesses a power that seems almost incredible, and her predictions and advices prove so invariably correct, that the most skeptical can't help but gain faith in her wonderful power and belief. Daily State Journal, Parkersburg, W. Va.

## GRAVE FALLACIES

### In the Accepted Notions of Ethics.

Any one who has noticed the modes of expression which all writers employ will observe that all that is written is on the presumption that the first essential to all knowledge or thought is assumed to be the controlling, directing force.

And this is regarded as the producing force of every fact in human conduct. The assumption is not only fallacious, but fatal to any advance in ethical science; that is, as regards jurisprudence, political economy, morals, education, theology and philosophy. This misconception of the nature of knowledge, and the nature of the mind, which is accepted without question, to which is added the false conception of Bacon that "knowledge is power."

Any one endowed with ordinary mental ability will discover the fallacy by a careful analysis of a single act of human conduct. In that analysis he can take place without a motive, and no motive can exist without a desire. The desire is self-seeking, self-acting and self-motivated. It gives rise to the motive; and as no such act can be performed without means, the intellect is employed in devising it. Were there no desire, there would be no motive; were there no motive, there would be no knowledge; were there no knowledge, there would be no means; were there no means, there would be no act. That is to say, in every voluntary, deliberate act there is a motive, a desire, a knowledge, and a means. In the act—the end to be accomplished. These three factors are cause, means and effect, in their logical sense.

In the forces behind the ethical there are no immediate means, because there is no purpose to be accomplished—no design to be carried out—simply the production of phenomena. In the former the end is involved in the means; in the latter the means is involved in the end. Knowledge is instrumental not imperative; it is secondary, not primary. Were there any feeling or desire, there would be no need of action; for that is the sole purpose of satisfying desire. I defy any one to show any discrepancy or error in the following proposition:

All that men obtain or seek to know, all that men do or seek to do, all that men avoid or seek to avoid, is for the sole and only purpose of satisfying some desire, or of gratifying some feeling. And yet, in all writing with which I am acquainted, it is assumed that the knowing comes before the feeling or desire—a logical absurdity.

Follow out this proposition and see to what conclusion it leads. The character of the desire or feeling determines that of the conduct. It gives rise to the conduct, and the conduct is the outward expression of the inward feeling. The conduct of a pirate vessel, on discovery of a merchantman, orders pursuit. Every sail is set and every device employed to overtake the object of his pursuit. In order that he may rob, and murder if need be. Another captain discovers a vessel wrecked on the rocks and all on board in the danger of perishing. He orders every sail set and every device employed to reach the wrecked vessel, not to rob or murder, but to save life.

These two captains employ the same means; their knowledge and action are exactly alike, and yet, how different their motives! This difference of motives arises from difference of different desires in the two men.

When we think that knowledge determines human conduct; that it is the controller and director of human action, we accept an obstacle that effectively blocks the material advancement of mankind. What we call advancement, is that of knowledge and not of morality, which is the only true advancement of civilization.

Is it any wonder that jurists, economists, educators, theologians and philosophers cannot agree? We have men eminent in all these departments of knowledge (so-called), but not one of them can demonstrate a single proposition upon which their respective systems are founded.

E. J. SCHELLERHOUS.  
Spring Hill, Kan.

## OCCULT FORCES.

### Eloquence of a Famous Colored Exhorter.

"I witnessed a very remarkable exhibition of hypnotism, animal magnetism or some other unexplained power about a week ago," said a gentleman from St. Charles, who is a guest of one of the hotels. "The negroes of our neighborhood are holding a series of 'protracted meetings' out in the woods. A sort of inner circle, who call themselves the 'spirit seekers,' get together every few nights and have services at a country church. Their leader is an old preacher named Hamp Scott, who has been famous for years as an exhorter, and it wouldn't surprise me to see him at the head of the crowd. I have heard some curious stories of the proceedings at the 'seekers' meetings, and the other Sunday night I drove over to the church to see for myself what was going on. The little house where they assemble holds only about 200, and I found it packed to the doors. I managed to get a good seat in front, however, and for an hour or so I thought I had been badly punished. The services, which consisted of short talks and prayers, seemed to be about the same as any negro congregation, and I was preparing to make my escape when an old cotton-headed dandy started a camp-meeting hymn. He sang in a wailing, minor key that went straight to the nerves, and before he got through with the first stanza I could feel the tension in the atmosphere. When he finally ceased Scott jumped up and began to extemporize another hymn—a typical negro composition, with the refrain: 'An' de sinner is a-burnin' in de pit!'

"He droned each verse in a thrilling undertone that was almost a whisper, and when he came to the refrain he suddenly straightened up and rolled out the refrain like a clap of thunder. The effect was electrical, and in five minutes half the congregation were on the verge of hysterics. Then followed the most remarkable part of the whole performance. As the hymn died down Scott set up a sort of chant. As nearly as I could make out

he simply repeated the words 'Oh, Lawd! Oh-h-h!' at the same time waving his body back and forth, but all the negroes took it up, and the monotonous repetition had a strange, mournful cadence that reminded me somehow of the breaking of waves at sea. Whether it was some peculiar quality in the voice of the leaders or the weird surroundings of mere cumulative effect, I can't say, but the effect was soon everywhere under its spell. Some of the darkies fell back, standing rigid, like cataplexies, and others writhed on the floor, foaming at the mouth and tearing at their clothes. Still others wept and shouted, and all the while the chant continued, rising and falling like the wind in the chimney. It was really an appalling spectacle. I had witnessed some weird scenes at negro camp-meetings, but this transcended anything in my experience. I left while it was at its height, and it was some time before I could shake off its eerie influence. Scott started the 'seeker' movement only a few weeks ago, and there is no telling how far it may go before it runs its course. It bids fair already to demoralize negro labor in our section for the entire winter."—New Orleans Times-Democrat.

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This law is ostensibly made to prevent Christian Scientists from doing their work. Now while I am not a Christian Scientist, I believe in the rights of Christian scientists; as I do in those of everybody else. While I would not employ a Christian Scientist to minister to me if I were sick, I will ever defend the right of those who wish to do so.

This bill is clearly un-American and unconstitutional. The Declaration of Independence declares that all men are equal; and that among their unalienable rights are life, liberty, and the pursuit of happiness. When men are deprived of the privilege of employing their own physicians, it seems to me that their unalienable rights are taken from them.

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If the Bell bill becomes a law, other similar laws will be demanded, and with equal show of justice. The bakers should have a bill prohibiting all others from baking bread, pies or cakes, except themselves. While a bakers' bill would not help them as much as the Bell bill if it becomes a law will help the doctors, it would yet put millions of dollars in their pocket at the expense of the public.

A church bill would be a good thing. If a few of the evangelical churches would unite and lobby a bill through the legislature prohibiting any but themselves from exercising religious rites. Many of the nearly empty churches would soon be running at flood-tide.

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If you turn to the Bible, you will find the prophets, Jesus Christ and the Apostles, were all healers. Religiously and devoutly believe in Divine healing, that there are persons we call mediums, who are able to come in touch with a spiritual healing power. I want the privilege, when ill, of employing such.

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If there was such a thing as medical science, or if the M. Ds. knew all there was to be learned, there might then be a possible justification of a law made in their behalf. I have more than ten times as many facts as I can use to show that medical doctors, like other people, are extremely fallible. I do not say they are wicked, perverse, or ignorant; I do not say I would not employ them, but I do say they are quite as liable as others to make mistakes. I will state a few cases:

A horse thief named Parks, in Illinois, was put in the Springfield jail; he put cotton oil on himself and pretended to get very sick. The president of the Illinois State Medical Association, who he had clamored long and loud for a law against medical quackery, was called to this case; he pronounced it a severe case of smallpox, and had him sent to the pest house. On the way he jumped from the ambulance and departed for parts unknown.

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PREVENTED AND CURED.

But time will eventually show that he was the ablest

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# QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

HUDSON TUTTLE.

**Hortense Balcorn:** Q. I have observed that the surface of snow after a few days becomes dark with dust. From whence does this come?

A. This discoloration of the snow, when closely examined will be found to be composed of soil blown from uncovered places, particles from fences and trees, and a larger portion of an impalpable substance. The latter it is difficult to account for, as it may be supposed that the falling snow would carry with it all dust and impurities of the atmosphere.

The same phenomenon is observed on shipboard on the reaches of ocean. However clean the decks of a sailing vessel may be washed, in a day or two a layer of dust will gather. Even the sea-air appears dust-laden, and the particles settle on the deck. From whence comes this dust in the air that has been washed by repeated rains?

It may be the lighter particles drawn upward by strong winds, in remote countries, but there is another source which must be called on for a part at least of the supply. I refer to the meteoric bodies, which are constantly being met by the earth in its orbit. No one can watch the clear sky for any length of time without seeing one or more of these "shooting stars." They are bodies moving in space, which are drawn into the earth's atmosphere, and meeting its resistance, become intensely heated and dissipated in vapor, which condenses as dust—sometimes when large they reach the earth's surface, but their usual fate is to disappear in the upper regions of the atmosphere.

We do not see those that fall by day, nor the smallest, which do not produce sufficient light, yet we know that thousands are hurled into the atmosphere every day. The dust, into which they are resolved is so impalpable that it floats for a long time, and has an important office in tinting the sky and giving color to the morning and setting sun; but at last it reaches the surface falling alike on land and sea.

Some years ago, there was a series of splendid sunsets which were referred to meteoric dust, but which really was the result of a tremendous volcanic eruption of Krakatoa from an immense crater, blew a volume of dust, instead of lava, with such force from the very bed of the sea, that it reached the higher wind currents and was borne around the world. It was so light in substance that it remained for weeks, producing the most gorgeous, and at times weird coloring of sky and clouds.

The thickness of the layer of dust which falls over the whole surface of the earth has been variously estimated, but approximately it may be stated as an eighth of an inch in a century.

**B. T. Chaffee:** Q. What of birth stories, their meaning and lore—origin? What stories are assigned to the months of the year?

A. There is no real connection between the various gems and the months to which they are assigned, or their symbolical significance. It is all the childish imagining of an age long past which knew nothing of science.

Birth in a given month was believed to bestow certain mental qualities, and these were symbolized by the gem appropriate to that month. When it is considered that a thousand persons, born not only in a certain month but during a single hour of that month, develop characters the very opposite, and as diverse as those born at the antipodes of the year, it will be seen that the time of the year has no significance as determining character. The belief that the birth-day has significance comes from its assertion in the past, that facts were not necessary for its support, and has by constant reiteration maintained credence, because no one has disputed it. Aside from this, it is the elements of romance and stimulates the poetic fancy, which is at times a relief from the prosy, common-place of facts.

As a curious piece of folk-lore, descending from an unknown source, and revised by unknown hands, the birth-stories of the months, with their symbolism is still in full. January, hyacinth, symbolizing constancy and fidelity; February, amethyst, peace of mind and sobriety; March, jasper, courage; April, sapphire and diamond, repentance and innocence; May, emerald, success in love; June, agate, long life and health; July, carnelian, the cure of evil by forgetfulness thereof; September, onyx, conjugal felicity; October, chrysolite, the cure of folly; November, opal, hope; December, topaz, fidelity and friendship; December, turquoise and ruby, brilliant success.

**Socialist:** Q. Would it be advisable to join in a colony Spiritualists to carry out the great principles of their belief?

A. There has never been a colony, or socialist organization, under whatever varied phase, which has been a success, and it may be safely concluded that there never can be. Society is an organization, most complex, which is of growth, with its roots running into the remotest past, and pushing forward into the future, by laws of advance as fixed as those of a gigantic tree. What ever is done to assist in that advance must be along the lines of the growth. As in the tree with expanding branches, the growth of a limb depends on its attachment to the main trunk, and when such limb is severed, it ceases to be vital. In the social organization, when

a portion severs its connection and attempts a growth distinctly its own, it finds itself surrounded by antagonistic elements, and the vitality which at first sustains it, absorbed in fruitless endeavors against existing conditions, which refuse to yield to such methods of assault.

Of all people Spiritualists should be the last to attempt to isolate themselves from the great body politic. To attempt to be an exclusive people, mislabeled for a "higher" development all their own, would be to follow in the steps of all previous efforts which have met with pitiable failure, and wasted the lives of those engaged. There are examples which are apparently partially successful. The Shakers, Dunkards and Mormons, drawn together by religious zeal, have for a period held their own. The fruit is a dead branch which will perish with the generation which now sustains it, for its means of renewal are not compensatory with the processes of its decay.

The Dunkards are organized by religious zeal; a blind faith, founded on a dense ignorance, and should they cease their enlightenment, they would cease their exclusiveness. The Mormons do not furnish an example which is attractive for imitation.

Spiritualism is the great world science of life here and hereafter; a world-revelation of the term is desirable. It comes not to a favored few who isolate themselves and attempt to found an independent society, but to the whole. Every individual of the state must be an integral part of the state, and cannot escape from the responsibility. There can be no isolation.

How could a colony embody the principles of Spiritualism, which are opposed to such isolation? Would not its members be immeasurably better executed by every one who accepts its doctrines, laboring to bring the whole people up to their level?

Mark this: Every associative movement must have leaders, and all such associations that ever have been or will be, are projected for the benefit of these leaders, and whatever they gain is at the expense of their credulous followers.

**C. A. Davidson:** Q. I have a cousin, Charles Davidson, of whom we have not heard for years, and do not know if he has departed this life or not. In a book supposed lost, and afterwards found, this was written:

"This is certainly remarkable. I am at rest." Chas. Davidson."

Could a spirit have written it, without a medium?

A. It would be possible, and there have been many instances recorded parallel and confirming.

**W.:** Q. It has been said that spirits travel with the rapidity of thought. Is this true?

A. It is not true. Thinking of a distant locality no more transports a spirit to the place thought of, than it would walk to the body. It is true they may pass through space with great rapidity, as is said illustratively, like thought; but space to them has meaning and there is limitation to their flight.

**Anxious:** Q. I have met with no success in my senses. How long must I continue before I may expect good results?

A. That depends on so many circumstances that it is impossible to answer. It is a question constantly coming up in the widespread eagerness to be able to be in direct communication with spirits. The choice of the members of the circle, of time, place, and the mental and spiritual states, are all to be taken into consideration. Simply sitting down and awaiting the spirits' coming is not sufficient.

## An Interesting Incident.

I was much interested in Mr. Ralph Douglas's article, "A Beautiful Experience," which appeared in The Progressive Thinker, January 19, as it brought to mind an experience of mine which occurred in 1894, when I was a helpless invalid, and thought, as did those about me, I was passing to spirit life. I remember saying, "I am ready to go, but I want to be conscious of the change." I had been told by several in spirit life that there was no suffering at that time, and I wanted to be able to return and prove by my own experience, that what had been told me was true. Suddenly my throat seemed to fill, and muscles contract. My friends thought me suffering, and I felt my spirit friends had been mistaken, but before there was any very uncomfortable feelings I made an effort to swallow, and instantly my throat cleared. I felt perfectly well. My spiritual vision opened, and I saw my dear mother, nephew and friends who had passed to spirit life, and such music, perfect melody, that fell upon my ears I can in no way describe to be understood. It was perfectly enchanting. Earthly music sounded harsh and discordant to me for a long time after leaving the spiritual world. One day, spirit friend Alice, said: "How glad I am you have come to us," while another remarked, "Alice, Annie cannot remain, her work on earth is not quite done, there is a cord that connects her with earth." Then the heavenly music ceased, and I was back in my mortal form, weak and exhausted, but the memory of that vision, and music, will never pass from me. I think I know just what the sensation is of coming from the mortal to spirit life, and have not the slightest dread regarding it.

Permit me to thank the kind friends who have responded to my call, and to ask others that take interest in veterans in the cause to read my card on page 8. I have unclaimed letters, returned to me, belonging to J. M. Morrill, Rockford, Ill.; Miss M. Birch, San Francisco, Cal.; J. F. M. Augusta, Ga. Will they please send me full address.

Inflammatory rheumatism has paid me a few weeks' visit, but is gradually leaving me.

With grateful thanks to Editor Francis for his many acts of kindness, I close.

ANNIE LORD CHAMBERLAIN,  
15 Franklin St., Milford, Mass.

"Invisible Helpers" is the expressive title of a little book by Mr. C. W. Leadbeater, two of whose lectures have recently been published in The Progressive Thinker, and with whose style and tone of thought our readers are not wholly unacquainted. The reader will find the subject treated very interestingly, as viewed from the standpoint of Theosophy. The author narrates many incidents of striking spiritualistic experiences, some of which seem fairly miraculous.

The book is for sale at the office of The Progressive Thinker. Price 50 cts. "The Spiritual Significance, or Death as an Event in Life," by Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting, and spiritualistic papers. For sale at this office. Price \$1. "The Light of Egypt" Volumes 1 and 2. An occult library in itself, a text-book of occult knowledge as taught by Adepts of Hermetic Philosophy. Price \$2 per volume. For sale at this office.

## DISTORTED RELIGION.

Devotees Smash Windows and Inade Saloons.

THE DEVOTEES OF DOWIE WHO ARE IN THIS DEVILISH WORK, ARE WORSE THAN THE WORST MOBS OF THE SOUTH.

To the Editor:—Mob violence of this kind is a remnant of the dark ages, and a segment of superstition, bigotry and ignorance. It illustrates the heinous condition of a certain class who exult in their knowledge of God and the "crucified" One. They "know" all about God's providence and methods, yet are beastly ignorant and cruel. As set forth in the Inter Ocean of Feb. 8, a band of drug-store destroyers has preceded the promised visitation of the Carrie Nation Home Protectionists, and has already opened in two remotely distant parts of the city. Yesterday afternoon five women, fashionably dressed, invaded Milwaukee avenue and attempted to repeat the proceedings enacted in the southwest part of the city the night before. Serious damage was done in the drug store of J. L. Quales, No. 1086 Milwaukee avenue, and only the determined action of J. S. Frank, proprietor of a drug store at No. 1144 Milwaukee avenue, prevented a more serious damage earlier in the afternoon at his store. Dr. Dowle declares they are members of his flock.

The women who operated yesterday are believed to be the same who created so much havoc on Wednesday night in the vicinity of Eighteenth street. They professed to be followers of Dr. Dowle, called the druggists "servants of the devil," and "went to work" in the stores invaded to "go home and pray and leave the works of the devil alone." It was their zeal in the praying, question that saved Frank's drug store from depopulation.

## TOLD TO GO HOME AND PRAY.

The five emissaries of Carrie Nation alighted from a Milwaukee avenue car and entered Frank's store late yesterday afternoon. At the time J. S. Frank was alone and engaged with a customer. The women immediately approached the customer and the leader, a middle-aged woman, dressed in the height of fashion and wearing an automobile coat, said: "Leave that vile stuff here and go home and pray."

Frank responded to the demand at once and replied: "I believe in praying all right as long as people leave my store alone, but any person who touches anything here that belongs to me does so at the peril of their life."

"You are a servant of the devil and should share the fate of all that belongs to him," said the leader.

"I'll make you women think I am the devil sure enough if you don't get out of this store in a hurry," answered Frank, as he reached for a half-gallon bottle of sulphuric acid. "I'll give you just three seconds to get out that door." Frank had hardly delivered his ultimatum before the women took to their heels and with loud shouts of "Hurrah for Dowle," started south on Milwaukee avenue.

The band proceeded one block and entered the drug store of Mr. Quales, repeating their demand that they be allowed to "go home and pray." The prescription case to wait on their noisy customers.

"You are an imp of the devil," shouted the leader. "You sell medicine to sick people, but we pray for them," and the woman emphasized her remarks by bringing down a bottle of wine on the plate-glass showcase, with such force that the glass was cracked from end to end, and the bottle broke in her hand. A strong right swing in the direction of Quales sent the proprietor to a place of safety under the counter and knocked two more bottles of wine onto the floor, where they broke into a thousand pieces.

"Hurrah for Dowle," yelled another one of the band, as she threw a pound weight through half a dozen bottles of medicine which stood on the shelves behind the counter. "We'll teach you to pray."

## BREAKING GLASS ATTRACTS A CROWD.

The noise of the breaking glass began to attract a crowd, and the women, becoming alarmed, rushed for the door and continued south on Milwaukee avenue. Quales immediately looked for a policeman, but none could be found in the neighborhood. Several witnesses to the affair followed the women, and say they took a Milwaukee avenue street car and went toward the city. No attempt was made to apprehend them.

There was no little excitement in the neighborhood when it became known that the drug-store smashing band was in the vicinity. Clusters of people gathered the doors of all drug-stores along Milwaukee avenue, but the women did not put in a further appearance. The druggists were highly incensed at the action of the women, and they would have been handled without gloves had they attempted any further marauding.

Otto Haller, No. 1240 Milwaukee avenue, remained near the front door and awaited the arrival of the women. However, his store was not visited.

"I have two revolvers in my store," said Haller, "and if those women come here I will kill them. This threat is not an idle one. I have a right to defend my own property against thieves and robbers. These women are no better, and I would not hesitate to shoot them all."

A Klotz, No. 471 North Ashland avenue, was so worried over a probable visit to his place that he sought information from the police at the West Chicago avenue station. He wanted to know what protection the law afforded him against the attack by the women, and he begged the police to inform him if the law gave him the right to kill them should they visit his place. Sergeant Shiffer referred him to the Ravenna street police, and Sergeant Regan told him if he was visited by the women to inform the police. The police official refused to advocate the killing of the unwelcome visitors, and said he did not have such drastic measures.

Extra precautions were taken by the police to prevent a repetition of the afternoon performances. They claim to know the women, and special officers were sent out to look them up.

George Remus, a druggist at No. 952 Milwaukee avenue, used a bottle of ammonia to protect himself from the raiders at 7 o'clock last evening. Six customers were in his store when the raiders entered. They were four women robed in long cloaks, and one of them carried a bag of powder. They struck a number of bottles on a showcase, breaking them and the showcase. Remus was in the rear of the store, and when he saw the actions of the women he seized a bottle of ammonia and ran towards them. He threw the contents of the bottle at them, and the women turned and ran from the place. Remus did not follow, but called up the West North Avenue police, who reported the affair. The police have a good description of the raiders, and are searching for them. Remus says: \$35

## GOOD SPIRIT.

Open Letter to Rev. Moses Hull.

So, too, the National Association of Spiritualists has tied you with a "string." Shameful! "My eyes are dim," so I read again from your letter just received. You say: "Yes, the National Association gave me, unsolicited, two documents, one thanking me for past conflicts, and one asking me to champion it. But I think it is better to let me to debate only with those who are put forward by some organized body." That would be hard upon Jesus Christ. When he was on earth there was not an "organized body" that would put him forward—but he debated all the same with learned doctors, scribes, sadducees and Pharisees. If he were on earth today I do not know of an organized body that would endorse him, or that he would endorse. I think it reads better this way.

It is laughable, I, an old debater, having debated with you nine times, asked for an endorsement by some "organized body." Is this an illusion? Moses Hull, a born freeman; a giant, bound by Lilliputians! Moses, snap asunder those threads, and assert your manhood.

There are several organized bodies ready to take me in as you have been "taken in" by the National Association which now pulls the string on you and says, "Thumbs up!" but I will not sell my manly freedom for all the organizations on this earth.

Where did your Association get its authority to bind you? Is this not the "Popery" you reject? "Thine is the right," Martin Luther would have been in immediately after he and his nun Kate, left the Catholic church, with no organization to give him permission to debate against the Vatican.

I can understand how local societies give endorsements to public speakers as a protection against irresponsible individuals, but I consider the fact that I have held more than one hundred debates, covering 600 nights, a higher endorsement than any society can give me. My best credentials are my debates. Never have I permitted any society to say to me, "Thou shalt not."

A society might as well "usurp my right to lecture where; and on what subject I please. After a lifetime spent in debating, I need no further endorsement, any more than a lawyer needs a new parchment for every case he takes, or a physician a new diploma for every patient he visits. The highest endorsement is talent, ability to do the work before us. The musician, the artist, the sculptor do not depend upon a sheepskin before they can be permitted to thrill mankind with song, painting or statue.

When will the race rise above the humbuggery of laying hold of hands upon unholy heads, or vices, or down now, heal, preach, pray, debate."

An Iowa Congressman refused to debate with me in the political campaign because I was not a Congressman. I still retain my self-respect. A bishop refused to meet me in a discussion because I am not a bishop. I am surprised that your Association, with the "string," did not require your opponents to be put forward by some national or organized body, or that "Baptism" attached to them. This is a slight oversight. They had better repair their breach in their next annual convocation. The next thing I know your sanhedrin will require me to trumpet out a "divine intelligence" to keep company with theirs.

If the people of any town, say Battle Creek, Buffalo, or Chicago, arrange for a debate between two gentlemen in whom they have confidence, I would like to know what business it is to your National Association? Moses Hull with his manhood and his splendid abilities as a public speaker and debater, is of more consequence, in my estimation, than Moses Hull tied, to the apron-string of that old mammy association in Washington, with its little wooden-headed God. Where would I catch it if it could catch me! But it is such a nonentity that it can't even thunder like Thor, but it likes ability to imitate the Pope, like the god in the table that tried to swell himself as large as the elephant—and burst! Dr. Severance paralyzed the thing long ago and it has never moved since. It is as dumb as a Chinese Joss, and not half as interesting as the Jewish Jehovah.

Moses, take a friend's advice, and cut that umbilical cord.

Texas, Mich. W. F. JAMIESON.

## "Words That Burn."

This book, by Mrs. Lida Briggs Browne, 360 pages, 5 1/2 by 7 1/2 inches, neat cloth binding, deals with American and English character in an attractive, instructive, and progressive style.

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Her characters are very realistic and she weaves around most of them an atmosphere of generous, refined, noble sympathetic demands, so necessary to the true advancement of men and women.

One of my friends in New York City, some years ago, whose profession was that of reading manuscript for a large publishing house there, bitterly mourned in my hearing the loss of what had been a great pleasure to him—the enjoyment of novel reading. The nature of his business had forced him to write through to such a mechanical, conventional, unnatural twaddle, that he had often felt a lover of disgust at the sight of a work of fiction.

I am sure my critic's life's taste would receive a keen sense of delight in reading "Words That Burn!" Clifford Mearns and Adelaide Percival are carefully drawn and life-like individuals, that it makes one feel more gladness of emotion and a stronger sense of the great, primeval, and holy to the human race of which they are such grand and noble possibilities.

The book has a lofty and pure spirit pervading all its pages like subtle and enduring perfume.

JAY CHAPPEL.

The above book is for sale at this office. Price \$1.25.

work of damage was done in his place. Here we have an illustration of what a narrow religion would do to all who are not in harmony with it, had its adherents the power. While we live in this enlightened 20th century we have a very large segment of the dark ages to confront us, and which must be suppressed; otherwise it will try to suppress all liberal thought! LIBERAL.

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

## MOSES HULL ANSWERS.

What Is the Matter with W. F. Jamieson?

I have long tried to find time which could be spared from more important duties to propound the above query, and to take a diagnosis of the Jamieson case. If I am not mistaken it will be forty years now in a few months since I formed the acquaintance of Brother Jamieson. At the time I first met him we had four sessions of as pleasant a debate as I ever had with anybody. Since then I have known of him and his doings almost all of the time. He and I have ever been particular friends. We have been in partnership; I think I have found him strictly honest in every place. He has been in my debt; I believe I have been in his; now I think I owe him nothing but love. I think he believes all he says, but he is terribly lapsid in some of his judgments. His chief cause seems to be an overgrown or abnormal desire to debate. He reminds me of the dunkey who was baptized into the Disciple church, at a time when they were challenging everybody to debate; as soon as he blew the baptismal waters out of his mouth and nostrils sufficiently to allow himself to speak, he drew a small Testament out of his pocket and said, "If anybody wants to dispute, dis yer dunkey am ready."

Jamieson seems ready to do the same with almost anybody on almost any question. In his article in The Progressive Thinker of January 5, he asks, "Do the Spiritualists shun debate?" I answer most emphatically, no, they do not. While they do not shun debate they do not debate just for the fun of debating; they generally debate because they can get a few to hear a debate who could not otherwise be induced to listen to an advocate of Spiritualism.

I have had several, I think seven, debates with Mr. Jamieson, since his profession of faith in Materialistic-Agnosticism, or anything to kill Spiritualism. I do not think that in any instance there were five attended the discussion who would not have gone to hear me speak if there had been no debate. In every instance there were some kept who would not have gone to hear me lecture if Mr. Jamieson had not been there to take half the time.

Now, why should I spend my time with one who has no following? Where is the church or party who puts Mr. Jamieson forward as their champion against Spiritualism? I certainly have no time to debate just to gratify one man, or to furnish an audience for one who could not otherwise get out.

Brother Jamieson seems very anxious to "let go" of his Agnostic-Materialism. I have tried in several instances, to assist him, but I have found that in each instance he clings even more tightly than the dunkey preacher's "pos sum did it" the persimmon tree. To me, it seemed that he had no reason for believing his creed of unbelief; he could neither do it, nor explain the phenomena of Spiritualism. When asked to explain his own mediumship, he acknowledged his inability to do so. How can I help him?

If in a half-dozen debates I could not give him the needed help, what reason is there to suppose I could in another, which nobody seems to want except himself? Another debate would give him an opportunity to reiterate, and me to re-ally to argue, which have been placed hours of combat a half dozen times before.

True, as Mr. Jamieson says, I made a journey across the continent to debate with a man who was less of a debater than Mr. Jamieson; so I would go even further to meet Mr. Jamieson if he had such a following as Rev. Mr. Baer had. In that debate we had the opera house crowded to overflowing with twenty-five cents per night, with people, a majority of whom had never heard Spiritualism, nor could they be induced to listen to it under other circumstances. There was something to be gained in talking before such an audience as that.

Will Mr. Jamieson get up such an audience, in Chicago, or elsewhere, and then challenge me to meet him? When he tries it he will find Spiritualists ready.

Mr. Jamieson talks of Christian science, and its liberality and spirituality. If he is a Christian scientist, and if the Christian scientists will put him forward as their champion, or if they will agree to turn out and hear the debate, I, for one, will be glad to meet him on that issue.

Are there not Liberalists, as they are called, enough in Chicago, Battle Creek, or somewhere, to stand up for Mr. Jamieson in his fight against Spiritualism? Come, Brother Jamieson, show us something to fight for, and then some of your numerous challenges may be accepted. If you cannot do that much, I would prefer to spend my time "raisin' corn or diggin' taters."

MOSES HULL.

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## PAN-AMERICAN EXPOSITION.

### Some Reasons Why It Should Be Open to the Public on Sundays.

Mistakes Made by the Directors of the World's Columbian Exposition in 1893 a Warning to Officers of this Exposition.

Office of Secretary American Secular Union and Free Thought Federation,  
141 South Water Street, Chicago, Ill.

To the Board of Directors and Executive Committee of the Pan-American Exposition, to be held at Buffalo, N. Y., May 1 to November 1, 1901:

Gentlemen:—Inasmuch as several religious bodies have already passed resolutions calling upon you to close the Exposition under your charge on the first day of each week during its continuance, and as petitions are being circulated and signed having the same end in view, we address you this open letter to present the opinions of those who desire that the Exposition shall be open every day in every week of its continuance.

#### MISTAKE OF THE WORLD'S FAIR DIRECTORS.

You are aware, of course, of the discussion of this same question in connection with the World's Fair at Chicago in 1893, and the compromise adopted which satisfied no one. Visitors who attended on Sunday saw but a small fraction of the Fair, inasmuch as the machinery was still, while the Sabbatharians had their feelings lacerated by the open gates as much as they would have had by the machinery in motion. You may say it was none of their business, and you care nothing for their feelings, but the fact remains that the Sabbath was as badly broken by the presence of the tens of thousands on the Fair grounds as it could possibly have been by the whirr of all the machinery in the buildings, while the visitors who paid fifty cents admission felt that by not being able to see whatever part of the Fair they desired, they had been humbugged and ill-treated. Moreover, it is notorious that thousands of persons labored at their ordinary avocations on Sunday in order that they might have a week day to attend the Fair. We hope you will not fall, as did the directors of the World's Fair, between these two stools.

#### CHARACTER OF THE SUNDAY CLOSERS.

We suppose that of you, as of the managers of other Expositions, there will be two classes demanding Sunday closing—fanatical Sabbatharians and saloon and dive-keepers. The first because of their religion, the second because of the profits they make from idle people driven to their resorts for lack of other places to visit. It needs no argument, it seems to us, to a body of men of your intelligence to show that the Puritan Sabbath of our ancestors has no basis as a sacred day in scripture nor foundation in history, no support in any way whatever from any man or god or thing except the notions of a few ignorant and narrow people who settled in New England and made laws which other ignorant and narrow people have perpetuated, as they have perpetuated other superstitions and foolish customs. The people who made our Sunday laws are the same ones who believed in witchcraft, and solemnly tried dogs and cats for being possessed of devils. We submit that such are not the proper persons to make rules for us of this day and generation.

The other party which desires Sunday closing—the saloon and dive-keepers—need no condemnation at our hands and no support at yours. The evil of their trade is notorious, particularly upon a holiday crowd, and we cannot believe that you will thrust the thousands of visitors to your Exposition out upon the streets on Sundays to be fleeced and inebriated by the element referred to, which is always of the worst possible character at such great and continuous gatherings. Sunday closing would place all kinds of temptations before the strangers within Buffalo's gates. The dullness of an idle Sunday to the sojourner in a city is intolerable. Thousands who would spend Sunday in the art galleries and other pleasant places of the Exposition if they might, will spend it—under a Sunday closing rule—at the garish summer resorts, or in the saloons, the beer cellars, the dives, and the lower resorts of other kinds which abound in all cities, and which are not closed on Sundays. There can be no doubt whatever that the Sunday closing of the Exposition will induce more immoral and hurtful indulgences than any other rule or practice which could be devised. The man excluded from it will be pushed along the path to the gin-mill and dive. If you support the keepers of these places by closing your doors on Sundays you will have much to answer for at the bar of public opinion. But we believe that you can clearly see that you will best subserve public morality by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

#### EFFECT OF SUNDAY CLOSING UPON THE EXPOSITION.

The injury which Sunday closing will do to the Exposition is incalculable, and it may almost be said that upon your decision in this matter rests the success or failure of the Exposition. If you make it a great, broad, liberal, educative affair, open to the whole world as the whole world is used to seeing such Expositions opened, it will be a lasting monument and good to your city. People will speak grandly of Buffalo because of it. But if you make it a little, narrow, Puritanical, shriveled, contracted show, your city will receive no permanent benefit from the Exposition, and the world will deride the little provincial town which shut its chief attraction on Sunday because of a superstitious reverence for the notions of our ancestors who stuck pins into women to detect the presence of witches. Sunday closing will deprive every visitor of his best chance to enjoy the Exposition. It will enormously reduce gate receipts. It will cut off the large laboring population of Buffalo and all the cities within a hundred miles from the pleasure and profit of visiting the Exposition with their wives and children. And it will reduce the influence of the Exposition even more than its revenues. On a Sunday in the first period of the World's Fair, before the compromise, and when the gates were tightly closed, over a hundred thousand people besieged the administration to open them, and it required the full police force to prevent a forcible entrance to the grounds. On that memorable day there were four murders, one suicide, and innumerable fights in the city, and the journals of Chicago claimed that such disorder was due to the congestion of population induced by the presence of the

Fair, and that had the exhibition been open the disorder would have been prevented. If the Pan-American Exposition shall fulfil in point of interest and attendance the expectations of its promoters it will have to be kept open every day to amuse the great crowds drawn thither, or Buffalo will be a small inferno on Sundays. Less than could Chicago can it provide legitimate and harmless amusements for the thousands sojourning within its limits.

#### REASONS FOR SUNDAY OPENING.

Aside from these ample material reasons why the Exposition should be open every Sunday are the moral and esthetic ones which are no less powerful to influence those who have the welfare of the race at heart, and who desire to benefit their fellow-man and lift him above his present level. The Sunday which we enjoy to-day, and which has been so perverted by the Puritans—ancient and modern—is not the holy day of the Jews, given as they supposed by Jehovah, and upon which it was wrong to even pick up a stick, but it is the pagan holiday of the sun—kept long before the Jewish people were released from Egypt, and sacred only in the sense that upon it the people are to enjoy themselves. It is a festival, a holiday; not a holy day nor a day of penance. The worship of Sunday, as we have it now by some people, is of modern growth, and has nothing whatever for a foundation but human custom. The day is a relic of the asceticism which believes that man can please God by making himself miserable. But admitting for the sake of argument that the day is sacred, ought your Exposition or any other educative institution to be closed on Sunday? That is the one day when the people who need the uplifting influences of art and science have the leisure to enjoy them. What will be the effect of looking upon great pictures or statues, of seeing the wonderful machines that man has invented? Will not the tendency be to elevate and enlighten? If looking at these pictures, at these statues, at these machines, enlarges the mind, educates the brain, cultivates the taste, certainly there can be no objection to opening the Exposition on Sundays, even were the day sacred. Can you conceive of a better thing to do than to study and examine the triumphs of genius? Even the most devout will hardly object to looking at the world about us on Sunday, at the undulating fields, the green and spreading trees, the rivis and clouds. Neither will they think it wrong on Sunday night to gaze on heaven's dome inland with stars. And yet all things are from the same source. Nature works through man, and the great painting and the great statue are and have been as naturally produced as rivers and trees and stars. All days should be for the good of man, and that day on which the most people are really happy is the best day.

#### A HUMANITARIAN MATTER.

This question is solely a humanitarian one. We cannot conceive that God could be made happier by man's being made unhappy. The opening of the Exposition on Sunday would be for the benefit of the whole community, and not to the injury of any. The rights of no one would be infringed, the happiness of no one would be disturbed. Those who wish to attend can do so; those who do not can stay away. If closed, the rights of those who desire to attend are invaded and they are injured. The subject is one of human welfare alone, and therefore the only standard by which we can decide is that of public virtue. That which broadens the mind, that which cultivates the sense of beauty, that which ennobles human history, that which relieves from weariness and drudgery, that which gives innocent pleasure, that which entertains and instructs, that which brings people together, that which enlightens and illuminates the highest part of our being—that is for the good of humanity on all days. No day can be set apart for anything higher than that. Your Exposition will do this on six days of the week; it will do this on Sunday also, and with greater effect, for there will be greater numbers upon whom these fine influences can work.

Those who go to the Exposition on Sunday will not go to immoral places of amusement; but whether the visitors on Sunday come from the church, or from the indifferent class, or from the crowded tenement houses, or the luxurious home, they will receive only that which is for mental and moral improvement. That which is benign, beautiful, instructive, and ennobling on Saturday, is equally so on Sunday. The laws of nature do not change on Sunday; neither do the laws of human welfare and progress.

#### JUSTICE TO THE PEOPLE.

Further, the Exposition should be kept open on Sundays as a matter of justice to the people of Buffalo. They have given of their means and effort to make possible the Exposition. Probably every citizen in and near Buffalo has done something for the fair, contributed money, labor, good-will, effort of some kind, and yet there are thousands and tens of thousands of them who will never see what the Exposition is like unless the Sunday opening shall be accomplished. They have no time but holidays for recreation. It is a matter of justice also to the visitors who come from long distances to see your town and your Exposition; their time and means are limited, and they should be permitted to make the most economical use of both. Shutting the gates and doors in their faces on seventh of the time would be a gratuitous insult and imposition, and could but redound to the discredit of Buffalo and injury to your Exposition. The people who support the enterprise are the ones to be considered, and not the ones who stay at home and pass resolutions restricting its usefulness and impairing its earning capacity.

#### THE "REST-DAY" ARGUMENT.

You will probably be told by those desiring Sunday closing, among other foolish things, that the people should have Sunday for a "rest-day." This is the claim now made by those beaten in the religious argument. Shown that Sunday is not a holy day, that it has no scriptural support, and that God never changed it from Saturday to Sunday, those who desire to monopolize the day resort to the rest-day sophism to blind the laborer to their

real objects and to bind him with chains riveted by himself. He is told that without a Sunday as a rest-day his life would be one continuous round of toil, every day alike, and all of slavery to his fellow's greed. But the argument is shallow, and used only to deceive. As a matter of fact, enlargement of opportunities for recreation increases the desire for it, and makes it more impossible for Sundays ever to be taken from the working-man, or to be made for any one an unrequited day of labor. The more beautiful you make the Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that greedy employers will ever have the power to transfer it from its present position to the days of toil.

If you shut up the Exposition for the sake of rest, then shut up the churches of Buffalo also; lock the doors, stay at home, sleep all day long. But is this the rest that is needed? Of course not. Man is so constituted that he must be active. Inaction is not rest, and no one argues in favor of a completely inactive Sunday. It is action to go to church, to Sunday-school, to the Bible-class, to the prayer-meeting. To those who like it, it is rest; to those who do not, it is the hardest kind of labor, and Monday's toil is a relief from its weariness. If you insist upon absolute rest, then shut up the churches. It requires as much intellectual labor to attend religious services as to look at a picture or watch the ingenious working of a machine.

The church, therefore, by its very nature opposes itself to absolute rest. If an exception is made in favor of church-going, by what authority is the line drawn there? If it is said that some kinds of activity are restful, others assert that other kinds are equally so, and that a rest-day, therefore, is a day of action, and it is for each man to decide what kind of action contains for him the most rest. It cannot be objected that the opening of an Exposition would break the perfect rest of Sunday, for the same argument would bolt and bar every church door in the land.

#### NOTABLE CONVERSION TO SUNDAY OPENING.

The views we have here advanced as to the wisdom of Sunday opening are not our alone, but are held by most of the people of this country, by all indeed except the fanatical Sabbatharians. The opening or closing of the Chicago World's Fair was a case exactly in point, and we would like to call your attention to a notable conversion to the view we have advanced as well as to the opinions expressed—and to those who expressed them—during the controversy over that famous show. The conversion was that of the Hon. Jerry Simpson, of Kansas, then a member of the House of Representatives. At the session of Congress ending in the early summer of 1892 he had voted to make the government assistance of the Fair contingent upon Sunday closing. A dissatisfied constituent wrote to him asking his reasons for such seemingly idiotic vote. Mr. Simpson replied as follows:

"House of Representatives, U. S.

"Washington, D. C., Feb. 17, 1893.

"Mr. John T. Powell—Dear Sir:—I voted that way (for the closing of the Fair) because there were so many petitions sent in from our country in regard to that. Coming directly from the religious organizations, it did seem as though that was the general desire of the people, but later, when the real people began to be heard from, I find that a very large majority are opposed to the Sunday closing. Furthermore, it is in evidence and has been proved that the whisky shops, gin mills, and gambling houses of Chicago are very much in favor of the Sunday closing, as that will leave the large crowd assembled there no other place to go but their 'hell-holes,' therefore, when the measure comes up again, I shall vote for Sunday opening, as I believe that will be for the best interests of those who attend the Fair, and will enable them to have a place to go to on Sunday that will be instructive as well as amusing, and will be for the best interests, morally and every other way, of the community there assembled."

#### THE PEOPLE IN FAVOR OF SUNDAY OPENING.

As to the petitions sent to the authorities by religious organizations asking for Sunday closing we shall have a word to say presently, but first we will present the names and reasons of a few only of those on the other side, together with the evidence that the great public sentiment is on the side of liberality and wisdom. In 1892 the Sunday Opening Association, including in its membership the Mayor and Postmaster of Chicago, as well as other prominent citizens, undertook to find out the real sentiment of the country as to Sunday observance so far as the Fair was concerned. They sent postal cards to forty cities having a population less than fifty thousand, taking from Dun's reference book the first twenty-five printed names in each city, and also cards to every city in the country with a population between four and ten thousand, the first ten names from Dun's book. In each case liquor dealers were excluded, and only men with a rating of \$1,000 and over approached. The result was that the vote in favor of Sunday opening ranged from 100 per cent in Utah to 60 per cent in Florida, the average being 72 1/2 per cent in favor of liberty. In concluding its report the committee having charge of the vote said:

"We have taken, so to speak, crude portions of the public sentiment from every state and section of the country, making the rule apply to small cities particularly, as it is here the stricter sentiment of Sunday observance is admittedly the strongest. We furnish in this report what we truly believe—and what in the commercial world would be exact knowledge—is an average expression of the will of all people on the question of Sunday and the World's Fair. No fairer or more unprejudiced and unbiased plan for securing an expression from the people could be devised; for on such tests the industrial trades, produce and commerce of the world is carried on with absolute security. We submit the results to those concerned in confidence of their reasonable consideration."

As a matter of course, the secular press was practically unanimous in favor of Sunday opening. With the exception of the News, we think all of Chicago's daily papers were on the side of freedom. All of New York's prominent dailies, with the exception of a noted churchman's organ, argued for Sunday opening. Aside from the religious weeklies, it is safe to say that ninety per cent of the papers of the country are in favor of opening the Exposition on Sunday. And, as you know, our newspapers follow public opinion as soon as they find out what it is. They are safe guides in this regard.

#### CHURCHMEN FAVOR IT.

Among the more prominent individuals favoring Sunday opening was Cardinal Gibbons, and as he speaks for a great body of people his words should have weight with you in this matter, whatever you and we may think of his theological teachings. In a letter to Secretary Thompson

of the World's Fair Sunday Opening Association he said: "The Sunday closing of this spectacle would be very unfortunate for many thousands of our countrymen, who would be tempted to spend the day in dissipation." Bishop Spaulding, a member of the same church, was even more outspoken. "I hope," he said, "that some means can yet be devised through which the Fair will be opened Sundays. There will be thousands of visitors here, and with the saloons and places of vice being wide open while the gates of the Fair are shut, we fear there will be cause for regret that the Exposition was closed. We believe that all museums and libraries should be open on Sundays. They act as educators, and no one disputes the fact that they elevate mankind. If Puritanical customs must prevail, why not close the public park on Sundays? If Christian ministers insist on closing the gates of the Exposition, workingmen will believe that the church has no sympathy with them, and the influence the church now has among them will be almost entirely destroyed."

#### DISHONESTY OF THE PETITIONERS FOR SUNDAY CLOSING.

As to the petitions which will be presented to you asking for Sunday closing we would say a word in warning. They should be discounted about seventy-five per cent. You will get resolutions from ministerial conferences and synods, representing through each minister so many thousands of communicants. Then the ministers will return home and have their churches vote to ask you to close the Exposition. They represent so many hundreds, each church. Then the Sunday-schools will pass a resolution representing so many more. Then they will all sign petitions, from the little tot whose fingers have to be guided to the trembling octogenarian in his second childhood. They again represent the hundreds and thousands who have already been represented three times. And then will come the Epworth Leagues, and the Young Men's Christian Associations, and the Young Women's Christian Associations, and the Women's Christian Temperance Union, and the Ministerial Monday-meeting Associations, and the sewing circles, and the churches in union meetings, and the Sunday-schools in festivals assembled, and the Sunday-school Teachers' Unions, and many other societies, all composed of the same individuals, from Sunday-school to octogenarian, multiplying themselves indefinitely and counting themselves each time as an individual or society opposed to desecrating the Lord's Day!

These opponents of Sunday opening are, as we say, children of immature age, men who desire to monopolize the day for business reasons, old grannies of both sexes, and preachers of no sex, and a few perfectly well-meaning honest people who believe that Sunday opening is wrong because they have been told so, and will not change their minds because they have never learned how to think.

Col. John T. Dickinson secretary of the National Commission of the World's Fair, kept tally-sheets of the petitions presented to the commission asking for Sunday closing. The names sent in exceeded from several states the whole population of those states as given by the census of 1890. The churches claimed that 4,053,425 citizens of Ohio desired Sunday closing. The total population of Ohio then was 2,672,316. The petitions from Michigan contained 4,050,518 names asking for Sunday closing. Michigan's population at that time was 2,093,889 people. As the Jackson (Mich.) Industrial News at the time remarked: "This is a sad commentary upon closing the Fair on account of morality when Christian people will resort to such measures."

#### CONCLUSION.

Thus we have as briefly as the importance of the case permits presented to you the reasons which occur to us against closing the Exposition, and in favor of opening it. We have of definite purpose avoided a religious argument, and presented to you chiefly the humanitarian aspect of the matter. We argue for morality, for education, for freedom, for common sense. If any period of time could be sacred—which it cannot—we could pile up proof and evidence and argument by the volume and library full, that Sunday is not the Sabbath, and therefore is not that sacred period. We could give you the history of the day, showing its pagan origin. We could quote the controversies over it from Luther to Ingersoll, and exhibit the pernicious results, the cruelties and murders, which have come from its observance and worship. But we take it that you are men of judgment and scholarship, and need none of this. You no doubt know more of the untenableness of the claims made for Sunday than we do. We are but pleading for justice and right, for light and liberty, for the welfare of the people of this country who will visit your city, thousands of them for the first time, next summer. Let them be well treated, so that whether they come again or not they will have pleasant memories of Buffalo and speak up for it among their friends. But will they do this, think you, if the gates of the Exposition they come to see are shut in their faces? You know as well as we that they will not. If Buffalo is to be benefited by the Exposition, it must be open Sundays. If the Exposition is to be a success, it must be open Sundays. In South America Sunday is a holiday. What would those from that continent, upon whom and whose efforts and goodwill so much depends, think of the hospitality and courtesy of this country to find the gates locked on Sunday? You have invited all America to come and see you; and you will have visitors from all the world. For the reputation of the country, for the sake of its character as a broad and generous and progressive nation, do not give them the opportunity or occasion to revile us as a narrow, provincial, sectarian aggregation of superstitious peasants. Be cosmopolitan, be open-hearted, be great in your administration of the Exposition. A narrow and shrunken policy would ruin it, reducing it to the level of a country fair, a pumpkin show for provincials, a daring scheme rendered abortive by a failure to grasp the golden opportunity and make it your own.

We have the honor to remain yours very truly,  
J. B. WILSON, President  
E. C. REICHWALD, Secretary  
SAMUEL TOOMEY, Treasurer  
JOSEPHINE K. HENRY  
E. M. MACDONALD,  
Directors American Secular Union and Free Thought Federation.

He who always complains of the clouds receives little of life's sunshine and deserves less.

Skill is one of the first great laws of greatness, and another like unto it is humility.

Love should give wings to the feet of service, and strength to the arms of labor.

The whole world is honest to an honest man, and to a thief all are thieves.

## UNCANNY MUSIC.

### It Startles the Relatives of a Man Who Died Recently.

The Chicago American says that the residents of Whiting, Ind., are in a state of excitement over some occurrences that savor strongly of the occult. A young and very popular man who died a month ago is reported as having been seen in his former haunts, and witnesses of undoubted probity have testified to the truth of the statements. Reports of these manifestations have been circulating in Whiting since the young man's death a month ago, and the town has been divided between scoffers and believers, his relatives—an uncle and family—declining to be interviewed.

John Langmuir, the uncle above mentioned, a much respected employee of the Standard Oil Company, has moved his family, in most unpropitious weather, from the house in which they have lived five years and a half, and he makes no secret of the fact that it was impossible to live there any longer because of the mysterious manifestations above referred to.

Barney Kessler was killed on December 20 last while employed by the Calumet Railroad. He had worked eight years for the Standard Oil Company, and had only just started on his new employment. His sudden death was a terrible shock to his uncle's family, with whom he spent a great deal of his time, as well as to the many societies and clubs to which he belonged. Though only twenty-five years old he was president of the Nonpareil Club and held a high office in the local lodge of the Knights of Pythias. These societies conducted the funeral, sending the body to Cleveland for interment, in which city his mother lived.

It was while his uncle and aunt were conveying the body home to Cleveland that the first manifestation occurred in the house. Mrs. D. Ferris, a neighbor, was left in charge of Mr. Langmuir's house, and his daughter, aged twelve. Mrs. Ferris, after seeing that everything was secure, went to sleep, with the little girl, in the bedroom off the kitchen.

"I woke up," said Mrs. Ferris, "with the feeling that some one was in the house and simply thought of burglars. Presently the piano started to play, and I did not know what to make of it. I never associated the music with young Kessler, though I knew he was fond of music. I thought the burglar was very daring, imagining that the whole family had gone to the funeral. Hardly knowing what to do, I turned to the little girl, and found she was awake and listening."

"What are we going to do?" I whispered. "Do," said the child, "why that's Barney. I know his music."

In a few moments the music ceased, and the footstep moved into the bedroom leading from the sitting-room. I heard the bat boxes moved around on the shelves of the clothes closet, and concluded that the burglar was preparing to throw the stuff out of the window. I jumped out of bed and went into the sitting-room and from thence into the bedroom, but found no one there. The doors were locked and the windows were fastened, and as security was in the sitting-room, I went to the sitting-room and found the floor of the sitting-room was strewn with sheets of music that had been lying in neat piles on the piano when we retired for the night.

"The little girl was not so nervous then as she became later, and she assured me that her cousin Barney was playing. He always plays when he comes into the house," she said.

Mrs. Langmuir's eyes were full of tears as she spoke of the young man whose untimely death had brought them so much sorrow.

"We don't like to talk about the matter," she said, "for people don't believe us. I just couldn't stay in the house, where he was so lively and happy. No, he didn't board with us for the last two years, but he was in and out, and always went to the piano first on entering. He was so kind and good natured that I cannot see why he should want to distress us now."

To the question as to whether she had ever seen her nephew since his death she replied in the negative.

"Barney knew how nervous I was, and I don't think he would wish to hurt me. My husband saw him quite plainly on the night of January 17. We were too nervous to go to bed, and we sat back of the sitting-room stove. About 11 o'clock I saw my husband start and stare in the direction of the room where the piano stood. He said nothing and I did not know till next day that he had seen Barney enter the door and cross over to the piano. Then he hesitated a moment and disappeared. I suppose he was afraid to play, knowing the state of my nerves," and Mrs. Langmuir looked as if she were on the verge of nervous prostration.

#### WHEREFORE?

Wherefore be punished forever, I pray, For the slight little sins that we do to-day.

Will sorrow forever encompass the soul, For our trifling thoughts that we could not control?

Will the finger of scorn be pointed by those, Who have sins of their own they would not disclose?

Oh! can we not love or sympathy show, For those who forever leave tracks where they go?

Can we not remember, some part of the time, That to err is but human; to forgive is divine?

The Master did tell them (and they left her alone), That he without sin should cast the first stone.

Meet error with wisdom, and anger with love; Thus fitting ourselves for the mansions above.

G. W. SANFORD, Verdugo, Cal.







# THE PROGRESSIVE THINKER

## IN THE OCCULT.

### How I Heard from Hahnemann.

Was it Hahnemann? And if so, why did he not foresee a certain objection to his statements?

I shall leave the reader to answer these questions after the facts have been presented.

Hahnemann has possessed a fascination for me ever since I began to think about the laws of life and health, and the various methods by which physicians have sought to cure disease. Its wide departure from the ferocious methods of the older practice, in other words its refinement, was an attractive feature; at the same time, it seemed absurd to believe that infinitesimal doses could produce substantial results. But the greatest puzzle was how a substance that would create certain pathological symptoms could remove those symptoms where they already existed. In short, cure the disease by the disease. The other claims made by homeopathy one could accept as matters of experience, but this was a doctrine that affronted reason. Neither was I successful in gaining enlightenment from homeopathic practitioners, who usually confessed their ignorance on the subject or avoided the issue by asserting that the efficacy of their remedies was due to a natural law.

However, my curiosity was not abated, and to this fact was due the experiment, the details of which are given herewith.

In a contribution to a medical journal I have stated:

"In therapeutics there is but one law of cure, though the applications of that law are many. This law is universal and inflexible; disease is a disturbance of the vital force, and the remedy consists in supplying or inducing the balancing condition. No matter how the citadel of life is approached, by methods direct or indirect, the one desideratum is to assist nature in regaining her harmony of function; and this is to be done by making good a deficiency, or curbing an excess, or both."

Believing this, it was not easy to believe that homeopathy effected its cures by using similars; and I was at last forced to conclude that the medicinal action, if any, was on the principle of contraries. A medicine that will produce an excited, feverish condition of the system is not likely to allay a fever. It is a universal instinct to balance the extremes of one condition by its opposite. When we are cold, we go to the stove, not to the refrigerator. In the stimulating action, it is not probable to suppose that a non-poisonous drug, specifically adapted to induce a balancing condition, administered in small doses, would tend to remove the derangement.

It is known that, suspended in the air, are the sublimated particles of all, or nearly all, the crude substances found in and on the crust of the earth. In the preparation of homeopathic remedies, the remarkable feature is the prolonged grinding or shaking which accompanies the attenuation of the drug. Putting two and two together, it is evident that, during this process, a refined essence—the chemical complement, or opposite, of the substance that is being attenuated—is withdrawn and accumulated. It is this invisible essence, absorbed from the air, and not the original drug, that is instrumental in any cures really made by homeopathy.

Dr. Babbitt had announced this explanation of homeopathy several years ago, though it is not generally known to the profession; and this is the hypothesis on which I was working, but the problem was how to corroborate it by direct observation.

About two years ago I made the acquaintance of a psychic residing in New York City, who is remarkable for the uniform success with which phenomena occur in his presence. His specialty is what is known as independent slate-writing. Ordinary school slates, with a particle of pencil between them, are placed on a table, in full view, or held in the hands of the investigator; and upon these slates spirit messages are received. The experiments are performed in the full light of day, and the scribe, who is remarkable for the uniform success with which phenomena occur in his presence, is not allowed to see the slates. With regard to the genuineness of the communications, I would say that, in the course of the numerous sittings had with this psychic, I had ample opportunity to observe him and his methods, as well as to become acquainted with his immediate family; and I have as much confidence in his honesty as I have in the absence of self-deception in my own part. Every communication, of course, he judged by its internal evidence.

In the latter part of February, '99, I determined to try an experiment in homeopathy, with the help of the psychic. Upon interrogating the spirits, I was informed, through the medium of the slates, that Dr. Hahnemann had consented to be present, and would write his impressions after the experiment had been completed. On the occasion in question I had with me some mother-tincture of aconite, a medicine dropper, and an empty bottle or two. My intention was to raise a drop of this tincture to the third or fourth potency. I knew this would have to be done in a crude way with the time and implements at my command; but if spirit slates could write on slates, it seemed likely that spirit eyes would be able to note any changes taking place in the fluid I was manipulating.

Before beginning, two clean slates were put together with rubber band, laid upon the table in full view, and a pitcher of water placed on top of them. It was on these slates that a message was received shortly thereafter. During the progress of the experiment, both the psychic and myself were on our feet and had our hands employed in filling, shaking, emptying, cleaning and refilling the bottles.

After using up about twenty minutes in this way, the slates were inspected, and found to contain the following:

"Referring to your question in regard to the science of homeopathy: I note your question as to the process of attending a drug homeopathically, the same question often forced itself upon me when in the form; but I never succeeded in answering it to my own satisfaction. In fact, I was so elated in discovering the effects that I

## TRUE OPPOSITES.

To the Editor:—Most people of ordinary intelligence are familiar with the oft-quoted quatrain:

"Vice is a monster of such frightful mien,  
That to be shunned, needs but to be seen;  
But seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

Now that idea is true; it is a painful fact, but it is pessimistic and the only consolation is in the fact that it is also true that "vice" is the only quality of the opposite quality of human nature, as may be seen by the substitution for "vice" of a new idea, "a reform," something of an optimistic nature.

Show me a true reform that has not started, gained headway and become the dominant idea in civilization in just that way? People are gradually coming to the belief that the "vice" that the Devil has, no just claim to all the best; that honesty is the best policy, etc. To be sure they are not all out of the woods yet, but they are coming all the same, is the belief of

GEO. D. PIPPS.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbringing." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Arts, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Holbridge, President Chicago Society of Anthropology. For sale at this office. Price \$1.

"The Possibility that the craving for drink can be eliminated by hypnotic influence is one of the most fascinating ideas with which the medical world recently has had to deal. Dipsonania is one of the growing evils of society of all classes, and unfortunately is now becoming common with women as well as with men. In view of this fact the latest observations made by so eminent an authority as Dr. J. C. Quackenbush, late emeritus professor of Columbia University, N. Y., on this important subject will be read with widespread interest everywhere. He writes:

"During the past two years I have had an experience with over forty cases of dipsonania, in the treatment of which hypnotism has been introduced. Of this number, some of which were quite recent, fifty per cent have not returned to drink, about thirty-three per cent have been lost track of entirely, and seventeen per cent have completely relapsed. I knew at the outset that more than one-half of the latter cases were hopeless. The results obtained thus far would seem to justify the entertainment of hopes that hypnotism will go far toward meeting the difficulties which hitherto have beset the reclamation of inebriates. Whatever new methods I may have introduced in my system of treatment are at the service of others who intend using this method of cure."

"Failing a more exact philosophy I have accepted the theory of a duplex personality and explain the phenomena of hypnotism on the supposition of a double self, each self having a distinct state of consciousness. One of these states is known as the primary consciousness, which can be defined as the self-illumination of the objective mind, the inner light in which all the motions of the weakened mind are rendered visible to that mind. The other state will designate a secondary consciousness, which holds those mental procedures of which, objectively, nothing is known. These are all automatic."

"I assume, therefore, that each human being possesses of two distinct phases of existence, is a combination of two absolutely separate personalities which do not overlap into each other. One of these personalities enters into the actual concerns of life. It is the person who is known to his associates and with which he carries on all his business relations with others. The other personality is of a higher and more subtle character. It was then proven by science to be capable of action perfectly independent of its physical environment. It intuitively apprehends and automatically controls the physical and intellectual man so far as his apprehensions and actions are concerned. This is the true self, which through hypnotization can be made spontaneously assertive and brought into active control."

"Dipsonanias are usually easy subjects for hypnosis and accept unconditionally the suggestions communicated by the operator. The hypnotizing process is a quite simple one. The subject is made to concentrate his visual attention upon some brilliant object, his eyes being induced to follow it. It is then suggested that he is given the usual sleeping suggestions under the impression of the personality of the doctor."

## A Cure for Rheumatism.

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"All this is a matter of the utmost simplicity, a mere matter of form as one may say. The real difficulty comes in handling the various classes of inebriates according to the necessities of the case. For instance, the regular drinker may be dealt with whenever he is induced to sober up, but in an intoxicated condition he would be a hopeless case. The periodic drinker can be better dealt with just previous to the end of the debauch. Regularly recurring drinking spells have intervals of as long as three years, although the majority recur much oftener."

"The periodic drinking spells is one of the most easily counteracted if it be taken in time, and affords an excellent opportunity for the physician. The irritability, depression and peculiar conduct of the victim always indicates when an outbreak of this kind is going to occur and if his friends would at that stage induce him to supplement his natural aversion to going off on a debauch by the assistance of hypnotism the habit could be cured."

"I have hypnotized such patients so that they lost their craving for beer, wine or whiskey, and in fact, in any form. It is necessary that they be also impressed with an aversion for all the accompaniments of drink. They must be made to desire to avoid the fascinations of the bar-room, which should be placed in vivid contrast to the delights of home life. The feeling of abstinence for everything connected with drinking must be made as strong as possible and all the remorse which would attend the indulgence in a single drink must be portrayed in the strongest manner."

"The sub-personal mind must next be directed to the future prospects of the subject and a career of healthy activities and permanent successes be pictured as the result of abandoning the enthralling habit. Hypnotic suggestion thus becomes practical inspiration. It results in the summoning to the front of the true self, a re-awakening to insight into life and its procedure, the revealing of all the sublimity and infinity of ethical truth. This lifts the patient out of himself. It produces an abnormal development of ethical energy which seeks immediate outlet in the activities of a moral life. Such inspiration cannot be the impression of a parrot-like imitativeness, for it implies a belief in the suggestions offered. It is the impression of the best self, born of insight and spontaneously, from a plane above the will along lines that are good and true."

"The idea of practical hypnotics is that the best thing one has to give is himself and an indispensable condition of success must be an honest desire on the part of the patient to conquer his weakness. There are cases in which the drink habit has become so ingrained as to render cure by any means other than alone impossible. The sub-personal mind in such cases struggles in vain for mastery of the habit, which has not only evolved into a second nature, but is forever converting an unnatural appetite into a fiery passion."

"In such cases the only remedy is to supplement suggestion by appropriate drugs and in some cases by discipline. While hypnotic suggestion might regulate a disturbed metabolism in the nervous organs, or check atrophic changes in cell protoplasm it could not be expected to repair lesions in the blood vessel sheaths or suddenly atone for the results of an exaggerated destructive metamorphosis in the nerve cell bodies. The success of the treatment in all cases bore a distinct relation to the amount of injury already inflicted upon the brain cells and the accompanying mental deterioration."

## Compelling a Man to Marry.

From the bond of a marriage which he could not remember having contracted, Judge Smith, of the Supreme Court, in Brooklyn, lately freed Dr. George W. Cushing, a wealthy and well known physician in that borough, and an expert in gynecology, says the Chicago American. Dr. Cushing told a remarkable story on the stand and averred that he, a widower with two children, a man of science with a recognized position in professional ranks, beyond middle age and settled in his habits, had fallen completely under the influence of a woman who had gone to dine and had been forced to go through a marriage mechanically while his faculties of volition and judgment were temporarily paralyzed.

Friends of Dr. Cushing, who lives at No. 221 Schermerhorn street, Brooklyn, were startled some months ago by the announcement that a suit for separation, on the grounds of abandonment and non-support, had been instituted against him by Clara A. Cushing. It was not known that the physician had married a second time.

Dr. Cushing filed an answer to the complaint, in which he alleged that the marriage had been obtained by fraud and without his knowledge, and asked that it be annulled. The plaintiff, maintained that the Doctor was a man of means, that he had abandoned his wife without cause and that she had been a good and faithful wife.

When the case was called for trial in the Equity Term of the Supreme Court last yesterday afternoon neither the plaintiff nor her lawyer was present. Mr. McCrossin, her lawyer, however, Mr. McCrossin, was ready, however, to go on with the trial with their client, and Judge Smith decided to have the physician called to the stand.

"I received a letter on November 25, 1899, inviting me to meet a woman at the Bridge, have dinner with her and go to the theatre afterwards," deposed Dr. Cushing. "For some months before that I had been suffering from nervous prostration, the result of overwork, and I could not sleep I took alcohol and some bromide. I was very weak when I started for the Bridge, about four o'clock in the afternoon."

"I met the woman and we went to a restaurant where I had something to drink. I remember getting into a cab and after that I cannot recall anything until I woke up at ten or eleven o'clock the following day. I was dazed."

"I was asked to meet this woman's residence in New York. I did so, and she asked me if I knew we had been married. I told her I did not, and that I did not believe any such thing had occurred. She said she had the certificate and had placed it in a safe deposit vault."

"I have never seen the certificate, and I have never found out where she says we were married. She declared that after the ceremony she took me to the Grand Union Hotel, I was then in such a helpless condition that she finally took me home."

Mrs. Francis Brown and her husband, Emanuel Brown, testified that on the evening of November 25 a dark woman of medium height and dressed in black, had taken the doctor into their jewelry store in Sixth avenue. The woman had asked for a guard ring, and after examining several, had purchased a wedding ring. Dr. Cushing seemed to be helpless, and his companion had taken from him the money to pay for the ring.

Thomas King, a cabman, testified that he had driven Dr. Cushing and a woman from near the Grand Union Hotel to their home. The physician apparently was paralyzed, and the woman had obtained the money for the fare from his pockets.

Dr. Harry Eaton and Dr. Arthur C. Brush, an expert in mental and nervous disorders, then deposed that in Dr. Cushing's run-down condition at the time of the alleged marriage the consumption of liquor would destroy volition and leave one at the mercy of another's will.

"If this you are entitled to your decree," observed Judge Marcan at this point. "Have the testimony written out."

"I took his presents out and opened the door, and as I was coming through the same with the children's things, Mr. Bailey looked at me and said, 'There are the dominions'."

I said: "Oh, Fred, you naughty man!" He remarked: "Little Clyde said to me, 'Dominions, papa,' and was just as tickled as one of our little ones when I talked to him to give him away."

I asked him to just the same as I would if he had been in the flesh. I said: "Now, Clyde, don't you tell papa what the other present is mamma got him?"

"The other present," he said, "was the 17th of December I was busy sitting on the machine by lamp light, and Mr. Bailey was lying on the lounge, back of me when an aunt of mine who has been in spirit land for over three years, came and said to him she did not believe in keeping secrets and told him that the other present I had for him was a deck of cards."

"I did not know he had been told about the cards until two or three days before Christmas, when he informed me he knew what I was talking about. He would not tell me the name of it, but told me so much that I was pretty sure he knew what it was. We had a Christmas tree for our family and when I gave Mr. Bailey the deck of cards, I said: 'Is that what was told you last?'"

He pointed to the calendar and said: "You go over there and get that calendar and look on the back of

"I did so, and I found these words: 'Deck of cards, on 17th.' Then I remembered his getting up from the lounge and crossing the room, taking this calendar over to the lounge, and saying: 'I did not think anything of it at the time, but that was why he had taken the calendar down, to write the date my aunt told him about the cards. Now, I will ask what more proof does any one want of spirit return than the two above written facts. They are proof enough for me, for I know he had no other way of finding this out, as there was not a soul here in the flesh knew what I had got for Mr. Bailey, but myself. When one receives this truth in their own family they know it is genuine, and no chance for fraud. They are always welcome in our home. We have had a great many more experiences of this kind in our home."

MRS. ALFRED BAILEY.  
Yaquina City, Ore.

## LICENSE.

### Some Reflections Thereon

To the Editor:—I have often witnessed the distress manifested by some of our mediums when called upon to pay a license for carrying on a mediumistic business for gain. Certainly the idea of licensing any kind of business is, to my mind, a questionable method of collecting revenue with which to maintain State or Municipal institutions. That question being settled, however, I can see no special injustice in placing a tax upon mediums, as well as upon ordinary amusement vendors, who require a fee for their entertainment.

The notion of exempting mediums from the license comes from our recollection of past and present favors, favors shown to the Church by the State. We Spiritualists all agree that church favoritism is wrong, and the world generally is gradually outgrowing the custom. Spiritualism should be scientific and progressive, asking no favors, and giving no quarter; if true it should stand upon its merit, and if false it should go down with other superstitions. The great tide of intellectual freedom, which is rising in the morning of the twentieth century, will soon break the barriers of conservatism, and in the awful cataclysm to follow, errors, like magic ships in a storm, will expire in its difficulty in maintaining an equilibrium.

To the medium who has devoted his (or her) whole life of honest energy to the cause of Spiritualism, gaining thereby the merest subsistence, it seems hard to be handicapped by the State, with an additional burden in the form of a license for doing business. I am also acquainted with some earnest Spiritualists, who are fighting the medium licensing idea, because they believe it to be the cause of true Spiritualism, regarding it as a legislative slap in the face of our dear ones, who are trying by every means to disseminate the truth of their continued existence.

This is a sentimental view of the case; the practical and philosophical one is, that the business of the medium, for gain, from an equity point of view, is on the same plane with the common showman—both are engaged in the same thing, the one offering a show, the other a superior performance, pays his license without grumbling, and when his business ceases to net him a profit, after deducting the expenses, including the license, he quits it.

Aside from the religious and sentimental notions of the mediumistic business, there is the educational phase. Spiritualism is always admirable, and wherever it exists in this great world, whether Spiritualistic medium or Atheistic materialist; whether performing for a high salary, or doing so gratis, because of an innate sense of justice and an unstinted love of liberty, they are, nevertheless, alike benefactors, in the proportion that they plant seeds of thought which blossom and fructify, and reproduce after their kind.

On the contrary the medium who narrows his eyes, and looks at the license or the reason, cannot, under any stretch of the imagination be considered as adding anything to the respectability of Spiritualism; indeed such is not his purpose. The lecture is purely a prelude to the tests which follow. The test is the drawing card, and upon the amount of mystery woven into it, depends the business the medium may expect during the week following. Usually a few good tests are given, which appeal strongly to the ones receiving them. These tests are too frequently followed by a few guesses on character—the more flattering the more likelihood of the medium getting a sitter, the sequence of the meeting.

Recapitulation: The sentimentalist is flattered, the superstitious are mystified, the thinker is insulted, but the medium is advertised.

Chicago, Ill. GEO. E. CRAMER.

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THE PASSING TO SPIRIT LIFE OF DR. G. F. HARRINGTON.

His Wonderful Career Vividly Portrayed by F. W. Faulkes, Editor of the Gazette Cedar Rapids, Iowa.

HE WAS A SPIRITUALIST AND A MEDIUM OF REMARKABLE POWERS, DOING A WORLD OF GOOD FOR AFFLICTED HUMANITY.

Millions of the best thinkers in the world are each year taking more and more interest in the investigation of occult matters. People in all walks of life, from the lowly to those in the most exalted positions, are earnestly seeking light, information and truth. Wonderful developments have been made in these latter years. Many books on various features of the subject are annually appearing, and for greater interest is constantly being manifested therein. It will not do to say, "There is nothing in it." The cry of general humbuggery is of no avail. It is to be regretted that there are many fakers and frauds in the ranks of the class mentioned, but it must be remembered that there are honest persons in every line of business and the professions. That, however, does not signify that there are no honest, honorable members in every avenue of life, and the counterfeiter is the strongest evidence that there is a genuine.

Dr. Harrington was one of the greatest, truest, and most successful clairvoyants the world ever saw. He was a man of mystery. Without a knowledge of medicine so far as books were concerned, he treated tens of thousands of patients with the most remarkable success, not pretending to know how he did it, nor how the gift came to him. Nearly a third of a century ago while living across the street from him at Madison, having moved there from the old farm some time previously, I was very ill with lung fever. The doctor took me to his own home, my family being absent, and saved my life. During all the intervening years we have been the closest and most intimate friends, each true to the other. Brothers were never more so. Is it any wonder, then, that I deeply mourn his loss?

SKETCH OF THE DOCTOR'S LIFE.

He was born in Prince Edward county, Ontario, Canada, August 20, 1847. He was the eighth child of a family of ten, and the seventh son. His father's name was James, and he was a successful farmer, so that the doctor was the seventh son of a seventh son, to whom it is claimed a great gift is always given in the way of healing power or some boon to humanity. His father was employed in a saw-mill and worked nights. When starting for his work one evening he said, "This is the last night I shall work." And it was. A dam gave way, the mill was destroyed, and his body was found down the stream.

His mother, Sarah, married again. The step-father was cruel and brutal. He turned the boy away from home after kicking him in the side and breaking two ribs, because he played a little on Sunday. Then the boy lived for some time with an uncle, and later was bound out until he should become 21 years of age, the contract stipulating that he was to have at that time a suit of full cloth clothes, a horse, saddle and bridle. He remained there until he was 17 years of age, and then left and was engaged as a farm hand or in the management of farms for some years. Later the young man was employed as a teamster in a lumber camp, receiving \$1 per day for his services, the contract providing that in case he drank tea he should refund \$1 per month. He was always fond of horses, was an adept in handling them, and had the most unruly but best trained team in camp. It fell to his lot to haul the long timbers, and he had charge of ten teams to draw a single log.

In company with a younger brother he went through the state of New York, working on farms or at anything he could get to do, at one time binding wheat near Rochester, after an old-fashioned self-raid. For a time he drove on the canal tow-path. Later he went into the lumber camps of northern Michigan and Wisconsin, loaded lumber on boats, and afterward held a position as cook in a railroad construction camp.

In February, 1868, he returned to Canada to attend his mother, who was very ill, and who soon passed away. They were all nearly penniless, but on his way to a neighbor's he found a gold coin with which he bought the coffin for his mother. One day while crossing the lake he lacked 20 cents of having sufficient funds to pay his fare, but he found a quarter on deck, which he left him 5 cents on his arrival at Rochester, with which he bought a loaf of bread.

In the same year, 1868, he started for Wisconsin, arriving about July 3, at the farm of Mr. Skinner, seven miles from Madison, where he was given work. He afterwards was employed on the farm of Mr. Baker, a neighbor, and later married his employer's daughter, Miss Fannie, who has been a loving, devoted wife from that time. There are three children, Clarence, aged 28, engaged in looking after the same farm, by the way, who ever given any indication of possessing the same or a similar gift of his father, and he was always as much of a mystery to them as to others.

At the age of 7 years he diagnosed disease with accuracy, going into a trance case same as in later years, but he was whipped severely for doing so, and was

also "bled" for what the doctors at that time called "fits." His power, however, never left him, although he made no use of it in particular until he devoted all his time to doctoring. He was called when a mere lad, "Doctor Tow Head," because of his light hair at that time.

While a mere lad he and his six brothers all had the small pox and were attended by their mother. They remained together in their little home during their sickness and all recovered.

There were some strange developments soon after he began work on the farm near Madison, Mr. James E. Baker, for many years a prominent manufacturer in Madison, brother of the doctor's wife, was on the farm when the young man first began work there, and relates many strange and peculiar circumstances. Harrington then had long black hair, a bronzed face, and walked like an Indian. One day soon after arriving there he was engaged in plowing. Some time before noon the team was left alone, and the field as fast as he could run. It was hours before he returned. He said something had told him that a neighbor was sick, and he went to see it. He proved true. The doctor dug some roots in the woods, steeped them, gave the medicine, and the neighbor got well. Many times he did the same thing, and in a few months he was called so frequently in every direction that he decided to locate in Madison and enter into active practice. He did so, and resided in the same location to the time of his death. He has outlived every physician who was in Madison at the time he began practice. He would not doubt be alive to-day but for the fact that two years ago this winter he was thrown violently from his cutter while crossing a street car track, and his right shoulder was broken. It was very painful, and the doctors were unable to effect a cure or put it in place properly, although he employed some of the best surgeons in the country. Some months afterward when he was considerably better, and while riding on a train he was severely injured again by a lot of reckless excursionists who were crowding into the car, but he continued active practice, even with his suffering, and the last day of his regular office practice he was in a trance altogether nearly seven hours, and examined forty-two patients. Being at best a very frail man, suffering from his broken shoulder, he simply over-worked himself and was reduced to about ninety pounds weight. He was absolutely worn out, and the battle for life which he has made during the past eighteen months, is the marvel and wonder of all who are acquainted with the case.

HOW HE TREATED PATIENTS. I have personally seen the doctor examine thousands of cases, and I never allow him to make a mistake. It made no difference whether the patient was before him or a thousand miles away. He would never ask patients what ailed them or how they felt. If the patient was not present he required a list of hair, age and address. He would sit in chair with his hands crossed, palm to palm, and in a few seconds there would be a little tremor of his body and arms, his eyes would roll upward and close, his voice would then change and he would ask his private secretary what was desired. He would take the lock of hair in his hand if the patient was at a distance, place it to his forehead, give a little shrug of his shoulders, and in less than thirty seconds say, "We behold the beloved." Then placing his hands upon the top of his head he would pass them down upon every portion of the body until reaching the feet, detail the condition of the body affected, explain the cause most fully, and perfectly, and promptly dictate a prescription. Many attempts have been made to get him mixed up. Wrong names have been given. Hair of one person and the name of another have been sent him, but with the quickness of lightning he would expose the attempted imposition, and the parties were written according to his own knowledge and detail the case. He would ask nothing that he did not know, and knew nothing that he did not know. I asked him once how it seemed to him and he said he perceived the lost consciousness and it appeared as if he himself went to some other part of the room and was simply waiting until the case had been examined or looked after, when he became physically conscious again.

It was simply astonishing what wonderful diagnosis of cases he has made. No human being will ever know the great work he did. He was as much at home in the most lowly place on earth, where poverty reigned, where some little pauper child's life was in danger, as in the palace of the king. He would leave his home at midnight and drive miles to look after some poor person from whom he never expected to get a cent, as quickly as he would go to the home of the richest man on earth. He has treated all kinds and classes of human beings. He has treated thousands in the lowly walks of life and along the line of those occupying exalted positions in business and the professions. He has treated judges of the supreme court, railroad magnates, prominent newspaper men, college professors, members of the medical fraternity and clergymen.

The doctor was noted for his great kindness to one and all. He never had a harsh word for anybody. It seems as if he were impelled at times to go out into the world and heal those in sickness and distress. If he were traveling, and I have been with him on many trips, and he happened to hear of some poor sick person in the place where we stopped, he would quietly go alone to visit the sick and do all in his power for them. He has treated thousands and furnished the medicine, and he has never received a cent in return. His fees were exceedingly small, and he

never asked an exorbitant fee from anybody. He cared little for money and took pleasure in giving at all times to his kind friends. He has paid the way for and assisted a number of young men through college, highly prized education, an opportunity to secure which never came to himself.

I cannot forget how three years ago a friend of mine, representing a great New York silk concern, was taking his wife to Chicago, where they three distinguished surgeons, the same to cost \$1,500. I was well acquainted with his good wife, having known her many years ago in college. Her home was near Madison. Their trunks were checked to Chicago, but she never expected to return alive. Before arriving at Madison a lady asked them why they did not stop and see Harrington and get his opinion. They did. The trunks went through to Chicago, but they stopped over. At the interview the doctor went into a trance, explained the situation and the condition, said there was no tumor as the surgeons had stated, and that if they would remain four days he would cure her. I happened in Madison at the expiration of the fourth day, and I have seldom seen such joy and heard such expressions of delight as from the husband and wife. The doctor's wife had cured her completely. There was no tumor. It was something worse, but he cured her completely. The doctor had given her personal attention twice a day during the four days, and that was all. My friend said to me, "I am paralyzed with joy, except for one thing, and that is the doctor's exorbitant charge." I said to him, "I am astonished; never knew him to overcharge anybody. How much was this fee?" He replied, "He charged me \$10 for saving my wife's life. I tried to get him to take more, but he would not." This is merely an incident among thousands illustrating that feature of his character. I could relate enough cases to fill volumes, but it is not necessary. At different times his diagnosis of cases have been placed against learned and distinguished physicians and surgeons, and the post-mortem it was found that he was absolutely correct.

It seems as if the gift of his second sight, or whatever the power may have been, enabled him to see every atom of a human body. He would tell with accuracy any peculiarity of the body, and I never knew him to fail. Every case that he examined in my presence only added to the mystery that surrounded him. I have endeavored to learn what the power was, how it controlled him, how it was passed on to him, so quickly and with such accuracy detail the condition of patients thousands of miles away, but I never learned, and never was able to comprehend even the slightest degree how he did all those wonderful things.

While in a trance he would discuss the finest points in medicine with the most learned physicians, and none could surpass him, yet he never studied medicine and never studied books, and I doubt if he ever posted even on the current literature of the day. While the treatment of disease was his life work, yet he has assisted in reunited many a home, and in bringing joy and peace and prosperity to thousands upon thousands. Efforts were made at various times many years ago by some of the physicians to prevent him from practicing, and he was persecuted as other men I know in the past have been, but he outlived them all in magnificent service to humanity, and he lived to see the day when some of the doctors who were against him went to him for counsel and advice. He attempted no surgical work, but he always turned that over to some first-class surgeon. He has also done a good many things in the way of advice and counsel in business matters. He has been lost children, and saved several people from going to the penitentiary by furnishing the absolute proof of their innocence. One young man was about to be sentenced to the penitentiary for stealing \$200 from an old lady. A friend of the boy went to the doctor, and he quickly described the house, its color, the number of rooms, and declared that in a mattress in a certain room would be found the \$200. The money was found just as he described, the boy was released, and the poor old lady was rejoiced that she had not done him great harm.

The doctor has located more than one mine that has come out precisely as he said it would, and if there be no impurity in making the statement, I will say that my friend located the Tykoon for the Cedar Rapids company in South Dakota, nearly three years ago, telling of various places where to sink shafts, and in the ground as they went down he found the gold in the way of ledges and feeders, and said the ground looked like a pane of glass cracked with a marble, the feeders and ledges leading to the center or main ore body. At the depth of 200 feet and in the cross-cut everything thus far been found as he said it would. Since the work began he was physically unable to visit the mine, but he described everything and it has all come true thus far. I have no hesitancy in expressing the belief that the Tykoon will prove to be a great mine. The gold is there without any question, and the company is prosecuting the work night and day to reach the points where he said to go. It is getting better every day. I would wager my life on his prophecy. He located the lost lead in one gold-bearing property very close to the Tykoon that has paid nearly a million dollars in a year, and I have the absolute proof as to his advice and consultation in the matter. The doctor has done some remarkable things in Cedar Rapids, and made a number of great cures. A father one day asked him if he

could tell where his son was. He was in a trance in a moment, and instantly began describing where he was, how many people were with him, the peculiarity of the dress of one, saying that he was homeward bound and would be heard from within forty-eight hours, that he had a little pin in one side of his head, etc. He gave other details, each and every one of which proved absolutely true, all of which was told by the young man himself after arriving home.

The doctor died at 2 o'clock Sunday morning, December 23, 1900, and was buried at Madison, Wis., December 29, 1900, with Masonic honors.

The Friday morning before he passed away he found that he could not last long, and he called his loved ones to his bedside and told them. Then he dictated a letter to his son Charles, advising him in regard to his college work, encouraging and cheering him. He left a kind word for various friends, and fixing his pillow, peacefully crossed his hands, and said, "I am ready."

Two friends sat with him to relieve the wife and daughter at times, and the story of his last hours is as pathetic as it is beautiful. At one time he seemed a little annoyed about some business matters, but he said, "No harm will come to the family," and directed them where they would find an important paper, and the paper was found. Occasionally when asked if they could do anything for him he would say: "I am all right; there is nothing the matter with me, and I am not in pain, only a little tired and weak, but I am all right, if I could only rest." Now and then he would seem to be in conversation with unseen persons, naming them, conversing, asking and answering questions, and just before 12 o'clock the night of his passing out his friends say he gave voice to the most beautiful and charming prayer that ever came from human lips, which lasted about five minutes, and at the close his words were: "I am occasionally during this prayer given temporary strength, and with his hands crossed frequently said, "Glory to God in the highest." Several times on Saturday he stretched forth his arms as if to reach something high, and said many times, "I wonder what I will do on Christmas."

Just before 2 o'clock Sunday morning the power that had been with him so many years suddenly passed from him for the last time and after a little talk about various matters, said: "We are ready to take him away, and he is ready to go." With his hands crossed, his eyes wide open, a smile upon his face, and peace manifested in every way, he turned his face towards the friends who were with him exactly as the clock began to strike two. With a smile and a slight bow of his head he said "Good-bye" and with the same little tremor that had come over him so many thousands of times when he had been in a trance, as quick as the lightning's flash his eyes were closed, and he had passed on to glory.

I never heard of a more glorious, more peaceful, more beautiful passing from earth to heaven, than that of my dear friend, and I cannot see how the glory of any departure could be greater. At the Masonic funeral at Madison, Frank W. Hall, a prominent lawyer, for whom the doctor had done so much in various ways, delivered a tribute to his friend. Mr. Hall is himself a Mason, as was the doctor.

At the conclusion of Mr. Hall's beautiful tribute, the Masonic fraternity took charge of the ceremonies at the temple and the grave. It was the first time that "Nearer My God, to Thee," his favorite hymn, he sung, and it was done. The choir also rendered "The Christian's Good Night," changing the words to "Good-bye," and the service was most impressive. The body was laid to rest in the family lot in Forest Hill cemetery, and the brilliant setting sun shone out from the west upon the banks of flowers and evergreens on and about the grave, making a picture most beautiful and glorious, emblematic of the beauty and the light and the glory of the life of the departed.

A WORD IN MEMORIAM. This, then, is the last of earth for my companion and friend of nearly a third of a century. Passed to the beyond, away from our mortal and material sense for a time, he shall again meet me in the manner that we have so often met for so many years. His gentle presence will be unknown. The heart that beat for all humanity is stilled. His loving lips that uttered words of counsel and advice and hope are hushed.

Under the banks of flowers his earthly body is at peace. In his "windowless palace of rest" he is asleep, free from the pain and sorrow and toil and tears of which he has passed in life's pilgrimage. His work is over. The career that has been so wonderful is at an end. The smile of gladness at our greetings is of the past. My friend is to be with me no more in the tabernacle of clay.

But I believe he lives on, and that he has joined the great throng of those who are reaping rewards from the pain and sorrow of suffering humanity. And when the time shall come for me to answer the summons that comes to one and all, I am sure that my dear old friend will meet me at the boundary line between this world and the next with outstretched hands. Surely the so-called dead does not end all. There must be something beyond. If families and friends are not to live again, what is the purpose of life? If families and friends are not to live again, what is the purpose of life? If families and friends are not to live again, what is the purpose of life?

What a noble man was the doctor, and who can measure or comprehend or compare his great work? During the whole of his long professional life he sought to do good, to alleviate the suffering of humanity, to lend a helping hand to the poor, to the afflicted, and to all with whom he came in contact. From a poor, persecuted, abused, ignorant, and uneducated boy, he became a man of great power, and he used his power to do good, to alleviate the suffering of humanity, to lend a helping hand to the poor, to the afflicted, and to all with whom he came in contact.

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was overflowing with kindness. He was modest, honest and true. No human being was ever wronged by him. Any criticisms were made in tenderness and for one's betterment.

His bed of sickness had been left hundreds of times that he might minister to those in distress. All through life this has been his sentiment, "I expect to pass through this world but once. If therefore there be any kindness I can show, or any good I can do for any fellow human being, let me do it now, as I shall not pass this way again."

No, poor fellow, he may not pass this way, but the good he has done is a monument far greater and grander than could be erected of marble or granite, and more enduring. "His life was full of gentleness and tenderness, pity and love."

His passing out was like his life, an illustrious lesson to the world and a benediction. No Christian of olden or modern times ever faced the inevitable with greater fortitude, faith and joy. Two days before the change he said, "I am ready," and with folded arms, the poor, tired sufferer, who gave his life in the service of others, and whose remarkable gift seemed like a touch of divinity, smilingly and peacefully awaited the call.

I shall miss him, but will never forget him. He was my benefactor, as true and loyal and devoted a friend and companion as was ever born. But words are worthless at such a time. I can only hold him in the most loving remembrance and patiently bide my time when I hope to find that my belief has not been vain, and that just across the border line of this life, at the shore of eternity, where the millions must all pass by, I shall some day meet my grand, noble old friend, and have the pleasure and unbounded joy of his presence again. Until that time shall come I will do my duty the best I know how, and treasure in my heart the sweet memories of the many happy years of my various companionship. As for earthly life let me say good-bye to my beloved friend.

"We say it for an hour or for long years; We say it smiling, say it choked with tears; We say it coldly, say it with a kiss; And yet we have no other word than this: Good-bye!"

"We have no dearer word for our hearts' friend. For him who journey's to the world's far end, And scars our soul with going; thus we say, As unto him who steps but o'er the way— Good-bye!"

"Alike to those we love and those we hate, We say no more in parting. At life's gate, To him who passes out beyond earth's sight, We cry as to the wanderer for a night— Good-bye!"

F. W. FAULKES.

Savonarola.

Gioslamo Savonarola suffered martyrdom at Florence, Italy, in the month of May, 1498. He was condemned by Pope Alexander VI., and reviled by an ignorant populace for exercising freedom of speech. He held up to scorn the immorality and general baseness of that Pope and his court. Almost his last words were: "The Christian life consists in doing good." He was tortured and murdered by command of a wretch who assumed the clothing of Jesus to "serve the devil in his nature." America might do well to ponder the lesson of the betrayal and death of Savonarola, one of the martyrs who died that Liberty might live. "Eternal vigilance is the price of Liberty." Let us not forget it.

The superintendent of one of the counties of Indiana having been invited to make the presentation speech on the occasion of a United States flag being presented to a prominent school, he asked me to write something suitable which he might read at the conclusion of his speech, and knowing the great importance of secular education I sent him the following lines. I am happy to say they were received with that patriotic fervor which augurs well for the safety of American institutions. Oh, let us teach the young to think for themselves so that when they become men and women they shall not be the puppets of priests or demagogues.

THEOS. HARDING.

Sturgis, Mich.

SAYONAROLA.

Columbia's eyes are backward cast, She reads the history of the past— Savonarola! She'll teach her children wisdom's rules To save them from barbaric foils— And hoist her flag above her schools— Gioslamo Savonarola!

We honor every martyr's name, And great souls unsubdued by flame— Savonarola! They implore us to separate, Refrain eternally too late, And creed religion from the state— Gioslamo Savonarola!

Pillar strong in Freedom's temple, You loved religion, pure and simple— Savonarola! Your prayers went up where angels trod, For all debased upon the sod, And freedom for the church of God— Gioslamo Savonarola!

Live on! to point out false pretense, With selfish pride and arrogance, And teach a nation vigilance— Gioslamo Savonarola!

Long may the sword lie in the sheath, But danger's in the air we breathe— Savonarola! And by the gods of right good will, Though traitors plot in vale and hill, Our flag shall wave in triumph still— Gioslamo Savonarola!

ON THE WING.

Letter from Pres. Harrison D. Barrett.

To one who is unaccustomed to missionary work in the field of Spiritualism my experience for the past three months would seem to be somewhat discouraging, although there are many bright spots upon the pages of memory in connection with the rapidly changing events of the period named. It is exceedingly difficult to awaken an interest in spiritual things in the State of Maine during the winter months. I spent a number of days in that State of pine trees, snow and ice during the month of December. Some of the people were wide awake and earnestly desirous of establishing local societies in the commonwealth that claims the motto "dirigo" as its own. Many years ago some forty or fifty local societies existed in the State of Maine. To-day there are less than ten of them in existence, including four camps and one association. Scattered through the various cities, towns and villages of Maine will be found many devoted Spiritualists. Unfortunately some of them seem to feel that they can do nothing alone. The old Methodist spirit of uniting in a church body with only four or five members could be adopted with profit by the Spiritualists in all of the Northern New England States.

The State Association in Maine has done good work during the four years of its existence. It is lifting Spiritualism to a higher plane of thought and activity in the minds of its opponents, and has been the means of attracting the attention of some of the leading scholars and statesmen of the State to the truths of psychism. Augusta, Waterville, Lewiston, Brunswick, Ellsworth, Bangor and fifty other towns have all been visited by the Spiritualists, and many of the people who are interested in Spiritualism. They surely could exert a wider influence upon the social and educational life of their respective communities through organization than is now possible.

The Pine Tree State Spiritualists are much interested in their camp-meetings, all of which are held during the month of August and the first of September with untiring success each year. Wherever camps exist throughout the nation I have found a tendency on the part of Spiritualists to gorge themselves with spiritual viands during the summer months and then retiring, as does Bruin in winter, into their respective homes to sustain themselves upon what they gained during the few days they spent at the various spiritual centers in the summer months. Hibernation may be all right for Bruin, but it certainly does not do much to promote spiritual growth or to further spiritual light among the Spiritualists of this country.

Maine affords a good field of work for the faithful missionary. He must not expect large financial successes, nor can he hope for audiences numbering thousands when he attempts to speak to those who are so much in the habit of believing that he is giving them an original sermon, but some thirty or forty of the Spiritualists attended his meeting and chanced to see he was reading from a book upon his desk, even while he was claiming to speak to his people before him. One of them learned that it was the Watch and Ward tract that he had before. Copies for the human soul in the life to, and behold, the Methodist preacher was quoting from a book that admitted the truths of spiritual manifestations to prove to his hearers that they should have nothing to do with Spiritualism! I took occasion to refer to some things indirectly that this Methodist gentleman had said and gave some of his followers an opportunity to look up the references I had quoted. No doubt he will break out again, but that the Spiritualists there are without some one to occupy their platform. The pastor of the Baptist church attended my second lecture and stated publicly that he endorsed every word I said. He also made this same statement with regard to several of the addresses of Mr. Sprague. He is teaching evolution from his pulpit and has dared to assert that there is progress for the human soul in the life to come. Royersford is surely alive and I look for grand results for our good cause in that little city in the near future.

In a future letter I shall have something to say of the several other communities I have visited since leaving Royersford. The Progressive Thinker is in the house of nearly every Spiritualist in the communities where I have been at work during the present season. It is justly popular with all of our people. HARRISON D. BARRETT, President N. S. A.

"I DON'T CARE."

Girls and boys, I wish to tell you of a foe you entertain; I have seen him with you often, And the fact has caused me pain; For he only seeks the ruin Of your lives so young and fair; He's a foe, cool, sly and cunning, And his name is, "I Don't Care."

Have you ever thought, dear children, What a thief is "I Don't Care." Taking from you time and order, Truth and honesty, so rare? Don't you see his great deceptions Luring and beguiling you As the "I don't care" is spoken When at heart you really do?

Break the habit, children, break it, Do not use the common phrase; Smaller things than this have started Many lives in reckless ways, Guard your words, your thoughts, your actions.

Let not eternal life slip and fair; By a reckless "I don't care." MINNIE SPRAGUE, Pittsfield, Mass.

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## "PROFITABLE EMPLOYMENT."

### The Plait of a Materialist.

If the Spiritualists are against debate I am taking the best course to discover that fact. I grant that they have a right to classify themselves, and if now, after a half century, during which their leaders have challenged the world, they choose to withdraw from the arena of free discussion and place themselves in the ranks of orthodox Christians on this subject, they can do so. But what will be the logical result? It will put them against free speech and free press. Are they willing to take that step?

I come now to a modification, a proposition by a Spiritualist, not against debate, but to reduce it to writing—or, as they say in Congress, "leave to print."

Mr. J. B. Dore, of Indiana, objects to one debate, one of his grounds that it would afford one "profitable employment." Anybody who has had experience knows that it takes more time, more careful preparation, more downright hard work to conduct a joint debate than any other kind of public speaking; hence, so it would seem, he proposes in the interest of more satisfactory work, to have no more than one debate. But is this written debate? As I write here, I am writing a debate without compensation, pleased to do so, it should not be assumed that I have an abundance of time to do still more.

In my first five years of travel, and toll for Spiritualism I gave the question of pecuniary support scarcely any attention. I never heard of any class of people complaining about their poverty than the Spiritualists, and many of the richest complained the most. I began to think this a singular condition of affairs—people who were expecting in a few short years, to emigrate to a "land that is fairer than day," and "no dust," holding out their dollars with a death-like grip. In numberless instances said dollars went to children that went to church.

Many a time, after a course of lectures which we all felt drew us to higher regions of spiritual blessedness, rich farmers would say, "Well, brother, we have not been able to raise much for you, but probably in the next place you will be better paid. At any rate, you have done a good work, and will get your pay in the summer land." I have large deposits in that bank. It is not surprising that I am anxious to see the Spiritualists prove the existence of that land and the soundness of its institutions.

Moses Hull once said to a person he was ordaining, "May God keep you humble, for the Spiritualists will keep you poor!" But, in justice to the Spiritualists, I will say that during the last ten years I was with them they paid the laborer his hire. Had it been paid, I never would have been so profitable an employment either as a Spiritualist or as a public speaker. For their public speakers are not likely to become Vanderbilts. Many times I have had tempting offers to go to the Christian side of the house. In my Temperance work alone I would have found remunerative employment among Christians thirty years ago.

Has it come to this that you Spiritualists would not have a brother, financially because he does not believe as you do? No. I do not believe in Spiritualism? Is there not some of the old, bad, inquisition spirit in that?

Within a few months it has been shown me that if I would study Christian Science, and become a loyal adherent, an era of financial prosperity would dawn upon me such as I had never known. But there it is, some convenient conviction has been used to bar me from the path of prosperity, and while I write these words I know that there is not a human being who will give me the least credit for my sacrifice of profit to principle, except one, that is my wife.

A few Spiritualists, like Dr. L. P. Griggs, of Tennessee, would be inclined to corroborate, as far as they know. If death ends all I will be out of pocket, except the satisfaction which I feel that I have followed the truth so faithfully that I have in my heart to damn me, unless he loves hypocrites, in which case I would tell him to proceed.

No, I cannot accept Christian Science, although I see its sunshine. It is too "spiritual" for me; yet I admire the happy, generous people who are flocking around the Christian Science students; cheerfully concede the good they are doing; a people who do not put the burden above the man, or so far beyond his reach that he will have to go to the "Summerland" to get it. They lavishly sustain their workers, believing, as they do, and proving their words by their acts, that they should care less for earthly wealth than spiritual felicity. Were it not for my deep-rooted convictions of the truth of physical sciences, and the validity of the physical sciences, I would like to live with them. If I were seeking I would go to the Christian Scientists, for I have every reason to believe, as I have mingled with them and received their pleasant greetings, that they would be glad to have me. If it is "profitable employment" I want, I would hardly go to the Spiritualists to get it unless I could become a "worker"—but that would be an article by itself, which I will give next week, as I wish to confine my letters to a column each. This will be more.

I have just received a letter from Daniel W. Hull, brother of Moses, written at Norton, Kansas. I like the ring of it. It is mainly, he says he has read my "polemical articles in The Progressive Thinker with considerable interest. That of itself shows a cultivated taste for good reading, and it reminds me that there is a "standing challenge between us that we shall hold discussions whenever we can both reach them without pecuniary loss." "I certainly do not wish to be included among the lecturers who are not willing to discuss the issues with you."

"Politically yours, D. W. HULL."

You will perceive that even a Spiritualist lecturer does not propose to take a long journey, pay his own expenses, and fight for nothing. Even patriotism sets me on. When people honor intellect enough to pay polemists as well as they do body-bruising pugilists, the world will be the better for it. Little David, with his sling, challenges the Spiritual hosts. Daniel is the only one who has shown genuine spiritual spirit. I say let debates become as frequent and as common as lectures. "Bear in mind, as Rev. Dr. Buck says, 'Some Christians actually "decry debate" in order to destroy free inquiry. Some hate it because they do not like to be contradicted.' The best thing that can happen to the Spiritualists will be for them to put themselves in the way of being contradicted."

There should be no admission fee, unless the audiences become too much crowded, as has often happened. Appoint your committees. Bent the subscription at its own game of circulating subscriptions among all classes who are friend-

## THE SECRET OF LONG LIFE

It lies in breath and chest exercise. If you would have good health, brilliant mind, enjoy life, be happy and successful, live long and be physically and mentally strong, you must harmoniously tune yourself up, find out your correct key note and build for yourself an individual physical body, the same as you would build a material house in which to live, and stop paying rent and take the chances of being evicted by the landlord,—all of which is very easily done when you know the laws of breath and health culture, as are now being taught to over 300 pupils by Rev. Dr. Otoman Zaradusht Hanish, Rab-Magi of Math-El-Kharman Temple, Persia, free of all charge, in a course of twelve lessons, one each week, of one hour's duration, in which the pupil is instructed in the laws and rules of health, and an exercise illustrated, which is to be practiced at home three times a day for three minutes each day, between sunrise and sunset for one week, to bring the individual into a normal condition. The exercises are very simple, yet thoroughly scientific.

DEEP BREATHING GENERATES VITALITY, and is an exercise that if scientifically practiced will raise the physical standard to a condition of perfect harmony, which is good health. The pupil is taught to sit in an upright position, spinal column straight, other limbs and muscles relaxed, with weight of the body balanced upon the base of the spinal column and weight of lower body balanced on the balls of the feet, hands resting lightly on the knees with thumbs out, since the will power is represented in the thumb, and a closed thumb represents a negative condition. In walking we should close the fists, since an open hand is liable to absorb all the vibration that is aloft in the atmosphere. That is the cause of sensitive ladies feeling depleted after mingling with a crowd. I would suggest to such sensitive ladies, when on the crowded streets and compelled to be seated in a car with a gross physical man, to lock themselves up by crossing the right foot over the left and closing and pressing the first fingers with the thumb, and hold the thought that, I am an Egg and my shell extends four feet from me, and no one can break through my shell or atmosphere.

Breath is life. Correct breathing is the most important step toward consciousness of life. To gain the greatest benefits from breathing it is necessary to begin to breathe the individual breath. The purpose and object of such rhythmic breathing is to attract, retain and distribute Ga-Llama, (Ga-centralizing, Llama-life principle) which is contained in the oxygen of the air we breathe, and manifests its greatest effects during the light period, from sunrise to sunset. The result of this is the building of life-tissues throughout the body, the setting of the brain functions into their normal condition, the development of the twelve senses to the highest degree, the increase of the vibrations of the ganglia of the nervous system, the regulation of the circulation of the blood and its purification, and the expansion of the magnetic circles of individuality in which all live, move and have their being.

This breath begins with the filling of the upper lobes of the lungs, thus opening the cells of the entire lungs, which is the greatest factor in man's existence—the man-spring of life—setting all the magnets of organic existence into activity, normalizing or centralizing the cellular tissue, building substance, insuring longevity, and consequent perfect youthfulness. The newly born child breathes first before giving attention to feeding. Where the breathing is faint it must be established by vigorous manipulations to such a degree as to give the necessary vigor and force before nursing. Should breathing fail, life is lost and no force will retain or regain it. The breath must be full, regular and easy, without strain or a feeling of discomfort on any part of the system.

Physical culture, to be of benefit, must necessarily pay attention to perfect breathing, since through the applied breath the nervous system becomes normalized, and the muscles are strengthened and developed without apparent effort. The individual breath being properly established, pure, wholesome ideas will follow because of the centralized sense condition, resulting in common sense. Then it will be known what, when, and how much to eat and drink. Instead of filling the stomach with food sufficient for eight or ten persons, the requisite amount for one person only will be used. Sickness, constant struggle through life, extreme wealth and poverty, the result of unbalanced brain conditions, will no longer be known. The medical student will not write prescriptions, but will be in the kitchen superintending the cooking and preparation of foods; the patience of the pharmacist will no

longer be tried by the compounding of drugs, but he will derive his principal revenue from the sale of cosmetics, lotions, perfumes, etc. Medical schools will turn into cooking schools, where formulae will be studied for the preparation of various foods. Physical culture and gymnastics will take an elevation to higher realms.

Correct breathing builds up the brain. We must learn how to take brain breath and not stomach breath. The only way to accomplish this is to concentrate the mind and control every vibration of the nerves and polarize every atom of the entire system.

THE REAL ELIXIR OF LIFE.

By right breathing one can bring himself in harmony with his Creator or source of life. This is the elixir of life that the world seeks. To be in entire harmony with the Creator of this universe is a privilege man possesses but does not use because he is ignorant of the powers he possesses.

Right breathing opens the door to all that is desirable. It is the key to unlock the secrets of life. It vitalizes, refines and spiritualizes all one's life forces and puts one in control of every emotion and sensation of the body, thus uniting the lower with the higher will. When we were born we breathed "Mother Earth Breath" about three seconds at each inspiration, but we must learn to breathe the "Brain Breath," rhythmic breathing of about seven seconds to each inspiration and respiration.

In all breathing exercises all strained action is to be avoided. Our clothes should be loose. Ladies should not be harnessed up with corsets. When we take our right position we need no support; the spinal column being properly adjusted. Our rooms should be well ventilated with plenty of sunshine, and decorated with colors that harmonize with our different temperaments. Our clothing should also be adapted to our temperaments. While the magnetic temperament can wear to great advantage certain fabrics, texture and colors, the electric temperament needs a different kind. But fine silk underwear, which is the cheapest in the end, seems to be a common meeting ground. When we retire at night we should relax every muscle of the body from all tension and take full and regular inhalations through the nostrils until asleep. Suggest to ourselves that we go to bed to rest and recuperate the physical body. Sleep with the head to the north and upon the right side.

When we awaken in the morning we should open our windows and if possible face the east, and take long, regular, deep breathing exercise for three minutes.

During the day in walking always walk on the ball of the foot; never throw the weight upon the heel since it jars the nervous system.

Mental gymnastics are a good thing to practice in connection with all breathing exercises. We should concentrate the mind upon why we breathe, viz: to obtain by each inspiration more life than we inhale, and when we exhale we desire to expel from the system all the effete matter. By such breathing one can generate vital force and make nimble the stiffest muscles. Repeated during the day it will aid in overcoming many of the undesirable conditions that the human body takes on, thus exhilarating every atom, cell and organ of the body. Will power is required to concentrate the mind upon what one is doing at all times, to overcome the drifting tendency of the senses. We have twelve senses, seven full senses and five half senses, which correspond with the seven full notes and five half notes of the musical scale, and when we have these twelve senses properly developed they emerge into the thirteenth sense, which is common sense, that point of development which we are all striving to obtain to become a self-centered, well-adjusted being. When we become masters of ourselves and all that surrounds us, the elasticity of the body and the clearness of the mind, the strength of the memory, that follow the continuance of these exercises are declared to be beyond credibility, and the poise and comfort that succeed more than repay those who understandingly practice them. This brings to each one the "Kingdom of Heaven" which is within, and no one will ever find it in any other place than within himself. We have wasted too much time in the past in looking everywhere outside of ourselves for it, and the secret of life is to be found in breath and the control of thought, because thought is like God, creative; we create our conditions and environment by the power and kind of thought we entertain. "As man thinketh so is he."

Chicago, Ill. J. F. MORGAN.

## ON EMBODIMENTS.

### A Prominent Spiritualist to a Universalist Clergyman.

Rev. R. A. White, 6800 Perry Ave., Chicago—Dear Friend:—When I read me last Sunday for a brief statement of the philosophy which I hold concerning successive embodiments, I thought it scarcely necessary to add to what I had already given you on this line, but upon second thought I have concluded that perhaps it will be better to try and give you as briefly and concisely as possible a review of the more salient points on this particular feature of Psychosophy.

Of course I fully endorse all that you said last Sunday concerning the unity of the universe and the inherent beneficence of all laws. This must be so and between us there can be no possible difference of opinion on these fundamental propositions.

Our philosophy teaches the duality of the manifestations of God, but our duality is not the duality of good and evil forces, but merely the duality in expression as masculine and feminine, positive and negative, active and passive, etc.

The Universe is a perfect, harmonious whole, governed by fixed laws which are in their very nature beneficent, universal and unalterable.

There is no Evil in the old sense. What seems to be Evil is either ignorance, misdirected or undeveloped Good.

My study of the Universe and its laws leads me to recognize an Infinite, Immanent Intelligence for which I know no better name than God.

The existence of God implies a purpose, for a purposeless God would be nothing more than blind, unintelligent force.

One of the purposes, if not the purpose of God, would seem to be the growth, development and unfolding of the human soul. As physical man is a product of physical evolution so it would seem that the soul must unfold and develop according to analogous spiritual laws.

We hold that if the soul is immortal it must have always existed. If there is no eternal nature to it, there must be an eternal past behind it. It is illogical to assume that an immortal soul can have a beginning in mortality.

History and observation show that experience is the best teacher, and in innumerable ways the only one. pity and sympathy are most keenly developed when both the bestower and the recipient of sympathy have had similar experiences. The same is true of all human emotions and one person can truly understand another only when they have had the same or similar experience.

No human soul in its eternal, progressive evolution can afford to miss any experience of life whether joyful or painful. To lack experience is to lack unfoldment. For many of life's most beautiful lessons are learned only through sorrowful experience. The divine inheritance of every human soul is the right to perfect development, and if any soul missed any experience it would be cheated of a portion of its heritage.

As God is absolutely just, every soul must have every experience possible on earth, and this makes many successive earth lives a positive necessity. The conditions must differ with different souls, but the experiences will be sufficiently similar to teach the same lessons and like the pupils of a school, all must learn the same lessons before graduating.

As physical evolution tends constantly toward higher conditions, so the progress of the soul is continually upward and every embodiment is a distinct advance upon the last. The progress of the soul after completing the experiences of earth is another chapter in Psychosophy.

It may be claimed that a soul is born into conditions of vice and sorrow or of virtue and happiness according to the laws of heredity, evolution and environment, and must take its chances just as a seed takes its chances of being cast upon fertile or barren soil, for even the seed is controlled by the laws of the operation of natural laws. This theory would give the human soul no more importance than the seed, and leaves the universe without an inherent, intelligent, infinite purpose.

We do not ignore the laws of heredity and physical evolution, but we claim that the laws of spiritual evolution are behind those of physical evolution and that we are to perfect harmony in determining the birth of a soul into the proper conditions necessary to its stage of unfoldment.

The argument of compensation hereafter for happiness missed in earth life will not meet the requirements of justice, for if there is compensation for missed happiness there must be also compensation for missed misery. Besides, this argument will not meet the case of babies who miss all life's lessons by dying in infancy. If all earthly lessons may be learned or compensated in the future life, then there is no use of the soul becoming embodied at all.

No philosophy is susceptible of proof, for the moment it is proved it is no longer a philosophy but a science. The value of a philosophy lies in its application to the problems of human life, and it is rational and acceptable only as it solves those problems. If it gives complete, logical and satisfactory answers to all the theological inquiries of the human mind, the philosophy is true, otherwise not.

Enclosed is a little leaflet, "Outlines of Psychosophy," with some marked paragraphs which will tend to elucidate further what I have written herein, and this will, I trust, give you a correct conception of our philosophy concerning successive embodiments, although you will of course understand that it is very difficult indeed to state a portion of a philosophy in an abridged form without omitting very much that is essential and necessary to its complete understanding. Very truly yours,

ERVIN A. RICE.  
Chicago, Feb. 15, 1901.

"Invisible Helpers" is the expressive title of a little book by Mr. C. W. Leadbeater, two of whose lectures have recently been published in The Progressive Thinker, and with whose style and tone of thought our readers are not wholly unacquainted. The reader will find the subject treated very interestingly, as viewed from the standpoint of Theosophy. The author narrates many incidents of striking spiritualistic experiences, some of which seem fairly miraculous.

The book is for sale at the office of The Progressive Thinker. Price 55 cts.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peabody, the well-known author of "The Law of Karma," is for sale at this office.

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Hypnotism—Its Uses and Dangers. Hypnotism, How It Is Done; Its Uses and Dangers. By James R. Cooke, M. D. Dr. Cooke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, some negroes, quite a number of French, a few Germans, and a few of the Northern races, such as Danes, Russians, etc. It has been his purpose to illustrate the differences in the hypnotic state as they occur in the various nationalities, and in that respect the work is very valuable. Price \$1.50.

Its History and Present Development. Hypnotism—Its History and Present Development. By Fredrik Bjornstrom, M. D., Head Physician of the Stockholm Hospital. This being a Swedish production, it will fit into your library very nicely, though you have all the other works on Hypnotism. Price 75 cts.

The Theory and Practice of Human Magnetism. Translated from the French of H. Durville. The preface by the publishers is as follows: "In these days when Magnetic Healers of positive and negative ability are inflicting their courses of instructions upon the public at prices ranging from \$5 to \$100, courses of instruction which are neither more nor less than 'rot' from cover to cover, there is a real need for a popular work bearing upon the subject of Magnetic Healing in all its branches, from the hand of one who is at least a scholar and a master of his profession." Price \$1.00.

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Mind and Body, Hypnotism and Suggestion. Mind and Body, Hypnotism and Suggestion. Applied in Therapeutics and Education. By Alan C. Houghlin, M. D., Professor of the Theory and Practice of Medicine in Hahnemann Medical College. Illustrated. This work treats of the Antecedents of Hypnotism; the Development of Hypnotism; the Methods of Hypnotizing; the Phenomena of Hypnosis; the Theories of Suggestion; Suggestion in the Waking State; Treatment in Natural Sleep; Clinical Hypnotism; Suggestion and Education; Danger in the use of Suggestion; Criminal Suggestion. Really, the work is very valuable. Price \$1.00.

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# Revelations of the Bible.

A Lecture by Helen Temple Brigham,

Before the Spiritual and Ethical Society,  
713 Lexington Ave., New York City.

"Revelations of the Bible." In order to arrive at the full meaning of the word revelation we must interpret or define. Revelation means unveiling—removing from the subject the veil which covers it. There are those who believe that the Bible gives clearly all that one wishes or needs to know; that the only thing we have to do is simply to read, receive, and believe. We need not have a drag-net with which to pass through that stream of inspiration of religion which we call the Bible, to bring out that which it contains and then select from it that which would suit our needs. You know we are obliged to think, if we read the Bible and if it is to be of any use to us.

If we are unable to respond, if we are a human stagnant pool, then of course we have no questions to ask; we must strangle every question at its birth and reduce ourselves to a state of idiocy mentally and spiritually. We are reasoning beings, and God has made us so. We ask questions because we must; they are as natural to us as the leaves on the trees. Strip the leaves from the trees and they will come again; strip them again and again and they will come; but keep them stripped and the tree will die of consumption; it has no power to breathe with all its leaves torn away. Strip the questions from the mind of men, and that mind will not die because it cannot die, it is immortal, but it will dwindle, it will shrivel and it will hold its place in this world, not actively and beautifully and strong with vitality, but it will be like dead wood that holds its place as you know, but has no fruitage, no blossoming.

If we are to receive mental life we must reason, and if we reason on this subject of the Bible, do you know where it will bring us?

We have simply to call to your thought, to your mind, a number of representative people who teach from the Bible, and ask you to consider their teachings. Here is a man who teaches from the Bible universal salvation, that there is no hell. By his side is another who teaches endless damnation, the everlasting loss and agony of the souls of the children born of the human family. Here is another who teaches from the Bible the sleep of the dead until the Day of Judgment. By his side stands a man who teaches the consciousness of the dead and their happiness or unhappiness until the Day of Judgment, and then a reconsideration of all their affairs and the sending of them back where they were before. Here stands a man who wears a robe and his face is smooth shaven and upon the crown of his head there is a little spot, the sign of his peculiar office, and of his religion. This man tells us that these people are all wrong, that they have meeting-houses but no church; his is the church, that he represents it and that you must accept everything the church teaches; you must not ask questions, you must simply accept. Friend, we ask, whence comes your authority?

He holds the Bible in his hands and he says: "We read the Bible to the people; they are not wise enough to read and judge for themselves. There is an educated priesthood, and it is their business to read and expound for the great multitude who have not been so educated." He says: "In matters of physical ill would you allow an un-instructed doctor to exercise his ignorance upon yourself or loved ones? We have an educated church for the soul, which teaches the right path that runs to heaven," and he points to it and says, "Walk ye in it."

By his side stands a man who believes in the right of selection; that we have a right to exercise our privilege of private judgment. But we need not multiply these cases; there is a multitude of those who stand on orthodox lines, and each one says, "I am teaching from the Bible." Now do you think the Bible is a revelation, an unveiling, a perfect glorious light to every questioning soul, and all that we have to do is to read and receive?

Why, friend, you are compelled to think, you are obliged to choose. For instance, if one says "An eye for an eye, and a tooth for a tooth," thus saith the Lord; or render unto others what you receive, and then reads, you must render good for evil, love for hate, and blessings for curses. You cannot do both. You must choose. Choose the truth and leave the old doctrine of hate and selfishness. They are not for you.

Or, again, if you read, "The Lord thy God is a consuming fire," and right after it read, "God is love," you are obliged to choose, are you not? If you read: "Thou shalt not suffer a witch to live," and then read, "Thou shalt not

kill," it complicates matters a little, and you do not know what to do; but you are obliged to think, and to choose.

Consequently we find that the Bible contains inspiration and truth. It contains comfort and wisdom, but it also contains a record of things that people supposed were true. You will see the traces of priestly manipulation. When you read of the old Councils, of the votes that were cast for and against the divine authenticity of certain things, your eyes will be opened and you will see that some one has decided, that some one has rejected or accepted, has called this apocryphal, and that inspiration from God; and supposed they were influenced by the Divine so that they could not make a mistake in those old Councils in which they fought over the religion which they thought they had, but which they were far from having. You find yourself, therefore, compelled to choose between truth and error; to compare and reason according to your highest judgment, according to your consciousness of truth; and even if you may think for the moment that it is not right, it is what you must do if you think at all, if you seek for the right and truth.

The Catholic priest tells you there is an infallible man in Rome; that he is the very light of the Vatican and the church, and that from his prison (as they love to call his palace) the light of his influence shines over all the seas. An infallible man! And the Protestant smiles to himself and says: "Did you ever think men could be so blind?" And the priest says: "You who do not believe in an infallible man, believe in an infallible book," and when you go back and consider the source of this book, you find many who are just as blind.

We believe that the Bible contains truth, but that it is like gold, silver and diamonds, found in connection with that which is valueless. You must always think and act for yourself. If one from heaven should come to you and say: "My dear friend, I have the blessed possibility of giving you full instructions, of telling you everything you ought to know, of causing you to do everything you ought to do, would it be a good thing for you? If you are so indolent that you want another to do that for you, then certainly you ought to be awakened, and brought out of that condition of spiritual lethargy into the light."

We must think to grow not by receiving and believing all things. You are not a piece of blotting paper to absorb everything and show yourself to the intellectual world as a great blot; think and reason, take the good, and if you find something which does not seem to you to be reasonable, then it belonged to some one long ago who had not come into the light. Humanity must grow out of these conditions of ignorance to realize that there is something higher and holier for it; and from the revelations it can grasp from all time, find its countless aids to growth and progress.

We now come to the question of "prayer." We do not believe that prayer is a kind of lever by which we pry up some blessing that could not be gained in any other way. We do not believe there is anything supernatural in prayer; it is purely natural, and we all believe in it and love it, even though perhaps we may think we do not. You may have seen people who thought they possessed great influence with God, and that God waited until they suggested certain things, and then did them because of the suggestion thus made. They say: "We have been praying for years for God to give us money to build a church; for God to give us light to find the gold mine out of which this money was to come." One wonders why God waited so long before answering our prayer. Is God so ignorant of the amount of faith people have, and must He wait and test their faith, or did he withhold that blessing, saying, "I will wait until they pray long enough; until, as sailors say as they pull the great ropes, 'A long pull, a strong pull and a pull all together.'" Now is that prayer? It may be the sailors' prayer, but it is when his hands grasp the rope and he is relying upon strength and unity.

We do not, however, pray in that way. We do not believe in a God who gives to us simply because we beseech, urge and entreat as a child might tease and annoy its parent until at last he says: "Take it. I cannot be annoyed any more." This is but a childish conception of God! If you were going to sea, sailing East, and praying for the West winds to blow, do you forget that many others are sailing West, and they wish for the wind to blow the

other direction. Now what is God going to do about it? The winds and waves are ruled by natural law, and they are not turned or set aside for any childish or individual desire that we might have. Yet we believe in prayer, which is aspiration, and effort. The wheels of our thought must run in the right groove heavenward to win the best results.

Do you say: "I do not believe in prayer." You do, friend, although you do not call it by that name. You have felt earnest aspiration, and sincere desire, which is as natural as the expiration of the human breath. There is an out-breathing and an in-breathing, and it takes both to make you live and toadden this current of your life blood.

You know that great muscle which you call the heart does not have one motion only, it has two, and in every motion we make, the muscles must not alone extend, they must contract as well; and so in all spiritual life, there must be a double action; there must be the aspiration or out-breathing and the inspiration or in-breathing, and so life is strengthened and glorified.

If you love good, if you wish you were better, if you love truth and you long to possess it, you have been praying, and according to the reasonableness of your wish, according to the strength of your aspiration is the strength and vitality of your prayer. And so you all pray; but if you pray intelligently, and earnestly; if you pray with a concentration of thought, there is a peculiar strength to that prayer.

But, you may say, "I have prayed for one particular thing with all concentration of thought, but I did not win it," and you say you do not believe in prayer. Your child may wish for some particular thing very earnestly, and although it is your will, your pleasure to give it that which it asks, you give only so far as it is good for your child. If it wished for something not for its highest good, would you give it if you were asked and urged enough? If you love yourself better than your child you would do so, not otherwise. Infinite love gives only through natural laws that which is for the best. If you pray against law, your prayer will not be answered, and you will live to see the time when you will smile and thank God for having denied your wish. Pray for that which will help you and help others. Let your prayers be broad and intelligent, that which would please you in pleasing others; but if it is not for the good of others you have not the right to ask for it. So you call on God for help. Take the word "God," and put into it as it is spelled one more letter "o" and you have "good." Pray to good for help; that is pray to God, for God is Good. Pray in faith, but "faith without works is dead." The man who thinks of the poor and needy, but keeps his purse close in his pocket and his wealth locked up, and then clasps his hands and closes his eyes, so that he may not see the suffering faces of the poor, and says, "God help the poor," has only (as Hamlet says) "words, words, words." When we say, "God help the poor," we must mean it and show it in our works, letting the divine shine through the helpful thought and deed. Whatever you do, do it intelligently, and for the best good, and you have been praying to God.

And now we come to the question: "Is it right to pray for the dead," as the Catholic church teaches, and how does our prayer affect the living? Our Protestant friend says it is not right to pray for the dead, because it is so much energy thrown away, for their affairs are ended and we cannot reach them, and it cannot affect them. How do you know, friends, that it cannot affect them? Paul speaks of being baptized for the dead, showing that the belief existed among the early Christians that our deeds can have influence upon those who pass over into that other life.

What influence can the living have upon the dead? The two worlds are so closely united that there is not a high aspiration that does not reach out and touch some one whom you do not see. Pray for the dead? Why, certainly, friends; they are not dead, they are living. Pray for them. What does that mean? It means sending helpful, loving thoughts out to them. Have they wronged you? Forgive them. Have they in any way cast their shadow upon you? Help them. Be kind and loving and gentle with them. You can buoy them up; you can strengthen them, encourage them. Your prayer touches and helps them when it is the loving thought of

your being. When you think of them as lost and gone from you, you make a great mistake; they are very near to you.

Some one says, if prayer can reach them, then I will pay for prayers for the dead. Prayer is not an article of merchandise. To have vitality it must come from the heart, not the lips merely. Where there is intense sympathy and interest, there is strength. Think of those who have wronged you, and say, "I wish you well. There is no shadow in my heart of wrong or blame or hate for you. It is all light between us."

Is there a final judgment? Not on some particular day of this new century which is dawning, or perhaps some other century; it is not one day between sunrise and sunset for the judging of all people who live, who have lived or shall live. The final judgment comes for each person individually. We must have an individual religion. We must have an individual conception of good; so also must we have an individual judgment. It comes for you when your heart stops beating and you leave this world for another. When the spirit's clear perception comes and the darkness of the earthly no longer hides. Judgment is coming now to some—coming before the shadows fall tonight. It came last night to many, this end of the world. It is natural, as natural as birth is, as natural as the sunrise.

"Please explain materialization."

We would much prefer to speak of spiritualization. Materialization is a fact, a rare fact; it is not a common thing. There are subtle and delicate laws that govern it, and the good of the manifestations is very greatly impaired to those who investigate it, by the many counterfeits and imitations. For instance, suppose there were in circulation a counterfeit two-dollar bill, don't you think you would prefer two one-dollar bills instead. So in the investigation of materialization, to those who carefully and intelligently investigate, its value is impaired by the many imitations.

How is materialization produced? It is produced by the concentration of spirit power on atoms through which the spirit makes its appearance. These atoms are not the spiritual body; they are only the expressions or manifestations which the spirit is able to produce, and are for the time only. If you have ever seen a genuine materialization, you did not in that materialization see the exact representation of your friend. If the manifestation was valuable to you, if you tested it and are sure it was true, then it is a beautiful thing to you, as a manifestation of the power of the spirit, but apart from that its value is nothing. You must carefully investigate all manifestations, because the spirits work through difficulties.

REMEMBRANCE.

Distinct, intense, remembrance comes to-day.  
It lifts a veil and rolls the mists away.

It shows the green of lifted hills,  
Great trees, and softly singing rills,  
And there the old home far away,  
The children in their happy play,  
Father as in the days of yore,  
And mother's smile sweet as before—  
Around the old home on the hill  
The winds of spring are singing still.

And through the veil, with angel grace  
Smiles out again a little face;  
There are the dimpled, reaching arms,  
And all the sweet remembered charms,  
And though they cannot here remain,  
Remembrance brings them back again.

Beyond the frost of earth that chills,  
Behold the green of heavenly hills  
And home with all the dear ones there  
Beyond the reach of pain and care.  
Remembrance lives upon that shore,  
And brings them to their loved of yore,  
With promise of a dawning day,  
O'er sweeping all the valley gray.  
They whisper through the trial hour,  
Life grows from gloom as grows the flower,  
And friends unseen will soothe regret  
And prove that they remember yet.

## Our Moses Has Had a Vision.

Not the original Moses of ancient times and of bulrush fame, but the modern up-to-date Moses Hull, of Buffalo, N. Y. His vision is especially startling and timely. It reveals important facts in reference to old age and youth, which are of great importance and significance to every person. You should read this vision and become master of yourself. It will appear in the columns of The Progressive Thinker soon. Hasten in your subscriptions.

## Why Don't You Subscribe for a Spiritualist Paper?

Please answer this question. You certainly can not be posted on the Spiritual or Occult events unless you take a Spiritualist paper. Two cents each week pays for The Progressive Thinker. Subscribe for it.

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will satisfy everybody. Netzow Instruments are not the cheapest but the best. Our guarantee goes with every instrument. We will ship to any responsible party in the United States on a 30 day's trial. Write for catalogue and wholesale price list; buy the best and save money. Agents wanted in unoccupied territory. Our references: West Side Bank, this city; or Dan's Commercial Agency. Ask your own Banker if it is safe to deal with us.

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Milwaukee, Wis.

## MAN IS DIVINE.

Synopsis of an Inspirational  
Lecture by John W. Ring.

DELIVERED BEFORE THE SPIRITUALIST SOCIETY OF GALVESTON, TEXAS.

Assuming the hypothesis that man is a living soul, eternally related to creative energy, living in a tenement house of flesh composed of all substances, bounded by the volatility of ages, we must seriously consider his possibilities, while thus incarnate. Laden with expectation of the past, buoyant with anticipation of the future, he, like the Omnipotent, is constantly and forever in the present; experiences gone must yield their fruits and pass, and the future but, perchance, inspire, while the soul moves unceasingly in the now, the here, the present.

Sensuality and selfishness are the tattered rags of lower stages of life, stepping stones which have led to our present state. When children, in public education, are taught less of dead languages, and more of their latent powers, they will devote themselves less to cattle and horses with pedigrees, and more to development of beautiful flowers, and do something to advance the human race.

Maternity is the grandest word. That man may ever know, And motherhood the sweetest heard. As ages come and go.

Man cannot invoice his possessions nor claim his birth-right until conscious of his innate forces; so it has been said, "Every man demands being rightly born." Nature never moves by chance nor makes mistakes. When the science of astrology (the influence of heavenly bodies upon us) and phenology (reading man's nature as pictured on his anatomy) are presented to the thoughtful, they see the reason for each peculiar characteristic in their offspring. And these "mishaps" (unwelcome guests in the world), going their way according to nature's law, in penitentiary, almshouse and asylum. Every deformity of mind or body is not a mistake, but a result of perverted law.

Children should be taught the sacredness of their being and filled with reverence to the innate powers they possess. Then will the influence of the parent be studied, the power of prenatal influence observed, and men will obey the mandates of Nature.

The master of music must have well-tuned instruments to display his talent; so the soul must have a well-formed and equally balanced body for successful expression. A clean, pure body with every organ performing its respective function, will enable a sweet, impressive emanation of the soul within. Bonded by magnetic ties of kinship to stars in space and to force and substance everywhere, it is possible to form an instrument of almost infinite capabilities.

The properly constructed body is

not a "thing" or machine which decays by use or is destroyed by wear, but each organ tends to rebuilding; and if flesh is renewed, organs restored and mind led to predominate, surely earthly existence is to continue as man's will shall dictate. This radical statement we trust will be ample in thought generally. Why grow old? Why not speak of our advancing years as preparing us for extended longevity? If the experiences of eighty years have developed man's being, is it not best that he enjoy the fruits thereof? Partake freely of pure crystal water, the wine of eternal youth; of vegetables, Mother Nature's nearest offspring, of sun-kissed fruits, and nut-perfected in autumn's golden season, that the body may be invigorated with the elements which will not only sustain but rebuild. Cease taxing the digestive organs with the grinding of flesh which does not contain sufficient strength to digest itself, and renew the form, making existence of indefinite duration. Men of old lived much longer than now, because they walked in the sunshine of Mother Nature's laws, by obedience thereto and from her broad extended breast, sufficient for all to recline upon, behold the forces of "new life sweet."

So why not we, like men of old, Grasp Nature's holy law. And latent powers, for use unfold— Why stand in trembling awe?

This body formed with such adaptability is the temple of the living God. Let us clean it and make it pure. Let us relegate the heat of passion and demands of habit to ages past, and live "day unto day" in the presence of rightful deeds. Thus purged and cleansed we can expect a clear mentality and the guidance of intuition—the voice of the Soul.

Then we are able to "realize" that thought force is mighty, that Will is monarch. We will behold with rapturous ecstasy, the tender silver thread which binds soul to soul, and know that like the mighty sea lapping the shore, the tidal wave of Divinity is swelling in upon every human life. As the incessant movement wears the bank away, so the continual influx of spirit life, every will bring a new and nobler, of love and charity over hate and selfishness, and justice over selfishness and bigotry, and peace will spread her broad protecting wings in hallowed benediction over every home. Thoughts sent out with the force of Will will hasten on their circular route laden with good-will, touching kindred friends with comfort and strength, and return to us increased in size and power—reward of kindly thoughts.

Oh! let us keep a kindly thought Forever on the way. For much to do and often wrought By thinking Love all day. And furthermore they can't be lost. They will return again; Sometime when we with woe are tossed They'll come and soothe our pain.

Let us be tolerant, be just and noble; "hate sin but yet love the sinner." How can the soul, a spark of infinite life and light, living in a temple formed of inde-

structible atoms, so organized as to grow strong and be renewed by use, fail to read lessons of worth and beauty from nature everywhere? "The lives of great men all remind us. We need but listen to the dictates of the higher wisdom, and the history of human existence is our possession, and every noble thought and life is vibrating in us. We hear the teacher of Galilee say, 'Neither do I condemn thee; go and sin no more,' and again, 'let him that is guiltless cast the first stone,' and they become our own expressions. We appropriate the thoughts of sages and messianic, the beauty of artist and poet, the grandeur of truth everywhere, for 'tis universal and belongs to us if we can use it. Oh! yes, use is the object of the perfect life. To be useful makes one happy, and to be happy should be the aim of all. If we are strong, let us bear the burdens of the weak. If we are glad, let us share it with the sorrowing. If we are contented and peaceful, let us divide with the restless and despondent. Let us walk in ways of usefulness, spreading by word and deed the light of love and truth, and selfishness will be transformed and error's darkness fade as skulking shadows disappear before the morning sun. 'Go (old is Love), and all attributes are of a similar nature. When man complains of error, sin and wrong, 'tis because he lives in shadows and perversions.

Assert thy will, O Soul within, And live thy life aright. Love, wrong and fleeing sin Fade out before thy light. As one small taper drives the dark From out the shadow'd room, The soul, of God a tiny spark, Dispellesh wrong and gloom.

This is a partial enumeration of soul properties and is for every man, woman or child who claims their rightful possessions. The first step toward this Canaan is to recognize the harmonious blending of force and substance everywhere. Then no one will fail to see the hand-writing of infinitude in nature; the majestic kingdoms of Mother Nature (negative) will deliver the lessons inscribed by Father God (positive). With body clean and holy, the soul will exercise every physical sense, and revel in the spiritual counterpart of each; thus placing man on the lofty summit of knowledge, where he can view the grandeur of Nature, and with keener perception see the prompting force of every expression.

Let us rise up, then, in majesty of spirit, to behold the birth of day when kissed by the sun. See the first grey streaks, heralds of the approaching monarch, grow into seeming extended arms as if to embrace all earth in a clasp of maternal love. A murmur of rejoicing pervades, the lark bursts forth a jubilant lay, the morning-glory unfolds her petals, the waving grasses and nodding branches bow their heads to the night-time dew which, jewel-like, adds lustre to vegetation everywhere, and man in silence but adores. He is filled with inebriating magnetic waves, as day moves on apace, and stands touched with awe at the stupendous unfolding.

## BLINDNESS

PREVENTED AND CURED.

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AND ONLY CATARRH CURE.

**ACTINA** is a marvel of the nineteenth century, for by its use the blind see, the deaf hear and the dumb speak. It is a sure cure in the cure of Catarrhs, Pterygia, Granulosis, Glaucoma, Amaurosis, Myopia, Presbyopia, Common Sore Eyes, and all other eye diseases. No animal cured Vision from any cause. No animal cured man wears spectacles. There need not be a spectacle used on the streets of the world, and rarely to read with. Street glasses abandoned. Actina also cures Neuritis, Rheumatism, Lungs. Actina is not a snuff or lotion, but a Perfect Electric Pocket Battery, usable at all times and in all places by young or old. The one instrument will cure a whole family of any of the above forms of disease.

**PROF. WILSON'S NERVE-CONSERVATIVE** cures Paralysis, Rheumatism and all Chronic Forms of Disease. These appliances are as pleasing to the physicians as is the wonder-working Actina.

**A Valuable Book Free** on application. Contains treatise on the human system, and a complete cure and hundreds of references and testimonials.

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## EYESIGHT RESTORED

Failing Eyesight, Catarrhs or Blindness Cured without the use of the knife.

Dr. W. O. Coffey, the noted eye specialist of Des Moines, Iowa, has perfected a mild treatment by

which failing eyesight, catarrhs, blindness or any disease of the eye is cured. He has cured at home, Judge George Edmonds, a leading attorney of Iowa, and a number of other prominent men. He has cured both eyes and Dr. Coffey's remedies restored sight to W. O. Coffey, M. D. If you are afflicted with any eye trouble write to Dr. Coffey and tell him all about it. He will then tell you just what he can do. He will also send you free of charge his 80 page book, "The New System of Treating Diseases of the Eye." It is full of interesting and valuable information on all eye diseases. Write to-day for yourself or friend to W. O. COFFEY, M. D., 812 Good Block, Des Moines, Ia.

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## ..GENERAL SURVEY..

### THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

**ITEMS.**—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Prof. J. Madison Allen and Mrs. M. Theresa Allen re-engaged with the Spiritualist Society of Springfield, Mo., as its regular speakers. Prof. Allen has been re-appointed by the N. S. A. as the State agent for Missouri, and wishes to hear from every quarter of the State a full report of the state of the cause. Let every person interested in the work write at once. Correspondence is also invited from camps and societies outside the State.

Isabelle S. Paul writes from La Crosse, Wis.: "On January 18 a Spiritualist Society was organized in La Crosse, Wis., by Geo. E. Brooks, of Wheaton, Ill., much enjoyed many meetings has just been held. For both of these we are indebted to the untiring efforts of our brother." To show their appreciation of Mr. Brooks, resolutions were passed by the society fully endorsing him.

The Unity Spiritual Society of Milwaukee, Wis., passed a resolution speaking well of Max Hoffman.

Mrs. A. Houghtaling, of Scranton, Pa., has caused a sensation by refusing to allow her daughter to be instructed in the science of physiology in the public schools. She is a believer in Christian Science and does not feel covered about the material things of this life. The principal who asked her to attend the school, she asked the branch of the matter and the mother will take the matter to the courts.

George Shaffer, of Allegheny City, Pa., writes approvingly of the good work accomplished there by Mrs. M. Pritchard, of Milwaukee, Wis.

J. F. Morgan writes: "The Church of Silent Devotion held its first meeting on February 17, at 11 o'clock in Hall 613 Masonic Temple. Its seating capacity of 175 was taxed to the utmost, and those who could not find standing-room were turned away disappointed. Rev. Dr. Otoman Zaradust, of Elkhartman Temple, Persia, gave an exceedingly interesting and comprehensive talk on the subject of 'Silent Devotion.' Prof. A. B. Blackman was in ship. W. C. Gibbons spoke a few minutes on Prentice Mulford, and referred particularly to his essay on 'The Use of a Room.' The Church of Silent Devotion expects to have Dr. Hanish to give another intellectual treat in the near future. All those who are interested and desire to attend, please address me a postal card, 507 New York Life Bldg., Chicago."

E. G. Eddy writes from Lansing, Mich.: "The First Society of Spiritualists had the pleasure of listening to two very instructive and entertaining lectures delivered by E. A. Tisdale, the blind medium. He remained in our city from the 12th to the 16th, and was entertained by Mrs. Anderson, Beech street. We have a good sized hustling society, and would like to correspond with platform speakers and test mediums for spring work. We have no regular speaker and wish to secure one at once."

The Chicago Record says: "Thomas J. Dalby, of Sioux City, Iowa, has caused a great stir by making it plain in evidence sincerity that he has been to heaven and returned by God to earth to save sinners. Dalby today secured a large number of followers. Last night, he preached in a Methodist church, with the result that dozens of incredulous persons present expressed conviction that his claims were sincere. Dalby is being almost worshipped now as having supernatural knowledge. To-night he spoke in the Central Baptist church to a large audience. Through the remarkable experience he professed Dalby's alienated sons have returned home and the family has been reconciled. Dalby talks hourly of his trip to heaven to the people who visit him."

Mrs. India Hill writes from Decatur, Ill.: "It gives me great pleasure to again give my word of appreciation and encouragement for your noble and fearless manner in giving to the readers of The Progressive Thinker the highest and best thought. I have just returned from Delphi, Ind., where I met many many friends, and among them many many men who have become very much interested in the philosophy of Spiritualism through the earnestness of D. J. Brinell and your humble worker. I could express many thoughts I know would be of a helpful nature to those that are laboring for the good that they may do, but space will not permit, and I will have to wait until my article in the Silence, but I am comforted by my faithful friend and guide, as he tells me there is more power in Silence than in Sound."

E. J. Samson writes from Minneapolis, Minn.: "The Band of Peace is a Spiritualist society and auxiliary to the Minnesota State Spiritualist Association. The society has elected new officers for the year, and are carrying on regular Sunday evening meetings with good attendance, and we hope to see the Spiritualists through the country organize themselves for the benefit of Spiritualism. Our present speaker is Mrs. S. M. Lowell. She is a faithful worker in our society and has been with us for the last year. Our meeting place is in the A. O. U. W. hall, 229 Central Avenue, N. E."

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

Peter Wickstrom writes from West Seattle, Wash.: "The seven premium books are excellent. I can't see how you can afford to give so much for so little. I have read from beginning to end, reading the Vail, and have come to the conclusion that it is the best book I ever read."

Mrs. Mary Coy writes from Duluth, Minn.: "Of all the reading matter that comes to me The Progressive Thinker is the only paper whose contents I look forward to with longing. I am an avowed Spiritualist. I began an investigation of the subject several years ago, and am reading everything about it that I can afford to buy. Soon after I became interested in it, I found that I am a mediumistic. I have five of your premium books, and have read them all with great interest."

Sarah E. Culler writes from Mt. Lebanon, N. Y.: "The Progressive Thinker is taken in our family and has been for many years. Your broad views coincide with our whole soul-feeling. We are often fed by its contents, and say in one voice, 'God bless you in your efforts for truth and right.' All the Shaker communities say as one: 'Advance the truth and we will help you with all our mind, might and strength. You shall have our love. We desire your fellowship for all time. There is much to be done. Let God be with us all.' We often hear of our loved ones passing over. They go one by one. Those who are left must take their place and try to fill up the ranks. Our dear sister Florida Sears crossed the river February 8, 1901. She was much beloved by all of her dear brethren and sisters at Mt. Lebanon and other places."

Edgar F. Bundy writes from Louisville, Ky.: "A séance was given Thursday, February 13, by Mr. and Mrs. Pettibone, at the People's Spiritual Church, in behalf of Mrs. Emma Blake, who is acting pastor at the present time. Mr. Pettibone gave a short address and introduced the medium to the audience. Mr. Pettibone described the manifestations and the conditions which must be conformed to. Mrs. Pettibone was the first to demonstrate the truth of life after death, giving test after test, and the audience recognized Mrs. Pettibone gave way to Mrs. Blake. She kept the audience interested for a while by giving full names of spirit friends and descriptions of them, all of which were recognized. Then she demonstrated the power of spirit, and their presence by an independent slate-writing. She held one end of the slates, while a gentleman held the other end, and upon opening them there was a message for him. After this she turned through his mediumship, by the materialization of spirit hands, of which at times there would be eight or ten all of the audience could see. Mr. Pettibone's present address is No. 1107 West Walnut street, Louisville, Ky., and that of Mrs. Emma Blake is People's Spiritual Church, Clay street, between Market and Jefferson streets."

A correspondent writes from Toronto, Canada: "On Monday evening the Toronto Spiritualist Association held its first public service ever held in Canada, by ordaining Victor Wydes as permanent pastor of our association. After a trial of some months he was the unanimous choice of the members. The Rev. Moses Hull and Mrs. Mattie Hull came from Buffalo for the occasion, which was held in St. George's Hall, our usual place of worship, to an audience of nearly 600 people. The platform was beautifully decorated with flowers, palms, etc., and a notable feature was the presence of the association, one of whom had passed his eighty milestones; also all of the past and present executive officers of the society occupied seats in semi-circle on the platform. Our Moses surpassed himself and the audience was spell-bound, listening to the truths of Spiritualism applicable to the occasion. Mr. Hull delivered the charge to the members, and Mrs. Hull to the pastor, when the Rev. A. M. Donald, on behalf of the association presented the pastor with a richly engrossed certificate of ordination and appointment, followed by an inspirational poem on the occasion by Rev. F. F. Austin, which was rendered in his usual graphic style. A feature of the intermission was a display of spirit photos, paintings, written slates, and other phenomena, kindly loaned by friends, which were highly appreciated by an enraptured audience. The evening entertainment concluded with a short programme of vocal and instrumental music by some of Toronto's best known talent. We take every means of bringing Spiritualism before the public, and for the first time a reasonable account was printed in the daily papers, and we now think the morality department of the city, at the instigation of the ministerial association, will hesitate before attempting to molest a duly ordained minister in his work, even if he is a so-called fortune teller as they claim all mediums are."

D. E. Shook writes: "I could not get along now without The Progressive Thinker. I am always looking forward to the mail that will bring the welcome visitor to me. It has helped to lift me out of the old rut of doubt and uncertainty, onto the firm rock of truth. May the good spirits aid you in your good work."

The Saturday Globe of Utica, N. Y., contains the following: "To see in a vision the faithful death of his close companion and friend and then to pass over to the great beyond, so as to be ready a few hours later to welcome that friend and companion to another shore was the remarkable experience of a young Utican last week. Frederick Karl Vogt and John B. Jacquemin were intimate friends, spending all their leisure time in each other's society. Vogt was a railroad man, employed by the New York Central, and a short time before the tragic event to be noted, Jacquemin had connected himself with the Delaware, Lackawanna & Western Railroad, to learn the duties of a fireman. Sunday evening at 11:10 o'clock the freight train upon which Jacquemin was working, was run into by a passenger train. The accident occurred at Footville, Madison county. This State Jacquemin was caught between the tender and engine of the freight train and was instantly killed, his death being the only one to occur. Prior to this, at his home in Utica, had occurred the death of Vogt. He had been stricken with typhoid pneumonia, and during part of the preceding week had been delirious. Saturday night preceding

the railroad accident Vogt was in his delirium the accident that was to be the cause of his friend's death. He described in his incoherent way the collision of the engines; he writhed in agony as he saw his friend ground between the tender and the engine and in piteous tones he begged that someone would take Jack away. 'Can't you see him?' he would say, 'bound between the engine and tender.' Of course no one understood the meaning of Vogt's words. The young man survived until Sunday noon, when he died. Monday morning's papers contained an account of the collision at Footville and the killing of Jacquemin, and then those who knew of Vogt's statements realized the tragic meaning of his words. He had preceded his friend's death, to the great joy and relief of all his friends. The Wednesday following the funerals of both were held."

The Students of Nature, 1505, Milwaukee avenue, Chicago, installed their newly elected officers Sunday evening, Feb. 17, with elaborate ceremonies, performed by Mrs. Summers, the pastor, and Dr. George B. Warner, the president of the Illinois State Spiritualist Association, as follows: The president, Wm. P. Schumacher, called the pastor, who appointed Geo. Schumann as master at arms, and installed Dr. Warner as the installing officer, and then the latter installed the president named, and also Mr. Hoven as the vice president; Mrs. L. Hamburg as the secretary; Mrs. L. Deitch as the treasurer; Mrs. Evan Stillman as the chaplain; Mrs. C. Hubert, Mrs. M. Liebig and Mrs. C. Sibers as trustees, and Mr. J. M. Miller as the honor bearer. A public ceremony the pastor licensed Mrs. Evan Stillman as a medium. Besides flowers and piano music, the zither was played by Miss Hirschmann, and a recitation was given by Miss Eva Ihle. Instructive and interesting addresses were delivered by Dr. Warner, Mrs. Hirschmann and the pastor. The hall was filled to overflowing.

Spiritualist, of Denver, Colo., writes: "I have been attending John Slater's meetings. They are grand and truthful. We get glorious tests from the other side of life. There is no guess work with the names of our departed."

W. W. Aber writes from Dallas, Tex.: "I have decided to remain in Dallas, Tex., until after the state convention of Spiritualists, which meets in this city, March 1, 2, and 3, 1901. Persons desiring to attend my séances can find me at 205 South Ervay street, Dallas, Texas."

Abbie M. Foster writes: "I received the premium book all right, and I want to say how much I thank you. It is a beautiful book, and to repeat what your other correspondents often say, 'I don't see how you do it.'"

H. Katzenberg writes from Port Wayne, Ind.: "I am pleased to say that our society is prospering and gaining both in membership and in finance. We have had Mrs. Nora Adams as our guest speaker, December 1, and are with us since December 1, and are so much pleased with her work that we have engaged her services for the balance of this season, until the camp-meetings open. Mrs. Claman attracts the thinking and most intelligent class of people, who come to hear her, and thereby making many converts. Last Thursday evening we gave a masquerade social in our hall, and it was a success, both financially and socially, and everyone present seemed well pleased with the time spent. The party was offered to the Katzenbergs, sisters, dressed as bride and groom; to Miss Alma Poole, the comic costume, dressed as a negro girl, the second prize. A fine cake was awarded to two little girls, names unknown, for the best 'cake-walk dances.' Our lyceum, which was started October 1, has been ably managed by Mrs. Poole. It has a good attendance, and we anticipate much good fruit from the seed sown in this direction. We have started a building fund, and while the same is in its infancy, we hope the day is not far distant when we can be occupying our own temple."

G. Figgley of Bryan, Ohio writes: "Rev. T. W. Martin, the divine healer, who has been in Deleance, O., since last October, as a result of a 'doctors' scheme,' was arrested Feb. 4, for practicing medicine without a license. The scholarly B. B. Kingsbury and another attorney proffered their legal services free to defend him; ample financial backing was offered. I wrote a column article for the Dayton Express, in which I denounced the arrest in the most vigorous words I could command, and everything pointed toward an exciting legal contest, when the prosecution dropped the case like a very hot potato. Francis Schlatter, the divine healer, who was in Washington, D. C., had secured the services of a very able attorney to defend Rev. Martin, who is Schlatter's half-brother, and who has a fine record. Rev. Martin is accompanied by his mother, and their next point of North Baltimore, Ohio."

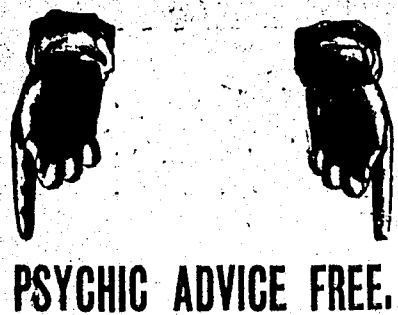
Julia Steelman Nichols is lecturing and giving tests at the graded houses at Findlay, O. For engagements with societies or camp work she may be addressed at 1204 E. Sandusky street, at the above point.

The Tribune of Marion, Ind., says: "The people in Marion who are interested in Spiritualism will be pleased to learn that 'The Spiritualist Society' has been granted a charter by the National Spiritualists' Society. Dr. and Mrs. Sprague of Jamestown, N. Y., missionaries of the association, were in Marion on Monday last for that purpose, and the members of the society were treated to a fine lecture and tests by the doctor and his wife in the evening. Spiritualists live a pure and conscientious life, not through any fear of a future punishment for their sins, nor from any hope of reward for their virtues, but they live as near right as they can, because it is their duty to do so and the certainty they feel of having their sins pardoned once they have been treated to a fine lecture and tests by the doctor and his wife in the evening. 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## SPIRITUALISM

### And Human Advancement

An article by A. K. Venning in the Progressive Thinker of February 2, contains, to use the prefatory words of his comments upon Prof. Loveland's "The Parting of the Ways," "views which seem to me so extraordinary as coming from a Spiritualist," that I hope The Progressive Thinker can give space to a consideration of them.

I wish first to remark upon the striking inconsistency of allowing that "One of the first spiritual qualities is charity," and then endorsing the "butchery" of fellow beings. What is the charity which this writer commends? He quotes from the dedication of the Apostles Paul. The more extended dedication reads, "Charity suffereth long and is kind. \* \* \* Beareth all things \* \* \* endureth all things." The entire definition is that of the love that is the highest and divinest quality of being, and which because it is must be the most effective agency in human progress and elevation.

And yet Mr. Venning implies, at least, that the obstacles to progress cannot be removed by this charity, but that the savage methods of the jungle must at least may be consistently resorted to by people who claim to be Spiritualists, and to promote human progress and elevation! What kind of progress does the writer have in mind? As a Spiritualist and as a lover of humanity, the only progress, it seems to me, is an equal opportunity of all the children of earth, through systems of economics and education, to come into a knowledge of their faculties and powers and to develop them as the supreme object of life.

If Spiritualism does not mean liberty, love, and justice, it gives no advantage over dogmatic religious beliefs, and the theological imperialism of the church styled Christian. Mr. Venning "knows some perfectly good Spiritualists" who believe in imperialism. If imperialism means the progressive freedom and elevation of the race, who even believe that the butchery of those who stand in the way of this progress is justifiable. Does Mr. Venning believe in the supreme authority of the most advanced progressive Spiritualists exercised to compel other people to accept the ideas of such Spiritualists and to be ruled by these in their ways of life? If so he is not only an imperialist in claiming Spiritualism as a supreme authority but he is an advocate of tyranny.

This imperialism has been the method of the Christian church, and according to Mr. Venning the butcheries, massacres, and inquisitorial tortures have been justifiable, because they were done in the promotion of what the church held to be for the progress and elevation of humanity.

Either human being has an inherent right to liberty or it has not. If it has not, progress, freedom and elevation are unattainable. No elevation and progress is possible when an imperialistic authority is recognized and submitted to. Progress and elevation have always and must always result from resistance to authority and the exercise of liberty in individual or associative initiative.

As man rises above the brute and savage, he comes to the freedom of love, fellowship, association and finds his relationship to all fellow beings. The butchery of war is a perpetuation of the savage instincts which the "nature" of the jungle expresses. Has it or can it elevate humanity? What individual, what people have been spiritualized by the wholesale killing of the battle field? General Sherman truly defined its ethic, "War is hell." General Henderson said, "I speak against war. The great man reasons, the experienced soldier it seems had not found the progressive and elevating uses of war."

And this exponent of Spiritualism says: "From the true spiritual standpoint, what is the extinction of life on one plane?" How elevating and spiritualizing this estimate of life! And that the only crime, if there is such a thing, in taking life is in taking it uselessly, to no purpose. If this idea of crime, of the value of human life, of the right of any authority or power to set about killing inferior people whom they consider obstacles to what they esteem progress, represents any considerable body of Spiritualists, I do not belong in the ranks. Such views and such measures are the antipodes of what is to my mind spiritual, elevating, and progressive. If any teaching, any cult, does not increase love-capacity, love of liberty for all people, the actualizing of doing to others as we would they should do to us, the reign of reason instead of force, it has no claim to spiritualism.

Mr. Venning believes in "the expansion of the higher races." I believe in the expansion of liberty, the expansion of education, and especially the expansion of the equal right of every human being to the earth, to its resources of subsistence. Had this expansion been actualized, there could have been no wars. Chattel slavery was the result of monopolizing the source of subsistence, that the owner might live off the labor of others. Wage slavery is the result of the monopoly of the sources of subsistence. If Spiritualism does not promote equality of human rights, equality of opportunity to obtain subsistence, equality of opportunity to obtain knowledge, to develop talents, to find that man is the spiritual blossom of the universe, it cannot be a world movement or meet the needs of humanity.

It is of small importance to be proven an heir of immortality if the mortal career can only be a desperate struggle with the savage conditions of warfare, industrially, commercially, and butchery of the battlefield. What humanity needs is the elevation and progress of the reign of love and co-operation, each for all and all for each, the kingdom of heaven here now.

If Spiritualism has only the mission to assure earth's pilgrims that there is a beyond, "a land of pure delight," and to put us in communication with those who have passed to that realm, it is not equal to the emergency of this transition hour. The evolution of man, of the creations of brain and hand, have changed all the relationships of mortal life. The great problem of the 20th century is how this human evolution shall make of this realm an abode of justice, love, harmony, and the elevation and progress of the diviner, nobler manhood and womanhood. How can all systems of education, of industry, of economics, promote the equal opportunity, the welfare of all? How can the labor of all bring to all the benefits of labor's creation?

If Spiritualism has not a mission in this field of human relations and social readjustment, it cannot be the uplifting, beneficent, progressive agency necessary to human advancement. The real advance of humanity is growth out of the declining state to the love state. This is the universal law of being and of cosmos. The sentiment against war which Mr. Venning treats so contemptuously is the most creditable of human quality. It expresses that inhuman nature which distinguishes man from the beastly and savage and which advances him toward angelhood. The liberty of love, the justice of love, the ethics of love, are the only forces that can raise humanity individually and socially.

War is brutality, savagery, destructive waste of life and human energies, and a shame to any people claiming enlightenment, much more a people claiming any degree of moral and spiritual elevation.

**LUCINDA B. CHANDLER.**  
Downers Grove, Ill.

**The College of Fine Forces.**

Dr. Babbitt informs us that he is forming a private class of students for a four weeks' course of lectures to commence on March 5. In these lectures the most difficult and practical part of the course will be explained, after which the students can rapidly complete the course from printed questions and thus gain the handsome college diploma. Students express themselves enthusiastically in regard to the value of these principles of cure. Address Dr. Babbitt, 61 North 2d street, San Jose, Cal. 588

**Hell Fire and Brimstone.**

A few weeks ago I went to Pine Hill to hear a sermon by the Rev. Mr. White. We often see in The Progressive Thinker the remark, "Where is the minister now that preaches hell-fire and brimstone?" A great part of his discourse was spent in portraying a hell of that kind and the wiles of a personal Devil, ever on the alert to allure mankind to his seething pit of destruction. He presented to them the old, old story of the creation in six days, the beauties of Eden, the perfection of Adam and Eve, the temptation by the snake, the fall of the first pair, that "holy state" and the terrible consequences resulting therefrom, by which all mankind were left in a lost and ruined condition. He then presented to them the "wonderful plan of salvation." After entertaining his devout followers for about an hour with those "wonderful truths," he brought his discourse to an end. He then asked if there were any announcements to be made.

I arose and made the announcement that I would deliver a lecture at that place on the next Sunday, on the subject of Spiritualism. We now see the courtesy manifested by orthodox clergy. He said: "Brethren, I am opposed to these lectures; he is trying to tear down our religion, the religion of Jesus Christ."

Notwithstanding his opposition, the lecture was delivered and at its close, one member of the church took me the hand and said: "Well, we would like to hear some more."

How happy the clergy would be could they have everything their own way, with none to disturb them.

**B. L. COMPTON.**  
Feeneyville, Ark.

**Spirit Massage.**

A remarkable and authentic instance of spirit manifestation was witnessed by the members of the Religio-Philosophical Society, 2309 St. Catherine street, last Sunday, Feb. 10. I called upon my friend, Captain Carroll Ryan, just before he went out. He was suffering intense pain from rheumatism in his shoulder, and after a short rest, the above mentioned rooms the same evening, where he met Mr. Dawson, Mr. Withell, Mr. Baker and others, he distinctly felt the pressure of a hand upon his shoulder, which moved up and down. Mrs. Holt, who is a clairvoyant, saw the spirit form who was massaging him. He was instantly relieved, and has not since had a return of the pain.

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### PASSED TO SPIRIT LIFE.

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

Passed to spirit life, at South Hampton, N. Y., Alfred W. Twining, aged 78 years. He lived the beautiful teachings of Spiritualism for nearly thirty years, and was beloved by all who knew him. The funeral was largely attended. The services were at the late home of our ardent brother on the 9th of February, and conducted by Mrs. Lizzie Brewer, of Syracuse, N. Y. Spiritualism is truly beautiful in the night time of our sorrow, the glowing rays of divine power shining into our hearts, bringing gladness where we had heaviness, for we know our loved ones live.

Passed to spirit life, Feb. 9, 1901, John Newton Dow, of Appleton, Minn. Mr. Dow and family were staunch Spiritualists. He was born at Zumbrota, Minn., Jan. 9, 1862. He was a member of the A. O. U. W. A wife and four children survive him. The funeral was conducted by Mrs. C. D. Pruden, of Minneapolis.

Passed to the higher life, from the residence of her son, F. B. Smith, of Clyde, New York, February 18, Mrs. J. O. Smith, in her 88th year. She leaves a son and daughter, twelve grand-children, and eight great-grand-children. She was an earnest Spiritualist, and looked forward with joy to a reunion with the dear ones that had passed on before.

**MRS. A. E. SMITH.**

Passed to spirit life, from his home in Texas, Mich., Jan. 30, 1901, after an illness of two weeks, Fritz H. Burdick, adopted son of Lewis S. Burdick, a pioneer Spiritualist worker well-known in Southwestern Michigan. Deceased was 38 years of age and leaves besides a wife, two children, and a host of friends to mourn his early departure. The funeral was held from the home, Feb. 2, and was conducted by Carrie F. Weatherford.

On Feb. 1, at the home of Mrs. Nora Waldo, South Hampton, N. Y., Mrs. Marietta O. Weller, aged 71 years, passed to spirit life. When the messenger called, our Sister Weller, who had been a Spiritualist for 30 years, and a host of friends to mourn his early departure. The funeral was held from the home, Feb. 2, and was conducted by Carrie F. Weatherford.

Funeral services of Dr. O. K. Carr, one of our long-time Spiritualists, were held at his late residence, 3228 Graves Place, Feb. 20. After waiting some for the appearance of Geo. V. Cordingley, who had been selected for that duty, they were conducted by Mrs. Warr, assisted by Dr. A. Houghton and others. Burial takes place at Mitchellville, Iowa.

Gen. James M. Ruggles, long a reader and subscriber of your valuable paper, passed to spirit life, on Feb. 2, at Havana, Ill. He was twice married. His second wife was Elvira W. Ruggles, of Janesville, Wis. She was a Spiritual speaker of some prominence. She died some ten years since. Gen. Ruggles was the author of the first drainage law in Illinois. He was a scholar and an able writer. In religion he was a pronounced Spiritualist. He leaves four sons.

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

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Being developed a genuine Trance Medium through the typographic power of Prof. R. C. Dutton of Meeker, Neb. I am enabled through this WONDERFUL power to give you such accurate test and reading as to completely convince anyone and make Spiritualism a reality. I will give you a complete life reading for only \$1.00. I will refund money to the dissatisfied, and where I fail to describe accurately your spirit friends and loved ones, I will refund your money. Lock Box 1000, Farman, Neb. 588

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

VOL. 23

CHICAGO, ILLINOIS, SATURDAY, MARCH 9, 1901.

NO. 589

PROGRESSIVE THOUGHT.

A Re-Statement of Facts and Principles.

Scientists deny a "future" existence because they cannot prove it from their standpoint—that is, those of them who have not been convinced of the continuity of life through Spiritualistic or psychic phenomena.

I do not know what they would term scientific proof, and am much interested to know what Prof. Hyslop will furnish as scientific proof. I suppose it will be fact that can be demonstrated to the satisfaction of the visual organs, since that is all the proof that some scientists will accept.

This fact is one thing that has prevented scientists from discovering what their own theory of the origin of things would have led them to discover had they reasoned from the correct standpoint. They can see, or think they see, man die. They have seen enough of decay to know that decayed animal matter is assimilated by the vegetable kingdom. So far as they can see they are correct; it is what they cannot see that causes them to blunder, not knowing that their own evolutionary doctrine could lead them to a solution of occult mystery.

But they have done what they could. I am not finding fault with what they have discovered. In all the discoveries of principles in nature, nothing constructed on those principles has been so perfect that some one could not improve upon it and produce a better piece of mechanism. So philosophers have studied and made improvements upon, and added to, the works of their predecessors until there has been one who could be sufficiently aided by them to be enabled, through the investigation of Spiritualistic and other phenomena, to solve a problem for humanity that has yet to be given to the world. But I am anticipating.

Chemistry proves that when two substances or elements unite that have an affinity or the property of assimilation, a third substance is produced which is unlike either of its components. A home demonstration will prove this to all who know that alkali and grease, if properly proportioned and under proper conditions, will produce soap. And right here let me say that I am putting my language in the plainest garb I know because I want to be understood. The educated can comprehend the plainest terms, but the uneducated cannot understand technicalities.

The combinations and re-combinations of chemical substances have produced many wonderful results. But in chemical combinations we must deal with lifeless matter. Nature's laboratory deals in vital substances in a way that defies man's imitation, but what wonderful lessons can be learned. It is a most interesting study to follow nature in these combinations of elements, from the lowest organisms of the animal and vegetable kingdoms to the highest.

If the lowest organism in the vegetable kingdom was composed of but two elements, that combination would produce a third substance or organism, which would by its development in growth throw off some invisible part that would unite with still other elements in nature to produce a more complex organism.

I cannot hope to thoroughly demonstrate all the processes that accompany organic development. The idea I wish to impress is, that every advanced organism is composed by some of the elements which have been components of lower or less complicated organisms. The change we call decay may throw off an unseen element which unites with other existing elements to produce a new organism, because nature's elements are ever active. It is this action or expression that accompanies all development that has caused the great stumbling-block for scientists. The growth of the plant is its action resulting from combinations of elements, and the action resulting from this assimilation is attributed to a Supreme Intelligence, an Intelligent Energy, etc.

It looks like Intelligence to see the vine reaching out for a support and always twining around in a certain direction when it reaches it, but it is an unconscious Intelligence, and its action is only a small part of the more stupendous ones in the universe, but in correspondence with it.

Conscious Intelligence is not produced until brain organism is developed in the animal kingdom. These sympathetic beings who claim that every plant, and even a blade of grass has a soul are only wasting their sympathies if they think them conscious of injuries. Injury results from wounds, but it is only because its development has been arrested.

As brain matter increases in size and the number of its organs, as well as in the quality of its composition, Intelligence increases. It is this which makes man a superior to the "lower animals," but there is so much in common between man and animals that it led Darwin to suppose that man descended from (or ascended, which is it) a certain species of animal.

Man never could have existed had it not been for the lower animals, any more than there could have been trees before the lowest organisms of the vegetable kingdom, but it does not depend upon improvement by cultivating certain selections of the species. The elements of which man is composed had to be developed by combinations and re-combinations of elements belonging to flesh development.

Perhaps I can make my meaning clearer by saying that as each new element has been produced, it has found its affinity in still higher elements in nature, that, before there was no affinity for.

It is an interesting point to note the different configurations of the animal kingdom corresponding to brain development. These configurations do not always seem adequate to the intelligence manifested. The dog is so intelligent that there is much more that he

EDUCATIONAL.

The Spiritualist Training School.

The fifth session of this school will be held on the Cassadaga Camp Grounds, at Lily Dale, N. Y. The session opens May 14, and closes July 12, 1901. The following is the

**COURSE OF INSTRUCTION:**  
Higher Criticism, Bible Exegesis and Parliamentary Law—Moses Hull.  
Oratory, Voice and Physical Culture, Exercises in Expression—Mrs. Alfara Jahnke.

Philology, Rhetoric, Composition and Logic—A. Weaver, A. B.  
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Juvenile Department, to be supplied. A class in grammar will be formed if desired.

EXPENSES.

Tuition for the term.....\$6.50  
For any part of term when whole term cannot be taken, per week. 1.00  
Board and lodging on the grounds, per week.....\$3.00 to 4.00  
Cottages or rooms for self-boarded at small expense.

Cost of books from \$1.50 to \$4.00. Books can be had on the grounds.

The object of the school is to train its students for thinking, writing, public speaking and mediumship. The school was founded in the hope of encouraging a higher intellectual culture among our workers. It is desirable that our speakers and writers be at least well enough schooled to understand the grammatical construction of our language, so as to be able to clothe their ideas in correct English. Unless this is done there are many among the educated classes who will be repelled and kept from identifying themselves with us.

Not much can be done in a term of only about nine weeks, but enough can be gained to give one a start in the right direction, and then he can, if he has the will, go on by his own efforts alone.

Life is an education in a general way, but special work cannot be done successfully by most of people, except by most of people, except by special education.

Mediumship is an education to a certain extent and along certain lines, but many workers are not mediums, and many of those who are mediums need the training which such a school can give. Some need it who do not know they need it.

Aside from aiding us in our work for Spiritualism, our philosophy demands the cultivation of the intellectual as well as the moral nature, because we take with us into the spirit world our faculties and ignorance, and these are liable to be a hindrance to us in our progress. Write for further information concerning the school to

A. J. WEAVER,  
44 Ontario street, Cleveland, Ohio.

would do if he had the physical capacity. Man is always reaching out, striving for betterment, and why? Because there is an element or elements that have not found their highest attainment. We are lacking something to make us perfect, just as the potter's wheel in the hands of the elements necessary to its perfect development, and is reaching to light and warmth for them. It is this lack in our make-up that makes us dread death and wish to live forever. If there were not elements in nature that can combine with these striving ones within us, to produce a more perfect creature, there would be no such desires.

Now we can see where scientists have their blunder. If nature in her evolutionary processes can produce such an intelligence as man, who can discover and use as many of her forces and principles as man has, we can rest assured that nature never stopped in this evolutionary process until she produced a perfect intelligence—one that can understand and use all her principles that are necessary for the well being of that intelligence.

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"GOD IS A SPIRIT."

A Little Boy in Spirit Life Points Out a Text.

INTERESTING INCIDENTS IN CONNECTION WITH A FUNERAL.

During the last month my work has been so varied and interesting that I thought it might be of interest to your large circle of readers as it is to my small one of friends. A funeral service at Bethel, a town about twenty miles from Seattle, three weeks ago last Sunday, the 11th, is a good starting point.

I found the family of Mr. Mortenson one of intelligence and refinement, living right in the dense woods of Washington. The Progressive Thinker of course was a guest there. Spiritualism was their light and guide in all the affairs of life. The little son Clarence was the one whom I was called upon to christen for the birth into the new life. What I am to tell seemed at the time almost impossible, but viewed with a little after knowledge, it was wholly consistent with our "freedom religion."

I arrived at Bethel about 11 a. m., in company with a married daughter, who brought with her three beautiful pieces of perfectly arranged flowers for her "baby brother," who had lived only four years and six months of earthly life. About 12 o'clock I retired to the privacy of my room to seek that quiet which I always require in a short time before the services which were to be held. I sat down upon the edge of the bed and was looking through the Bible, which I frequently use in orthodox communities to show close relationship between the Spiritualism of ancient time and that of to-day. As usual I was making myself receptive to an impression. Suddenly through the door a little shadowy form came, and walking to the side of the bed sat down beside me. Instantly the little hands became clear and distinct, and rapidly began to fly through the leaves. I followed them until I heard the words, "Three leaves more," then I turned slowly and opened at a page and the hands pointed to the sentence, "God is a spirit." The little form then faded away, and as usual with clairvoyant visions it grew dim in my mind, and I objectively doubted the fact of a four-year-old boy selecting his own funeral text, so mechanically I began once more to turn the pages, when a sense of impatience greater than I could stand came over me. I wanted to throw the Bible at some one, my own head probably, reasoning in the light of subsequent revelations. Suddenly the voice of my Teacher spoke: "Has he not given you enough?" Then I heard, "God is a spirit," and turning to where the passage was I found it in the fourth chapter of John, twenty-four verse. Closing the book and feeling perfectly at ease, I went down to the room where had assembled the friends and neighbors to listen to the "strangest of all things," a Spiritualist's funeral service.

All went well, and I felt wonderfully at home, talking of God, the spirit within, until I turned to select some flowers to give to the loved one. I was in my custom, telling by the aid of my Teacher the condition of the spirit, when, as I started to break a rosebud (symbolical as I thought of the young life) from the little pillow, I heard clairaudiently a high treble child-like voice say, "Don't touch them pretty flowers." I was dumfounded and tried again, and as I looked at them in all their perfect beauty I saw that they were plucking one I would open the contour. Such an answer swept over me! I could no more have touched those flowers than I could have struck a baby face.

The little boy was laid away close to the house, side by side with the aged grandmother, and as we went out into the yard, all bereaved, with not one black shred of mourning, it seemed as though we were bent upon some errand of sadly sweet pleasure. At the side of the casket, with the white drapery clouds overhead and occasionally a glimpse of the deep blue sky beyond, such a message was given me that it seemed death was as it should be, a glorious uplifting; and the same sweet happiness came for the moment which we feel when a dearly loved baby is laid for the first time in its mother's arms.

Returning to the house, where a light lunch was served, I told them clearly what I have told you, and this is the sequel: The father said that "Clarence" had been the most positive and determined child they had out of a family of eleven. Autocratic in all things, what was his was alone, and must not be touched unless he gave permission; and upon one occasion when the elders had not obeyed his kingly spirit, he said: "You will be sorry you did not do it, for I am going to die and you will love me an addition from his mother, the sister asked, "What is God, Clarence?" The little four-year-old replied, "God is a spirit."

Already my letter has grown too long and I shall have to omit some very interesting occurrences in the service of Dr. Mallory, a minister for thirty years and lately a seer after truth, and our brother Mr. Hatton, who had the comfort of spiritual truth to lighten his last earthly days, and also Brother Anderson, a young soul bright with earthly light, and taking through our glorious thought the new life upon himself with strong determination to do as well in it as he had done in this life.

Where should true Spiritualists feel that their work was being well done more than by the bedside of the sick, dying and dead, showing our complete realization of the new birth. The light and continued growth that my loving Teachers and guides give me in this work I cannot be too grateful for, and only wish that all the mourning world might have the same fountain of everlasting life from which to draw strength. Yours in truth,

ESTHER G. THOMAS.

Seattle, Wash.

LIGHT AND LIFE.

Difference Between Spiritualism and Spiritualism.

The great truths upon which Spiritualism rests were revealed to me at a time when all earthly things had seemingly failed me. Hopeless I sat alone in my despair and wretchedness. Then a voice from the unseen spoke to me and I passed from darkness to light, from despair to joy, from death to life. My lips, so long dumb, broke forth in singing:

No more for me death's chilling fears,  
No more life's hopeless, blinding tears,  
No more earth's night of starless gloom,  
No more a terror of the tomb,  
For lo! the veil is rent in twain  
And I have found my lost again.

Since that blessed day when the beautiful light first shone upon me, nothing on earth has been dearer to me, and it has given me exceedingly to see this truth, dragged through the mire as it often is by its professed advocates. This truth ought to be purifying and ennobling in its effects and lift its possessor up into a purer atmosphere. Mediums especially ought to realize this. I cannot understand how any one who has passed from the night of hopeless darkness into the light of day, who has loved and lost, and found again, can make their knowledge or mediumship a matter of traffic. I am sure no good was ever accomplished by parading one's powers before a scoffing and curious crowd in a manner suggestive of a trained bear show at a country fair. There has been altogether too much of this, and it is time that all semblance of it be discontinued by all true Spiritualists.

Mediums who do not consider their calling sacred and not accordingly should not be encouraged for a moment. Spiritualists claim to be a progressive people, and if they are they will surely demand that their mediums progress also.

How many Spiritualists find in their religion—or philosophy—anything to make them better, purer, nobler men and women? A religion or philosophy that will not make its possessor better is not worth a straw. It will make its possessor better it will make the world better. Who is it that is foremost in feeding the hungry and lifting up the fallen in the name of shame? Is it Spiritualists? Who helps build the houses of refuge and the homes for the helpless? Is it Spiritualists? Who organizes the many charitable and otherwise helpful institutions of the day? Is it Spiritualists? If Spiritualism is so much better than Christianity, as is claimed, why not prove it to the world by deeds rather than words? Oh for earnest, self-sacrificing souls to take the light and truth of Spiritualism into the haunts of vice, and crime and misery, and prove to the world that it has the power to lift the fallen and raise the degraded. It surely has this power when in a spirit of love it is presented as it should be. Every one upon whom the light of truth has shined has been the conscious of an inner "saving power" that will keep its possessor from evil and all that degrades or mars the spiritual nature—yes, or the physical either. The light has shown very dimly indeed upon all who have not learned that there is a wide difference between spiritualism and Spiritualism.

I think we all agree that a great many church members will be bitterly disappointed when they pass out of the flesh and find that the great many Spiritualists will be disappointed too. It might be well for us to pause and try and see ourselves as we shall be seen later on; well to try and discover the true nature of the seed we are daily sowing for the reaping by and by. The greatest sermon you and I can preach is contained in our daily lives. It is small use to talk beautifully, if we act badly. If Spiritualism is so much better than Christianity, as is claimed, why not prove it to the world by deeds rather than words? Oh for earnest, self-sacrificing souls to take the light and truth of Spiritualism into the haunts of vice, and crime and misery, and prove to the world that it has the power to lift the fallen and raise the degraded. It surely has this power when in a spirit of love it is presented as it should be. Every one upon whom the light of truth has shined has been the conscious of an inner "saving power" that will keep its possessor from evil and all that degrades or mars the spiritual nature—yes, or the physical either. The light has shown very dimly indeed upon all who have not learned that there is a wide difference between spiritualism and Spiritualism.

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GRAVE FALLACIES.

Knowledge, Morality, and Reform.

I accept all the postulates of E. J. Schellhaus in regard to knowledge and ethics in his article on "Grave Fallacies" in The Progressive Thinker of February 16, save one, namely, that "morality is the only true advancement of civilization."

Buckle, in his "History of Civilization," contends that there has been no progress in Ethics; and I have found no system of morality equal to that of the Roman saint Seneca. I quote from Buckle, volume I, page 124:

"To be good to others; to sacrifice for their benefit; to have a regard to the good of the world; to love your neighbor as yourself; to forgive your enemies; to restrain your passions; to honor your parents; to respect those who are set over you; these, and a few others, are the sole essentials of morals; but they have been known for thousands of years, and not one jot or tittle has been added to them by all the sects, homilies, and text-books which moralists and theologians have been able to produce."

And in a note he refers to numerous works of distinguished authors for evidence of the knowledge of moral truths possessed by barbarous nations, independently of Christianity, and for the most part previous to its promulgation. I quote further from volume II, page 112:

"The only remedy for superstition is knowledge. Nothing else can wipe out that plague spot of the human mind. Without it the leper remains unwashed, and the slave unfreed. It is to a knowledge of the laws and relations of things, that European civilization is owing; but is precisely this in which Spain has always been deficient. And until that deficiency is remedied, until science, with her bold and inventive spirit, has established her right to investigate all subjects, after her own fashion, and according to her own method, we may be assured that in Spain, neither literature, nor universities, nor legislators, nor reformers of any kind, will ever be able to rescue the people from that helpless and benighted condition into which the course of affairs has plunged them."

In regard to reform the same historian says, in volume I, page 190:

"Every great reform which has been effected has consisted, not in doing something new, but in undoing something old."

But alas! the task of repealing bad laws is quite hopeless. For every one repealed, many more, equally mischievous, are enacted. Thus government goes on from bad to worse, until overthrown and succeeded by a new and generally a better form.

Up to thirty years ago I used to see at the head of Blair & Rives' Congressional Globe this motto: "The world is governed too much." That Jeffersonian doctrine has now become obsolete. Our nation is fast becoming an empire, and like all empires of the past, it will have its decline and fall. "Government in its best state," said Thomas Paine, "is but a necessary evil." And as Geo. E. Macdonald facetiously remarked in one of his "Observations" in the Truth Seeker, "Governments are instituted among men to abridge human liberty."

To that aphorism let me add: Governments are perpetuated to strengthen the strong and weaken the weak.

And as regards Ethics, I think that our wisest philosophers are coming to the conclusion that it is not a science, but only a conventional system.

A READER'S BLUNDER.

A reader of The Progressive Thinker at Gibson, Pa., writes to a friend in Washington, D. C.: "What do you think of Wm. H. Burr's article in The Progressive Thinker. I cannot understand him when he says 'I believe in a personal God, in the divinity of Christ, in the Apostles' creed, and the substantial authenticity of the Bible.'"

The writer refers to an article in The Progressive Thinker of November 3, 1900, headed "Various Views of the N. S. A. A Condensed Resume of The Progressive Thinker's Symposium." As a pastime I condensed the various views printed at length in a previous issue, numbered them from 1 to 10. Number 14 was by Luther E. Marsh, an aged retired lawyer whom I personally knew and for whom I have a high esteem. But his theological views I have long since discarded. I did not sign my name to the "Condensed Resume," but the editor nevertheless attached it thereto. "This new God, this neuter entity which you term Infinite Intelligence," said Mr. Marsh, "I would rather call Infinite folly. I am content with the God we have."

Every one who faithfully lives up to the light he has will soon learn to recognize a voice within yearning, and guiding to higher planes of spiritual unfoldment, and if this voice be carefully heeded always its possessor will soon learn not only what inspiration means but also what it is, to commune with those departed who are on a much higher plane than himself.

We should of all times maintain our own individuality and make it as pure and strong and reliable as possible. It seems to me, very doubtful if any real good ever came from yielding the power completely to the control of another either in the flesh or out of it. Spiritualists of all people ought to be a people of high ideals. Of all people they should know the value of purity and right living and right thinking. One who has been many times in spirit life once said to me: "Inspiration comes not to those absorbed in self-indulgence," and he might have added, with equal truth: "Neither is a high form of mediumship developed by that class."

In the long ago one wrote to his followers: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." However badly the church may have acted, that advice itself is good. If we have a religion on a philosophy we hold dear, let us be careful to honor it in all we do. Let us

be not polluted.—Dionenes.

TEMPERANCE.

A Novel Method Proposed

Address to the Senate Committee of New York.

I am greatly pleased to see the cause of temperance being agitated in our much valued paper, as I believe it to be one of the greatest curses of our time. Various methods have been devised to free our fellow men from this slavery, but as yet we have not come to that place where with the stroke of a pen millions can be set free, although there have been tears and prayers, and loss of limb and life while waging what Frances Willard calls our peaceful war.

We can see a change in public sentiment and feel encouraged thereby, but we know that the enemy is redoubling his energy in every direction, so we should not lessen our diligence, but take up and carry out whatever thought or plan of work we can feel to be helpful in changing public sentiment or to cripple our common foe, that hesitates not to poison our youth with deadly cigarettes, or to rob our brothers and sons not only of their money and morals, but of that brightest and best heritage, clear and unclouded reasoning faculties. When we can cripple the business of manufacturing by lessening the demands made for intoxicants, we will drive the manufacturers into other and more profitable lines of work. This we should do by training our young men to favor a public sentiment that will look at the whole business of intoxicance, from the wholesale dealer to the retail, as a class that belongs in the ignorant, immoral and lowest plane of society, while true culture, true worth and high unselfish motives are a part of the very nature of our grandest men and women.

We can look back and see that a great change has been made through education and legislation, but the present outlook shows us that there is a vast amount of work to do, and that we should push this work on with might and main, the better to succeed.

I have in mind another as yet, unwritten law, not of punishment for the transgressor, but encouragement to the youth to restrain them from transgressing the law. We do not like the law, but we mean to obey it. The father might give forth to his son, saying, I will whip you within an inch of your life if I find you smoking and drinking; but we like the loving mother's way of pointing out the difference between right and wrong, of her stronghold of affection that wins the regard of the child and makes him love to do right if only for his mother's sake.

I know of one mother who found her son of seventeen years smoking offered him a nice present if he would not use tobacco until he was twenty-one years old. That boy threw away his tobacco and was ever afterward a temperance boy and man.

Following along from these facts I have asked many boys if they would think it any inducement to be temperate if by so doing they would receive a prize at twenty-one. You should see these brighten with a new thought, a new impulse for right doing, and the inevitable question, Is there such a law as that? I had to say no, but I hoped there would be one before they were of age; that we were working for it, and meant to succeed. I know of two who were just beginning to use cigarettes, who quit their use.

There are few parents high or low that would not encourage their boys to win a prize, whether of money or medal, or both. Money with some would be a greater incentive, a medal would be a certificate for any young man to enable him to obtain a position of trust. We have school and college honors, and only a few can obtain them; in this contest every boy (if we could make this a law) who can show a good moral character, and that he is not addicted to the use of tobacco or alcohol, should receive a fixed sum of money and a medal as a reward for well doing, when he takes the freeman's oath. I believe this would do much more for our boys than anything we have ever done. Our nation believes in honoring great men for daring deeds and noble work in every cause; monuments are erected for the dead, eulogies, loving cups and medals are freely given to the living, and every town and hamlet is wide awake to catch the news and bear it on to eager listeners when a man like Dewey has become noted. I ask that our little men may receive honors, we do not know how many more grand men we may have if we encourage our boys in the right manner. We certainly should do everything in our power to build up and strengthen, rather than to tear down and demolish.

I would have the State pay this sum instead of taxes. The State can afford large appropriations for fish, game, schools, roads and various other things; are not our boys of more consequence than any of these? Are not the laws protecting fish and game for us to eat, of less value than laws which would protect our youth from the evil consequences of fiery drink? Of what use are school appropriations to that boy whose nerves are shattered and brain clouded by the use of cigarettes or intoxicating drink? Are the extra amounts given for road-making of more value than the people who pass over them and who take no cognizance of them when they have passed into that stupor which destroys mind and body? Let us look deeply into this subject and see if it is not practical, and if we cannot bring one more point to overthrow this terrible curse that is everywhere in our fair land.

I believe parents, friends of children, and friends of humanity, will every where work to make this a law, that the State shall pay every boy when taking the freeman's oath \$100, or more, and a medal, provided he is of good moral character and does not use tobacco in any form or make use of intoxicating drinks.

Some might say a medal of honor was sufficient. I do not think so. A boy who earns the prize will put it to a good use, if he did not it would be better that he should be a temperance boy all those years as many a boy squanders a

small fortune in carousals during his minority.

Friends of temperance and readers of The Progressive Thinker, give us your views on this subject.

Lincoln, Vt. FIDEE HATCH.

We hold it for a fundamental and undeniable truth that religion, or the duty which we owe to our creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.—James Madison.

Four hostile news papers are more to be feared than a thousand bayonets.—Napoleon.

To err in opinion, though it be not the part of wise men, is at least human.—Plutarch.

Few sons attain the praise of their great sires, and most their sires' disgrace.—Homer.

MEDICAL LAWS.

Address to the Senate Committee of New York.

Honorable Senators—Gentlemen:—Senate Bill 235,659 makes it a misdemeanor to practice clairvoyance. We oppose this because it attempts the impossible. We claim that clairvoyance is a spiritual gift. We believe with St. Paul, that there is a natural body, and there is a spiritual body. Furthermore, we believe that there are spiritual senses, or soul senses, corresponding to the physical senses.

The soul sense of sight we call clairvoyance; the soul sense of hearing we call clairaudience; the soul sense of touch we call psychometry. Certain persons are intuitively endowed with these soul senses—such persons we call mediums, or psych



## PARTING OF THE WAYS

Prof. Loveland Replies to a Critic.

In The Progressive Thinker of February 2, is a two-column criticism of an article of mine, published many weeks since in the Light of Truth, by A. K. Venning. Had the article been published in the paper where mine was, I should not wish to reply. Indeed, I have not much of a reply to make, as my critic has entirely misconceived, and hence misrepresented my position, and I simply wish to place myself in a true light before the readers of The Progressive Thinker. My article in the Light of Truth was not a commendation of the Editor for the position he had taken upon the Socialistic question, and a somewhat sharp criticism upon the position he had assumed of surrendering everything to the direction of spirits. In this criticism occurs the passage first quoted by Bro. Venning. Does the good brother dispute the truth of my statement? Not at all. On the contrary, he says, "I fully concur with your statement generally. Very well. What is the matter? He says, 'but I would protest emphatically against the conclusion he would draw that the blame for this state of things rests with the inhabitants of the spheres, instead of those human beings whose undeveloped state necessarily precludes any intercourse with exalted beings. Did I draw any such conclusion? By no manner of means. There are many passages in the article warranting such a conclusion? No! I don't believe in anything of the kind. I ask then, what right had he to assume that I meant what I did not express, and then proceed to criticize me for something which he imagined I might entertain. If this is not setting up a man of straw, I don't know what is. If the brother had been acquainted with my writings for the last fifty years, he would have known that I don't attribute the eccentricities and superstitious follies of the Spiritualistic public to spirits. I take mighty little stock in the pretense of lying and deceiving spirits. The most of the trouble is this side of the line."

The grand trouble is in trusting to spirits to do what they cannot, or will not do. It is almost universally admitted that the spirits are unable to do the things which it ought to have done. And is not now doing what it should do. The assumption, on the part of many, is that we have not trusted the spirits, and that we must forego our own way and go to the spirits and to God in prayer, and follow the directions which shall be given us by "exalted spirits." This is what I most positively oppose. That neither "exalted spirits" nor any other class of spirits can or will do what is desired. Not all spirits are wise enough to lead mankind in the way to altruistic perfection; hence, all the trust we may put in them will be entirely misplaced, for they cannot save us. And, if we invoke the "exalted" ones they will not do what we pray for if they can. Why not? Because the work must be done by ourselves, and of any benefit to us, or for us, and if we simply do what we are told to do, whether Gods or Spirits are the directors, we are no more benefitted than is the pen with which we write our messages. We don't grow by the thinking of others, but by our own thinking. A compliance with others' dictation is as powerless as Buddhist prayers revolved by a waterwheel.

The sorrowful fact is that the great cause of the Spiritualistic movement has been this blind dependence upon spirits. We have depended on them to do what we ought to have done ourselves. But they have not done the work. Nor will they, though our pious brothers and sisters may pray as lustily as did the prophets of Baal. It is simply reviving the old church superstition. It is praying to Jupiter to lift the cart-wheel out of the mire, instead of putting the cart on its own wheels, and then to the wheels to do the work. All the "trust in God," or in spirits will be useless unless we "keep our powder dry."

Having been a somewhat careful observer of the Spiritualistic movement from the very beginning, I have had the opportunity of personally witnessing the result of trusting in spirits, as no one person now living has done. It would more than fill the eight pages of this issue to attempt to sketch, even a partial sketch. Is Bro. Venning familiar with the "Spear Movement," with its mechanical Jesus—its tunneling into the earth to find the buried city of Klantone—the wreck of fortunes and of families, etc., etc.? Has he read the story of Father Marble spending some ten to fifteen years drilling into the hard granite of High Rock at Lynn, Mass., and the "Pirate's Cave," and thus demonstrate the truth of Spiritualism as Spear's co-workers proposed to do at Klantone? Or, of the expedition, part starting from San Francisco and part from New York, to establish the Kingdom of Heaven in Central America? And of the Cocas Island expedition fitted out under the same inspiration? And, has he counted over the long list of "filling drunkards' graves," and the "filling of graves," and being "controlled" by spirits?

But the brother would perhaps object that these were not "exalted spirits." If so, then we do not have any "exalted spirits." I was well acquainted with Father Marble, the Hero of High Rock, and have never known a more upright and conscientious man. He devoted his life energies to the work of demonstrating the claims of Spiritualism. And in that work he had the endorsement of the mediumistic fraternity of the country. Boston, at that time, was the great center of Spiritualism. Leading Spiritualists and mediums were constant visitors, and High Rock, near by, was a great attraction, and Father Marble assured me that every medium who visited there, or who was consulted by him, told him the same story and directed him to go on. He did so, until the cold, granite walls induced consumption and he passed over; another victim to trust in Spirits.

Every intelligent person knows that all the religions and all forms of religious superstition are the products of the medium condition. And no one needs to be told that no small proportion of the woes and sorrows of men have been the result of trusting and obeying the utterances of real or supposed spirits. I say real or supposed spirits, because it is impossible to know whether the trance, or inspired utterances as they are termed, are from discarnate spirits, or the creations of the medium's own mind, or the impressions which are telepathically impressed by the action of the medium's mind. In these conditions, we do not yet comprehend the possibilities of our own unaided selfhood. Until we do, trust in mediumistic utterances, through the trance, is more than likely to be a trust in the dreams of the subconscious mind, instead of trust in real spirit entities.

Trust in others is the attribute of babyhood, and the essence of ignorance. Just in proportion to the trust in the knowledge does man's mind, and relies upon the demonstrations of science. The more

clearly does he perceive that the realm of inspiration is one vast Babel of contradictory and confusing affirmations. That agreement is found only in rare instances, and that the agreement is as likely to be upon a palpable falsehood as a truth.

Hence, so-called spiritual utterances are worthless as authority, and most emphatically dangerous to be trusted as a rule of human conduct. And that danger lies in the fact that these utterances, almost invariably demand the obedience of man to a spiritual power superior to himself. And I am satisfied that this claim of authority is not from discarnate spirits, but it is man's superstition assuming to be the utterance of some God or spirit power.

Any teaching which diminishes the sense of obligation and responsibility, on the part of man, is positively demoralizing, and continually tends to crime. Trust in, and submission to, invisible beings have been the excuses for, and the defense of, the most infamous crimes. It is a common expression among professed mediums to call themselves "instruments" of spirits. Whoever assumes the name of "instrument" of another's will, has committed the most heinous sin. To vacate control of self is a confession of being unworthy of our personality. But it is part of the old superstition, that man is nothing and God is all, that man is a slave, does not own himself, and should by all means induce God, or "exalted spirits," to take possession of him and run him according to their own good pleasure, without any reference to his pleasure at all. Personal responsibility is thus lost. All rests on the Gods.

I said at the outset of this article that Brother Venning had entirely misconceived the general purport of my article, and had therefore misrepresented me. The misconception consists in applying what I say of Spiritualism to the Spiritualism. Unless I am badly misinformed, there is a vast difference between the two terms. Spiritualism, as I understand it, is the "Science and Philosophy of Life." By Spiritualism, I mean that great body of people who believe in the communication between men in the flesh and those who have passed out of the flesh. Some of the great companies have a more or less clear conception of the Science and Philosophy of Spiritualism, but thousands have no appreciation of the basis of the basic principle, and are satisfied with the bare fact of supposed intercourse with spirits through the common mediumship of the day. Now, the pessimism, which my critic spends so much time and space in arguing, does not pertain to Spiritualism at all. As to that I am an optimist, now and ever. I am pessimistic as to what the Spiritualists are doing, and will do in the near future. And that pessimism rests upon the fact already instanced that they neither comprehend nor practice the principles of Spiritualism. And further, that so far as they have assumed anything like an organic form they have only made a very poor imitation of the old church; and instead of striking at the root of social disorder and wrong, they are merely inflicting ineffective blows at some of the objectionable branches, and what is still worse, not a few of them are engaged, as Bro. Venning is one, in advocating the most pernicious and damnable doctrines of the church. His advocacy of Imperialism would commend him to any of the old time despots. Spiritualism is an Imperialism, but not of personal rule, backed by all the devilish engineering of shot and shell, and the brutal, wholesale slaughter and robbery of subjugated peoples. It is not the Imperialism of the old times, but the Imperialism of the future, which will bring whole populations of old men, women and children into rivers to drown. Bro. V. seems to think this butchery of less progressed people is a legitimate work. Please re-read his argument. But Spiritualism is the Imperialism of principles. It is the Imperialism of Wisdom and Love; not of ignorance, hate, despotism and murder.

Of this Imperialism I am an enthusiastic devotee, and I am happy to know that there are many true Spiritualists of the same faith. Bro. V. fully endorses this phase or kind of Imperialism, and then makes it the basis to justify the barbarism which I condemn. He knew, or ought to have known, that I used the term Imperialism in its usual sense of personal government as distinguished from constitutional or popular government, and hence, all his criticism of me was nothing but a pure misrepresentation.

Does he wish to stand before the public as a defender of the trusts as they exist to-day? All careful thinkers are aware that the trust is the antagonist of competition. That, in form, it is cooperation; and, in that in those respects, it is a teacher of the true method of social economy. But they also know that the trust of to-day is a most perfect exemplification of the old adage of "the lion's share of the prey to serve the lion." The vast financial potencies of the nation are combined in cooperative form to rob the many and enrich the few. The benefits flow to the money kings and not to the people. The ability of the trust to cheapen production and to extinguish competition commends it to all true political economists, while its purpose to concentrate all wealth in the hands of a few, and reduce the vast majority of the population to the most abominable of all the reactions of the 19th century.

If Spiritualists were laboring to make the people their own trust; or, in other words, to make "The Government The Providence Of The People," they would be doing their duty—they would be creating a true Imperialism, they would be exemplifying Spiritualism, instead of opposing and hindering its progress and its new doing. The various agencies of Spiritualism are found among the loud-mouthed professors of the same.

It is hardly necessary to say that Imperialism, as usually understood, and the Trusts, as they are, constitute a Unity. They mutually support each other. They both mean the same thing, the subjection of the masses to poverty, and an enforced proletariat, and the exaltation of the few to supreme power and boundless wealth. My critic cites England as an example of Imperialism. No better illustration could be given. The wall of poverty and starvation which for centuries has been raised to heaven from Ireland and India proclaims the devilishness of England's Imperialism. But enough. Read carefully Bro. V.'s article in connection with what it will be its own refutation.

J. S. LOVELAND.

Summerland, Cal.

"Invisible Helpers" is the expressive title of a little book by Mr. C. W. Leadbeater, two of whose lectures have recently been published in The Progressive Thinker, and which will be of great value to those who are not wholly unacquainted. The reader will find the subject treated very interestingly, as viewed from the standpoint of Theosophy. The author narrates many incidents of striking spiritualistic experiences, some of which seem fairly miraculous.

The book is for sale at the office of The Progressive Thinker. Price 50 cts. "A Piece for the New Woman." By Mrs. Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cts.

## BIBLE, FINANCE, WAR.

Three Peculiar Types of Spiritualists.

There are some very eccentric people in the world, and, strange to say, the most eccentric of all claim to be Spiritualists. I met one of them not long since. He at once began to tell me of the wonderful accuracy of the Bible prophecies, and assured me that the dozen times that the Spiritualists' appearance was foretold by the writer of Deuteronomy and Isaiah! He gravely informed me that he could find a forecast for every invention that has blessed the world, also for every discovery that has been made by science. In religion, Spiritualism was the last great revelation mentioned in prophecy, and was in consequence the fulfillment of every promise made by God to the people of earth thousands of years ago. This man was sincere in his views and perfectly honest in his expression of them. I wonder how much of that kind of sincerity and honesty it would take to redeem the world from ignorance and superstition? This man was voted a bore by everyone with whom he talked ten minutes, and he had the ability to monopolize conversation in every gathering to which he had access. He was sure the world would be speedily reformed if the people could only be induced to accept his teachings as truth and profit by them.

I find this man duplicated in nearly every community. If his topic is not Bible prophecies, then it will be one of kindred nature, or possibly finance, or some other feature in politics. I once knew a man who was sure he could make every man a millionaire in the United States independently rich, if the Government were committed to his leadership. He would have the Government issue two thousand, five hundred dollars in paper currency to every bona fide citizen over twenty-one years of age, at two per cent interest upon a note payable in one hundred years, secured upon the good faith and honor of those who received the money! When interest had been paid by the one who borrowed it, it is his money. Anything below three millions is not seen or anything above is not seen by the human eye. All the vibrations between forty thousand and three millions are lost to the human senses. In all that space there is room for what we call clairvoyance and clairaudience. There are men whose hearing is perfectly acute who have never heard a canary bird sing because their ears are not tuned to catch the vibrations of the bird's singing.

Now as some people do not hear all sounds made, many not others hear that which we do not normally hear, and see sights we don't see? Twenty years ago the X-ray was not known. Perhaps we do not understand it yet or probably we would not call it that now because X is an unknown quantity. It is no brighter than the rays we daily see, yet by the X-ray I have read my Bible through an inch plank. Men have photographed bullets in other men's bodies. This simply proves that the X-ray is made up of vibrations to which the board is not opaque, as glass is not opaque to the ordinary rays of light.

NOTABLE CASES OF CLAIRVOYANCE.

"Clairvoyance then demonstrates that people can see at great distances—also that they can sometimes see events in the future that produce them, and thus Emanuel Swedenborg, one of the great-

## MOSES HULL CONFRONTS THE SOLONS

A picturesque feature of the hearing given by the Senate Committee on Codes, Albany, N. Y., to the opponents of Senator Wagner's bill prohibiting clairvoyants, palmists and fortune tellers from practicing their arts, was the defense by Moses Hull, of the First Spiritualist Church of Buffalo, N. Y.

He was logical and convincing, and advanced the rights that are new to the general public. They commanded the close attention of the Senators present, and were followed with respect that indicated a marked impression. He spoke in part as follows:

"I wanted them that a great lawyer of the city of Jerusalem, when the Jews attacked the Apostles, said when they appealed to him, 'If it be of God you cannot.' I told them that clairvoyance belonged among the sciences and not among the miracles."

"In fact there never was a miracle in the sense we understood it. If I were to die while speaking I would fall simply because the specific gravity of my body is greater than its bulk of air. If a fish were to die in the bottom of the sea it would fall also, but its fall would carry it to the surface and not to the bottom, because its specific gravity is so great that the bulk of its water. Neither of these falls were miraculous; the fish falls up and I fall down. The corporeal theory of sound and sight has given place to the more scientific theory of vibrations. It is statistics that inform us that one person in 10 in America are color blind. Supposing it were reversed and made that only one person in 10 could see colors, should the 18 others make a law against this one person for seeing these colors because they fall to see different colors?"

THEORY OF SIGHT AND SOUND.

"The theory of sight and sound is this: Supposing the clock ticks 40,000 times per second; when we get beyond that there is no sound. Then there is neither sound nor color from that until it reaches three trillion vibrations per second, then instead of it being a sound it is a red color. Then it goes through the various primary colors until it reaches seven trillion vibrations per second, then it is white. Anything below three trillions is not seen or anything above is not seen by the human eye. All the vibrations between forty thousand and three trillions are lost to the human senses. In all that space there is room for what we call clairvoyance and clairaudience. There are men whose hearing is perfectly acute who have never heard a canary bird sing because their ears are not tuned to catch the vibrations of the bird's singing."

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## HYPNOTISM.

VALUABLE WORKS ON SUGGESTION.

HYPNOTISM AND SUGGESTION, WHEN RIGHTLY APPLIED BECOME POTENT AGENTS FOR GOOD.

**Mental and Moral Culture.**  
Hypnotism in Mental and Moral Culture. By John Duncan Quackenbush, Fellow of the New York Academy of Medicine, Member of the New York Academy of Sciences, Fellow of the New Hampshire Medical Society, Member of the American Association for the Advancement of Science. Bear in mind, please, that this book treats of Hypnotism in Mental and Moral Culture. It should be in every family. Price, \$1.25.

**A Complete System.**  
Hypnotism, a Complete System of Method, Application and Use, including all that is known in the art and practice of mesmerism and mental healing, prepared for the self-instruction of beginners, as well as for the use of advanced students and practitioners. By L. W. D. Laurence. A good work for anyone to read. Price \$1. Paper, 50 cents.

**The Field of Hypnotism.**  
Hypnotism, by Albert Moll. The author says: "Various recent researches in the field of Hypnotism have rendered it necessary to remodel in part the earlier edition of the work. I have brought the history of hypnotism down to the present, and have throughout, I trust, presented the subject in its present state. In accordance with a wish which has been expressed by many, I have especially developed a chapter on the medical aspects of Hypnotism." This is a work of over 400 pages, and is certainly very valuable. Price \$1.50.

**Hypnotism—Its Uses and Dangers.**  
Hypnotism, How It Is Done; Its Uses and Dangers. By James R. Cooke, M. D. Dr. Cooke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, some negroes, quite a number of French, few Germans, and a few of the Northern races, such as Danes, Russians, etc. It has been his purpose to illustrate the differences in the hypnotic state as they occur in the various nationalities, and in that respect the work is very valuable. Price \$1.50.

**Its History and Present Development.**  
Hypnotism—Its History and Present Development. By Fredrik Bjornstrom, M. D., Head Physician of the Stockholm Hospital. This being a Swedish production, it will fit into your library very nicely, though you have all the other works on Hypnotism. Price 75 cents.

**The Theory and Practice.**  
The Theory and Practice of Human Magnetism. Translated from the French of H. Durville. The preface by the publishers is as follows: "These days when Magnetic Healers of positive and negative ability are inflicting their courses of instructions upon the public at prices ranging from \$5 to \$100, courses of instructions which are neither more nor less than 'rot' from cover to cover, there is a real need for a popular work bearing upon the subject of Magnetic Healing in all its branches, from the hand of one who is at least a scholar and a master of his profession." Price \$1.00.

**Its Facts and Theories.**  
Hypnotism, Its Facts, Theories and Related Phenomena. Illustrated with numerous original engravings. By Carl Sextus. This work is replete with valuable suggestions, and will be found of great utility by every student of the hypnotic phenomena. A single chapter will be found worth the price of the book, which is \$2.00.

**Mind and Body, Hypnotism and Suggestion.**  
Mind and Body, Hypnotism and Suggestion Applied in Therapeutics and Education. By Alvar C. Halphide, M. D., Professor of the Theory and Practice of Medicine in Hahnemann Medical College. Illustrated. This work treats of the Antecedents of Hypnotism; the Development of Hypnotism; the Methods of Hypnotizing; the Phenomena of Hypnotism; the Theory of Suggestion; Suggestion in the Waking State; Treatment in Natural Sleep; Clinical Hypnotism; Suggestion and Education; Danger in the use of Suggestion; Criminal Suggestion. Really, the work is very valuable. Price \$1.00.

**Rationale of Mesmerism.**  
The Rationale of Mesmerism. By A. P. Sinnett. This work, too, is worthy of great praise as it contains the results of the labors of a master mind. It treats of Old and New Theories; the Mesmeric Force; the Real Literature of Mesmerism; Side Lights on Mesmeric Phenomena; Curative Mesmerism; Anesthetic Effects and Rigidity; the Nature of Sensitiveness; Clairvoyance and Mesmeric Practice. Price \$1.25.

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THE OCCULT MAGAZINE

ALL ALONG THE LINE A FOOTPRINT.

The Occult Forces Are Awakened.

THEIR GRANDFATHER AP-  
PEARED IN THE SPIRIT—SAY-  
ING THAT A GIFT WOULD BE BE-  
STOWED ON HER—AND THE  
CHILD HAS SINCE HEALED THE  
SICK AND CONVERSED WITH  
DEAD RELATIVES.

Newark, Ohio, possesses a wonderful  
child in the person of Eugenia Glenn,  
who lives with her parents, Mr. and  
Mrs. Charles F. Glenn, No. 339 Indiana  
street, Mr. Glenn being a well-known  
Baltimore & Ohio passenger engineer.

On the night of November 14 last,  
Eugenia was sitting up in bed, she says,  
with a very peculiar feeling of the pres-  
ence of the dead, and it was at this time  
that her grandfather, William Burke,  
who had been dead a number of years,  
and whom the little girl had never seen,  
came and talked to her, telling her that  
she would possess a wonderful gift. The  
next morning she related her experience to  
her mother, who was started to hear  
the child describe with great accuracy  
the unseen grandfather, even to the  
clothing in which he had years ago been  
dressed. Other details of the life spent  
in Baltimore were related to the  
astonished mother—things that had oc-  
curred when the latter was a mere child.

A MURDERED UNCLE.

Other persons deceased have since ap-  
peared to the child, among them was  
her uncle, Eugene Burke, who was mur-  
dered on Second street about thirteen  
years ago by having his throat cut and  
his body thrown into the Ohio Canal.  
Eugenia says that the murdered man  
appeared to her and told her his mur-  
derers were, but at the same time en-  
forced secrecy on her part for the pres-  
ent, saying that it was not best to dis-  
close too much just now.

Still another relative whom the child  
had never seen or heard talked of was  
accurately described. The girl tells of  
a number of robberies committed in  
Newark many years ago, the details of  
which it would seem that she could not  
possibly learn.

Mrs. Glenn said to the Enquirer that  
when sitting in a dark room with her  
daughter showers of sparks can be seen  
dropping in the mother's lap, which  
Eugenia says is prophetic of some great  
gift that is to be bestowed upon Mrs.  
Glenn. The father corroborates this  
assertion, and says that he has seen  
them himself.

A HEALING POWER.

A healing power also came with the  
gift, and is now being used by Mrs.  
Glenn in several cases with great suc-  
cess.

The child does not go into a trance,  
and the spirits appear in broad daylight.  
The process is, however, very exhaust-  
ing to her nervous system, and she has  
been told by her deceased grandfather  
to use her power sparingly until she is  
physically developed for a greater ex-  
ercise of it. Mrs. Glenn declares that  
both she and her daughter were sickly  
before Eugenia came into her gift, but  
that now she has since then suffered a  
single ache or pain.

The mother, who is wonderfully  
wrought up over the child's strange  
powers, has taken her daughter to sev-  
eral mediums, who say that when the  
gift is fully developed it will be the  
greatest ever given.

Eugenia is a pretty and bright little  
girl of twelve years. She modestly re-  
fers to her accomplishment, and is man-  
ifestly sincere. The family has no in-  
tention whatever of turning the girl to  
pecuniary advantage. No member of  
the Glenn family is a Spiritualist, and  
none has heretofore taken any stock in  
the so-called "faith cures" or "me-  
diums."—Cincinnati Enquirer.

SPIRITS AT WORK.

Strange Manifestations at  
Peach Plains, Mich.

The Grand Rapids (Mich.) Herald  
says:

Grand Haven, Mich., Feb. 18.—The  
Tribune to-day prints the following:  
"Peach Plains, Mich., a haunted house.  
The large two-story house on the old Behm  
place, just north of the river road, at  
Peach Plains, occupied by a family named  
Howard, is infested with evil spirits, or  
a ghost has taken up its abode there.  
At any rate there is something wrong.  
It is said that the presence of the ghost  
has been known by all of the recent oc-  
cupants, and that none of them remain  
long. Henry Howard moved there from  
Agnew three months ago and has been  
living there ever since. He says the  
ghost manifest the first night he lived there.  
Last night it was on deck again. The  
mysterious noises all come from the  
basement of the house. Mr. Howard  
says the ghost has never come upstairs,  
but on the nights it is out, seems to  
walk with deliberate steps from one  
end of the cellar to the other. Foot-  
steps can be heard as though made by  
a person in the flesh. The noise is made  
as though a dozen men were walking  
in time with each other. At intervals a  
mournful sound comes from the base-  
ment and sometimes it is a loud screech  
as of a person in distress.

"Last night there was scarcely any  
wind but the noise made by the spirit  
in the basement was as loud as a winter  
gale, and not unlike it in sound. Mr.  
Howard says he has investigated, but  
nothing has been seen. Howard's pass-  
ing the night when the phantom is on  
parade, become very frightened, and  
cattle have been known to become ter-  
rified. Two persons have died in the  
house from natural causes, but Mr.  
Howard believes that the ghost is that  
of a murdered man, and that the walls  
and cries and the sounds of tramping  
that come from his basement, are made  
by the spirit of some person who was  
lured into the basement and put to  
death. The house has been unoccupied  
at times and its present occupants be-  
lieves that a murder was committed  
there. To prove his theory he can show  
blood stains on the brick of the base-  
ment, and he, and all the neighbors are  
of the belief that an investigation would  
reveal the fact that a murder had been  
committed on the premises."

"Discovery of a Lost Trail." By Chas.  
B. Newcomb. Excellent in spiritual  
adventures. Cloth, \$1.50. For sale  
at this office.

"A Few Words About the Devil, and  
Other Essays." By Charles Bradburn.  
Paper, 50 cents. For sale at this office.

THE MICROBES. IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES.

They Have no Respect for "Holy" Water.

The London Lancet of December 1  
last, printed an editorial which has  
called forth much comment. The Lan-  
cet is recognized as the leading medical  
journal of the world. Here is the article:  
"It would, indeed, have been a proof  
of marvelous prophetic intuition if  
those who first initiated religious cere-  
monies had foreseen and prepared for  
discoveries that have made our century  
later. Several of our correspondents  
have expatiated on the risk attending  
the promiscuous use of the communio-  
cup. 'This, however, is far from being  
the only risk of this description. The  
holy water in Roman Catholic churches  
is quite as serious a matter. The shal-  
low, shell-shaped receptacle is placed  
barely three feet or so from the floor, so  
that the dust stirred up by the feet of  
the faithful, or the persons who pass  
by, readily fall into it. Innumerable  
fingers, not always scrupulously clean,  
are dipped into the water. Also, it is  
just at the moment of danger and  
trouble that the faithful are most prone  
to resort to their church for prayer and  
consolation. Coming straight from the  
sick-bed of some loved parent or friend,  
can we expect that the hands of the  
devotee, though they may be washed be-  
fore, are always thoroughly disinfected?  
In Spain especially, and during the great cholera  
epidemic of 1885, we have noted that  
the holy water was absolutely dirty,  
and living organisms could be seen with  
the naked eye, so what the microscope  
would have revealed may well be  
imagined. Now the fingers convey this  
water to the forehead and breast of the  
devotee, and of course the mouth might  
also be touched with the same finger.  
But we do not see that there would be  
any lack of reverence shown if this holy  
water was changed more frequently,  
nor are we aware that it would be a  
sacrilege to mix with it some strong  
antiseptic solution. Again, at the  
Ahmed Mosque of Constantinople there  
is a small piece of the black stone  
brought from the Kaaba of Mecca.  
Against this piece of stone the true be-  
lievers come and rest their heads for a  
considerable time. By so doing it is  
supposed that various diseases can be  
cured, and as there are certain affec-  
tions that can be favorably affected by  
the force of suggestion, the results  
sometimes attained seem to confirm this  
superstition. But though a hard stone  
is less dangerous than water, and germs  
of disease deposited upon its surface  
would soon be oxidized, still persons  
following each other in rapid succession  
might convey to one another pathogenic  
microbes. The same may be said with  
regard to the kissing of the toe of the  
bronze statue of St. Peter at St. Peter's,  
Rome. Would it be too much to ask  
that this stone, this bronze toe, and  
other similar objects of reverence and  
adoration, should be frequently wiped  
with a rag moistened in an antiseptic  
solution? Why should science and hy-  
giene be divorced from religion? If we  
have learned to be endowed with the in-  
telligence to foresee a danger, may we  
not, with all due reverence, take the  
necessary precautions to ward off this  
peril? With regard to the communio-  
cup, Count Leo Tolstoy, in his recent  
novel, 'Resurrection,' describes the cel-  
ebration of the liturgy in the chapel of  
a Russian prison. Here the priest cuts  
the bread into little pieces and dips  
them in the cup containing the wine.  
Then with a spoon he places the piece  
of bread and wine into the penitent's  
mouth. Thus there is no drinking out  
of the cup, and it would be much easier  
to have a clean spoon for each commu-  
nicant than a separate cup. This is the  
general practice of the orthodox Greek  
church, and one which lends itself bet-  
ter to sanitary precautions than that of  
the English church and her sister com-  
munities, as we have already pointed  
out."—The Citizen.

DO THEY BELIEVE IT? LIGHT, LONDON, ENGLAND.

The Poet Laureate has given to the  
world a poem in memory of the Queen.  
At such a time and on such a subject,  
criticism is barred, though one may be  
pardon for the wish that a stronger  
man had been in the supreme place at  
this hour; and yet it is possible that the  
present Poet Laureate, with his naive  
and unassuming manner, and his very  
representative of the great majority and  
the prevailing emotion. But we are well  
content to let all that pass without criti-  
cism, if only for the sake of a few lines  
of simple beauty and arresting sugges-  
tiveness. They embody as pure and win-  
some a bit of Spiritualism as we could  
expect or wish from any one; and we  
may hope that coming from a person so  
prominent, and published so widely, it  
may do great good. After describing the  
"sudden sadness" that has fallen  
"on our lives," he says:

But from that Otherwhere, man's Faith  
And Hope  
And mortal quest for immortality  
Invisibly conceive, I seem to hear  
A well-remembered voice, august and  
mild,  
Rebuke our despondency, and thus  
Bidding us face the Future, as She  
faced  
Anguish and loss, sorrow of life and  
death,  
The fearful sadness at the heart of  
things.

"Dry your tears, and cease to weep,  
Dead I am not, no, asleep,  
And asleep but to your seeing,  
Lifted to that land of Being,  
Lying on life's other shore,  
But we do not see that there would be  
any lack of reverence shown if this holy  
water was changed more frequently,  
nor are we aware that it would be a  
sacrilege to mix with it some strong  
antiseptic solution. Again, at the  
Ahmed Mosque of Constantinople there  
is a small piece of the black stone  
brought from the Kaaba of Mecca.  
Against this piece of stone the true be-  
lievers come and rest their heads for a  
considerable time. By so doing it is  
supposed that various diseases can be  
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would soon be oxidized, still persons  
following each other in rapid succession  
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regard to the kissing of the toe of the  
bronze statue of St. Peter at St. Peter's,  
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to have a clean spoon for each commu-  
nicant than a separate cup. This is the  
general practice of the orthodox Greek  
church, and one which lends itself bet-  
ter to sanitary precautions than that of  
the English church and her sister com-  
munities, as we have already pointed  
out."—The Citizen.

TO MEDIUMSHIP

In the honor and prominence it gives to  
the possessors of spiritual gifts. What  
is it that has given such a celebrity and  
fame, and even reverence, to certain  
namesakes of the Bible? Not neces-  
sarily high personal character, by any  
means; though in certain instances,  
such as Daniel, personal character was  
associated with the possession of spiri-  
tual gifts. But take such men as  
Jacob, Abraham, Samuel, David, Solo-  
mon, Peter and Paul. Will anyone un-  
dertake to say that these were, origi-  
nally at least, persons of high moral and  
spiritual excellence of act and charac-  
ter? Take Samuel, he is called a man  
of God. So is David. So is Solomon.  
Places before the Lord, cutting him up  
into little bits, just as a butcher does a  
pig! I don't suppose that even Cety-  
wayo could do worse. In the personal  
character Samuel was little other than  
a barbarian, witness his rage against  
Saul because of his humane action in  
sparring with was innocent amongst the  
Amalekites. If you carefully read the  
story of Samuel, you will find that he  
was anything but a kind and merciful  
man as a whole. But what was he as  
a "man of God," and why? Because of  
his great spiritual gifts, because of his  
mediumship. All Israel knew him to  
be established as a "prophet of the  
Lord." He was a "man of God," a  
"prophet," a great seer. It was a nat-  
ural endowment with him. As a little  
child in his cot, he heard the spirit voice  
in the silence of the night, as Adam and  
Eve heard it in the cool of the day, as  
John heard it at Patmos, saying, "Come  
up hither," as Paul heard it on the road  
to Damascus; and as many have heard  
it in these days. The writer of this  
knows that the spirit voice is a reality.  
The little boy heard it, as Joan of Arc,  
as Andrew Jackson Davis heard it  
when after pouring out that awful voice  
came from the unseen, "Why, Jackson!"  
When in after days people went to him  
in his capacity of seer, and "all that he  
said came surely to pass." Another in-  
stance of the high tribute the Bible  
pays to mediumship as such we have in  
the case of Daniel, socially speaking, a  
mere slave, a captive taken in war, and  
employed in a menial capacity in the  
house of his captors. Does the aristoc-  
ratic and learned world of to-day allow  
slaves, servants, laborers to highest  
honor and fame? Nay, they are usually  
permitted to languish and die in obli-  
vion, and relegated to oblivion. Why,  
then, does Daniel stand out, as a man  
of honor and fame? The answer is  
because he was a magnificent me-  
dium; because that though a slave, he  
possessed the highest spiritual gifts.  
He had "understanding in all visions  
and dreams." He could recall a for-  
gotten dream and interpret it; he could  
explain the handwriting on the wall; he  
could converse with spirits, etc. In that  
sense, and in that sense only, he was  
a "man of God." But what was the  
principle I have laid down, viz., that the  
Bible reserves its highest hon- and its  
greatest fame and reverence, to those  
who possessed the gift of mediumship.  
In the case of Daniel there was the  
highest personal character. Daniel  
lived on bread and water for the sake  
of his mediumship, although the richest  
food was within his reach.

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# ..GENERAL SURVEY..

## THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed, yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

**ITEMS.**—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Subscriber writes: "At 864 West Madison street, Chicago, on Thursday evening, March 7, there will be held a social and entertainment, including refreshments, for the mutual benefit of all who are kind enough to assist in the enterprise by donations as well as on the program. All who are attendants of the three branches of the Beacon Light Spiritual Church are especially invited to join in this effort of the friends to encourage Mr. and Mrs. Perkins in their work."

Mrs. Georgia Gladys Cooley has returned from Minneapolis and is open for engagements for week-night meetings during the month of March and April. Address her at No. 98 Thirtieth street, Chicago, Ill.

What some people consider to be another instance of the full influence of the number 13 on human destiny is found in the accidental death of Robert S. Coulter, of 5456 Maple avenue, St. Louis, Mo., from morphine taken for insomnia. With twelve others he enlisted in the army to fight Spain, September 13, 1898. Thirteen days elapsed before they were sent away in a train of thirteen cars. Thirteen days were required to reach Cuba. It took thirteen days to reach Porto Principe, in the name of which there are thirteen letters. They fought in thirteen engagements, attended thirteen dances and were ordered home on the 13th of the month. Of the thirteen young men who enlisted, all suffered some misfortune or fatality. Robert Burns committed suicide in Cuba. Frank Smith and "Frenchy" Diana became insane. Wm. Simon went blind. William De Turk died in Cuba. J. Kobush was crippled by rheumatism. Charles Ambis disappeared from home. Charles Johnson married on his return from the war. Alfred Ward was shot in action. Herman Farber deserted from his regiment. Robert S. Coulter died accidentally, and Frank Burr is locked up on a charge of theft.—Chicago Chronicle.

B. B. writes from Syracuse, N. Y.: "Mrs. Mary C. Von Kanzler is pastor of the First Spiritual Church, and while the interest is growing, and we feel there is but a handful of us to sustain the work. We have a number of phenomenal tests among them; some talk German that have never known a word before of the language. Our pastor lectures inspirationally and such tests have never been given before in this city. Any stranger wishing to attend a meeting in this city will find us located at 120 South Saline street, and will receive a cordial welcome."

Mrs. E. A. Magoon writes: "I take the liberty so freely granted to our subscribers for the expression of all sorts of opinions, both good and bad, and by many, that no doubt causes them to declare The Progressive Thinker the best Spiritualist paper published. Should they read some others as much, they might find it more difficult to discriminate. I regard each one in its own allotted sphere doing a special line of work, which is of equal necessity, and importance, along the line of human development and spiritual unfoldment."

C. T. Tinker writes: "I have received The Progressive Thinker every week since you issued the first number, and expect to continue while life remains."

E. R. Kidd writes from Alliance, Ohio: "The Evening Courier, a paper published in Alliance, Ohio, says in its issue of the 23d inst. 'What is Cleveland doing to its preachers? Within a short period seven of them have thrown up their jobs.' The prime cause, in the writer's judgment, is one of two things. First, those preachers have investigated the truths of modern Spiritualism, and their spirit friends have advised them to let up on the dogmas they have been preaching to their flocks of the intelligent paying members of their congregations. They have quietly investigated the truth of spirit return and communion with loved ones of earth, and as a result refuse to be longer bled by that class of yellow legged chicken devours."

The people of Hosmer, Ind., a mining town, are excited over the prophecies of Rev. Emory Wells, who has started a new faith. He claims to have a revelation from heaven in which the mysteries of the future life and the approaching destruction of the earth were revealed to him. He has started a movement to reform and people for miles around are flocking to Hosmer to become members of his band. Hundreds gather every day to listen to his prophecies, and business has been suspended. Men have quit work and women have given up their household duties to join him in his efforts to spread his doctrine. Mr. Wells says he will organize a colony and leave from the impending doom will be received.—Chicago Chronicle.

Mrs. Anna Hoyt Shatt writes from Los Angeles, Cal.: "I am spending a few months during the months of March and April, as lecturer and test medium, and to hold circles. Any societies between Los Angeles and Minneapolis, Minn., she would be glad to hear from. Her address is 628 South Olive street, Los Angeles, Cal."

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

Mrs. Jennie Darrell, speaker, platform test and physical medium, is open for engagements for the month of March in New Hampshire, Massachusetts and Maine. Correspondence solicited.

O. H. Perry writes from West Superior, Wis.: "We had the president of the N. S. A., Harrison D. Barrett, Moses Hull, Max Hoffman and the president of the State Association, Mrs. Clara L. Stewart, with us for three days, and such a feast of truth, light and knowledge as we have never before. It was a quiet little city."

M. H. writes: "Prof. Wm. Lockwood, the noted scientific Spiritualist, has completed for the present, his engagement with the Philadelphia Spiritualist Society. He has no peer in the educational chair of the progressive rostrum. He has an extended knowledge of ancient traditions and modern ethics. He is a profound, careful and untiring student, and has the faculty of imparting his knowledge with such simplicity that almost any child can grasp his meaning. Prof. Lockwood's class lectures upon Mythology and the Fables and Traditions of Pre-Historic Ages, and their influence upon modern civilization, were of immense value. A more instructive and interesting course has never been delivered in this city. His discourse upon the X-ray and Wireless Telegraphy, opens a field of thought in the minds of many regarding the correlations of Nature's forces and their relations to the so-called spirit-medium, and shows how every one can become adept to catch the messages of the spirit world, and by continued effort, according to mental structure and the development of brain power. Spiritualism under his mastery logic, reasoning and demonstrations, banishes all uncanon ideas, and wears a more natural and substantial garb. The Professor should by all means be employed at least two months in a place. It is utterly impossible for him to do himself or his audience justice in so short a period as one month. It seems, as a rule, that it takes a month to bring a majority of his hearers to the point of thinking along his line of thought, and just as they begin to show real interest it is time to be on the onward march. As one interested in humanity and for the advancement of this great truth, we appeal to societies who are interested in the scholarly presentation of our philosophy to make an effort to hear these scientific lectures."

C. H. Figures writes: "The East End Spiritual Society of Cleveland, Ohio, C. H. Figures, president, has been having successful meetings all winter. Since Christmas we have had on the platform Mrs. McCaslin, of Cleveland, three evenings; Mr. A. J. Weaver, of Lily Dale Spiritual Training School; Dr. McLean, of Cleveland, who gave a lecture on Anti-Vaccination. He had a large crowd of interested listeners. Mr. Joe B. Jonson, the well-known trumpet medium of Toledo, gave a light seance one evening to an overflowing audience of well-pleased people. Last Sunday Mr. W. V. Nicum, of Buffalo, N. Y., and Mr. A. J. Weaver were with us. Mr. Weaver gave a short address, but to the point. Mr. Nicum then gave some experiments in hypnotism, which were highly successful. The writer took with him a number of well-recognized Spiritualists of Cleveland had a fine treat when the Campbell Brothers were here. They were kept very busy and we are looking for a visit from them again in the near future. The State Association is preparing to hold a monster anniversary meeting on March 31, 1901. Good talent has been secured, and as the doors will be wide open, we hope to fill Gray's Armory, the largest hall in the city, with believers and investigators. We could fill with tests and were all recognized for work in the East End Hall, giving their terms, etc. also would like to hear from some good German speaking test mediums and lecturers, as there is a good opening here for anyone who can use German, there being a large and prosperous society of Germans here. Write to C. Temple, 318 Jennings avenue, for information in regard to the German Society and to C. H. Figures, president of East End Spiritual Society, 69 Fulton street, Cleveland, Ohio, for information about the East End Society."

One of the best known exponents of Spiritualistic doctrine says: "The late Queen of England was a great Spiritualist and John Brown was a wonderful medium." This throw light on many things which had never been quite understood, and this idea had never before been suggested. The Spiritualist continued: "An old servant, trusted, tried and faithful, is valuable enough, but when he can enable one to communicate with those who have ceased to have bodily existence, how much more valuable do you think he would become? So it was with John Brown. It was very well known by the late Queen, the immediate cause of which she often laid bare in conference with the spirit of the late Prince Consort on matters of great moment. Many thought she spent the time in prayer, and the secret was closely kept, so that the Queen should not be cited as an example by charlatans for their own use."—Chicago Times-Herald.

It appears from the Toledo (Ohio) News that at the meeting there Mrs. Marion Carpenter directed her opening remarks to those who scoff at Spiritualism. She said that Spiritualists are often asked why it is that if the philosophy is true that it was not given to us years ago. She gave as one answer to this the fact that even to-day man is not spiritually unfolded except in a small degree. That as the race progressed and humanity gradually rose to a higher plane the phenomena of Spiritualism would become better understood and be manifest to all men. Here the speaker traced the steps of mankind down the vast ages since animal life first appeared upon earth and showed how slow but sure had been the progress. She said that the progress of the race was slow, but that the law which says everything must ever go onward and upward. The world had always derided and ridiculed the person who was ahead of his time. Such were Socrates and Plato. Even that mighty power, electricity, had come under the ban of the pessimists and scoffers. Now other pessimists and other skeptics and scoffers were being carried by its mysterious force about all our cities.

J. J. Walter, of Findlay, Ohio, sends us a club of subscribers. Others have responded nobly.

E. B. Gillett writes from Marquette, Fla.: "Where all things had in common, how can anything be gained by one over another? The head of the Shaker Society receives no salary. All is held in common, and the leaders are beyond the shadow of a doubt parental in their attitude toward those whose interests they are charged with, and are burdened with cares that love or money must recompense for. It is not money—then what? For a week at a time, having paid no wages, the Shakers of Florida, on the side of the leading Elder of all the societies of Shakers, the following clipping from your paper of February 10 caused me to write the above: 'Mark this: Every associative movement must have leaders; and all such associations that ever have been or will be, are projected for the benefit of these leaders, and whatever they gain is at the expense of their credulous followers.'"

J. Kleiman writes: "The ladies of the Beacon Light church will give a social for the benefit of the society at 884 W. Madison street, Thursday night, March 7th. An interesting entertainment and refreshments are promised. All are invited."

George D. Fountain writes: "I was lost without The Progressive Thinker. I think it is the best Spiritualist paper printed."

A strenuous ghost that abhors the smell of onions is in full possession of a house in a little settlement of Polish origin near Orange Farm, N. Y. The haunted house stands in the center of the village and has been shunned by all for years. A. J. Plummer, representing a commission house on Pearl Street, New York, came to Orange Farm a few days ago and bought a quantity of onions. Not wishing to ship them all, he leased the empty house and directed his employees to store part of the onions in the loft, which was reached by a ladder. The men passed up a dozen sacks and were leaving the house when the sacks all came tumbling to the floor below. They searched the loft; no one was there. Mr. Plummer then took a hand and himself placed six sacks in the loft. In a moment they were all thrown down. Again he placed three sacks in the loft. This time the ghost was mad, and, untying the sacks, dumped the loose onions on Mr. Plummer's head, pushed him through a window and threw it down out of him.

O. H. Mathews writes: "A trumpet seance was held at the Mathews residence, New Philadelphia, Ohio, Feb. 21. Mrs. James Canton was the medium. Ten sitters were present, and all had talks with relatives and friends. Mr. Canton is from Washington, Pa. He is a thoroughly reliable medium, and has a good band of spirit in attendance."

W. F. Peck lectures for the Washington, D. C., Spiritual Society during the month of March. His place with the Church of Spiritual Unity in St. Louis will be filled by Oscar A. Edgerly. Mr. Peck will return to his regular charge April 1. Address: 1528 Corcoran street, N. W.

D. L. Sprague writes from Clear Lake, Iowa: "Mrs. Eva McCoy, of Marshalltown, has just closed a month's engagement here and our audiences increased every night. She is a splendid medium, and her services are in great demand. I have a hall that is given free to any mediums that can bring good recommendations. We have quite an interest manifested here during Mrs. McCoy's meetings. We would like good mediums to come this way."

"Mrs. E. J. Moore of this city writes: 'Mr. Moore has been serving the First Spiritual Church at Rochester, Ind., for the last month, and has been engaged for three coming months. I expect to join him next Wednesday and assist him in the work. I have been detailed here on account of my mother, Alice Gehring, intending to go to California, but she has been persuaded by the Spiritualists of Chicago to remain here, and the first of March she will remove to 6311 Parnell avenue, Englewood station, Chicago, and will hold seances as usual. Mr. Jessup has gone to Missouri on a visit, but expects to return to Chicago soon. Mr. Moore will be the medium of anyone wanting him to conduct meetings, officiate at weddings and funerals during the week. Address all mail to Rochester, Ind.'"

Maggie Walte is now located at 219 State street, Albany, N. Y., where she can be addressed.

D. E. Griffith writes from Minneapolis, Minn.: "The last two Sundays of this month and during April our State missionaries and organizers, G. W. Kates and wife, will be with us. Some criticism has been passed on the State Association for holding these meetings, but the officers of the association considered the matter under the best conditions, existed in the early part of the winter, that something must be done to keep our cause up, and try and advance it as much as possible, and when things had properly shaped themselves to organize a society to take charge of the work and keep it going as it should be done for the betterment of our cause. The following for this has arrived and by April I expect to have a strongly organized local society in this city, that will take up the line of work and we hope and trust keep it up to a high mark."

Henry Booth writes from Cleveland, Ohio: "Mr. Frank McKinley, trance and trumpet medium, of Sandusky, Ohio, lectured here Sunday evening in the parlors of Lake View Flats, at which were gathered a large number of Cleveland's most prominent citizens. After Mr. McKinley was placed in control of the vibrations from Rev. Dr. Burkhardt, he preached an excellent sermon. After the lecture, Mr. McKinley was controlled by the nightingale singer, Jenny Lind, rendering the ever beautiful 'Sweet Spirit, Hear My Prayer,' which was most touching, and convinced all, beyond doubt, of spirit return."

Correspondent writes: "Services of the Englewood Spiritual Union are still largely attended, and we are looking for more commodious quarters to meet the necessities of the society. The Ladies' Auxiliary remains an important factor, and the meetings on Thursday afternoons are increasingly more numerous. Our home mediums are doing excellent work, and our regular speaker, Will C. Hodge, is giving every cell satisfaction. Feb. 24 closed his six months' continuous engagement, and at a meeting of the Board it was decided to continue his services indefinitely. A cordial welcome is extended to strangers and investigators, and to all others who are interested. Hopkin's hall, 528 West 63d street. Every Sunday at 2:30 and 7:30 p. m. Every Thursday at 2:30 p. m."

Dr. Cravens' services from Princeton, Minn.: "A series of spiritual lectures was delivered in our hall through the mediumship of Will J. Erwood, beginning on Feb. 23 and lasting until the 27th. The lectures have proven a great help in interesting outsiders in our philosophy and also in awakening enthusiasm in our local association. The lectures delivered were clear, strong, and expressive of spiritual philosophy. As a result our association has gained several new members."

Jacob Schuur, of Warren, Pa., writes: "The story written by A. B. Richmond, entitled 'The Neals of Chautauqua Lake,' is full of life, just like the contributor himself. An old warrior like Mr. Richmond has fought many battles in this life against ignorance. He is trying to help the latter to diminish. The spicy and tasty-savory flavor brought out in that narrative is full of relish to the reader. Such works are helping to progress, to elevate. The Progressive Thinker ought to have more space devoted to such articles. Every Spiritualist's family should be provided with The Progressive Thinker. To Spiritualists one suggestion I will make: Do not follow mountebanks of the circus, nor learn to love the trashy life of the theatres. Put to test with an electric search-light all phenomenal mediums. A genuine medium will not be offended. Use your money judiciously. Pay it to spirit lecturers, for spirit literature and progress within yourself. Try it! Try it! If you are a Spiritualist, you will rejoice in the gathering of the golden harvest."

M. St. Omer Briggs writes: "In No. 587 I have read the convincing test. One of the closing paragraphs read: 'And knowing that her daughter is absent in the body, she is with her in spirit.' I am pleased to say that the mother has realized the fact of her daughter's spirit presence, as she enumerated to me to-day some of her experiences. She said she often feels a hand placed on her head, and while sitting in the evening with a pencil in her hand, and elbow raised from the table, the point of the pencil is lowered onto a paper, and beautiful flowers are drawn. In some faces are clearly to be seen. One night she was awakened out of a sound sleep, and clearly felt hands on her head. Then she heard buzzing in her ear which terminated in her hearing strains of beautiful music, but not being acquainted with the phenomena of spirit return, she became somewhat alarmed, but on turning her head she clearly saw the face of her spirit daughter. She is now quite reconciled to the nearness of her daughter, and has become a reader of The Progressive Thinker, in search of more knowledge."

L. H. Brewster writes: "The Sun-gower Social Club will give a Grand Trunk and Club Hall, on Clay and Ellis and Oakwood avenues, on Friday evening, March 8. A special program of a very unique and amusing nature will be given; a mock 'law' suit, fancy dancing, good music, and a hard time lunch. Come and have a good laugh."

Married Christmas eve, 1900, in San Rafael, Cal., Hon. Bernard Montague Donnelly and Mrs. Rose L. Bushnell, of San Francisco. Hon. and Mrs. Donnelly have just returned from an extended tour of the West and South. They will remain in San Francisco a season, and then take sail for Europe, where they will journey for six months or a year.

Thos H. Hartley writes: "First Spiritual Church, Oakwood and Ellis avenues, Mrs. Georgia Gladys Cooley, the pastor will lecture from her rostrum on Sunday, March 10, at 7:30 p. m. Services will close with spirit messages. It is to be hoped that a large audience will be there to greet her on her return to the city after an absence of five weeks. On the last Sunday in March, a grand anniversary day long to be remembered will be held. It is proposed to hold two meetings—afternoon and evening, with dinner between. Full particulars at a future date."

E. S. Dillon writes from Wheeling, W. Va., that the interest in the investigation of our beautiful philosophy and phenomena is unprecedented in the history of that city."

Dr. J. H. Drummond writes from Sparta, Ill.: "Our little Society is coming to the front. I find I can get people interested in Spiritualism through healing them. Thursday night I was called to the bedside of a mother and her little 10-months-old baby. The parents were worn out for rest and sleep, on account of the child crying and being so restless. You can realize their surprise when within 15 minutes after I came, the little child went to sleep, relieved of pain. The parents' Roman Catholic, but they were under the impression that I was a wizard, as to how I did the work."

Mass Meeting under the joint auspices of the Spiritualists of Philadelphia and the National Spiritualists Association, March 12, 13 and 14, at Odd Fellows' Temple, Broad and Cherry streets. The most prominent exponents of the philosophy and phenomena of Spiritualism in the United States and Canada will be present and take part in the sessions. Among them will be the following: Prof. H. D. Barrett, president of the N. S. A.; Dr. N. F. Ravlin, California; Rev. B. F. Austin, Toronto, Canada; Prof. W. M. Lockwood, Chicago, Illinois; and Mrs. C. Fannie Allyn, Massachusetts. Noted mediums will give spirit messages: Mrs. May S. Pepper, Providence, R. I.; Miss Margaret Gaule, New York City; Mrs. Minnie Brown, of Philadelphia, Pa., and others.

**Evolution.** Although I discovered my clairvoyant powers about forty years ago, I still sit occasionally to test the conditions that have been laid down, planted there for a noble purpose. The following experience occurred about one year ago, which may be interesting to relate.

I was sitting quietly by myself in my room one evening, I had turned down the light a little to suit the occasion. I sat about ten minutes in perfect stillness, when I was a little startled to see standing in front of me the figure of a man, whose form was of a third layer. His arms extended to his knees, his legs were very short. As I sat looking at him, for he stayed fully a minute, I noticed that his face was white. As soon as that thought passed through my mind that he was a white man, he commenced to make passes over his face with his hands, and immediately his face became dark, his eyes looked like a lion's eyes, and his body, which was dark brown, began to glow with a fiery red. His head was small, in proportion to his body. He seemed to be dressed in dark clothes. As I was asking some question to ask him, I asked him how long since he lived on earth. He replied in an audible voice—fifty thousand years ago, he said, he lived on this earth. He then commenced to sink down, until his head gradually disappeared through the floor. I saw his figure with the exception of the form of a man, to-day, I see a great physical transformation through evolution of nature's forces, in order to make man's physical body conform to his needs, and the fuller manifestation of his spirit within. Whereas in that remote period man, with his long arms and short legs, sat upon the ground and gathered the fruits and nuts of the trees and bushes. Having short legs and a massive body, he could not get around very well, so nature came to his assistance and his legs have been growing longer at the expense of his body ever since. Now, in course of evolution he did not need such long arms, nature at once took the hint and commenced to shorten his arms to suit his demands. So nature conforming to man's needs, spiritually and physically, thus enabling him to manifest more fully his possibilities.

N. P. BRADSHAW, Kansas City, Mo.

## MASS MEETINGS.

Held in St. Louis, Mo., and St. Paul, Minn.

### THE ST. LOUIS MASS-MEETING.

The mass-meetings held here in St. Louis, Mo., are the wonderful resultants of the power of co-operation. The St. Louis Spiritual Association, led by Thomas Grimshaw, joined forces with the N. S. A. and are having meetings to be proud of. Prof. W. F. Peck is giving his able assistance. The press and public are manifesting great interest in the feast being spread by the able talent present. Large audiences assemble at each session and splendid reports are given by the Globe-Democrat. The beautiful Odeon Hall is an ideal one for the assembly.

President H. D. Barrett is pouring out his soul and straining himself mentally and physically to make these mass-meetings of great good to the cause he loves so well. Moses Hull is here with his vigor of brain and body. E. A. Tisdale has created much interest by his logic and fluency. Margaret Gaule and Mrs. Zaida B. Kates have been of great interest and wonderfully accurate in their message giving. The writer has added his mite of help, whilst Brothers Grimshaw and Peck have by no means given their brilliant talents by the wise luminaries. They are efficient laborers and seem to be appreciated in St. Louis.

Mr. Barrett, Mrs. Kates and self are to hold meetings in Kansas City, St. Joseph and Topeka. The prospects are good that these meetings shall help the localities and redound to the missionary work the N. S. A. is striving to develop.

### MASS-MEETINGS IN ST. PAUL.

The three days of mass-meetings held by the State Spiritualists' Association of Minnesota, in St. Paul, February 22, 23 and 24, were remarkably filled with interest and good feeling. The attendance was large and the exercises most excellent mentally and spiritually. The lecturers included H. D. Barrett, president of the N. S. A.; Mrs. Martha E. Root, vice president of the Michigan State Association; Mrs. Clara L. Stewart, president of the Wisconsin State Association; Mr. and Mrs. G. W. Kates, missionaries of the Minnesota State Association; Mrs. Georgia Gladys Cooley, of Chicago; Mrs. Lowell, of Anoka, Minn.; Mrs. Tryon and J. F. Raymond, of Minneapolis; Mr. Will J. Erwood, of St. Paul; and others. The descriptive mediums were Mrs. Kates, of Minneapolis; Mr. Cooley, of Chicago; Mrs. Sauer and Mrs. Connell, of St. Paul. Interesting remarks were made by J. S. Maxwell, president of the State Association; C. D. Pruden, vice-president; J. P. Whitwell, president St. Paul Alliance; Mr. W. C. Edwards, of St. Paul.

A conference was held each morning in which several local mediums and visitors participated—making interesting sessions. Churches and societies were filled all interims between meetings. Lunches and dinners were served by the Ladies' Auxiliary.

An exceedingly interesting feature was a session of the Children's Lyceum Sunday afternoon. The children recited, sang, marched, etc., winning enthusiastic applause.

The lectures and messages were all freighted with power of conviction. The sessions were manifest outpourings of the spirit. We shall reap great good. The press gave liberal reports, and the widespread influence will be realized for many days. The State Association has experienced a great uplift and is manifesting the good of organization. Excellent vocal music was furnished by Prof. Zumbach and wife, Mrs. Chadsey and Mrs. Kilshaw. Mr. Barrett and Mrs. Cooley held a meeting in Minneapolis, Sunday night, and had a large audience. Thus the visit of our National president has been fruitful in the two cities, and the N. S. A. is entitled to the credit for his presence with us and able help rendered. The future looks bright, and the dawning is at hand when truth shall illumine the world.

G. W. KATES.

### A CARD.

Beyond the Veil.—This publication is a sequel to "Reading the Veil," being a compilation with notes and explanations by Jabez Hunt Nixon, of narratives of spirit experiences spoken, written and illustrated, by full-form visible materializations, writing up a scientific and personal verification of what we shall be, and of a code of ethics requisite to the most speedy realization of the highest and purest felicity attainable in the future life.

### BEYOND THE VEIL.

A work of Psychic matter to be entitled "Beyond the Veil," is about to be published, such work being a sequel to "Reading the Veil," and produced in the same manner and in the presence of the same medium (W. W. Aber), J. H. Nixon serving as compiler and editor. Edward Butler, of Memphis, Mo., Col. R. T. Van Horn, of Kansas City, Mo., and E. J. Schellhaus, of Spring Hill, Kansas, are appointed by the spirits as a committee on publication, to secure and provide ways and means of publishing and advertising said publication. Now the said J. H. Nixon copyrights the said publication, on condition expressly that the said committee have control of all financial proceeds of such publication until all expenses of publishing and advertising, and all claims of J. H. Pratt for money and means furnished by him in procuring the matter for said publication be paid and fully reimbursed, and all other equitable claims properly adjusted.

(Signed) J. H. NIXON.

And the said committee have full charge and control of such interests in the proceeds of such publication as the said committee shall determine to award unto the said W. W. Aber, and further.

The price of the book, "Beyond the Veil," shall not exceed two dollars, and twenty-five per cent of it will be allowed to those who order the book before publication, whose orders shall be registered by the secretary.

Those who wish to invest in the fund for publication, will be allowed eight per cent on their investment. Col. R. T. Van Horn, the treasurer, will guarantee ample assurance for the payment of such investment out of the proceeds of the sale of the book. All communications addressed to Edward Butler, president. E. J. SCHELLHAUS, Spring Hill, Kans.

Reading the Veil: This volume is a compilation by J. V. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber, 509 p. octavo. For sale at the office of The Progressive Thinker. Price \$2.

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This work includes "Personified Unthinkables," "First Lessons in Reality," and "A Tour Through the Zodiac." This is an interesting production of occult thought and will well repay careful study and meditation by all occultists. Price, Cloth, \$1.50. For sale at this office.

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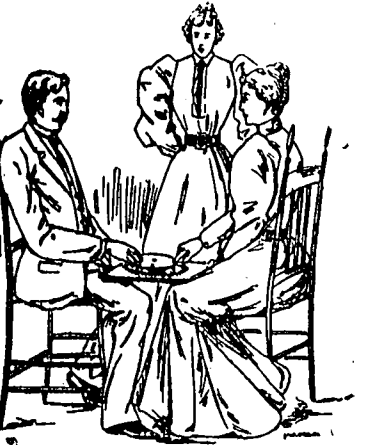
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A. C. FISHER.

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Nothing is so firmly believed as what we least know.—Montaigne.

Lay hold on life with both hands wherever thou mayest seize it it is in



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# Religious Changes of the Century.

A Lecture by  
Rev. J. E. Roberts,  
of Kansas City, Mo.

The closing century can give a good account of itself; it can say, "I have fought a good fight; I have kept the faith; I have finished the course," and as Father Time folds it to his bosom he can say, "Well done." In every field of human effort the inspiration of progress has thrilled life, and ripened like harvests in achievements' glory and reward. In whatever direction we look there are tokens of the restless energy of hand and brain. In commerce, invention and literature the increase and extension has been so great as to justify the claim that the century is without parallel in the history of man.

The supreme difficulty of the century has been to keep up with itself. The world of man was not accustomed to such rapid strides. In literature the multiplication of cheap-printed books, the monthly array of magazines, and the newspaper with its daily recital of the wide world's doings, have beguiled many into superficial and promiscuous reading. The rapid accumulation of wealth through new methods of manufacture, distribution and finance, have created conditions and brought to light problems entirely new in the experience of the world. The discovery of new facts in nature, resulting in the retirement of old theories and philosophies, has necessitated a readjustment in the thought-life of the world. Conditions have been brought forth that are not yet fully understood. Many startling, and even appalling problems are to the front, but most, if not all of them are outgrowths of social and economic conditions with which man is not yet fully conversant. The great achievements of the past warrant the most unbounded faith in the future.

In reading the story of the century one is surprised to find that every department of human effort has been the arena of revolution. Hitherto an age would be signalized by some special discovery or particular achievement; a man would win renown or an age become marked by some special event. Now we have witnessed an age of universal impulse. Everywhere the potent spirit of the age has worked out its glory. This result has been due partly to the modern facility for the interchange of ideas. The printing press, the telegraph and the railroad have been mighty forces in the making of the new world. But there must be added also the radical change in the mental disposition towards innovation. The world has been won to the side of change and progress. The inertia of conservatism has been overcome.

Through all the years of the past, humanity has resisted progress. It has burned the philosopher, imprisoned the scientist and ridiculed the voyager and adventurer. It has idolized the past; but now man is watching the sky for the "pale light of the Herald star" bringing promise of new dawn. When the iron plow was devised an old Vermont farmer remarked: "Them steel mould-boards pizen the soil." Because of his devotion to the wooden plow, he found what to him was a valid reason why the new iron plow should not be used. This reluctance to change; this blind, stolid, oftentimes stupid conservatism, characterizes all the past. Without the means of rapid interchange of ideas people become isolated and provincial, egotistical and self-opinionated; but the telegraph and the printing-press have broken down these walls of obstruction, extinguished the lines of separation, and brought the intellectual world into a great commonwealth. Any improvement that one man has, any progress that one community makes, others are eager for, and now for the first time since man was man, humanity is progressing in something like a line of common advance.

## CONSERVATISM OF RELIGION.

No conservatism is more stubborn than that of religion, and the conservatism of religion has never been more determined than in our own age. This hostility to change is due to the pride of opinion, the rivalry of doctrine, and the tradition of divine origins. A book that is affirmed to be divinely inspired cannot admit of any amendment or change. A doctrine of divine atonement cannot have a new construction or a new interpretation. Religions provided for the future of another world. None of them took account of the future of this world. They made no allowance for the increase in the intelligence and knowledge of mankind; they made no allowance for the new illumination of conscience and the moral sense, and when in spite of all resistance and opposition, the knowledge of man had increased, when his conscience had been newly illuminated, the religion of our own time and land was confronted with the stern alternative of change or extinction.

Having become senile, decrepit and antique, the time had arrived for its reincarnation, it had to be born again; it had to choose between the cradle and the sepulchre; we are now witnessing the process of religion's new birth. The first years of the period were conspicuous for an intense and universal religious fervor. The commanding forces in bringing about that religious upheaval were George Whitfield, the Wesleys and Jonathan Edwards. These men were all dead, and nearly fifty years before had completed their work, but it took half a century at that time for the real effect of their labors to come to light. The influence of these great leaders, like a tidal wave, swept over the first part of our century.

George Whitfield was notable for his almost limitless power over an audience. When he left school and delivered his first sermon, a complaint was brought to the bishops that fifteen people had gone mad under his strange spell. The Wesleys were conspicuous for their magnificent powers of organization; Jonathan Edwards for his logic and philosophical acumen. Whitfield was a great traveler. Because of the peculiarity of his power, it was necessary for him to touch people at first hand; he must reach them in person; seven different times he visited this country. The Wesleys, depending upon their power of organization, did not need to travel so widely; they ordained and dispatched to this country two bishops and one hundred or more preachers. Jonathan Edwards, from his study and pulpit, thinker that he was, could carry forward his work. These men were opposed, resisted and persecuted. In this country, Harvard College issued what is called a "testimony" against Whitfield. In England, the churches were shut against Whitfield and the Wesleys. Being shut out of God's house, they met beneath His stars. They went to the neglected manufacturing and mining communities; they ministered to the outcast; they carried the banner of the cross into regions where the white-gloved hand of the established church was too respectable, too dignified, and too indolent to go. The influence of these men continued for many years.

The Wesleys and Whitfield represented the emotional side of religion. Their appeal was to the feeling, the immediate conviction of the listener, without regard to reason, evidence or logic. In their construction of religion these followers were not necessary, they were irrelevant. Their followers with profound attachment to the cause, with unflinching industry and ever-flaming zeal, went everywhere that the settlers went. They were always upon the frontier line, they came with a simple story; they came in the apostolic way without scrip or purse or education, they depended upon the power of the spirit of God. They were not equipped by the schools; they opened their mouth and God filled it. They, too, performed a mission. They were the means of contact between remote and isolated settlements, the itinerant and lay preachers, the circuit riders and presiding elders were a means of helping on the true spirit of democracy. They helped to deepen the moral sense in the lives of a people burdened and harassed by the exigencies of pioneer life. Say what we may or think what we will of the logic or reason of it, I stand here to say that those early missionaries, of the Methodist church, with no thought of fame or honor or emoluments or reward, belong in the army that has sacrificed nobly for the lifting up of the human world. The modern Methodists have conformed to this world; they have departed from the teachings and examples of the

fathers; they have developed outwardly instead of inwardly; they have grown worldly wise, and they have lost their power.

The followers of Edwards represent the philosophical phase of religion, their teachers were for the most part educated men; they added to their faith knowledge. The position of Edwards was one of clear rational thought. His teachings were marked first by his absolute faith in the Bible, and in all of the Bible. Every event, every miracle, every prophecy recorded there he believed to be true, and the entire book from beginning to end was a sufficient and perfect revelation of God without any admixture of error whatever. He was also intensely devoted to the philosophy of John Calvin. These two things characterized his teachings, but while these things are true, it was also a fact that he accepted these doctrines because they appealed to his reason. Jonathan Edwards made reason ultimately the bar before which all conclusions should be tried. He did not believe a thing because it was in the Bible, he believed that it was in the Bible because it was reasonable, believable and true. He said in definite and emphatic words that "the full and clear knowledge of the true system of the universe will greatly establish the Christian scheme of the divine administration of the city of God," he said further "that they who believed principles simply because they were affirmed by our fore-fathers make idols of them; it is not humility, but baseness of spirit to judge ourselves incapable of examining those principles." Every doctrine that he propounded, every conclusion that he accepted, all of the teachings that went into the body of his doctrine approved themselves, as he thought, to reason, conscience and common sense. Philosophically Jonathan Edwards was a free-thinker.

## EVOLUTION A NEW REVELATION.

It was high noon of the nineteenth century when the works of Charles Darwin began to be published—to be exact, "The Origin of Species by Natural Selection," issued from the press in 1859. This man and his co-workers in the realm of natural science gave to the world a new revelation. The conflict began at once, a conflict between reason and revelation, between fact and tradition, between the new century, and all the centuries that had gone before. It was a conflict to the death; able men were arrayed on both sides of the controversy; able men are still so divided. The ignorant ridiculed, the educated argued, while millions protested against the new conclusions in the name of their sacred and most cherished faith. It could not be doubted that one or the other was wrong; if the Bible was right in what it had said about creation, chronology and the origin of man, then all that the scientists had discovered was wrong; if the scientists in their conclusions were right, then the Bible was wrong. The more the studies were prosecuted, the more the evidence increased, the more it became evident that the Bible was less and less credible in all matters pertaining to science, the origin of species and the age of the earth. The controversy continued with varying degrees of intensity, fanaticism, scientific egotism, religious pride, and bigotry, and is not altogether settled yet. There are wise men still who pretend that all these scientific conclusions are a hypothesis based upon insufficient evidence; every scientist will admit that they are hypothetical. Mr. Darwin himself was not in any degree a dogmatist; he brought forward his array of evidence to suggest a possible conclusion; he wrote always—or almost always—in the hypothetical mood; he told what might be. Less advised scientists, less careful thinkers have made positively dogmatic the conclusions which he only hinted at as hypothetical and possible. On the other hand religious teachers have strenuously contended that nothing was proved, that the Bible still stands, that its chronology was not sufficiently discredited, and that its story of creation was, as far as could be proved, as nearly correct as any the world had found out; but the effect of the controversy, its moral influence upon the vast multitude of people that read the Bible a little and scientific books not at all, was such that there ensued profound unrest, dissatisfaction, and doubt in the minds of the people everywhere. At that time, partly as a result of the conditions which the scientists had made in the mental world, partly as an original interpreter for himself there appeared in the American pulpit one of the greatest, if not the greatest preacher produced by this or any other land; a man of whom it has been said no greater orator ever stood within the pulpit's narrow curve, a man of heart too good to believe in the hideous and fangful doctrine of eternal pain, a man too much of a thinker to accept the doctrinal absurdities, however venerable or respectable they might be; a man brave enough, whatever the consequences, to speak his honest thought; that man was Henry Ward Beecher. He stood there in the perilous time of transition, in a time when the old faith was beginning to dissolve, and when the new faith had not yet taken definite form.

## UNIVERSALISM AND UNITARIANISM.

There had issued two other developments—one representing the emotional and the other the philosophical; one was known as Universalism, the other Unitarianism. These two reached this country early in the century, and about the same time. Universalism was a protest of the heart against the doctrine of eternal pain, which was still dear to all of the orthodox. Its heart, its sentiment, its pity cried out against the doctrine of a just God sending any creature to a remediless pain forever. It was a development along the purely emotional side of religion led by great men. The other development upon the philosophical side, led in this country by Channing, was a protest of the reason against the unreason, of orthodoxy; against the irrational elements, in all of the orthodox system. It was a profound and scholarly attempt at the modification of the old forms and the old doctrines for the purpose of rationalizing them, and keeping the historic tradition of religion; it had giants as its leaders. These two developments never have, never can, attain to any great proportions as separate and distinctive types for these reasons, the views which they promulgate have such appealing force to the heart, and such convincing power to the reason of men that they are permeating every sect of every name. Thousands upon thousands of the members of churches are Universalists or Unitarians at heart. The great preacher made no attempt to found a new sect or new schism. Larger than his church, magnificent in his personality, a stranger to fear, reckless of consequences, heedless of results, he became the prophet of truth as it was revealed to him. A child of the old school, bred and nurtured in the old faith, grown up under the austere shadows of the old institutions, it was a revelation, a new event to the life of the man and the life of the church when the sunlight broke through the orthodox gloom and shined upon the stone floor of his theologic prison-house. He was of heart too noble, of nature too tender and kind, of soul too reverent and loving to accept upon any authority, or by the force of any tradition or under the pressure of any necessity, the old and hideous doctrine that had become a burden upon the church, Henry Ward Beecher voiced both the philosophic conclusions and the better sentiment of the Christian heart. He was opposed, of course; he was maligned and hated, he was feared and slandered, he was crippled and at last was crushed; but the influence of the great man went on. He did more than any other preacher that ever lived to bring out of the theologic winter the sunshine and spring of faith and hope. He did more than any other husbandman that ever went to God's vineyard, to change the thorns and thistles to grapes and figs. It is worth something, in counting the religious changes of the century, to know that there was at least one man bigger than the church, larger than the dogmas, fearless and unafraid; one man who used the influence of the pulpit, the name of religion, and all that

was tender and beautiful, true and good in the old faith, in the interest of faithful religion. It ought to be an inspiration to every "goodly" man aspiring to the high and responsible position of a teacher of men, to know that, whatever may befall lesser men, there was one who, by the force of his splendid genius, stood successful in his pulpit, meeting every challenge, and worked out to its rounded completeness the living mission of his life.

## A NEW MENTAL ATMOSPHERE.

But the work was not all done by Mr. Beecher. A new mental attitude had been created; a new mental atmosphere had come. New and yet again new adjustments were necessary. In the process of development no one man has been able to reach the last conclusion. In a certain sense humanity itself is a thinker; in a certain profound sense all mankind aggregated make the universal mind. One man with all of his powers is no more than a single thought or mood of thought, and not until his conclusions have been assimilated by other minds; not until all have opened their eyes to the light that ravished his waiting vision; not until then can the work of any man be complete.

Mr. Beecher clung to the old standards, but made every one of them, as far as possible, rational and humane. He did more than any other man to civilize John Calvin's God; more than any other man to pull the fangs from the dogmas of the Christian church; more than any other man to put out with tears of pity the flaming fires of hell; more than any other to widen and extend the horizon of divine beneficence, until within its gracious scope should be included every man, high and low, until it should outreach and pass beyond the utmost wanderer in the wilderness of sin and shame. He had not done it all. There were times of hesitancy and doubt. The period of transition was led forward mightily by him, but not to the end. In his time science had not become confident and fixed in its conclusions; in his time the religious mind was hesitant, doubtful, shifting, and its policy was one of expediency. In his time the influence of tradition was still over thinkers in the church, and in a great measure out of the church. No man yet had come to brave the universe and affirm its sanctity and trust it; no man yet had come with the complete courage of his doubts. There had been men who had had the courage of their faith, but the man who had courage enough to know that he could not know, and yet was not afraid; the man who had daring enough to take his faith down from the skies, recall it from the unknown, civilize it and domesticate it, make it a fire burning upon the altar of his own hearthstone; the man that had courage enough to do that and abide by it had not come.

Religion has always depended for its sanctions and authorities upon the unknown; but the prophet that said of this world within its compass is all that can be known, let us take it as it is, and live as best we may, with the evangel of health and joy, with no higher authority than reason, no nobler inspiration than justice, no better ambition than to increase the sum of human happiness, that man had not come; but he was to come, the time for his advent was ripe—the prophet of the new gospel, of the gospel of the ultimate faith, the unhesitating reason, the bold reverence. And above the fogs of uncertainty, above the mists of doubt, reluctance, expediences and attempted readjustments, like an orb of light, like a refulgent sun rose the genius of Mr. Ingersoll. He was not a creator in the world of thought; he promulgated no new philosophy, he brought forth no explanations for the eternal questions this world has asked, and will ask so long as the heart throbs, or the brain. His mission was to utter what the universal heart felt, to speak the language that had not yet found lips, to utter the speech of the dumb, to sing the song of the speechless. His genius stands as the living expression of the best sentiments, the noblest ambitions and the highest ideal of our common human world. Of course he was misunderstood, hated, feared; that was his glory. So has every man been that has dared to be an honest leader of honest men. He put into speech, as no man since Shakespeare the faith, the sentiment, the aspiration, the longing of the human soul. He said all there was to be said, and was honest enough and brave enough to say no more. Whether there was a God, he neither affirmed nor denied; no man can do more. Whether there was a life beyond he neither affirmed nor denied; few, if any can go beyond that; but seeing the inevitable conclusion that if those things cannot be found out they are therefore not necessary for our highest moral attainment, he waived them, and said it is to the known that we must look, it is not a God in the skies that we can injure, it is not sin against Him that we can commit; it is the injury that we may give our neighbor, it is the injustice that we may inflict upon another, it is the pain that we may cause to a human heart, of which we should stand afraid. In this life now to increase the sum of human good, and then if there is any other world, to do the same thing there. It was the gospel of common sense, the gospel of health and joy, with love the only priest, with reason the only guide, with justice the only worship.

Whitfield and the Wesleys tried to save men from hell, Mr. Ingersoll, with more apprehension, with more courage and with more sense, sought to save them from hell by abolishing the institution. What Edwards did and said, Mr. Ingersoll carried to its logical conclusion.

## CIVILIZING THE CHURCH.

We have already said that Jonathan Edwards was in principle a free-thinker. Take the sentence already quoted: "They who believe in principles because our forefathers affirmed them, make idols of them. It is no humility, but rather baseness of spirit, to judge ourselves incapable of examining them." He brought every conclusion to the bar of reason, his own reason and his own conscience. Mr. Ingersoll did no more, living one hundred and fifty years after the time of Edwards, there was new light in the world; new discoveries had been made, new facts in nature had been discovered, and the true, the full and clear knowledge of the system of the universe instead of establishing the Christian scheme as Edwards had hoped, had undermined its very foundation. They said the religion of our fathers is good enough for us. Mr. Ingersoll said that that doctrine were accepted the only ones that could have intellectual liberty would be foundlings. In his conclusions he went further. He advanced upon the same line that Mr. Edwards had followed. The result of his work was to civilize the church. There is not a religious organization upon this hemisphere that has not felt and responded in some measure to the heart and brain of that man. He laughed the old cruel God out of court; he made it respectable to believe that if there is a God he is as good, at least as the best of His human creatures.

What the future shall be it were idle to speculate or prophesy. In all the changes that the century brought, this much is certain, not one of the realities, not one vital thing has been destroyed, not "one accent of the Holy Ghost this headless world has ever lost." Virtue has its sanctities, justice its command, and duty its divine appeal, as never before. One thing that seems certain is that the religion that is to come will bring a diversion of the spiritual and moral energies of man from their flight to the skies. Man will no longer seek to honor and worship God by meaningless ceremonies, senseless rites and hollow formalities. They will not put on robes and burn incense, and perform genuflections, to feel that they have fulfilled their duty to the world. They will gradually be weaned away from those outgrown things, those things that were needful in their time, but needful no longer; they will leave the paths that once were pressed by eager feet seeking peace and joy, and follow those paths no longer; they will see that the way to serve God, if there is a God, is to serve the world which God has made, and lift up the humanity which is said to bear His image; they will see that

if there is any sanction in religion, if it has any final appeal to man it is in order that it may deepen those instincts of fraternity and brotherhood by which men may help to make the world divine. In the language of the old Oriental Christ, men will say, "Taking the first step with a good thought, the second with a good word, and the last with a good deed, I enter paradise."

## AN EARNEST PLEA.

It is for the Taxation of Church Property.

Inasmuch as Gov. Odell in his message to the Legislature seems desirous of making some changes in the long-existing laws concerning the taxation of property, whereby they may be decreased, it seems apropos to consider the propriety of making one great and desirable change—that of repealing those obnoxious laws exempting churches and church property from taxation. The taxation of all property belonging to religious sects is a great desideratum, for every town, city, county and state in the Union is overwhelmed with taxes. The poor are taxed to support the rich. The rapid increase of ecclesiastical wealth is perfectly amazing. There is to-day in the United States alone more than \$900,000,000 worth of church property. Of this amount the Methodists have about \$150,000,000, the Catholics about \$130,000,000, the Presbyterians, Baptists and Episcopalians each not far from \$110,000,000. In Buffalo alone the Catholics have more than \$8,000,000 worth of church property. The rapidity with which churches are increasing is more than amazing. There was built in the year of 1893, in the United States alone, more than 800 Methodist churches, to say nothing of the other denominations, and yet nearly every religious sect has more organizations than churches. The Roman Catholics have some 1,600 more organizations than churches; the Presbyterians have 1,200 more; the Baptists 1,400 more; the Congregationalists 300 more. We have many churches in America whose values mount up into the millions. It is said that the new Protestant Episcopal church in New York City cost \$10,000,000. Buffalo boasts of a single pulpit that cost \$50,000, and one steeple that cost \$100,000, and it is not finished.

Still these so-called Christians continue to build churches, but refuse to pay taxes on them. If Masonic temples, medical colleges and law schools are taxed, what good reason is there for exempting churches, church property, theological seminaries, schools, colleges, hospitals, asylums, nunneries and convents? More than 25 years ago, President Grant in a message to Congress referred to the rapid increase of church property and gave it as his opinion that by 1900, without check, it would exceed \$3,000,000,000. He suggested or advocated the taxation of all property equally and intimated that it would eventually lead to sequestration through blood. Evidently he had in mind the histories of Italy, France, Germany and Mexico. In 1867 the church property in Italy, at a low estimate, was valued at \$400,000,000. The people were overwhelmingly Catholics, yet it was considered necessary to abolish convents and monasteries. Mexico had a like experience, "for the church owned about one-third of the soil." A long and fierce war was the result, which terminated in the nationalization of all church property. Convents were abolished and all superfluous church buildings were sold and converted to public use. History repeats itself and the time is not far distant, when the United States Government will find it necessary to wade through blood in the battle of reform, unless religious fanatics can be brought to reason. The time has come when it behooves us as representatives of law and order, morality, equity, justice and freedom, publicly to demand the taxation of all church property. Every legitimate influence possible should be brought to bear on our representatives in Congress for the repeal of the objectionable laws exempting property that should be taxed. Church and State should forever be divorced, in which event civilization and righteousness, hand in hand, would make rapid strides. Then there would be purer, nobler, grander men and women and happier firesides, for mental slavery in a great measure would be emancipated.

Buffalo, N. Y. S. W. WETMORE.

## WE SHALL MEET THEM.

Dearly loved ones left us sighing when they hasted on before—  
They will meet us, they will greet us, over on the other shore.  
In the fields of joy and beauty they will wait for us to come;  
We shall meet them, we shall greet them in that bright eternal home.

Refrain:—  
Dearly loved ones left us sighing when they hasted on before—  
We shall meet them, we shall greet them, over on the other shore.  
Angel friends are ever near us while we journey here below,  
From our life's bright morning's dawning till the sunset's fading glow;  
They will wait to give us welcome when our journey here is o'er—  
They will meet us, they will greet us, over on the other shore.

Friends of youthful days have left us, they have hasted on their way,  
While we shed the tears of sorrow that they could no longer stay;  
But we look beyond the shadows, to the bright eternal dawn,  
When with songs of joy we'll greet them in the home where they are gone.

Though our pathway seem all dreary and enshrouded as the night,  
While we wait within the shadow, they are waiting in the light;  
Just beyond our mortal vision, mid the joys forevermore,  
They will meet us, they will greet us, over on the other shore.

Let us faint not nor be weary, let us ever look above,  
For the angels e'er are near us with a helping hand of love;  
They will sweeten our afflictions with their loving, kindly thought,  
And our souls will glow with gladness for the beauty in them wrought.

Refrain:—  
Dearly loved ones left us sighing when they hasted on before—  
We shall meet them, we shall greet them, over on the other shore.  
Hammond, Ind. JAS. C. UNDERHILL.

No evil propensity of the human heart is so powerful that it cannot be subdued by discipline.—Seneca.  
We seldom realize it, but very frequently the reason we have no use for people is because they will not allow themselves to be used.—Puck.

In every creed man is the slave of God—woman is the slave of man and the sweet children are the slaves of all.—Ingersoll.  
Religious despotism binds him who exercises it no less than him who is its victim.—Sentinel of Liberty.

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A manual with directions for the organization and management of Sunday schools. By Andrew Jackson Davis. Something indelible. Price 5c.



## .. GENERAL SURVEY..

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

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet he is no reasoner; he should be suppressed, yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

**ITEMS.**—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

A special from Middletown, N. Y., to the Chicago Inter-Ocean says: "Luther R. Marsh, who, despite the radical differences in their religious belief, was a great admirer of the late Robert G. Ingersoll and his warm personal friend, through the mediation of Mrs. Claraissa J. Huxley, with whom he has boarded since he took up his residence here some ten years ago, has had several spirit messages from the great agnostic. The first message was received several months ago and was to the effect that there is a life beyond the grave and that death does not end all. It contained also an expression of half regret that although he spoke as he believed, he might, through his excesses and writings, have been the means of leading many away from the paths of light. Later messages have conveyed the assurance that, through some miracle of divine goodness, all of the great unbelievers' scoffings, railings, and blasphemings have been forgot and forgiven and that he has been received in heaven, where, among God's elect, he is far happier than he ever was while on earth."

Programmes are being prepared for the Grand Lodge, Mich., Spiritualists camp-meeting, which will open July 23, and close August 25. Mediums are invited to correspond with the board with a view to attendance. Address Frank Lapham, Sec'y. Box, 175.

O. Burnett writes from Santa Cruz, Cal.: "I have been lecturing for the Unity Spiritual Society of this city, five months with success."

E. W. Sprague, whose efficient services all recognize, writes: "We organized two societies last week and are organizing the second one this week also."

Frank T. Ripley has the Sundays of March, April and May open for engagements to lecture and give tests. Address all letters to Oxford, Ohio.

Mrs. Mattie E. Hull is open for camp-meeting engagements the coming season, after July 30. She would like to make a few engagements during the lecture season of 1901. Terms reasonable. Address her at 72 York street, Buffalo, N. Y.

N. A. Stevens writes from Dr. Schlesinger is a medium whom he has known for twelve years. He attended the Doctor's meetings in Los Angeles, Cal., and his tests were wonderful, and in his private readings at his parlors he could hardly find time to dine at his noon repast, because of his many visitors.

Owing to the critical illness of the mother of Mrs. A. B. Sheets, of Grand Lodge, Mich., she has returned to her home after nearly three months in Reed City Sanitarium.

The Lynn (Mass.) Spiritualists' Association held well attended meetings in Cadet hall, Sunday afternoon and evening, March 3, and the following service: Mrs. Dr. Caird, Mrs. Maud Litch and others, gave tests. Mrs. Alfaretta Jahnke, of Boston, a dramatic reader of high merit, rendered Will Carleton's "Farmer and the Wheel," and in response to an encore, recited a piece entitled "Jamie." Thomas' orchestra, rendered musical selections. Previous to the convening of the evening meeting, supper was served in lower Cadet hall. In the evening tests were again given by Mrs. Dr. Caird, Mrs. Maud Litch and others, and Mrs. Jahnke again favored the audience with selections, rendering "My Ships," and for an encore, "The Little Boy's Lament."

Marcus C. Whitney writes from Connecticut: "Pardon me for failure to renew my subscription promptly. Believe me when I tell you that I think The Progressive Thinker is almost indispensable, for to me it is indeed a welcome visitor."

The Toledo (Ohio) Times says: "The meeting last night in Memorial Hall under the auspices of the Independent Spiritualist Association, taxed the capacity of the hall to accommodate the crowd. The services were conducted by Mrs. Carpenter, of Detroit, who delivered one of her characteristic lectures, her theme being 'The Life of Christ.' The speaker was evidently charmed by one of her best spirit guides last night, as she poured out her very soul in defense of spirit phenomena, and of life beyond the grave. 'Here,' said the medium, 'comes the spirit of a beautiful child, who carries in his hand a bouquet of roses. He is passed away at a point evidently some distance from here. He wants his papa and mamma to know that he is here. The flowers are for both of them. His name is Ernest. He says he is going to school in the spirit world. Grandma and Fannie were with him.' A Mr. Mitchell, from Iowa, who is visiting his sister in Toledo, recognized the spirit as that of his little boy. Under the control of the spirit, the medium sang beautiful spirit songs, the words and music of which were unlike anything published."

At its twenty-second annual commencement, March 26, 1901, Dr. H. V. Swisher has been selected to deliver the valedictory upon the part of the faculty of the Fort Wayne College of Medicine. Notwithstanding the Doctor's well-known Spiritualistic proclivities, his services to this college are appreciated.

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

The following from the Chicago Times-Herald illustrates a curious case of "double" personality: "The mind of Charles H. Hoff, a teamster of Milwaukee, Wis., has been totally blank for the past three weeks. He disappeared Feb. 8. Two days ago he found himself in Appleton, Wis., where he was at work with a team hauling logs. Hoff asked his employer how long he had been working in Appleton, and he was told a week. He had drawn some of his pay, but had two days' wages still coming. This he drew at once and immediately returned to his family in Milwaukee. Those who know Hoff well do not believe he would desert his family intentionally. The case is one of the most mysterious on record."

E. W. Sprague and wife, speakers and platform test mediums, are making camp-meeting engagements for the coming season. They have the time from July 1 to July 14, and the time after August 18 free. They are missionaries of the N. S. A., and are working in Indiana organizing and chartering societies, building up weak ones, and spreading the gospel of Spiritualism generally. Address them until further notice at Rochester, Ind. Their home address is 618 Newland avenue, Jamestown, N. Y.

The Grand Rapids (Mich.) Press, says: "There is trouble in the ranks of the Grand Rapids Spiritualist association. The affair was brought to a climax yesterday afternoon when James E. Walker, one of those who conducted the camp-meeting at Briggs' park last summer, demanded the election of officers, and according to the provisions of the charter. The present officers, it is said, paid no heed to the demand, claiming that they could hold office for the term of one year. The following are the officers of the association: President, Dr. Horton; secretary, Mrs. J. Johnson; treasurer, William Reed. The association has a membership of about two hundred at the present time, and weekly meetings are held in Temple Emanuel on Sundays."

Mrs. M. S. Smith writes from Montreal, Canada: "On the evening of October 26, 1900, at a Spiritualist seance, a spirit came and declared that Theodore Durrant, accused of the murder of Blanche Lamonte and Minnie Williams, is perfectly innocent of the crime. The spirit asked to have these facts published for the consolation of the parents, and to prove the innocence of one charged with being guilty of the crime."

The New York Post has the following: "Charles J. Daniels, who lives at No. 23 Vroom street, Jersey City, reported to the police of that city today that he had been robbed at a Spiritualist seance, which was held in a house in York street, Jersey City, last night. Mr. Daniels said that he was a collector for the Union Oil Company of Hoboken avenue and Monmouth street. Last night he met some persons whom he had previously seen at seances, and entered into conversation with them. The party entered a house where a young woman went into a trance, and caused a number of spirits to appear. He said that he had been told that the seance was a fraud, and he remained in the house until 4:30 this morning. Soon after he left he found that his money, amounting to about \$50, was missing. He tried to find the house on York street again, but could not do so."

Mary A. Burland writes: "I am very busy. I am speaking for the Progressive Spiritual Society. This is my third engagement in this place, and this time I speak for the society seven months. I will close in May. I have a good audience twice on Sunday, and a third Wednesday evening. I follow my lectures with messages. In most every instance they are recognized. I send greeting to all my friends in Illinois. I will respond to calls for funerals and to lecture in Michigan. We expect to celebrate the anniversary the last Sunday of this month. Address me at 95 Terrace street, Muskegon, Mich."

The Chicago Chronicle has the following: "Mrs. Maggie Delthorn, aged 26 years, walked out on a bridge over the Monongahela river at Pittsburgh, Pa., with her two children, aged 2 and 4 years, and when in the center of the structure picked them up and threw them over the parapet. Before she could follow she was arrested. Boats put out at once and rescued one of the children, but the other was drowned. The woman was evidently demented, as she told the police that the act was an inspiration from heaven. She has been under religious excitement for several weeks and has been almost constantly praying. The boy, who was rescued, was taken to the North Side hospital, as he was ill when he was rescued. The body of the girl was recovered."

Timothy Robinson writes that the Light of Truth Society of Danville, Ill., met Feb. 22 and enjoyed exercises in commemorating Washington. Mrs. L. J. Vaughn gave an invocation, followed by remarks by Brother Bove, after which Mrs. Vaughn paid a glowing tribute to the memory and spirit of Washington, and gave readings in psychometry. A conference meeting was held on the 23d, and spirit greetings were given to all present. The meeting on Sunday was a grand success and the hall was crowded beyond its seating capacity. Mrs. Vaughn spoke on the Philosophy of Life, following with tests by herself and others. Mrs. Vaughn is recommended to societies in need of a speaker or test medium.

As proof and illustration not only of the spread of Spiritualism but also of fraternity of societies and individual believers, we note that on Sunday afternoon and evening, March 3, at House's Hall, 576 Larrabee street, North Side, Chicago, the Bund der Wahrheit, No. 18, held an "agitation" fest, where Mrs. Summers delivered the opening address and subsequently, under inspiration, sang a solo; with good effect, accompanied by zither and violin, the former played by Miss Hirschman. Mr. Joseph, as a medium, gave a number of communications all of which were recognized. In the evening were supper, music and dancing. The hall was beautifully decorated and its capacity was tested by a large attendance, resulting in a little sum for the society's treasury.

Mrs. Emma Blake writes: "I am open for camp dates, and can give good references as to my work. Address me at 320 Clay street, Louisville, Ky. Home address, 989 S. Division street, Grand Rapids, Mich."

E. J. Bowtell writes: "The Olneyville (R. I.) Spiritual Society holds meetings in Library Hall, Olneyville Square, every Sunday afternoon, at 2:30. From a very small beginning the attendance has steadily increased. I have been regular speaker since the first Sunday in October. The system adopted this season meets with approval and success. There are no door fees and no platform tests, but a circle is formed after the regular service is closed. As settled pastor I have found it possible to becom acquainted with the people and their spiritual necessities in a much more satisfactory manner than itinerant work afforded."

T. G. Lowry writes from Williamsport, Pa.: "Our society engaged D. B. Jimsom and wife, the Indian mediums of Steamburg, N. Y., for two weeks, and their engagements closed Feb. 28. Many investigators and skeptics have been converted to Spiritualism. Spirit friends materialized while both mediums were away from the cabinet. In the physical light seance independent writing and pictures are produced and recognized by the audience."

Mrs. T. M. Locke writes from Philadelphia, Pa.: "The Philadelphia Spiritual Society had for their speaker during the month of January, Prof. Wm. M. Lockwood, who did a grand work for the cause; he presented and demonstrated Spiritualism from a scientific standpoint. During his month's engagement, he gave us four on mythology, which were highly appreciated. During the month of February we had with us the noted medium, Mrs. May S. Pepper, and she has certainly done a grand work in our city. She has been instrumental in convincing the most skeptical and bringing a ray of hope to the unbeliever. Hundreds were unable to gain admission to our hall during the month, and we have this to say in all sincerity that she is conscientious, and works hard for the benefit of the society. She has left us in a good financial condition."

Mrs. W. F. Howard writes from Clear Lake, Iowa: "During the month of February we had Mrs. Eva McCoy, of Marshalltown, Iowa, with us. She is very accurate with her spirit messages and has aroused more interest in the cause of Spiritualism than we have ever had here. There is much room for missionary work here, and we should be glad to have mediums passing this cause be held according to the provisions of the charter. The present officers, it is said, paid no heed to the demand, claiming that they could hold office for the term of one year. The following are the officers of the association: President, Dr. Horton; secretary, Mrs. J. Johnson; treasurer, William Reed. The association has a membership of about two hundred at the present time, and weekly meetings are held in Temple Emanuel on Sundays."

The Herald of Grand Forks, North Dakota, has the following: "The Medical Association bill, designed to regulate the practice of medicine in the state, was passed by the senate yesterday, saddled with provisions exempting osteopaths, Christian scientists and magnetic healers from the provisions of the law, and completely destroying the force of the bill as a measure to regulate healing. So effectively did the senate carve up the bill that its author and introducer, Senator Taylor, could not bring himself to vote for it on final passage after the numerous amendments had been adopted."

Burt C. Baldwin writes that Mrs. L. A. Roberts is officiating acceptably for the society that meets at Fraternity Hall, Milwaukee, Wis. The Society will continue to meet on Sunday afternoons, and the Temple will be open for services every Sunday evening.

H. A. Tucker writes from Ohio: "I feel as though I should thank Brother Francis for the seven premium books sent out with his valuable paper, The Progressive Thinker."

Mrs. S. E. Bemis writes from Des Moines, Iowa, of several tricksters who have visited that city. In fact every city is full of them. Spiritualists should avoid them, or be swindled.

John C. Hemmeyer writes: "The Ohio Spiritual Association will hold its annual convention and mass-meeting in Masonic Temple, Columbus, Ohio, May 28 and 29, 1901. At this convention, and in the following offices, were elected: President, John W. Ring, of Galveston; vice-president, Dr. H. S. Beck, of Dallas; secretary, Mrs. Nettie M. Wood, 617 1/2 Travis street, Houston; treasurer, H. A. Landes, of Galveston. Trustees: W. H. Harrell, of Dallas; Mrs. B. Lenox, of Stephenville; Mrs. F. M. Overman and Chas. W. Newman, of San Antonio, and Mrs. Lou Lang, of Rosenberg."

A. H. Hackman writes: "I think your paper is improving all the time. I like it better every week."

From Lyman C. Howe.

I shared the hospitality of Moses and Mattie E. Hull in Buffalo, and attended an evening entertainment at the Temple, where Brother Bove presided and several ladies entertained with music and dancing, and it was generally voted a good time, in spite of the extreme cold, boisterous weather. Moses is making it lively for the clergy of Buffalo, who vent their spleen and expose their ignorance in pulp and press attacks upon Spiritualism, and dictatorial demands for the recognition of their Sunday idolatry. They always get the worst of it when they get Moses after them. He is a very busy, and very useful man.

I do not regard the apathy so much talked about as an evil omen to Spiritualism. It is natural, and inevitable; and from this temporary depression I look for a rising wave that will reach higher and sweep a broader field than we have ever dreamed of before. All great movements have periods of activity and rest, alternating like the seasons, while the great ocean of spiritual waves flows on, and on, in successive waves towards the ever receding, ever inviting shore.

We would do of continuous growth in one line and by one method, and the very ecstasies of one period, if continued unbroken, would become painful and paralytic in another. If I mistake not, the 20th century will see Spiritualism covering this world as with a mantle of glory, and carrying its healing balm to all men and women of men. Even now, in these days of apparent apathy and decline, I sense the secret stirring of spiritual life and power, and a marshalling of the hosts of both worlds for such a rally and such a work as has no precedent in history. The very trough of the wave quivers with the silent prophesy of the coming tide that will carry all before it. The Spiritual press today, in its never before, breathes an atmosphere of promise, thrilled with exalted purposes, and echoing the life and love, and spiritual beatitudes of the years that will soon unfold their might and meaning in the sublime realizations of the 20th century. I see no cause for alarm or complaint. The voice saith, "It is well; all is well."

D. N. P. writes from Mechanicsburg, Ind.: "Mr. and Mrs. E. W. Sprague, Missionaries of the N. S. A., were called to this place on Feb. 22, to officiate at the funeral of Dr. W. C. Reed, an enthusiastic and devoted worker for reform and Spiritualism. In accordance with the request of the departed, Mr. and Mrs. Sprague remained to deliver a lecture on the evening of Feb. 28. This meeting being eminently successful, these devoted workers remained in Mechanicsburg until March 4, giving four additional lectures, at the close of which, they organized and chartered a Spiritualist Research Society of thirty-five members."

W. W. Rice writes from Thornburg, Va.: "As I opened my paper of March 2, my eyes caught sight of the number, 588, and the closing number for the year being 591, it says: 'Walk up, and pay up for your work.' Otto Klein was president of the committee of arrangements, and was a decided success in her efforts. The conductors of the Beacon Light Church desire to thank the friends, one and all, for their kindness, assistance, and thoughtfulnes, in lending their aid by arduous committee work, as well as financial and eatable donations. The affair was a practical and social success."

Cottage Grove, Minn., is well attended each afternoon, evening. The 8 p. m. conference is quite interesting. Lecture at 8 p. m. by prominent speakers. March 8, Mr. E. D. Dukes occupied the rostrum, with a very interesting lecture. Although young, in the cause he is a very promising speaker. Messages are given by Mr. H. H. Coates and other mediums. All are welcome. Seats free."

John S. Randall writes: "July 3, 1895, I went to the Minnesota State Spiritual camp-meeting at Hamline, an entire stranger. On my way through the grounds, as I was passing a small group of people a young lady accosted me, saying she must speak to me. She said, 'To your right is a lady, tall, with dark brown eyes, who says she is your wife. Next to her is a lady; she gives the name of St. Clair, or Sinclair, who says your families used to visit. They speaking to an elderly lady, saying, 'These beautiful roses and lights between them.' Then to me she said, 'To your left stands a tall young man. He tells me he passed to spirit life when a small boy; that the doctor in lancing an abscess cut the artery, and he bled to death in your arms. He says he is your brother.' This was all strictly true."

A Dubuque (Iowa) paper says: "The marriage of Miss Anna Gantebeln and Dr. O. G. W. Adams was solemnized at high noon to-day. The ceremony occurred at the residence of the bride's parents, Mr. and Mrs. C. Gantebeln, 280 Eagle street. Mayor C. H. Berg officiated, this being the second marriage he has solemnized. Only the immediate relatives were present. After the ceremony a sumptuous wedding dinner was served. The wedding was most auspicious, geniality and good cheer, for both of which Dr. Adams is known, characterizing it. Dr. Adams and bride will reside at Dr. Adams' home, 1472 Locust street. Dr. Adams is so well known that comment on his pleasing personality, his popularity, and his standing as a physician would be superfluous. His bride is a most estimable lady, well known in Dubuque and qualified in talents and culture as a helpmate and companion for her worthy husband. Their many friends wish them long years of happiness."

Lyman C. Howe writes: "I expect to speak in Detroit, Dr. Burrows' Temple, 132 Michigan avenue, March 24, and at Paw Paw, (Ann Arbor) March 25 and 26; thence to Allegan for a week. I shall respond to other calls in the state if they reach me in season. If no other work offers I shall return to Fredonia, N. Y., in April."

Mrs. C. B. Empey, of Kansas City, Mo., writes: "The Society of Spiritual Truth is holding very successful meetings every Sunday evening at 1222 McGee street. Mrs. Clara L. Bove, the musician and test medium, Miss Edwards gives a short programme before the commencement of the services, and the number of fully recognized tests that are given through her mediumship is remarkable, and drawing large crowds. Mrs. Bove is a fine psychometric reader, and through her forces many are given glimpses beyond the veil, and brought into an understanding of the true life. Anniversary exercises will be held Sunday evening, March 31, at 1222 McGee street."

The annual reception and bazaar of the Spiritual Society of Galveston, Tex., will be held Friday and Saturday, March 29 and 30. The proceeds from bazaar will be devoted to the Temple fund. Friends of the cause are kindly solicited to contribute to this movement by forwarding fancy or useful articles for sale at the bazaar. Address John W. Ring, 2011 Ave. N. Galveston, Tex. At the fourth annual convention of the Texas State Spiritual Association of Spiritualists held in Dallas, March 2 and 3 the following officers were elected: President, John W. Ring, of Galveston; vice-president, Dr. H. S. Beck, of Dallas; secretary, Mrs. Nettie M. Wood, 617 1/2 Travis street, Houston; treasurer, H. A. Landes, of Galveston. Trustees: W. H. Harrell, of Dallas; Mrs. B. Lenox, of Stephenville; Mrs. F. M. Overman and Chas. W. Newman, of San Antonio, and Mrs. Lou Lang, of Rosenberg."

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## GEOLOGICAL POINTS, NOW READY FOR DELIVERY

And the Rotary Power of the Air.

To the Editor:—The many advanced thinkers who read your truly philosophical journal may remember a recent article wherein it was shown that the pressure of air in motion is the sole cause of the earth's rotation.

It was further stated that this solution of this grand problem, led to the discovery of the origin of geological periods.

In solving this latter problem we premise that clouds, storms and the monsoons demonstrate that the great normal direction of the air is the same general direction of the earth's rotation, although it may at any time averse a little Northward or Southward, owing to low pressure areas. Monsoons, however, always blow direct toward the sun.

When the sun is vertical to the equator and the earth is at either equinox, rotation and air motion are parallel, but when the sun has made his greatest declination North or South of the equator, and the earth is at either solstice, rotation and air motion is divergent 23 degrees 28 minutes, consequent upon the inclination of the earth's axis; at which orbital points the rotary power of the air on the old axis is reduced more than half by reason of its indirect application to the line of rotation, and as a sequence the diurnal period of rotation is longer than when the earth is at either equinox.

Thence it follows that when the earth's axis inclines more than 45 degrees, a very likely occurrence, the rotary power of the air is greater around the polar diameter than around the equatorial diameter, resulting in cessation of rotation on the old axis, and the creating of a new axis in a line to cause rotation to conform with the direction of air motion, thus abruptly ending an old period and beginning a new period.

Professors Marsh, Keck, et al., have shown that differentiated species found in adjoining strata, evidences that each period began and ended abruptly.

It is plainly evident that shifting of the poles 20 or more degrees, would cause the new arc to overlap sections of the old equator and sections of the new equator to overlap portions of the old arc, hence we find tropic and arctic products and varieties of species in all regions of the earth.

In Switzerland are found 82 distinct strata of coal, with sedimentary rocks and clay intervening, thus showing that the flora was submerged in situ by serene flowing waters, and that long periods existed between the formation of each stratum.

Coal flora is grown only in warm climates, and its conversion into ice, requires a radical change of climate, and submergence of the flora; both of which require a sudden shifting of the poles axis, and a consequent change of climate.

It is possible and probable; that, however, would give a continuous stratum of coal, winding around the whole earth in spiral form 82 times without a break, except where oceans interfered.

In the Atlantic and Pacific Oceans the waters circulate from the equator to the North Pole, and back again, whereby the equilibrium is maintained.

Owing to the semi plastic condition of the earth's mass, and the great velocity of its rotation a bulge is formed at the equator and an indentation at the poles. The surface water at the equator starting at an altitude of 13 miles, flows down to the North Pole by force of gravity and returns, as an under current, up the acclivity by the same force, aided by centrifugal force generated by the earth's rotation.

All fluids in motion move in the line of least resistance.

The pressure of water increases rapidly by increase of depth.

At the depth of two miles the pressure is 24 tons to the square inch. Now then, the North circumpolar ocean lies in a basin, probably 600 miles in diameter; the great pressure immediately around the pole, consequent upon its great depth, forces the bottom water up-hill toward the brim of the basin where the pressure is less consequent upon its less depth, at which distance from the pole the centrifugal force generated by rotation is sufficient to keep the under current in motion until it reaches the equator.

It is well known that the great pressure of glaciers crushes the bottom into slush and thus flows from underneath. It is thus seen that the moment the direction of the earth's rotation is changed by the shifting of the poles' axis, the direction of ocean currents must change to conform with the new lines in which these cosmic forces are exerted, resulting in a deluge that submerges large land areas, and consequent emergence of old ocean beds, without depression or elevation of either.

It is further seen that a change in the direction of rotation, requires a readjustment of the earth's crust to resist the new lines in which the centrifugal force is exerted. Pending adjustment excessive volcanic eruptions would prevail in many regions.

Chinese History by Emperor Yao, an Babylonian History by Berosus, shows that the last great deluge occurred at the summer solstice.

Full blown petrified flowers resembling roses have been found in lignite formation on the islands of Great Britain.

On the prairies of Iowa, North America, trees are found standing upright 25 feet below the soil, with their foliage, thus indicating that the sediment was deposited in calm waters.

The tropic and arctic products found in all regions of the earth is positive evidence that the earth is dotted over with old polar centers. Furthermore that this old earth was never so cold, and never had so much ice as at this present moment.

Doctor L. Hayes, of two Arctic explorations found by measurement that ice in the polar regions increased eleven inches each year. In a marine climate occurred some 4200 years since—dates differ—ice in the present polar regions should be more than 4,000 feet thick. Some writers say it is already 6,000 feet thick. Thence in a short period of 50,000 years the ice cap will be more than 8 miles thick and possibly 2,000 miles in diameter.

Yes, every polar period has its huge polar ice caps.

It must ever be borne in mind, that polar ice caps formed at ocean levels are in no possible way related to ice caps formed on mountain peaks 10,000 to 15,000 feet above oceans.

In a future paper we will locate three or more old polar centers.

GEO. M. RAMSEY.  
Washington, Pa.

## How Shall I Become a Medium, Fully Answered.

The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation." It is now ready for delivery. Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address

HUDSON TUTTLE,  
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Being a Review of

## World's Beliefs on the Subject, a Consideration of Present Conditions of Thought

and Feelings

tion of Present Conditions of Thought  
and Feeling,  
ing to the Question as to Whether It Can Be Demonstrated as a  
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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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CHICAGO, ILLINOIS, SATURDAY, MARCH 23, 1901.

NO. 591

## A REMONSTRANCE

### Against Unjust Medical Legislation.

Members of the New York State Senate and Assembly:  
Honorable Sirs:—I trust you will permit a momentary encroachment upon your time for a brief explanation of some features of, and results which will probably follow the enactment of certain proposed legislation.

We refer particularly to Assembly Bill 107, introduced by Assemblyman Bell, and Senate Bill 230, introduced by Senator Wagner.

These bills have both been amended in Committee, and in just what form they will come up for final action is problematical.

As introduced, they would make unlawful and penalize the exercise of those natural gifts and faculties bestowed on mankind by the Creator, which like other gifts and faculties, when properly exercised, have brought in the past, and will continue to bring blessings.

We remonstrate against those features of these bills which make unlawful the practice of clairvoyance and kindred powers of healing, the sick, because they tend to the abridgment of religious rights and personal freedom.

Clairvoyance is the spiritual sense of sight, with which some persons are endowed from birth. It is one of those occult faculties with which conservative minds have been slow to grapple, but which the scientific world is to-day beginning to recognize as a principle in nature, in the future of which are wonderful possibilities for the human race.

Of the learned and scientific minds who recognize clairvoyance and other occult powers, we might name Prof. James, of Harvard; Prof. Hyslop, of Columbia; the late Prof. Elliott Coues, of Smithsonian Institution; Prof. Chas. W. Emerson, of Emerson School of Oratory; Prof. Flammarion, that most eminent French Astronomer; Sir William Crookes, the world's greatest chemist; Alfred Russell Wallace, of England, the greatest natural scientist of the world; Joseph Jefferson, the actor; Rev. Mark T. Savage, and others.

You cannot by legislation prevent those so gifted from seeing clairvoyantly. You may, however, make it so unpleasant for them that they will not tell what they see—but such legislation would tend to stop the scientific study of these occult forces, and would be a sad blow to science and to the progress of civilization. Hence, the proposed measures are especially objectionable from a scientific standpoint.

It has been proposed that spiritual healing be permitted, provided it be done without compensation.

The clergy are compensated in order that they may devote their whole time and thus be better qualified to minister to the spiritual needs of the people.

Shall we say that the Ministers of Spiritualism who minister not only to the spiritual needs, but who, like Jesus and his disciples, heal the sick, are less entitled to compensation?

What would the regular physicians say to a law prohibiting them from receiving compensation?

Jesus sent out his apostles, commanding them: "Heal the sick, cleanse the lepers, raise the dead, and cast out devils. Freely ye have received, freely give. Provide neither gold nor silver, nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor staves, for the workman is worthy of his meat."—Matt. 10:8-10.

Wherein is the workman less worthy of his hire to-day than 2000 years ago? Shall we say to the clergy and to the regular M. Ds., "you may receive compensation," but deny it to spiritual teachers and healers who devote their time and life energy to healing the sick?

We most respectfully protest against such unjust discrimination.

Important factor in relieving the sick and suffering. Neither distance nor material substance seems to be any bar to clairvoyance vision.

In the practice of healing, the clairvoyant seems to see and describe diseased physical organs and prescribe remedies regardless of the distance between the clairvoyant and the patient. This gift enables those so endowed to accurately describe things transpiring miles away, and such a power can, we believe, accurately diagnose disease and search out proper remedies.

A large number of people are fully satisfied that clairvoyant diagnosing and prescribing is reliable and efficient; especially so in difficult and complicated cases, and such claim the right to be permitted, without let or hindrance, to avail themselves of this kindred power of healing.

It has been suggested that the Bell bill be so amended as to permit the practice of spiritual gifts of healing without the use of material remedies. From what we have shown, it will be apparent that the material remedy clause would practically prohibit medical clairvoyance.

We desire that this be understood, for we cannot believe our legislators will knowingly sanction such an injustice to be fastened upon the people. The field of clairvoyant practice is a legitimate and important one, and in so far as it relates to the general public, encroaches very little upon the practice of school physicians, except to correct their mistakes and to assist them in diagnosing difficult cases, of which assistance many physicians gladly avail themselves, and others, who, as science brings its merits more clearly to the front.

Who asks for this legislation? Is it the people themselves, or is it those who might profit by a medical monopoly which this legislation would likely establish?

The members of this Honorable Body know, or can easily discover, who are behind these measures.

We would say no word derogatory to the medical profession, most of whom we believe to be noble, conscientious men. But that medical practice is still

## LAKE HELEN CAMP.

### Notes of the Doings at the Southern Cassadaga.

The week just passed has been a very busy one and the weather with the exception of one day has been ideal. After the conference on Monday a birth-day reception was given to Mrs. M. J. Stephens, of Washington, D. C. It was a perfect surprise to her. There were speeches, music, and spirit influences made it a most enjoyable occasion.

Tuesday afternoon, Mrs. Clara Field Constant occupied the platform and gave an interesting as well as a spiritual lecture. Mrs. Constant was here with her husband spending a few days. Their home is now in Florida, about one hundred miles south of here, and I understand, a very beautiful home. She intends to be with the camp more on other season.

Tuesday evening a very fine entertainment was given under the auspices of Mr. Budington. It consisted in songs and recitations—was in reality an old folks' concert. It netted the Ladies' Aid a neat sum.

Wednesday was fast day, and those days are among the most interesting of all, and one listening to the varied experiences must be impressed with the truths of Spiritualism.

Thursday afternoon the Ladies' Aid gave a chicken pie supper, and fed a good many people.

Too much praise cannot be given to Mrs. Twining for her untiring labor in behalf of the Aid and the camp. She is ever busy, and ever at work. The day being too cool for the lecture to be given in the auditorium, and the ladies had the pavilion, so no lecture was given. A reception in honor of Mrs. C. P. Pratt's birthday was given in the afternoon, and very largely attended. There were no special speeches given, but the time was spent in social intercourse. Mrs. Stephens is stopping with Mrs. C. P. Pratt, and it was most interesting to have their birthdays in the same week.

After the conference Friday we all went over to the home of Mrs. A. Stevens, who has done so much for the camp and dedicated her beautiful home. It is named Sunny Side, and rightly named.

Saturday Mrs. Twining lectured, and gave readings. Saturday was enlivened by a great many arrivals, among them Dr. J. M. Peebles, also Mrs. Dr. Mary G. Gaudin, of Jacksonville.

Sunday morning our humble servant spoke, and was introduced to the friends, and received a royal welcome. In the afternoon Mr. J. C. Wright gave another of his masterly addresses such as stir the hearts of the people. Mrs. Twining gave public readings after the lecture. The attendance was good, and it is growing all of the time, not only from people on the outside, but by people from a distance, and what is more, by a fine class of minds. The camp is doing a spiritual work here that cannot be expressed. The interest in the meetings keeps up. The attendance at the meetings during the week is fine; there has not been a poor conference meeting.

I have conducted a great many conference meetings, but there have been no finer than those held here. The many friends as well as the officers of the camp are very thankful to you, Mr. Editor for your kindness in publishing the letters sent, and granting us the courtesy you have. Many take your paper, and you are truly thanked for your kindness.

The day has been intensely hot, more like a day in July, yet we all enjoy it, for it means good camp weather. Dr. Peebles is to lecture on Tuesday afternoon, and next Sunday morning. In the afternoon there will be a symposium, which will close the camp.

I shall return home about the last of this month or the first of April.

G. H. BROOKS.

In its experimental stages, the oft-repeated mistakes in diagnosing as well as in prescribing testifies; hence it is an unwarranted assumption on the part of the regulars to call them to ask for legislation compelling the people to forego their choice of medical aid and submit to treatment in which they have little or no faith.

Jesus of Nazareth and his apostles went forth preaching the gospel and healing the sick. To them healing the sick was a legitimate feature of religious work, but no more so than it is to-day on the part of clairvoyants and others endowed with spiritual gifts.

It will be just as impossible to separate spiritual healing from religious work to-day, as it would have been two thousand years ago, and any attempt to do so through legislative enactment, will likely result in the persecution of many persons whose only crime is that they minister to the needs of suffering humanity and go about doing good.

We make no remonstrance against the punishment of persons claiming to exercise these powers for obtaining money by fraud or deception, which our Criminal Code declares to be larceny, but in the name of the New York State Association of Spiritualists, a religious body incorporated under the laws of this state, which body we are here to represent—we most earnestly, but respectfully protest against the enactment of any measures restricting the enjoyment and reasonable exercise of these God-given powers, which restriction we believe would be an unwarranted encroachment upon religious rights and privileges. Respectfully yours,

H. W. RICHARDSON and  
REV. MOSES HULL,  
Pastor First Spiritual Church, Buffalo, New York.

Any man may make a mistake; none but a fool will stick to it. Second thoughts are best; as the proverb says.—Cicero.

## CLEM.

### A Realistic Story, by Hudson Tuttle.

Clem was a cheery lad, and now he had grown tall and strong, had become my support. I had need of him, for his father dying when he was a child, I had all I could do to care for him and his younger sister Mabel, and I had become worn and weary, and glad that he could ease my burden which grew heavy with the years. I never told him what sacrifice I had made to keep him at school, or how it pained me to have him absent. He could not understand how hungry I was for his home-coming at vacation, for no one can understand a mother's love except a mother.

Clem was now twenty-one years old, six feet in height, broad-shouldered and soldierly in bearing, acquired by his military drill while at college. As for that drill and his cadet uniform, for it familiarized the mind with war and encouraged its spirit. He was proud of his soldierly style far more than of his scholarship, good as that was, for he stood first in his class, and when he placed his diploma in his hands, tears came to my eyes, which he kissed away. I felt that I had not misplaced my trust in him and if I had had a heavy task, he had brought me my reward.

"Now, dear mother," he said, "with such a brave look in his eyes, 'now, dear mother, you shall have a rest, you and Mabel. I have already a position as engineer to make the survey for the new railroad line, with promotion ahead and that means you, dear mother, shall have no care nor trouble any more.'"

And that was little more than a year ago! A happy year passed like a spring day, and then I awoke to a dreadful reality. There was war. The long-delayed retribution for centuries of wrong had come. The blood of tortured slaves and a tortured people for centuries appealing to high heaven at last had found response. The heart of a great people had been touched and they vowed before the Altar of Justice, such injustice should no longer reign.

That meant war, and the war spirit went abroad and shrieked its awful cry in the market places, from the seats of high office and even the pulpits given to the voice of peace on earth.

Clem came home from his work. I did not expect him and my heart gave a leap of joy as it always did when he came, and then suddenly it fell on me like a shadow that he had to tell me he was going to war.

He took me in his arms, just as he always had, and kissed me, but stammered and hesitated.

"Oh, Clem, you need not tell me!" I cried. "You have come for my blessing, you go to the war!"

I had hoped faintly against hope, that he would say no, with a laugh at my fears, but he looked more grave and said faintly, "Yes, dear mother; you will not care much, will you?"

Care much! would I care if my heart were to be torn from my breast and every quivering nerve dissected by the hand of God?

"Oh, Clem!" was all I could reply, and we sat on the sofa where I had cradled him when he was an infant, and not a word said we, the silence broken only by the hurried ticking of the clock.

He spoke softly: "The government, mother, has given me a captain's commission, for I have a helpful record, and to-morrow I join my company."

"To go where?" I asked slowly.

"Direct to the front. There is to be no dilly-dallying, but a swift blow, strongly given, to settle the matter at once."

"And then you will come home?"

"Yes, mother, I shall feel that my duty to my country has been met, and I know you will be proud of me. If I were a coward and at this hour of need, although fully qualified, shrink from the high call of honor and duty."

"No, dear heart, a mother must needs wish above all things for such a son, and yet, oh, yet, to have such a son may bring her to abject grief."

There were four of us to part, for at supper I had sent for Leone, the sweet girl whom I was glad to know had won a place above all others with my son, and there was Mabel and I. We all tried to be cheerful, but it was a sorry attempt, and when the meal was over, it was almost time for the train which was to bear him away. All I care to say of that parting is that we all tried to bear up bravely, and of the hour we three spent together after he was gone, it was unspeakably sad.

It was one o'clock at night. I knew the hour for the clock had just struck the one deep sound. I had been awake since twelve, for my restless thoughts would not allow of sleep. The moon high in the heavens, filled the room with brightness and the window gave a square of light on the floor. The light was a light of swirling, twisting, rising and growing into forms. There was a bill from which flames and smoke came, and beneath, ranks of armed men. I saw them rush up the ascent and many fall, or stagger on. One more distinct, drew my attention. It was Clem. There he was waving his sword, and leading up his struggling men. A moment, and then he fell and lay there on the ground motionless, while the others went on up the heights.

Oh, I knew my boy was mortally hurt, and when the telegram came I felt no shock for it did not make the event more certain.

Leone came to us and gave us strength, for sympathy has that rare quality that when we share our grief with others we lighten its burden. We three sat together in the gloaming of that evening, silently, for our feelings were too strong for the weakness of words. The rifle which sent his ball to strike down my son had sped past him a thousand miles and stricken three hearts! Such is the terrible background against which are displayed the heroic scenes of war! Such is the cost woman

## A RELIGIOUS BODY.

### Mediums Should Be Defended.

To the Editor:—Concerning your remarks written under the heading of "From the N. S. A." in your edition of February 9, I wish to state that, as we know, the Spiritualists are organized as a religious body; it must be looked upon as a faith or a belief; believing in the intelligence of the spirit world parallels the belief in God among the Christians. Further, charging for your time alone without advertisement, exonerates you from all taxation, but advertising services or readings lays you open to the laws of the United States.

As well might we offer to tax the trained nurse as she goes on her mission to the sick—she is paid, and paid well, for her services because she charges simply for her time. The Doctor receives his diploma and being under the medical association is not further taxed for his professional work. We are under the National Spiritualist Association and have received our ordination papers. Why does not this prevent our being taxed? This N. S. A. is organized for just such purposes as the protection of mediums. All organized labor associations protect themselves upon their members. The ministers of the gospel yearly demand their salaries as forthcoming from their parishioners and being under an organization are not compelled to pay. We are ministers of our religion—why are we not upon equal terms? In the business world we receive the same recognition as the ministers—receiving regular ministers' salaries.

This is as much a religious belief as the church, both believing in a Supreme being, the difference lies mainly in the manner of worship. The motto of our belief is "To do right unto our fellow-man."

To be a medium is not a profession—it is a gift from "the Giver of all Good," and no physical power can lay hands upon it. It might prove just as profitable to a "medium" as to a "minister" to shake the immortal spirit of the poet.

Altogether it seems extremely unfortunate that the spiritual organization of to-day is so totally disregarded by the public. Owing to the prevalence of malpractice and trumped-up "fortune-telling" among the majority of so-called mediums, we can scarcely be surprised at this negligence of the part of the public at large, and as there are many good, honest mediums, it is to be deplored that the association cannot effect the unworthy.

REV. MARY KIRCHGESNER,  
Kansas City, Mo.

LIFT UP THE STANDARD.

Come, lift up the standard,  
It's time we were free;  
Let your voice ring in triumph,  
O'er land and o'er sea;  
Come, shake off the trammels  
That fetter the soul—  
Come forth in the sunlight,  
Be perfectly whole.

Yes, shake off the fetters  
Of church and of creed;  
They lead only to last  
To a heaven of greed,  
Their a selfishness of faith  
And their selfishness of load,  
That at last must be left  
On humanity's road.

That straight, narrow path  
Is too small for a man,  
With a soul which craves him  
To do all he can;  
To lift up the fallen  
And help the down-trod,  
Whom the churches but point  
To a mythical God.

There's a work to be done;  
Now let each do his part,  
And forth on humanity's  
Highway we'll start;  
And start them right,  
On the pathway that leads  
To the realm of light.

Yes, lift up the standard,  
Your name now enroll  
With those who are building  
A home for the soul—  
Those who take for their motto,  
"We'll do what we can,  
In helping the needy,"  
Both woman and man.

CHADWYN LANGDALE,  
Bangor, Me.

Our last series was at Topeka, Kans., for three days of the usual three sessions daily. Here we had had weather conditions excellent against us, but the meetings were successful and full of earnestness. The Sunday night meeting showed the good effect by a large audience and also proves that we can enthrall any place if we go the right way about it.

Brother Barrett left us here for a long journey to Philadelphia, Pa., for a mass-meeting, at which he would appear direct from the train on arrival. All that is taxing and shows devotion.

To Brother Barrett I pay tribute of praise for his energy and enthusiasm. And for general company, carefulness of our interests, kind consideration in all ways, and for generous sharing of labor, Mrs. Kates and self pay him tribute, trusting he may long be spared to our cause and that we may often be associated with him in the work.

A committee was appointed at our Topeka meetings to call a state convention of the last of May, to organize a Kansas State Association of Spiritualists; and as I write the preliminaries are being made for a convention to organize an Iowa State Association, in April. Thus the organized work is moving forward to usefulness.

G. W. KATES.

The river of printer's ink is a black and muddy stream, but it has clarified the human mind and washed the soul clean of many superstitions.—Unity.

There are two times in a man's life when he should not speculate—when he can't afford it, and when he can—Mark Twain.

Nothing except a battle lost can be half so melancholy as a battle won.—Wellington.

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pays for the glory of her country. She bears her sons at the hazard of her life, to weep over their untimely graves and go on alone, with her burden to life's weary end. Unconsolable! She who gives her sons to the nation has no voice in the sacrifice. If the mothers ruled the nation there would be no wars.

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## THE N. S. A.

### Missionary Work and Mass Meetings.

The National Association appointed President Harrison D. Barrett a missionary-at-large to hold mass-meetings wherever possible. This he has been doing for some time with much efficiency. He has given what may be called herculean efforts to the performance of his duties.

It is a great tax upon nerve and brain to hold two or three meetings almost daily for several weeks, and that is just what Brother Barrett has been doing. Having been associated with him from February 8 to March 10, Mrs. Kates and self can speak from experience relative to this work.

It requires a person of good sound brain and body to hold up under the strain imposed by the constant meetings and traveling that Brother Barrett endures. He is not strong physically, and suffers the nervous results; but with brain keen and alert, overcomes effects and preserves enthusiasm. No one can appreciate the service that Brother Barrett renders unless they could be with him for a month. He usually presides at each meeting, lectures once or twice per day, manages the business part of the meetings, replies to a large number of letters each day, writes for the Banner and often for local papers where he may be, is interviewed by reporters, questioned by many people and is dragged into social visits. All this means work-hours day and night, with shortened time of rest. Not many persons properly estimate the tax of an ordinary public speaker or medium serving local societies—but the N. S. A. missionary-work-at-large is an extraordinary effort to accomplish.

Mrs. Kates and self have shared this with him for a month, and we can truly say it will not be possible for Brother Barrett to continue it for a term of consecutive months. He must have respites of a day or two occasionally, and we trust he will hold his zeal a little in obedient regard for his health.

Let me epitomize our trip: At Sturgis, Mich., we had three days of three meetings per day, and a more harmonious and spiritual meeting could not have been held anywhere. Good help was given by Michigan talent, and the meetings were an inspiration to all. From there Brother Barrett traveled to West Superior, Wis., a ride of an afternoon and night, where three days of meetings were held by the Wisconsin State Association. He then joined us again at St. Paul, Minn., and passed through three days of three meetings each, with the enthusiasm of an inspired devotee. Then a long ride by train to St. Louis, Mo., going from the night at 2 p. m., the next day to the meeting, appearing before the audience travel-stained and weary, holding two glorious meetings per day here for three days. The St. Louis mass-meeting never has been excelled by Spiritualists. It is a landmark of one great accomplishment of what organized effort can do. Here we had splendid talent culled from the roster whose names other reports will justly mention.

From there Brothers Barrett and Grimshaw, Mrs. Kates and self went to the legislature at Jefferson City, as a committee to work one day against the Medical Bill, and we used our best influence against it, but saw the measure pass the house and heard confessions of dishonest influence in favor of this legislation.

At St. Paul, Minn., we had a landmark of one great accomplishment of what organized effort can do. Here we had splendid talent culled from the roster whose names other reports will justly mention.

Then we journeyed to Kansas City and held three meetings daily for three days. Here we had grand meetings, with no other lecture or medial talent to help us. The real work of the mass-meetings then commenced; and Brother Barrett, with ourselves, realized how necessary and helpful are additions to the missionary and his assistants. The cheer and happy minds, sustained us, Brother Barrett constantly giving the earnest of his soul and wealth of his mind. Then at St. Joseph, Mo., we had an outpouring of people for three days—six meetings—and organized a strong local society. Here the meetings attracted wide-spread attention and were given the associated press reports.

Our last series was at Topeka, Kans., for three days of the usual three sessions daily. Here we had had weather conditions excellent against us, but the meetings were successful and full of earnestness. The Sunday night meeting showed the good effect by a large audience and also proves that we can enthrall any place if we go the right way about it.

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## PHENOMENAL.

### A Leaf from the Journal of a Medium.

If you should find a silver dollar on the highway the natural conclusion in your mind would be that some wayfarer had lost it where you found it, yet this conclusion would not exclude the possibility of its being there from some other means; and by the same rule, if something strange occurs in your natural life that you cannot explain from natural causes, you are likely to attribute it to celestial causes; but this would not exclude an explanation of the circumstance from a scientific standpoint of reasoning.

I had a daughter who was developed as a trance medium at the age of fourteen years, and some of her strange and unaccountable mediumistic work I will give you at a future time. Her health failed from overwork in circles. Idiotic doctors pronounced her sickness to be epileptic. She finally lost her reason at times. I took her to an asylum for treatment. She was only out of her right mind at times and promised to write to me and her husband, and keep us advised of any strange change that occurred in her feelings while she was at the asylum.

On a day in January, 1900, I received a telegram from the superintendent, telling me of her death by suicide at the asylum. After the most searching investigation, I was unable to find any letter or word of any kind that she had left for me or her husband, with anyone among her papers or her trunk. I typed and gave to a friend a message from her in the life beyond, but all was blank until September 1900, after her death, at which time while I was entranced, an old friend whom I had forgotten, but did not know had died, appeared to me in the spirit, and informed me that it was a suicide, and that no one at the asylum was to blame in the matter, and my daughter would in due time appear to me and explain the manner of her death.

On the night of March 1, 1901, I was in the trance condition, which for the information of those that do not understand what I mean, I will explain:

I have seldom experienced this condition in daytime while awake and in my normal mind, but it comes to me in awakening from an undisturbed and refreshing sleep, and is a half-way condition between being asleep and awake. When I come out of it I feel like I am floating on a gentle wave of water, the ocean to the shore, and when I reach my normal condition of mind, it is like stepping from the boat to dry land.

After entering this state I appeared to be in semi-darkness, groping my way along a wall, and passing openings like the deliveries in a large postoffice. At one of these I heard the voice of a young man in conversation with an old man and his two daughters. Not being interested in their conversation, I prayed to God to hear the voice of my daughter, if it was God's will. At the next opening some one addressed me by the familiar term, "Pa." (I recognized the voice of my daughter. I am only able to give the substance of her message, as my memory retained it after coming to my natural self.)

"I am in the new world, and am in the way of myself, as I was on Easter. I made too much of a companion of myself, and it is your worst trouble, and hard to outlive here. I am always in my own way. Quit using profane language and tobacco, if you can."

"When I















## KINGDOM OF HEAVEN.

### Spiritualists to the Front in Colony Life.

If Spiritualism stands for anything, it must stand for progress. Eternal life must be eternal progress. And are we not spirits now? And is not progress found by following our highest light both here and hereafter? Is there any limit to the progress that a man may attain? And is not man's true happiness depending upon receiving the truth and living it?

The Family or Colony life has much to do in this social state. We cannot live to ourselves, nor even die to ourselves. We are social beings; and hence we are just as much bound to find what shall constitute a perfect social state or relation between ourselves, as we are to find out what is the highest and best life to live individually.

In our present social state we see slavery and injustice, an every hand, as a result of selfishness and crime, drunkenness and prostitution. In short, we see what the ancients called hell. Now we create our present hell, what is to hinder us from creating here and now, what the ancients termed heaven, or harmony? The trouble with the churches has been, that they have been preaching about an imaginary hell and heaven, that is to be found only at the gates of so-called death, and have entirely overlooked the real hell and the real heaven that is ever at hand, such as the apostles were taught to go preach, that "the kingdom of heaven is at hand."

As a result of that preaching and teaching the early Christians saw the injustice of the strong appropriating the earth and its fullness for self, while the other, weaker ones, starved. So they said, let the strong not live for self alone, but for others, bringing all things low and let every man have as he has need. This is the kingdom and spirit of God within you.

Just so long as you strive after this world, just so long will you have hell.

So the kingdom of heaven or harmony comes from ceasing to make the riches of this world the end and aim of life. Man must remember that this world was made for all men, and that he was put here to till the earth and not to own it. That when he has his talent and power to buy forth the riches of nature, they are for all and not for self alone.

So it was said that Satan took Jesus upon a very high mountain and showed him all the world and asked him to worship him, and he would give him riches and power. But this can be comprehended only when you understand that Satan is simply the self in man prompting the higher self to get down and scramble for the sensual or material things of life. So he said, get behind me, Satan. The earth and its fullness was made for all mankind, and I have no right to appropriate to self alone, even if I am smart and cunning enough to get away from my brother man. So I will serve only the Father, and do good to my Brother man, for herein is the road to true happiness, not only for me but for all mankind. This is the kingdom of heaven, which the Father has set up into the two worlds to establish. Therefore self-seeking, for self's sake, regardless of others, I will not follow; but I will seek to establish God the Father's kingdom among men. I will teach men to love one another, and so long as they make self and the world an object to live for, they cannot love each other; for strife breeds hate; riches breed poverty, and poverty breeds crime. So love ye one another, if you would be saved from Satan and his kingdom. God's kingdom is the all for all. Satan's kingdom is every self against every other self.

The early Christians found the kingdom of heaven, by abandoning the selfish life and the struggle for riches and power. So it is not to be wondered at, that the angels sang, when Jesus was born, "Peace on earth, and good will among men."

So, in stead of following Jesus to heaven in the life beyond, would it not be well for Spiritualists to follow the same light he followed, and find the kingdom of God as he found it? Follow your highest unselfish light, instead of your lowest, selfish and sensual life.

Is there any better way for people to love each other, and their neighbor as themselves, than by the Communal life? So that the strong can assist the weak instead of enslaving them through rents, interest and profits?

Now if Christians, so-called, would cease worshipping an ideal to work and follow Jesus, by finding this same Christ, the Divine Man, in their own souls, and following him, their highest light, into a new birth, leaving Satan's kingdom, or the kingdom of the sensual things of life, and live for the spiritual man, by cultivating love, peace and harmony, then indeed would the world be saved from all its torments that come from living in Satan's kingdom, or self-seeking for self's sake.

Now if Christians don't do this, why don't Spiritualists do it? And if they don't do it, what have they to show in life that is any better than the pagan Christians?

Spiritualists have had the veil of darkness that has hid heaven from the Christians these many years, drawn aside, and the way to happiness pointed out, and now if they do not follow the light, will not a great responsibility rest upon them, to show that as they say, so shall they show? And if it is not for this world alone, but extends to the spirit state of life, and that what they fail to do here must be done there before they can pass on to higher states of happiness.

Then does it not behoove Spiritualists to learn how to live here and now, justly and righteously, for they know above all others that heaven, or peace and harmony, comes from the life and practice of love and unselfishness in life. So, then, will not community life enable people to practice love and justice towards each other and the world, better than our present life of strife, where every man's hand is against every other man, to gain the world and to provide for self at the expense of the weak?

So let Spiritualists look within their own souls, and then ask the Father for light, and you will not ask in vain.

So that Brother Brain, who wrote in the issue of January 5 of The Progressive Thinker, is on the right road. But don't leave Satan to get his claw in if you would have success. Christ is the kingdom of the unselfish. It is a spiritual kingdom, where all live for the spirit here and now.

Satan's life is the kingdom of the selfish, where all live for mine and thine, and every man's hand is against every other man.

These are the two masters—will you serve?

E. K. WALBRIDGE.

Pittsburg, Kans.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Mother Church. By Matilda Joselyn Gage. An important work for the times. Students of history, etc. Paper, 75 cents. Cloth, gilt, \$1.50. For sale at this office.

## INDIVIDUALISM.

### The Foundation of Human Society.

The assertion that the intense individualism of the age is an obstacle to the work needed on the lines of progressive development is, we think, a misnomer. It is not individualism, however intense it may be manifested, but the way that it is directed, which causes it to be regarded as a disintegrating force instead of a constructive one. It is the dynamo from which comes the power that builds and makes practical the different manifestations of associative life. If a tremendous force can evolve and bring into harmonious use the otherwise wasted energies of life; or it can be fearfully iconoclastic when directed by one who has largely developed his individualism, using it for destructive purposes.

History has presented to us for our edification and study types of both characters, that were born leaders of their fellow men because of their strong individuality, which gave them confidence in the prosecution of the objects which they were seeking to accomplish; and whether they were bandit chiefs of greater or less renown, whose operations at the time of the destruction of the ancient civilizations and which left their magnificent cities a heap of shapeless ruins, down to those of modern times whose greatest ambition was to either rule or ruin; or those of the constructive type of character of which our immortal Washington is a representative; they were men who were conscious of that force and felt impelled to give it expression.

The character with which communities are endowed, whether of a national or local type, is what is received from the individual which supplies the constructive material from which is built the associative structure, and they are progressive or the opposite in that proportion with which either type of individual character is developed. Any system which seeks to fuse the different types of individual character into such a homogenous mass that causes it to lose those distinctive characteristics with which it should be endowed is radically wrong, and from such efforts made by a few whose ambition for power was greater than their comprehension of what their duty was to their fellow beings, and a desire to perform that duty, has been the cause of the explosions that have taken place at different times in human history which hurled into ruin both the oppressor and the oppressed.

When either the centripetal or the centrifugal forces of life over-predominate the other, then confusion reigns, and whether it is in the realm of those forces that are beyond the bound of human control, or with those which he is given power to use in the working out of a higher destiny, the results are the same. The truth does not lie in extremes; the tyrant produces the anarchist; both are strong types of abnormally developed individualism; and it is a law that extremes must balance each other, and if the former had not existed, the latter manifestation would not have materialized. Both are illustrations of the wrong use of forces which if rightly directed would, as the panorama of life is unfolded, presenting its different phases to the human soul, work out monotonously into a sane and steady march toward the destiny the unfolding powers that are the inheritance of humanity.

Those hope to be reformers who are trying to reorganize the state first, leaving the individual as a secondary consideration, have been switched off onto a line which will carry them constantly further from the objective point that they are in hopes of attaining. They are striving to perform the impossible feat of levelling a castle in the air without the solid foundation that is needed to sustain it; trying to solve a mathematical problem while neglecting the use of some of the different units that are needed, and which by their proper combination would produce a successful solution of the problem. The world has been for ages trying to legislate morality into the social body, placing penalties on the violation of the standard which it has set, but the individual recognizes and accepts the standard, and then the repetition of the assertion that, "convince a man against his will, and he is of the same opinion still."

The most effective work on progressive lines has been accomplished by a recognition of the differences of individual temperament, presenting the facts of the case in a manner that each could see the truth as it appeared to him, standing as each one is at a different angle, and then view the great center from their individual position. It is of necessity appears different; but as unity can exist in diversity the different phases of individual thought can harmonize in the working out of any great central problem; not by the destruction of the units that are the foundation and source of the needed energy for its accomplishment, but by combining the dynamic force that has developed into a central union it becomes of great power in proportion to the number of units that are brought into harmonious combination.

It is known that localities possess characteristics that are peculiar to themselves, which is observable to the intelligent traveler, and whether it is of a national or local type, it represents the aggregate of the individual character and can only be changed by individual reorganization. We Americans feel justly proud of the associative body, which is the Congress that formulated the Declaration of Independence. Why are we proud? Because we know that only from intellects of the very highest order could such a document have emanated, and controlling that intellectual force were individual souls that possessed to such an extent that great love for their fellow beings that it transmuted the metal of cold intellectuality into the higher and more noble metal of love, and what now is being possessed by those souls is willing if necessary to give their life to advance the cause of human liberty. Why is that document classed as one of the immortals? Because of the transfusion into its very being of that exalted type of individuality possessed by its framers, and which would without having that in possession been empty words that would have expired in their utterance, if that fact could have been made possible, and what now to the coming generations would never have been lifted.

The ever increasing number of those minds who in political and religious life have cut loose from the shackles that formerly bound them and which prevented an honest expression of their thought, is proof that the true path of progression is on the lines of individual development, and that the higher and more exalted will be the systems both religious and political which are evolved. As the stream cannot rise higher than its source, so in the centralization of individual thought into those systems that constitute human society truth or

## A GREAT DEBATE.

### Between Moses Hull and W. F. Jamieson.

The debate of the twentieth century, between two of the world's champion debaters, on the two great leading systems of scientific thought—Spiritualism and Materialism. Said debate to take place at the Spiritualists' Temple, 151 Madison Avenue, commencing on the second day of April next and will continue for four consecutive days. It is not yet determined as to whether there will be two or only one daily session; but the probabilities are, there will be two.

These two widely known debaters and exponents of the two leading systems of modern thought, are Rev. Moses Hull, of Buffalo, N. Y., and Prof. W. F. Jamieson, of Michigan. Subjects to be discussed read as follows: Mr. Hull claims that, "The philosophy and phenomena of Modern Spiritualism prove that departed spirits exist and commune with mankind."

Mr. Jamieson affirms that, "The phenomena and philosophy of Modern Spiritualism can be explained without admitting the agency of departed spirits."

The citizens of Muncie, including all classes of thinkers, are highly elated over the prospect of the coming debate, as they are expected to see a masterly solution of the great problem of life.

No one interested in the great question of life and its possibilities can afford to miss this opportunity of hearing through the words of wisdom to be spoken through the lips of these two masterly debaters.

Remember that the Rev. Mr. Hull, with Spiritualists, is the acknowledged champion debater and advocate beyond the grave, and that Mr. Jamieson is the acknowledged debater and representative of the Materialistic class of thinkers, who tell us that, "Death ends all."

So we say, "Let him who hath an ear to hear come and hear," and let us together enjoy "A feast of reason and a flow of soul." J. H. MENDENHALL.

Muncie, Ind.

### Inquiry From Dr. Peebles.

A late Progressive Thinker contributor, referring to the controversy between M. R. Ahmad and Sir William Muir in the "Nineteenth Century" relating to the sources of the Koran, quotes Ahmad as saying that "Mohammed borrowed from Jews and Christians," and further adds this: "He (Ahmad) shows the Koran was the original book, and maintains his position with great vigor and a multitude of facts; in this he agrees with Prof. Johnson, whose profound scholarship and long research, aided by a multitude of his students in the higher classics in the largest library in the world, led him to the same conclusion."

"In this Ahmad does not agree," with Prof. Johnson, who is neither a "profound scholar" nor historical authority. When last in London, and during a personal interview with Mr. Johnson, he stoutly and positively denied the very existence of Mohammed, the "Arabian Prophet." This denial he confirmed later in a letter addressed to friend W. H. Burr, of Washington, D. C., which denial I had the privilege of reading.

Now, then, inasmuch as Prof. Johnson does not "agree" with Ahmad, but does deny positively deny the existence of Mohammed the inquiry is—how could such a mighty Mohammedan power as we see in Asia and Africa, have originated from non-existence? Something from nothing! Will some Johnsonian worshiper inform the readers of The Progressive Thinker, how Mohammedanism was founded without any founder?

J. M. PEEBLES, M. D.

Battle Creek, Mich.

error will dominate according to the influences that controlled the forces that developed them. Organizations are needed to concentrate the energies which otherwise would largely be lost; but the created cannot be greater than the creator; the former is only a temporary condition which, however well adapted to present needs, is constantly being outgrown, and as a result necessitating a constant reorganization of the forces of the body. Then there is stagnation, or, otherwise it is stagnation, and the difficulty at present with many of the religious and political associations is their effort to hold life's development on the lines which marked the boundary of their former needs; not being able to realize the fact that while the truth is ever young, the external garments with which it is clothed must harmonize with the growing needs of the individual life.

All through the ages there have been looms upon looms from out of the current of drifting humanity the stalwart forms of those who could not, because they would not, move with the floating debris of human life; but, conscious that there were better things in store, were ready to suffer for the truth which they felt impelled to champion. They were the educators of the masses to something higher than that plodding, to the light of the future, and by the transfusion of the life that they possessed humanity has been lifted up to its present standard of thought; they were the ones that reformed the state, or more properly, on the debris of dead systems constructed a new state that was capable of feeling the pulsations of the higher thought. Their strong individuality compelled them to move off from the lines of the past, and then, existing, as they did, in the field of science or religion, they could not but be the inspirations of their lives. They are the ones who at present are holding human life steadily on the lines of progressive development and preventing its being side-tracked by the encumbrances of outgrown systems. They are the true saviors of the race, who have made it possible for humanity to burst the shell of its primitive life, giving it a chance to broaden its horizon and more clearly see the destined life for which it intended.

HAMILTON DEGBAW.

Shakers, N. Y.

### THE MYSTERY OF DEATH.

Oh, Death! Thou mystery so deep; That lulls all mortal forms to sleep; And charms away the vital spark; And leaves the "eternal" form dark; Ere it was withered by thy flight; What is the secret of thine art?

That quickly stills the pulsing heart; Commands the blood to cease its flow; And never more to give its glow; And flush of beauty to the cheek; While pallid lips no more shall speak; And sparkling eyes whose radiant

Did I live, dear-dread, ghast and dance; And make the beautiful face to shine; With loving spirit, so divine? All is withdrawn by thee, O Death! When thou dost take the mortal breath; And cast it forth upon the wind; Thou'lt mystery to all mankind!

A. H. R.

## A STATEMENT.

### Concerning Vicious Medical Legislation.

New York, March 6, 1901.

To the Chairman of Senate Committee on Codes, Albany, N. Y.: Sir—I beg to enclose herewith a statement to which I respectfully ask the attention of your committee before they attempt to adopt any legislation in regard to the medical profession, and the passing of a bill directed against the freedom and rights of the people of this state.

I am a member and representative of the Spiritualists, who, as a religious body have existed for the past fifty-three years. Besides possessing the natural gift of healing, I am a Doctor of Suggestive and Psycho-Therapeutics, with diploma granted by an institution regularly incorporated by charter from the state of New York, and authorized to grant certificates to graduates. I also have the honor to be a lawyer, and a legislator, though not now in practice, and in view of the circumstances and my knowledge of the law relating to the matters named in the accompanying paper, I respectfully ask your committee's careful consideration before they attempt to pass a bill which by virtue of the constitution of the United States of America would be null and void.

I am not a Christian scientist.

I am a member of the Spiritualist church and on behalf of that church as a body and myself and others, as well as the church, and the same power which healing was accomplished in the days of old by Christ and his apostles, I, as a citizen of the United States of America, and on behalf of my co-religionists, respectfully submit that your committee is unauthorized and powerless to interfere with our religion which embraces healing the sick, and other phases that have existed throughout the Bible times, and which are to-day in full force as of old. I speak on behalf of the honest representatives and not for charlatans and impostors; for we as a body are ever ready to be rid of those barnacles that attach themselves to our good ship, trade upon the good name of our cause, and impose upon the credulity of the public to the detriment and injury of our order.

I have the honor to be, very respectfully, your obedient servant,

J. KNAPTON THOMPSON.

Respectfully submitted.

To the Chairman of Senate Committee on Codes, Albany, N. Y.:

1. That under the Constitution of the United States of America (article 1 of amendments) it is stated (inter alia) as follows:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

2. That in article XIV it is further stated (inter alia) as follows:

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

3. That in the Commentaries on American Law by the late Hon. Chancellor James Kent, of State of New York, it is set forth as follows:

"In a Government having a written constitution, the constitution controls all laws. The law with us must conform to the Federal Constitution, and then to the constitution of its particular state. If it violates either, it is so far void."

4. That said Chancellor Kent further states in his commentaries as follows:

"The free exercise and enjoyment of religious profession and worship may be considered as an absolute right recognized in our American constitutions and secured by law. The principle is generally announced in them without limitation."

5. That Spiritualism is a religion that has existed for more than half a century, and has a very large membership in the United States of America, which the census does not disclose.

6. That the religion of Spiritualism consists of the same worship as is disclosed in the accepted version of the Bible and the New Testament, and particularly embraces the various gifts mentioned in St. Paul's First Epistle to Corinthians, 12th chapter, verses 1 to 11.

7. That the gifts of healing, and of prophecy (or in the language of the present day "clairvoyance") are fully disclosed in the said statement of gifts which constitute a part of the religion of Spiritualism.

8. That Spiritualists do not claim that all persons who may advertise themselves as clairvoyants or healers have such gifts.

9. That such gifts are only possible by Divine sanction, and bestowed upon those that are worthy to receive and practice same.

10. That Spiritualists as a body and those of their members who may divinely possess any of the gifts named in article 6 hereof are exempt from any legislative interference by virtue of articles 1, 2, 3 and 4 of this statement.

11. That Spiritualists as a body respectfully submit that your Honorable Committee might secure the object desired to be obtained by the present bill, by making it a penal offense for any person practicing any of said gifts who has not been known as an established member of such religion for a specified period.

12. That in the case of healing in particular the objects of the bill might be further secured by requiring those who have not been known as members of the Spiritualist religion to produce a certificate of diploma from a college or institute duly incorporated by and under the laws of the state of New York.

The above presentation has special reference to the bill of Senator Wagner, and to the bill that was introduced against Christian Scientists, et al. under the control of Chairman Henry of the Senate Committee.

J. KNAPTON THOMPSON.

Dr. of Psycho-Therapeutics.

New York, March 6, 1901.

The above letter was received and signed for by Senator Malby, on March 7, 1901, as evidenced by the registered letter return receipt.

Subsequent to the dispatch of my letter and its receipt by Senator Malby, viz., on March 8, a case was heard in the Court of Appeals at Albany, before Justice O'Brien and others, involving the same principles operating against the rights of citizens of this state, and Justice O'Brien said (inter alia):

"We think the statute is void for the further reason that it is in conflict with the Federal Constitution."

Chief Judge Parker also stated (inter alia) that a statute is law which the courts must administer "unless it violates the Federal or State Constitutions, in which case it is void."

Hon. Judge C. C. Lincoln, a member of the Statutory revision commission and ex-legal adviser to the Governors of the State, has also confirmed my arguments and statements to the Senate Committee in one of his statements as follows:

## USEFUL.

### Information on Cremation.

As I have made provision in my will to have my body cremated after my transition, had experienced considerable difficulty in ascertaining where and how this can be done, so that my executors would know how to proceed, it may be of interest to other Spiritualists who may select to have their bodies disposed of in this manner, to know some of the facts.

There are no crematories established except at the larger cities, and the regulations at any of them somewhat differing owing to interfering state laws. I can only mention those at Pittsburgh, Pa., Detroit and Chicago. I cannot say if there is any at Cincinnati or St. Louis.

The Chicago crematory is in connection with Graceland Cemetery and is directly reached by the Chicago, Milwaukee and St. Paul railroad. Over six hundred bodies have been cremated there. The charge for incineration is \$25, and this includes a receptacle in which to place the ashes of the deceased, which is turned over to the relatives if they so desire, the day after cremation. If this is not requested, the ashes are scattered under the elms of the cemetery. Or, if you are sufficiently whimsical, the urn is deposited in a vault there for which you pay five dollars per year; but this does not insure a perpetual annual mass for your soul. (The body can be shipped per express directly to Graceland Cemetery, if you so select, without anyone accompanying it. Certain blanks must be filled up and put on record. These can be procured by applying to the office of the crematory. It is better to write and have them before occasion requires.

There is a very beautiful crematory at Detroit. The charge for incineration is \$30, and owing to the state laws the preliminaries to a cremation are more numerous and exacting. Proof of the identity of the body has to be furnished, and other requirements which can be ascertained by addressing the Detroit Crematory Company.

Finally, there is nothing to prevent an administrator, if so requested by the will of the deceased, from performing domestic or private cremation. Almost anywhere ten dollars worth of well seasoned wood will completely incinerate a body, and where persons live remote from cities this method of disposing of a body is far more cleanly and less abhorrent than putting it down in the mud to gradually decompose; or worse yet, poisoning it by forcing solutions of arsenic through all its arteries and keeping it like cured meat in a barrel. Cremation anywhere is less expensive than burial, and it is more sensible to apply the saved money to the wants of the living than to squander it uselessly on the dead.

C. H. MURRAY.

### THE LAND WHERE OUR DREAMS COME TRUE.

To the Editor:—Please publish the following poem, and if possible, ascertain the name of the author.

MRS. EMMA VOGAN.

Richmond, Va.

Far over some mystical river,  
And under a wonderful sky,  
Where the rain never blots out the sunshine,  
And our loves never weary nor die,  
Where the flowers never fade but are changing

Their radiant sweetness renew,  
Lies a glorified realm of enchantment,  
'Tis the land where our dreams come true.

By mystical visions and tokens,  
We learn of that marvelous land,  
But alas! our threshold of earth life  
The small clouds slips out of our hand,  
And the wild river rushes between us,  
But death brings the bright portal in view.

And a haven of rest there awaits us,  
In the land where our dreams come true.

We know in divinest fulfillment,  
That our loved ones are gathered at home;  
The pearls that are mourned for are hoarded  
Where the moth and the rust never come.

And oft when the sunlight is faintest,  
We catch through a rift in the blue  
A glimpse of those glorified mansions  
In the land where our dreams come true.

We shall find the fond hopes we have cherished,  
Realized in that marvelous sphere.  
The shattered ambitions of earth life,  
And the good that eluded us here,  
The innocent faithfulness we knew,  
Arrayed with our banished illusions  
In the land where our dreams come true.

There are garnered the prayers of our mothers,  
And the love cradle songs they have sung,  
Now they walk in our midst in white garments  
And faces immortally young.

And out through the mists and the shadows,  
Their white hands will reach us the clue  
That guides through the valley of darkness  
To the land where our dreams come true.

So weeping we lay down our idols,  
And bury our loved ones from sight,  
But we know in our hearts we shall meet them  
Over there in those realms of light;  
And the tears that fall on their ashes,  
By and by shall be perfume immortal;  
In the land where our dreams come true.

The free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be allowed in this state to all mankind."

Therefore on all the points taken in my arguments I am confirmed by the highest authority, viz., the Court of Appeals.

As these points of argument concern Spiritualists as a religious body in every state in the Union, it is desirable to publish these facts for the general welfare of Spiritualists throughout the United States, so that they may thereby be forever protected against malicious interference by any political or other organizations.

J. KNAPTON THOMPSON.

"Human Culture and Cure. Early First, the Philosophy of Culture. (Including Methods, Instructions, etc.) By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

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

## THE HOME CIRCLE.

### A Chapter of Interesting Experience.

Born and reared in orthodoxy, I lived almost entirely under its influence until six years ago. I think I can best be described by first relating initiation into the divine mysteries of her creedal system, was at the early age of two years, when I became a member of the Sunday-school, the nursery of the church, where the infantile brain is steeped with the unreal, with that which appeals unto the emotions, instead of unfolding the reasoning powers; and dwarfed by the narrow, contracted teachings of those who pretended to be filled with the power of "the holy spirit," I became at an early age a subject for hypnotism, that is so prevalent, so persistently and inconsistently used during "revivals."

How well I remember with what tenacious "stickability" the services would be continued night after night, sometimes with no apparent success, until the baptismal wave of "free grace and dying love" would be entirely expended. Oh! why will parents turn over their helpless, innocent ones, into incompetent hands, have them persuaded by a system that opposes all reforms, whose demonstrator is Truth. If they could only foresee the mental agony through which their offspring would pass, while suffering from "fancies" (to them a reality) regarding the future state of existence, taught as they are, that God will punish as heavily for taking a pin as he would if the offender took a million of dollars; it made no difference how well a part they played in "life's drama," if only once "the act" of omission or commission occurred, a failure in one instance incurred the wrath of an "angry God," punishment would certainly ensue. How hard it was to live "righteous" in those days of spiritual darkness.

Such erroneous teaching is enough to fill the insane asylums of our country with half-grown youths and maidens.

Of course after having my spiritual perceptions so stunted, my eyes so blinded, and my organism so saturated with "churchical" dogmas, and ignorance, I was rather skeptical in regard to the Spiritual philosophy and phenomena, but it seems as if the door between earth and the "angel world" is never so thoroughly closed-sealed, nor the hinges so rusted with biblical errors of the past, but that the pure unselfish heart-love of our arisen ones can break down all bars of obstruction and fill our lives with light and satisfaction undefeatable.

Two years ago last autumn we formed a circle in our own home, the angels came and joined us, and since that time the "sacred feeling" toward those old superstitious dogmas and rituals have all passed away, my eyes were unbandaged, the dear teachers from the progressive beyond have allowed beautiful scenes to pass before my vision, attuned my sense of hearing that I might catch notes of finer sound, and filled my life with the beautiful knowledge of the coming life.

My angel teachers have said they would teach the masses through my organism, but if such predictions are never realized, I feel fully compensated for the time devoted to "our circles" by the uplifting inspiration that has come into my own life, by the spiritual education given to me by those who have passed through the scenes of experiences in earth life.

Let us call forth all the latent energies within us, join in perfect harmony with "the spirit" in the Infinite, and so, reaching the "angel world," there are so many unawares of their fettered hands who need our help. Yours for the upliftment of man. MRS. BESSIE WOODWARD.

Lloyd, Ohio.

### A Handsome Gift to the N. S. A.

To the Editor:—I am very pleased to report to you and to the readers of your valuable paper, that the N. S. A. Library is now adorned with the life-size, faithful portraits, elegantly framed, of two noble and staunch reformers and Spiritualists, both of whom are still working for human progress from the spirit state of life. These noble workers are John Pierpont, the well-known reformer in all forward movements during his long life of over eighty years on earth, also poet, preacher and Spiritualist, and the President of the first National Spiritualists Association, in the Sixties; and Luther Colby, the first editor of the Banner of Light, and in that office for more than thirty-five years, a veteran Spiritualist and reformer who during the earth life, did not give up working for human progress and happiness. These portraits have been presented to the N. S. A., by a gentleman in Brooklyn, N. Y., who knew and loved these workers, one, the Banner editor, he was closely associated with for a long time. Mr. Colby passed from earth; the other, John Pierpont, this friend has learned to love from holding many communications with him as a worker from the higher life, for humanity below. I do not give the names of the donors of these handsome portraits, for I am not sure that he wishes to be known, but I am satisfied that both Luther Colby and "Father" Pierpont know of and appreciate the gift, and the giver as well.

I wonder if the Spiritualists of the United States are aware that there is an effort being made in every direction to restrict the liberties and rights of our people? We are informed that eighteen states have enacted bills before their legislatures asking for restrictions in the practice of medicine and healing, and that other sections are seeking to repress free thought expression and to curtail human privileges in relation to matters of religion; the practice of mediums and so forth. President Barrett reports that he finds much of this spirit of intolerance in many places during his missionary tour, and it behooves Spiritualists and Liberalists everywhere to be eternally vigilant, and to do all in our power to strike the well-laid plans of the bigots in medicine, or in religion.

In Washington, the spiritual work is going on as usual. Mrs. C. Fannie Allen, lectured for the first Association during February; her work was enthusiastic and vigorous; she was an able helper in the week-evening meetings of the society, and of the Ladies' Aid. Mrs. Allen made many friends in this locality. During March, Prof.







all who would gain a true conception of the deeper  
Buddhism in its spirit and living principle alone, will be pleased with it, and  
pleas. Spiritualist or Christian can well repaid by its perusal. For sale  
scarcely read it without spiritual profit. this office. Price, cloth, \$1; paper,  
Price \$1. For sale at this office. cents.











# THE THOUGHT HABIT

# The Most Important Thing in Life.

You ask me to express to you, after an experience of sixty years, what I regard as the most important thing in life, and I unhesitatingly answer, to learn to always think right.

Thoughts may be habituated to flow in any desired channel. And it is by no means a difficult task to train or direct our thoughts in any direction and to those subjects which may yield the greatest amount of real pleasure and spiritual and intellectual as well as temporal profit.

We should first acquire the habit of thinking well of everything, and more especially of every human being.

We should then have faults and have acquired habits that are too obvious to be overlooked, if we make these the subjects of our thoughts, those directed to such faults and habits should be clothed with sympathy and charity, and we should more especially direct our attention to the good that we may find in them and to place this in the most favorable light, and never fail to commend it in them should opportunity afford us an occasion to do so.

It is a well observed fact, based upon a law of nature, that all men are to do mostly those things that their fellow men praise them for doing. No human heart is entirely careless of praise. And when given in a manner not calculated to flatter, it is most acceptable to all.

Should you never have noticed how easily thought acquires habit, do not

fail to investigate this subject by trying many experiments with yourself. You are afraid to make some mistake some one with whom you are well acquainted. Should he or she have faults that are known to you, try in the first place to find reasons and excuses for his conduct. Then say to yourself, they are not so very bad after all, and that even if they are, they are not some real good. In looking for the good in others, your field of observation to be limited, but let it ramify into every possible channel that could be influenced, by such conduct, for good.

It might be an example that would deter others and teach a multitude of things. It would furnish employment and sustenance for those who otherwise might suffer, and there are a thousand and one ways by which apparent evils may result in eventual good. Give those in fault the benefits of all such results, and where there is any doubt always allow that to be cast

Whenever you have persons in mind who are subjects of evil, always carry along with them a strong desire for their correction. This will be of greater benefit not only to them but to yourself as well. For the thought of one person becomes a potent factor in controlling the thoughts of those to whom it may be directed. It also takes on a reflex action and whether good or evil has as like influence on the one who does the thinking.

To think well of another person at all ways lifts ourselves into a purer atmosphere. More especially when our thoughts are directed to some assistance that we are endeavoring to render them.

Thought always precedes the word and the act. Suppose we are about to visit some one, we should study how to greet them so as to cheer and comfort them most, and to inspire in them noble aims and kind and courteous conduct. Show them where they could render efficient service to others with little effort on their part, and stimulate their desire to render such service.

Habit has a wonderful fascination for the human soul and there is always more or less pleasure derived from the

Life is universally made up of similar rounds of conduct and thoughts, which are the one element of habit.

We once knew a man who by nature was very pessimistic and disagreeable. All things to him terminated in evil. He was very sensitive to every thing that came his own unhappiness to those he hated in contact with. His life was not at all exemplary or commendable. A friend of his said to him once, that evil was only undeveloped good—an evolutionary process for the purpose of attaining the highest and best result. He said there are no evil things in the world of thought. He became a searcher after the ultimate good and always found it.

You can scarcely imagine what this habit of thought did for this man.

not only made him a bold and avowed optimist, but he became one of the most lovable characters that we ever knew.

If the reader has never experimented along these lines, try it, and you may be astonished at your own transformation for the better. B. F. SLITER.  
Grand Rapids, Mich.

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### Unvaccinated School Children.

The most of the States have a compulsory vaccination law, and yet, in number of them it is a dead letter. This is the case in California. San Diego, city of 22,000, for instance, defied the compulsory enactment.

But the state of Utah—brave, independent Utah—has just passed this law.

"And be it enacted, that hereafter shall be unlawful for any board of health, board of education or any other public board, acting in this state under police regulations or otherwise, to com-

pel by resolution, order or proceeding of any kind, vaccination of any child, person of any age; or making vaccination a condition precedent to the attendance at any public or private school in the state of Utah, either a pupil teacher."

Permit me to add that the citizens no other state have purchased so many copies of my "Vaccination a Curse," Utah. One gentleman bought six copies for the legislators.

**J. M. PEEBLES, M. D.**



What you pay for them in clubs  
offsets the expense of postage  
mailing.







**A Wanderer in the Spirit Lands.** A remarkable book, full of interest throughout. It was written in England by Spirit Francohezzo, and we take great pleasure in adding it to our list of valuable Premiums. This work details minutely the efforts of one who had led a sinful, selfish life on earth, to redeem himself in the Spirit realms. Every Spiritualist should read it. It portrays in vivid language a great moral lesson, and shows the baneful effects of wrong doing, and the suffering and tribulation that follows. In presenting this book to Spiritualists we feel that we are enabling them to become familiar with those spirits who have led on earth a selfish or licentious life, and whose suffering is great before they are able to see the light that betokens a happier existence. This book elegantly bound in cloth and nicely printed, will be our next leading premium, and although the price of it to the trade is \$1.50, it will be furnished for 25 cents to our subscribers, which is far less than actual cost to us. Remember, we pay the postage or express charges on the book, leaving us only a few cents. It will be ready to send out to our subscribers about April 1st, and orders will be received for it at once. Bear in mind, please, that all orders for this book must be accompanied with a year's subscription for the Progressive Thinker.

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The Progressive Thinker is furnished in the United States at \$1.00 per year, the postage there being but nominal, but when it is sent to foreign countries, it is compelled to charge extra, making the yearly subscription \$1.50. Please bear that in mind.

SATURDAY, MARCH 30, 1901.

Departed Glory.

A cablegram from Rome of a recent date represented that city as almost in the throes of a revolution on the school question. The anti-clerical party, it seems, has gained control of the municipal Council. The question of religious instruction in the schools of the city was under consideration. A crowded audience was in attendance. The clerical members of the Council were hissed, and the liberals were uproariously applauded. The former resigned their seats and left the Council chamber and were "hustled rudely and insulted by the crowd on the outside." The prompt interposition of the police probably saved them from violence. Even the clerical journals the next day had to be guarded by the civil authorities to prevent their destruction.

With such progress in the Eternal City, where ecclesiasticism was supreme for ages until a little while ago, and no life was safe that dared resist its demands, there is only a little way when it will cease to be a ruling power. The erection of a statue to Bruno, unveiled June 9, 1889, with most imposing ceremonies, 30,000 persons present and applauding, while the report of the centenary of the Pope's death, and the refusal to see any one, and for three days has been shut in his room engaged in prayer, clearly foreshadowed the event which culminated with the voluntary retirement of the clerics from the city government mentioned above.

Protestant churches are weeping over the decline of their power, but the mother church, which for ages directed the destiny of the world and dominated the rulers, has equal proof that its way has departed. A long farewell to its fading glory.

He Deserves Immortality.

The whole world is startled at Andrew Carnegie's munificence in the way of donations for library purposes. Mention of his benefactions a week ago are so excellent the week after we are almost shocked at their magnificence. From every quarter comes accounts of donations ranging from \$25,000 to \$150,000. He set aside \$5,000,000 in trust for his old employees in Pittsburgh, and \$1,000,000, the income to be spent in maintaining libraries in Braddock, Homestead and Duquesne, neighboring localities to Pittsburgh, in which were his iron manufacturing.

These, with other gifts, now aggregate \$27,000,000!

But these separate gifts are only trifles compared to what follows:

It is now announced he has set aside \$25,000,000 to be expended in building and endowing a technical school in Pittsburgh, wherein is to be taught the theoretical side of iron and steel making, his famous industries being only practical accomplishments of what genius can accomplish. This school will be the best in the world, to which students from all nations and countries will resort.

But, good reader, hold your breath, while we tell you further: Mr. Carnegie offers to build sixty-five branch libraries in the great city of New York, which shall be open at all times, and free to the people.

It is stated Mr. C.'s annual income now amounts to one hundred millions of dollars, and he declares it a disgrace to die rich. The world would be benefited if he could live always, and continue his benefactions in the interest of education.

Listen again to the acclaim, in acts, not words: "Millions for education, not one cent for creeds!"

A Grand Motto.

Mr. Carnegie should write on his escutcheon, and inscribe on his seal: "Millions for Education, not one cent for Creeds."

He has adopted the words in practice, whether he makes formal use of them or not in the manner indicated. Other millionaires may profit by his action and gain immortal renown.

## The Church Accepts Evolution.

The spirit authors through Hudson Tuttle, were the first to claim evolution as evidence of a future life. The foundation of this proposition was laid by them in the "Arkana of Nature," written before Darwin had published his theory. It pervades all that they have since written. They claimed that the materialist had no new argument in the doctrine of evolution, as they claimed, but that life first expressed in individual form in the cell and its homogeneous aggregation in the protozoan, ascending through higher and higher forms to man. This advancement did not stop with him, the highest possible expression in physical matter, but through man a spirit was evolved which continued right on in an unending process.

Critics ask curiously, "How can spirit be evolved from matter? How can the lesser produce the greater? It is nonsense to talk of life being produced from matter. If a being has an endless future, must it not have an endless past?"

These objections were answered one by one, and to the merriment of some scientists, the spirit authors declared matter to be living, that there was no dead matter. That was written and published thirty years ago. Now every scientist in the world believes that there is no "dead matter."

The ministers of the gospel, seeing the mighty force of the argument furnished by evolution, continued across the borders of this into that of the next life, have not had the honesty to give the source from which they learned this wonderful extension of the Darwinian theory, but make it their own. Yet it must be remembered that when the spirit authors were daringly publishing this extension of evolution, and extending the reign of law to the world of spirit, the theologians were fighting Darwin and his followers tooth and nail, and could find no words strong enough to convey their disapproval, scorn and hate. Now the theory applied to the physical world has been demonstrated, and these same theologians come forward, and in the very words of the spirit writers, claim evolution as fundamental evidence of the future life, and hence of their religion.

Question of a Scholar.

Professor Haeckel, in his "The Riddle of the Universe," after telling of the gain in scientific knowledge during the last hundred years which has changed the world's civilization, and saying "there has not been in the same time any remarkable progress in moral and social life," then inquires:

"Why, with all the wonderful advance in the knowledge of Nature, and the almost equally wonderful application of that knowledge to commerce, labor, and technical sciences, do men remain so untruthful, dishonest, vicious and criminal?"

We beg to assure the philosopher that this all comes from the damnable influence of church creeds, made especially, one would suppose, to pander to vice and crime.

A person may be guilty of every wrong, "roll sin like a sweet morsel under his tongue," then repent at the last hour, believe in the atoning blood of Jesus, be forgiven, and enter at once upon a heavenly reward.

There is not a criminal, however great his offense, who was reared under the influence of the popular churches—and there is rarely one who was not—who does not expect to escape all punishment in a future life, and all the consequences of guilty action on earth, by gaining a free pardon before he dies.

For this reason we insist that the church teaching is positively immoral, and encourages wrong doing by the easy method of escaping the penalty for transgression.

The reader will excuse an eloquent quotation from Prof. H.'s book which shows how he has traced the same line of thought we have expressed. We quote:

"The goddess of Truth dwells in the temple of Nature, in the green woods, on the blue sea, and on the snowy summits of the hills—not in the gloom of the cloister, nor in the narrow prisons of our jail-like schools, nor in the clouds of license of the Christian churches. The paths which lead to the noble divinity of truth and knowledge are the loving study of Nature and its laws, the observation of the infinitely great star-world with the aid of the telescope, and the infinitely tiny cell-world with the aid of the microscope—not senseless ceremonies and unthinking prayers, not alms and Peter's pence."

Education a Necessity.

Danton, of French Revolutionary fame, he, who declared when Robespierre had accomplished his ruin and determined on his death, "I would rather be guillotined than guillotine," and again, "my name will live in the pantheon of history," expressed a grand truth when he said:

"Next to bread the first need of the people is education."

Not mythology, not some romancer's story of the gods, some speculative theory of an imaginary heaven just above the clouds, nor a hell "under the flat earth," but real knowledge of the world, its physical changes, convulsions, upheavals and depressions; its population, acquaintance with the manners, customs, laws and institutions of the people, and their struggles to gain a lasting triumph over the cruelties of Nature, and to establish justice, protection to life, limb and estate, with the art of defending the weak from the aggressions of the strong, and the combination of the multitude—these and more are the products of a true education.

Morals and correct habits are acquired by education. Religionists associate ethics with their creeds, but nothing is gained by the association.

As usually taught, religion consists in the worship of the Gods, and has little to do with adding man in his needs.

Carnegie, with his love of education, and his magnificent contributions to place knowledge in reach of the people, unless he accepts the "dream-begotten God as his Savior, has no occasion to hope for heavenly reward: on the contrary, because of his rejection of creeds, his destiny is with the damned, else orthodox preaching is of no account.

## The Gladdest of Arts.

"Bliss Carman" contributes another of his finely studied articles on political economy and sociology. "The Dreary Science," as political economy has been termed, under his treatment becomes quite pleasant reading as well as thoughtful and instructive.

He says, in the Evening Post, of this city:

"When I wrote of 'The Dreary Science' (meaning political economy and sociology in general), I tried to express the sense of depression one must have in the pursuit of such investigations. The analysis of evils and conditions of misery and oppression, cannot be conducive to a cheerful frame of mind. Perhaps, however, no science in itself is very cheerful. The happiness we derive from new perceptions of truth is at best a lonely consolation, somewhat lacking in the humane qualities of joy. And I dare say the reason of this is that our activity has only been one-sided; whereas we are so organized that all of our faculties require activity, and unless we constantly transmute new knowledge into emotion and action it will not profit us to the full; just as any amount of aimless activity undirected by reason and uninspired by spirit is bound to prove fruitless and futile. And what we need to give zest and pleasure to our knowledge is practice. Activity aids our mental digestion, as food aids our physical digestion, and wisdom is but an incumbrance to the mind."

So that I much doubt the value of the mere study of social ills, unless it is accompanied by reform in ourselves. After all, the preacher's lot is a sad one—forever to be proving platitudes. An hour of practice is worth a year in the pulpit. To derive our legitimate pleasure from new knowledge we must instantly refer it to the test of truth, like the test of goodness, is not only its reasonableness but the gladness inherent in it.

If the saddest of sciences is the science of economics, perhaps the gladdest of arts is the art of life. For there we surely must bring into play all our powers; and I do not know any more certain assurance of happiness than the opportunity to use every faculty and aptitude to its utmost capacity. And by that I do not mean the use of any one to excess, or even in excess of the others, but the use of all equally, so that all our nature may be developed and satisfied. There is no sturdier life this beautiful world (for all its dust and grime), and no artist whose lot is happier than that of the artist in life.

Whatever may be the best solution of the unending social question, one thing is certain: we must each solve it for himself, weedy out the good and bad to be played. And the very conception of life as an art, is in itself a stimulus and encouragement, and the beginning of happiness. For art as something apart from life; and so, indeed, in our modern civilization it is. In reality, however, art is only the love that we put into our work. It is the flavor of toil, the good taste life leaves behind it. And if only freedom can be won for the woman, who can say to her own great social dilemma will she never solution? For then our natural love of activity would lead us always to be doing things we cared for, and the work of our hands would take on the beauty which is the guise of spontaneous gladness. Every man would be an artist, and wage-work would go as personal slavery has gone. I say personal slavery, but perhaps it would be more accurately a nominal slavery. For though it is illegal to buy and sell a man's person, we seem actually to trade in his freedom. We tell him he is at liberty to leave one job and look for another, but at the same time we take good care to allow him no more than a starvation wage. But with the abolition of labor-slavery, and the re-establishment of every workingman's right to the ground he stands on, we should be reinstated in our right to happiness in our work.

For now, as long as a man works at any productive occupation which helps to increase the wealth of the world, he remains comparatively poor; but as soon as he gives up doing any productive labor and concerns himself only in speculating in other people's labor he begins to grow rich. That is to say, the great material rewards of the world fall to the unuseful members of human society while all its useful members remain in bondage. To my mind there is something wrong in such a system, does not commend itself to my conscience, and that is the only means I have of telling wrong from right. It appears to me wrong, just as evidently as the results of the system (as we see them in the civilization about us) appear to me ugly.

Well, what shall we do about it? How shall we secure freedom for ourselves and our fellows? Perhaps we might find some good, wholesome socialistic doctrine, and devote ourselves to that. Certainly the church cannot be practiced to perfection in our present imperfect environment. And a good deal of rough pioneering is to be done before we can sit down to enjoyment. So, if you have any social convictions it will be well to air them thoroughly, and then put them to use. That will bring a fair share of happiness in itself. Then, too, much of the energy wasted in war might be more usefully employed. I suppose that fifty thousand men, working for two or three years as hard as an army works in the field, could make a big city tolerably free from filth diseases—for the time being at least.

Probably, too, if we could have freedom of occupation at home we should not want to go to war. Men are willing to risk their lives in battle because they are accustomed to it under the industrial order. The great tragedy of this is to say, the tyranny of a false state is so severe that a year's skirmishing in the army is a pleasant diversion.

If you will give the workman freedom you may declare war until you are blue in the face, but you will not get anyone to enlist. Men will be too eager to stay at home and mind their own business. It will bring them more happiness than any amount of campaigning; and men will do what makes them most happy.

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## What Is Beyond Death?

Dr. Morgan Wood, one of the most popular and leading ministers of Cleveland, Ohio, had for his subject in a late sermon in Plymouth Church, "Is There a Heaven?" The most critical Spiritualist could not find an objectionable sentence in all his most remarkable speech. A brief quotation will show the reader what wonderful strides the pulpit has made within a few brief years:

"No era of the world has ever seen a time when men and women have been so keenly interested in psychic problems and mysteries as now. There has never before been so much speculation over these questions. There has never before been so complete a bibliography from which to select authorities."

"The professors in the universities try to interest their students in these problems and place at their disposal the books to use, and the means to arrive at an understanding of the subject. The medical science is deeply interested."

"I remember when the first mesmerists wandered about the country giving exhibitions and they were regarded as tricksters. Now hypnotic power is a science, a scientific fact. Spiritualism was at one time regarded with contempt and people would have laughed at the idea of physical magnetism of healers. Now we pause, face to face with these things not for contempt but for lack of understanding of what lies beyond."

"We do speculate, we do wonder. I never yet stood by an open grave, but that as I pronounced the words of the service the thought came to me, 'I wonder what is beyond.'"

"Heaven must be a state, rather than an estate; a condition internal rather than a place external. The geographical idea of heaven has no attraction for me. Heaven is a condition of mind. The mind makes its own environment and it can be what the mind chooses."

How true it is that all ministers as they "have stood by an open grave" have in their perplexity thought, "I wonder what is beyond?" The only light they have had, the Bible, has not given a single ray of light on the subject. The lurid phosphorescence it has shed, has distorted rather than illuminated. How joyful it must be to one of these to receive the knowledge of the future life Spiritualism gives!

But Dr. Morgan Wood has reached dangerous ground or what would be for a weaker man, but he is so strong in mental power and his hold on his church, that he has been able to carry it with him.

Science at the Front.

Now comes information from Germany that Mr. Gustave Conz, an electrician of note, has been making a special study of air currents and their force, with a view to utilizing them for the generation of electricity. He has already set up an experimental plant at Kappelen, in Schleswig-Holstein. The windmill with a 35 feet sweep, and 30 horse power, is connected with a dynamo running at 700 revolutions a minute, giving 120 amperes at 100 volts. A storage battery is used in connection, to retain power, while the air is still. Any number of mills can be joined to increase the force to a limitless extent.

These air currents, as well as the waves of the ocean, are destined to supply man's needs for purposes of illumination and heat, and motor purposes.

When old Boreas rushes down from the North in wildest wrath, bringing ice and frost, man's genius will hitherto to the care of pederasts will compel him to generate electricity to supply the needed warmth in every home, while during the long cold nights of winter he will produce the light of day, and propel the machinery in all the factories.

Pessimists have predicted when the coal supply shall fail, and the forests are wasted, then man will freeze to death, and the earth will cease to be inhabited. But here in embryo we have a new source of heat and power which is practically inexhaustible. Should the light of the sun be extinguished—an impossibility, for it is, electric—the energy of the surging waves on which old Neptune rides, and the winds with Boreas and his aerial companions, will supply all needs for warmth, light and motor force.

Thus another scarecrow of churchmen, always predicting an impending calamity, may be reeled with a burst of up and down and a sulphurous hell. What will be their next device for terminating mundane affairs?

To the Memory of Eve.

A proposition in Central Village, Ct., to build a monument to the memory of dear Mother Eve was received with wild enthusiasm, at a late meeting. By all means let the project be carried into execution. Depict on one side the serpent standing on his tail, using his most seductive language to our esteemed maternal ancestor urging her to eat of the fruit of knowledge, concluding by controverting the declaration of Lord God by saying, "In the day thou eatest thereof thou shalt not surely die." The very language of a modern orthodox clergyman, who defers the evil day to another life, and assures those who accept faith in a virgin born God that the penalty can be wholly escaped. On the obverse the young wife, made of a rib, should be represented in hiding with her paternal progenitor, while the Lord God, walking in the cool of the day, should be represented in search, and following: "Where art thou, Adam?" On another side the serpent pair should be represented in flight, while the Lord God should appear blotting the fugitives out of the garden. In front the principal character might be represented making coats of skins for the fatherless pair, or perhaps better, placing the cherubim at the east gate of Eden and fixing a flaming sword turning every way to keep away intruders and to protect the tree of life.

It is a wonder the monument was not erected years ago; but let us have it now, presenting each of the parties in the costume of the period represented, in purest marble.

The Arizona Legislature, with thirty-six members, boasts of only three who are connected with the churches. The Phoenix Gazette says this is a fair showing, for "there might not have been any."

## A Queer Decision.

A Paterson (N. J.) judge has put himself on record as a Dogberry, by a decision, which should shame American justice. Why should Americans in China expect different treatment than they accord to Chinamen in America? In China the Boxers take it in hand to right their wrongs, and in the United States, judges under the pretense of law, do the same.

Sing, a Chinaman, was arrested for throwing a flat-iron through a window. Sing wanted to go on the witness stand and testify. Judge Barkalow said it could not be.

"You see, he is a disciple of Confucius," he said, "and so does not understand the nature of a Christian oath."

"But he is a Christian, your honor," declared his lawyer. "He goes to Sunday-school every Sabbath."

"But what does he go for?"

"You stump me there, your honor. How can I tell what any man goes to church for? He may go for religious purposes, or because his wife makes him, or to look at the pretty women. I assume that Sing goes to Sunday school to learn the Christian religion."

"And I assume that he probably goes there to learn the English language. He cannot take the oath required by the constitution and cannot testify."

Everyone well knows that the oath administered on the Bible is a mockery; an idle form, and that it has little influence in making witnesses tell the truth. No one knows this better than a judge before whom it is daily illustrated. There is no doubt that a Confucian has as much fear, and more, of disobeying the precepts of that great sage, as a Christian has of horror that may befall him if he falsifies after kissing his Bible. But—heaven have no rights Christians are bound to respect!

Still Hammering and Pounding Away.

The Higher Critics, as they are called, have made such terrible havoc with Old Testament literature, showing that the books are fragmentary matters collected from a multitude of sources, and written by persons widely separated from each other both as to time and place, that they have absolutely overwhelmed the better educated of the clergy, and caused many of them to be silent when their defence of the book was most needed.

At an English Church Congress held some time ago this subject came up for discussion. Members seemed afraid to express themselves. They did not dare to give utterance to their honest opinions, doubtless conscious that they would lose their "livings" should they do so. Rev. Dr. Wace, who we judge is a professor in some institution where preachers are manufactured, is reported to have said:

"As a teacher of candidates for Holy Orders, I could not, if I held the views of some modern critics, advise any young man to say solemnly at his ordination, that he unfeignedly believed all the Canonical books. Similarly, plain men and women cannot read their Bible with the certainty of believing a single word of it."

Thus the very scholars, even those occupying high positions, "hammer and pound away at the Bible," and the noise they make, mingled with those outside the church, will not be silenced until the book is relegated to its true position as fabulous or mythological.

Words of Wisdom.

The Chinese Ambassador to Great Britain, in an official communication, placed himself on record by saying some time ago:

"It will be quite impossible to have peace in China so long as foreign missionaries are allowed to interfere with the institutions of the country; and no Government at Peking can be strong enough to protect unpopular missionaries throughout so vast an empire. We may not be able to keep these missionaries out of China, because we are not a fighting nation. Anything will be better than the missionaries. Peace, prosperity, and any commerce will be impossible until the missionary shall have been eliminated from our local problem. Recall the missionaries, and all will go well."

In view of past experiences this earnest appeal should be heeded; but on the contrary the disturbers of public tranquillity are everywhere active in preparing for a new descent on China. If the consequences would fall on the aggressors only we could well remain silent; but other wars will follow, and a standing army of foreigners will be required to preserve the peace, and peaceable citizens at home will be compelled to share in the cost of such armies.

Philosophical Reasoning.

A correspondent of the Christian World accounts for the lack of interest in Sunday-Schools, and the falling off in attendance, by saying:

"As long as the leaders of our Sunday-Schools cling to the faith of our grandfathers, and teach scholars the world was made only six thousand years ago; that physical death was introduced into the world in consequence of Adam's sin; that every child is born into the world a sinner—a child of the Devil; that the Bible from the first verse of Genesis to the last in Revelation, is the actual word of God, specially revealed by him, and true in every particular; that science, and history, and the Higher Criticism—of which they know nothing save the name—are, if they connect with the devil, the children of the Devil—so long we shall have a leakage in our Sunday-Schools."

J. W. Ring.

J. W. Ring, of Galveston, Texas, is now president of the State Association. Mr. Ring is a talented young man, and is destined in the future to act an important part in all reformatory work in connection with our cause. He has been lecturing for a society in Galveston for several years, and has accomplished much good.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force, and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

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## The Seven Premium Books.

To the Editor: I want to thank you for the seven premium books. I am at a loss to comprehend how you can afford to give them for the small sum you ask. Every person who is interested in his own self and family's welfare ought to have them. I also thank Mr. J. K. Hammerle, through whose kind solicitation I was made acquainted with the truth.

LOUIS H. KROPP, Hamilton, O.

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Portland, Mich. G. W. PEAK.

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Please answer this question. You certainly can not be posted on the Spiritual or Occult events unless you take a Spiritualist paper. Two cents each week pays for The Progressive Thinker. Subscribe for it.

### Impeached Testimony.

A successful lawyer will not trust his case before a jury to the testimony of an impeached witness. An honest one would prefer an adverse verdict than a judgment in his favor based on such discreditable evidence.

We have sometimes questioned the wisdom of bolstering Spiritualism by quotations in its favor from a book whose errors are so marked, and so numerous, that more than a thousand conflicting facts have been built on its authority, and the end is not yet. It may tickle a few into the indorsement of our faith, but are not others repulsed to a far greater extent?

The proofs of a continued life come to us now, to persons of integrity yet in the flesh. They are overwhelming, personal, positive, and convincing.

As showing that the Bible writers had such knowledge, so far corroborative of living evidence, there can be no objection to it though the book itself as original evidence on which to base a general fact is worthless.

### Correction.

In an article by Geo. M. Ramsey, M. D., occurred the following sentence: "At the depth of two miles the pressure [of water] is 24 tons to the square inch." It should read two tons instead of 24.

### A Practical Test.

At a municipal election in Mounts-Ville, West Va., on March 14, the prayer-gage was called into service to defeat the license candidates for office. An all day prayer-meeting was held in the Methodist church, where the leaders made their headquarters, and wrestled with God, then again at work at the polls. Each hour the church bell was rung to notify all parties that the contest was still raging between the rum-drunk and the servants of the church. We own our sympathy always against the saloon when the law is not defied, and violence is not resorted to, but our side was defeated at Mounts-Ville by 12 majority.

It does seem as if that occasion was a good time for the Lord to have answered prayer, but if perfectly deaf he could not have shown greater indifference, or lack of interest in the matter. If a prayer-answering God why does he not come to the front on such occasions?

### Cargoes of Preachers.

An unappreciative London paper said awhile ago:

"This seems too good to be true. American deacons, we are told, are now in this country seeking pastors for some prominent, pastorless churches in the United States. Let us hope to God they will take back with them a ship-load—say, a dozen ship-loads—aye, and come again for more. We will try and squeeze out a few crocodile tears; but, oh, do let them carry off a few cargoes soon. It is blessed to give—more blessed in this case than to receive—and right manfully will we put up with the loss."

It seems evident the English market is over-stocked with soul-savers, else there would not be such an earnest wish to get rid of them, provided they are as worthy persons as they profess.

### Satan's Abode.

A Chicago professor starts the rather sensational assertion that the planet Saturn is the abode of Satan. This is rather a return to the begoggled theology of several centuries ago, or rather a result of such begogging. This claim for the abode of the King of Evil, might be allowed to pass, but with the scientific spirit







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QUESTIONS AND ANSWERS.

This department is under the management of HUDSON TUTTLE.

Address him at, Berlin Heights, Ohio.

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

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

Antiquarian: Q. What have you to say to the recent excavations which are claimed to prove that not all the so-called gods were men?

A. It has been held for a long time theoretically that all the gods were once men. There was no doubt about the Hero-gods who stood in the dim light, half mythic, half historic, but beyond these were gods who while retaining human likeness, were identified into creatures with attributes of omnipotent power. Were Osiris and Isis once living in marriage felicity, and was Horus born to them? or were they ideals of early man to explain the ever-present problem of creation? Was Jupiter a hero of a remote age, or a fancy? And Jehovah—was he also a great chieftain, warrior and law-giver, so far above the people that they misunderstood and worshipped him, until succeeding generations forgot all except his godhead?

Some critics have said that others have affirmed that the evidence is conclusive. M. Anellneau excavated in the tombs of Isis and Osiris at Abydos, and discovered what he regards as conclusive evidence that these great deities were human beings.

Now Prof. D. G. Hogarth, famous for his researches in Greek archeology, has verified the traditions of the Egyptians by his exploration of the cave said to be the birthplace of Zeus, or Jupiter. By blasting he gained an easy passage, and with his workmen entered the interminable labyrinth of chambers. One hero found surrounded by a circular wall of masonry, which showed that it was the Holy of Holies, where the greater rites, the most secret were performed. So many ages had it been used that the ashes, shreds and would from the burnt offerings covered the floor from floor to floor, and the ceiling was thick with the slow accumulation of ages, beginning in unknown time, and coming down to about eight hundred years before our era. Here on every projecting ledge and in every crevice, votive offerings were found, bronze knives, axes, pins, cups, amulets, statuettes, rings, etc., gifts of the worshippers.

Here Minos, the king of Crete, came to consult the oracle of Jupiter. As Minos went up into the mountain to receive the laws of Jehovah, Minos went into the mountain cavern to obtain the famous laws for his people. The awful gloom of the cavern, dimly lighted by the blazing altar, the air stifling with smoking incense and burning flesh, furnished an impressive setting for the god drama, in which the high gods conversed with mortals. Already the priests had selected their opportunity and imposed themselves as representatives of the gods. Here began those religious rites which constantly added to, and made more symbolic, imposing and terrible, because at last the Eleusinian mysteries, the vital religion of the Greeks, and the parental source of the Christian church.

Writers on this subject, in their eagerness to trace all god-slaying to human beings, blend the ideal with the real. Hogarth does not escape this error. There can be no doubt of the human origin of the Gods. Jupiter was a great chieftain, and the selection of this cave by the priests as his birth-place is as admirable as that of a manager by priests of another cult for their deity. But why did the priests deify a man? Why was it necessary to exalt a man with the attributes of a god?

Because, beyond, there was an ideal which the man symbolized. The god idea existed before the human representative. Zeus as a God was vastly more antique than Jupiter, the mighty chieftain of the heavens. Zeus was the archetypal, the canopy of heaven; the personification of the air, the universal father of life, as Neptune was of the waters. This symbolism attempting an explanation of the phenomena of nature, and while the priests and more advanced minds understood, the mass of people accepted literally.

Hence although it may be proven beyond doubt that the cavern in Crete was the birth-place of Jupiter, and that he was a chieftain revered for his prowess, there remains the fact that with all the list of heroes and legends, an idea vastly more remote in time, an idea which has no birth-place or parentage.

That idea was conceived in the minds of man in the childhood of the race, when ignorant of cause and effect, and filled with awe at the mysterious process of creation. It was the idea that behind the curtain of events dwelt beings, like himself, for any other would be unthinkable, irresponsible, remorseless, or cruel in their moods, and later the possibility of these beings, representative of the forces of nature, entering the human form, to lead or instruct their favorite tribe or nation. It was all a mistake. It was all the idle fancy of childhood. Helpful, because the human mind is so organized that advancement could take place on no other line.

A. S. O.: Q. Was there any city of ancient times as large as some of the modern?

A. The population of ancient cities has been greatly overestimated. The tendency was always to exaggeration. The ancient world never saw a city as large as London, or one-fourth its size. This will be axiomatic when it is considered that in the old time, there was no means of transportation except that of beasts of burden, and small boats on the rivers. Just imagine the situation of London or New York, were all railroads and ships taken away except small coasters, propelled by oars and clumsy sails. It takes the whole world to feed such a great city, and were its commissariat confined to the surrounding country, the people would starve. London with its six million inhabitants, and nearly 700 square miles of area, is the largest city that has ever existed, and its immense population is made possible by the modern means of transportation, and the skilled methods of cultivation.

AGENTS WANTED.

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ation of London or New York, were all railroads and ships taken away except small coasters, propelled by oars and clumsy sails. It takes the whole world to feed such a great city, and were its commissariat confined to the surrounding country, the people would starve. London with its six million inhabitants, and nearly 700 square miles of area, is the largest city that has ever existed, and its immense population is made possible by the modern means of transportation, and the skilled methods of cultivation.

Mrs. Fred Crazz: Q. What is the population of the world, and adherents of religious sects?

A. The population of the world is estimated at 1,400,000,000. This is conjectural, for no census was ever taken of the tribes of Africa, or inaccessible parts of Asia, and that of China is unreliable.

Of these the Greek church claims 69,000,000; the Roman Catholic, 200,000,000; Protestants, 100,000,000; Mohammedans, 100,000,000; Buddhists, 340,000,000; Jews, 6,000,000; leaving for the paganism of savage and barbarous peoples, 50,000,000, or over one-third the population.

Mrs. C. M.: Q. Where can I procure, and at what price, such an electrical battery or machine as is used in circles?

A. This correspondent labors under a mistaken belief that such batteries are used and are necessary at circles. As electricity has no influence whatever in the manifestations, the most delicate instrument being unable to detect its presence in the moving table or the atmosphere of a medium controlled, it would be as useless to place a battery near a circle or medium as it would a pall of water, or other unrelated substance.

If, however, there is a wish to test such appliances, such batteries can be purchased at most drug stores or through them, at prices ranging from five to twenty-five dollars.

Mrs. M. Brockle: Q. Can you inform me where I can obtain a piece of loadstone?

A. Dealers in minerals can supply this magnetic iron ore. If, however, it is the magnetic quality that is desired, the artificial magnet will be most serviceable, and it is incomparably stronger. This can be obtained at most toy shops, or in more elegant form, of dealers in electric and magnetic appliances. For psychic experiments, the magnet is far preferable.

THE REAL CHRIST.

As Revealed to Modern Seership.

The very able article by Prof. Jenkins in the January North American Review, entitled "The Religion of a Layman," offers food for deep and serious thought to our friends of our memories, may be that our orthodox friends may gasp at the spectacle of the image of Christ in a thousand splintered atoms at the base of the altar of truth. The Christ of the old theology is dead. The vision of the real Christ is dawning upon the world. Christ the seer, Christ the healer, Christ the Spiritualist.

The Christ of orthodoxy has served his purpose, has taught his lesson. He has enshrined himself in our memories, and reared his image in our thought. Now he steps down in the light of truth, and the real Christ takes his place. He is forcing orthodoxy to change its definitions, one by one. First the old weird barbarous hell and its burning, blazing brimstone. Then the conception of creation, the evolution of matter through countless ages. Then comes the definition of a miracle, and then the inspiration of the scriptures, and now comes the new conception of the real Christ.

Review the theological text-books of the last century and notice the evolution of ideas.

First one definition was changed, and then another, and another, until the time is almost now when a new theology stands before the world.

It is as if the world for centuries has been looking through the wrong end of the telescope. We have viewed Christ as God, but not of us. We have conceived him as the ideal, and not the real—deus of our flesh, blood of our blood, spirit of our spirit. Before the greatness and simplicity of this truth, the old theology and the old Christ pale into nothingness. And now the world is tremulous with the revelation of the real Christ. That Jesus of Nazareth was a real man, who had knowledge of natural laws, who imparted that knowledge to the world, and the world was blind and deaf. Christianity and its followers don't know the truth, still they worship the divine and forget the human.

"The things which I do ye shall do also." Christianity has misconstrued passages of that kind, or has consigned them to the category of the things too great for comprehension.

The revelation of the real Christ is ours. His life is possible to us, his power is possible to us. Truly we are growing, you and I, into a divine atmosphere; we who have had our sight restored and our ears opened. We have grasped the infinite, and the divine ego is permeating our lives and thrilling our thought with the intensity of its force.

Then as these things dawn on our spiritual vision, we realize that the Christ is the greater Christ because he was man, and we are men because he died a man, and we are as much the sons of God as we are sons of God. And we are happy, you and I, because our religion needs no theology. Because theology is no longer the problem of life, the spiritual riddle ever crying for solution. This religion of nature is and has been gloriously simple as the prattle and laughter and joy and love of little children. No more struggling doubt, no more mysticism, no more stiff and antiquated orthodoxy. We have found God's truth, and have left the theologies of men and the garbage heaps of time, and have wandered back to first principles, back to natural laws, back to hear God's voice, and to bathe our tired souls in his boundless love.

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"Our Bible: Who Wrote It? When? Where? How? Is it Infallible? A Vain Hope? The Higher Criticism: A few thoughts on our Bibles." By Moses Hull. Of special value and interest to Spiritualists. For sale at this office. Price, \$1.

"The Gospel of Buddha, According to Old Records." Told by Paul Carius. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualists, by Christian, can scarcely read it without spiritual profit. Price, \$1. For sale at this office.

MASS MEETING.

Held March 12, 13 and 14, at Odd-Fellows Temple, Philadelphia.

Monday evening, March 11, there was a large and enthusiastic gathering of Spiritualists at the Casino, in Thirteenth street, above Girard avenue, the occasion being a reception tendered by the First Association of Spiritualists of this city, to the members of the other associations of Philadelphia and the National Association. Representatives of associations from all parts of the United States and Canada, who will be present and take part in the grand rally and mass meeting in the interest of Spiritualism, in Odd Fellows Temple, were present. Captain F. J. Keffer, president of the First Association, presided, and called upon Mrs. M. E. Cadwallader, vice-president of the First Association, who extended a hearty welcome to the visitors, and also spoke of the objects of the mass meeting. Thomas M. Locke, vice-president of the National Association, responded.

Tuesday, March 12, the three days' mass meeting, under the joint auspices of the Spiritualists of Philadelphia and the National Spiritualist Association, was opened in Odd Fellows Temple by Captain F. J. Keffer, president of the First Association of Spiritualists of Philadelphia, which was founded in 1852, and it is claimed, is the oldest association of its kind in the world.

Captain Keffer announced the purpose of the meetings, which, he said, were the first grand rally of Spiritualists in this city since 1852. He was followed by Thomas M. Locke, vice-president of the National Association, who introduced the National president, Professor H. D. Barrett, of Boston, Mass., who said Spiritualism was having a great revival throughout the country.

Dr. N. F. Ravlin, of California, delivered the address of welcome, after which Mrs. Fannie Allyn, of Stoneham, Mass., and Mrs. Minnie Brown, of this city, spoke, the latter giving "spirit messages."

Vice-President Locke opened the evening session, which was addressed by President Barrett, who told "what Spiritualism is doing in the world by educating the people along altruistic lines." He was followed by Rev. B. F. Austin, of Toronto, Canada, who, it is said, was tried for heresy and expelled from a Methodist conference on account of his Spiritualistic beliefs.

Wednesday, March 13, Mrs. May S. Pepper, the noted medium, of Providence, R. I., delivered half a score of messages from spirits of the departed to their friends or relatives who were in the audience.

In some instances Mrs. Pepper was able to tell the names both of the spirit and the person from whom the message was intended.

Dr. Austin, Mrs. Allyn, Prof. Wm. Lockwood, Mrs. Pepper and Miss Margaret Gaule took part in the exercises.

Thursday, March 14, at the afternoon session, Capt. F. J. Keffer, of the First Association of Philadelphia, gave an interesting address. This is the oldest Spiritualist association in the world, having been established in 1852. Samuel Wheeler, David McVeigh, Mrs. Allyn, Prof. Lockwood, and M. E. Cadwallader were among the speakers.

Both sessions presented excellent programs. The most interesting feature of the evening session was the exercises of the Junior Spiritualists represented by the lyceums of the city and the Young Peoples' Sunflower Club, auxiliary to the First Association of Spiritualists of Philadelphia. Mrs. Mary S. Pepper and Miss Margaret Gaule gave spirit messages, and Dr. N. F. Ravlin delivered a stirring address.

The following were unanimously adopted:

We, the Spiritualists in mass convention here assembled, affirm a knowledge in the continuity of all life and its operations in accordance with nature's principles, and we affirm a knowledge of conscious spirit individually after transition, and that power of communication, under proper conditions and in accordance with nature's principles, with spirits incarnate; and we affirm that spirit assumes its new relations in matter after transition, with the same moral and intellectual advancement and growth it possessed before transition, and we also affirm that spirit progress and evolution manifest in this life are not interrupted or suspended by death, and that advancement comes only by and through individual efforts; therefore be it

Resolved, That we hold that mediumship is the bed rock of our Spiritual temple, and all attacks made upon our genuine mediums strike at the very foundation of our philosophy; at the same time we denounce in the strongest terms, publicly and privately, any person who by simulating the various forms of genuine spirit manifestations, either by those who have more or less psychic power or by those who are simply fakirs, fortune-tellers, and persons utterly devoid of any moral principle that ought to govern human actions, and we pledge ourselves to do all in our power to eliminate the counterfeit mediumship from our ranks.

Resolved, That we, the Spiritualists, are urged to pay strict attention to the moral character and ability of such mediums and lecturers as they endorse for public platform work, or as they ordain under the legal statutes of the State, as ministers of the gospel of Spiritualism, that our cause may not suffer in the estimation of the public through a presentation upon its platform of exponees who are unworthy to pursue the high calling of the angels' work.

Resolved, That we earnestly recommend the establishment of lyceums in all local societies.

Whereas, The interests of Spiritualism are vitally connected with private family circles; and whereas, the value and safety of such circles depend largely upon an intelligent understanding of the principles of spirit control and mediumistic development; therefore, act as

Resolved, That we earnestly urge upon all Spiritualist families the organization of family circles in their own homes.

Resolved, That we recommend to our mediums and lecturers the utmost simplicity in their public work in all that pertains to dress and adornment, believing that true life is within and not without.

Resolved, That we declare ourselves in favor of the principles of temperance in all the habits of life.

Resolved, That we are opposed to capital punishment and urge upon our legislators to abolish it.

Resolved, That we denounce war as a relic of barbarism, and are strongly in favor of having all differences between nations settled by arbitration.

Resolved, That a bill be drafted and introduced in the State Legislature, as soon as possible, repealing the obsolete and unconstitutional law which prohibits the exercise of genuine mediumship, which is the means through which we receive our communications from the spirit world, and we urge all Spiritualists to make a strenuous effort to influence their legislators to work to this end.

Resolved, That as Spiritualists were

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among the first to recognize and advocate the equality of women as religious. That experience has confirmed and sustained our belief.

Resolved, That the thanks of this convention are hereby extended to the officers of the N. S. A., the visiting speakers and mediums, the local societies, and all those who have assisted in making this convention a success.

Resolved, That the hearty thanks of the Spiritual press which has so faithfully and generously aided and seconded the efforts of this body, and we also note with pleasure and appreciation, the growing tendency on the part of the secular press generally to treat us fairly.

All of which is respectfully submitted. M. E. Cadwallader, chairman, representing the First Association of Spiritualists of Philadelphia; N. W. Hazen, representing Philadelphia Spiritual Society of Philadelphia; D. McVeigh, vice-president Second Association of Spiritualists of Philadelphia; H. C. Bordey, Norway; Mary Humphries, president Woman's Progressive Union, Philadelphia; I. N. Buckwalter, vice-president First Spiritual Society, Rye, N. Y.; Richard F. Adams, president First Spiritual Society, Wilmington, Del.

During the entire three days' sessions the enthusiasm was unbounded. Every one worked with a will to make the meetings a success. The Committee of Arrangements, with the venerable Capt. Keffer, chairman, were untiring in their efforts; nothing was left undone. The last session was mainly devoted to the Lyceum and Junior Spiritualists. The Lyceum went through the same exercises and lessons as they have every Sunday, consisting of prayer, readings, recitations, musical readings, singing, calisthenics and recitations, interspersed with vocal and instrumental music by the scholars conducting with a salute to the Star-Spangled Banner.

It was an inspiring sight to see our young people march into the auditorium, each bearing an American flag, and singing "America." The program was in charge of Mr. Arthur (Groom), the conductor of the Progressive Lyceum of the First Association, who made some remarks bearing upon the work. Miss Carroll also gave a short address, urging all Spiritualists to send their children to the Lyceum, referring to both lyceums which were represented at that meeting. Mrs. M. E. Cadwallader addressed the audience on the Band of Mercy work, stating that all the lyceum scholars were members of the Band of Mercy.

One feature of the mass meeting is well worthy of notice. Five societies—the First Association of Spiritualists, the Philadelphia Spiritualist Society, the Second Association of Spiritualists, Woman's Progressive Union and the Lyceum of the First Association—contributed an equal amount to a guarantee fund to meet the advance expenses, thus making the Committee of Arrangements able to meet all the expenses, and when the proceeds of the meeting were turned in, it was moved by the writer and seconded by Mr. McVeigh, as well as unanimously carried by the rest of the committee, that after the expenses were paid, the balance should be turned over to the secretary of the N. S. A.

We feel that the mass meeting will be productive of much good to the cause in Philadelphia, and it is a pleasant record that the secular press treated us fairly and without prejudice.

M. E. CADWALLADER.

A Lucky Dream.

Friday, O.—Fifteen years ago, Mrs. Mary Trickle, of this place, being unable to support her children, a boy and two girls, placed them in the Cleveland orphan asylum. This was the last she knew of them, as the rules of the institution prevented visits or communication of any sort.

Strangers adopted the children, and they were separated and made to forget, as much as possible, that they ever had other parents. As the years passed, the mother's longing to fondle her babies "just once more" became almost unbearable. She was persistent in her entreaties to be told where they were.

One day a letter from an "unknown source" came to her, telling her that her eldest girl had died. The light went out of the mother's life, and she gave up as hopeless the task of finding the others.

Wednesday, Mrs. Trickle received a letter written in an unknown hand. It was from the daughter she supposed dead. The girl had been adopted by a family named Hall, at Wakarusa, Ohio, and two years ago became the wife of Ernest J. Haskins, a prosperous young farmer living near there. The girl had always believed that her father was dead.

A short time ago she had a dream in which she saw her mother. The dream clung to her memory long after day. She had no peace of mind until she learned from what institution she had been adopted. She went there and asked for information. The orphan asylum authorities told her all they knew.

Then she wrote the letter that carried great joy to the heart of her lonely mother. There will be a happy reunion in a few days, either here or at Wakarusa—Cleveland Plaindealer.

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WAR IS HELL.

Some Illustrations of Its Character.

Anybody doubting these well-known words, attributed by some to Sherman, by others to Ingessoll—let him come forth and disprove them. Our plans for fathers loved hell so well, that they could not afford to wait for the one instituted by them in the next sphere, but had to have one right here on earth, to appease their brutish appetites, and this earthly hell seems destined to outlive the other. Indeed, though the belief in a future hell is diminishing more and more, that of war is kept in full blaze, and the endless procession of devils standing in its head by the very nations who pretend to lead the world's civilization.

However numerous the men and women of to-day, whose feelings revolt against war, their number is by far not big enough to vouchsafe a speedy abolition of that scourge of humanity. It is remarkable, however, in this enlightened century, thoughtlessness, adherence to blind prejudice, or savagery tendencies, ambition or savagery and greed under the cloak of "patriotism" walk hand in hand with open brutishness.

It may be called patriotism to meet the enemy invading your own country, and herosism to risk your life in protecting what you love and honor; but what about the soldier of fortune? What about the man who sells body and soul for a command, or a killing in cold blood his fellow-man by order of his superior or by his own savage instinct? If he reaches home again, he is cheered and feasted by men as a patriot, and hailed and petted by women as a hero.

Squaring speaking—what difference is there between a hired assassin and the average soldier? The soldier's killing is legalized by his employers, that is all the difference—except that the one is called a "patriot" and the other a "murderer." Certainly not the gentle young girl who presses the blood-stained hands and winds a wreath of laurel around the curls of the legal assassin.

However, to be just, we must not forget another class of soldiers, a better one: I mean those romantic youngsters, who, in a frenzy of enthusiasm, rush into the ranks, soon to be disenchanted; but coming to their senses when it is too late to escape.

History, poetry, and even religion have deluded mankind into judging war from a perverted standpoint, by glorifying—may, sanctifying the monster; parading Beelzebub, if not as an angel of light, so at least as a "time-honored necessity." "A blessing in disguise," that purifies the social atmosphere and regulates the life of the human race." Those sharp (?) philosophers do not stop to think which part of humanity is sent to war; they forget, that mostly cripples are staying at home, their number to be increased by war a thousand-fold; they forget the condition of any country, serving as a battle-field for any length of time; the burnt-down homes, the untilled fields, the paralysis of industry and commerce, the paupers lingering in the city streets, and the graveyards loaded with the victims of epidemics following in the wake of war. They are blind also to its moral consequences, when all ties of order are broken, all restraint is gone, vice and violence strutting along unchecked, when the formerly law-abiding citizen, now unprotected, is forced into anarchy and lynch-law.

"They do not consider the fact that the wild animal, once awakened in man cannot be put to sleep so soon, and that epidemics of crime of every description are the natural consequences of war, while the germs are carried in every direction by brutalized soldiers, be they vanquished or victorious.

Just look at China, that unhappy land. I am not going to paint the horrors, committed there by white and yellow devils alike. I leave that nauseating task to daily papers, which ought to be some power for it by being read by the public. Can it strengthen public morals to have scandals and crimes plucked to pieces and dished up in some papers as a ragout, to be swallowed by soft-brained, unprincipled people?

It is only to demonstrate the brutalizing effect of warfare that I point to China, where white soldiers virtually outdo the yellow ones in brutality, making strange propaganda for Christianity and civilization.

There was a time in the history of mankind when man had to fight against man, and tribe against tribe, in self-defense and for self-preservation. At that time man was not much above the animal. The necessity of a chief was recognized by fighting man at an early age, and the choice fell naturally upon the strongest and bravest of the tribe. Such a man had to be loved, with some reverence, and was forced to claim obedience. This was the base of future tyranny. When tribes developed into nations, rulership and leadership became more and more established, and war-spirit might have diminished, had it not been kept alive until this very day by the manifold interests and appetites of rulers. War songs had always been a powerful means of rousing the spirit of the time, be it ever so wild. It does not diminish the fame of Homer, to have painted in verses the sickening spectacle of Achilles, dragging along in the dust the bloody corpse of Hector, his illustrious antagonist. Hector, the Trojan, defending his country, attacked by the Greeks. He was on the side of right, and Achilles on the side of might. Yet the immortal poet glorified both heroes alike. This is the logic and the justice of war. This is the legitimate institution in those barbaric ages. But surely the name of any modern poet, who would attempt to glorify human butchery as Homer did, should be hurled into the oblivion of by-gone centuries, where it belongs.

Times have changed for the better, in as much as human brotherhood has been recognized by a progressive few. These few are destined to act as a leaven among the many, permeating humanity with that horror against wanton bloodshed, which is a true mark of moral evolution, and a reliable test of more than skin-deep civilization.

Spiritualists declare against war; they are outspoken humanitarians. Will they stop at declaration? or will they pursue this important question with all the energy it deserves? Declarations within our ranks will not reform the world, not even that strip of it we call our own country. But here we must begin, and from here let us earnestly struggle to bring before the world at large the humanitarian principles, written in fiery characters upon the banner of Spiritualism.

HENRIETTA STRAUB.

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

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## ON THE WAY TO POPERY AND THE DARK AGES.

One of the contentions of Roman Popery is for State-supported parochial or religious schools, says the Washington Chronicle. That's the first step. The next consecutive step is union of Church and State, with the church on top. That is a revival of the Dark Ages. The sweet Spanish Inquisition will be restored, then, to the church that never changes.

When alleged or pretended Protestant clergymen actually have the audacity to advocate parochial methods or religious teaching or training in our public schools, the beginning of the end is inaugurated, and secular government, assuring absolute freedom of religion and conscience and belief, is doomed.

General U. S. Grant was not only a great general, but a prophet as well. In his Presidential message of 1875-6, on the eve of our nation's centennial, General Grant gave utterance to a most momentous prediction, and expression of profound wisdom and exalted patriotism, as follows:

"If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on the one side, and superstition, ambition and ignorance on the other. Now the centennial year of our national existence, I believe, is a good time to begin the work of strengthening the foundations of the structure commenced by our patriotic forefathers one hundred years ago at Lexington. Let us all labor to aid needful guarantees for the security of free thought, free speech, a free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools, and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools. Resolve that neither the State nor Nation, nor both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education, unmingled with sectarian, pagan, or atheistic dogmas. Leave the matter of religion to the family altar, the church and the private school supported entirely by private contributions. Keep the church and the state forever separate."

The Chicago Sentinel of Liberty is a religious (a Christian) periodical, an organ of a sect of Christians, but it is vehemently for absolute separation of church and state, for keeping all religion—Christianity, Mohammedism, Judaism, Agnosticism, Atheism—out of the public schools. The Sentinel is appropriately named. It is on guard against the stealthy approaches and encroachments of those abhorrent elements of despotism, in church and state, that fatten upon enslaved ignorance, superstition and degeneracy. We quote from a recent number of this patriotic and genuinely Christian and tolerant paper, viz:

"The movement begun in this city by Roman Catholics to introduce religious instruction into the public schools, is, says the New York Christian Advocate, a scheme that 'needs to be watched.' And the Advocate adds: 'There is no place in which to unite church and state in a republic.' The Advocate is right; but is it any worse, or any more a union of church and state, to teach religion in the public schools than to embody religious dogmas in the law of the land—as for example the dogma that Sunday is a sacred day which it is wrong to 'desecrate' by the doing of secular work?"

Potential, unanswerable arguments against the introduction of religion in any form or degree into the public schools are present on every side. France—Catholic France—does not recognize a marriage as legal when "solemnized" by a priest or clergyman; it must be certified by a government official. And the New York Independent says:

"Probably the most densely illiberal country in South America is Ecuador. There the priesthood has had absolute sway, and there has been almost no possibility of securing any independent action of any kind; and yet the light is breaking there. The Congress of the republic has prepared a series of laws on religion and the clergy, in which it lays restrictions upon the church which must be rather novel. The delegates of the Pope are to have no

right of jurisdiction without previous authority from the executive power, given in accordance with the council of state, and no bull or pontifical order is to be promulgated or executed or considered to have any value whatever without the corresponding exequatur from the executive power. Funeral and parish taxes the church is not allowed to collect. There are restrictions on church property, on ordination, on entrance to the novitiate, etc., which are very, very significant. The light is dawning, after all."

Despite the arguments against the touch of religion with government at any point, despite the prohibition of such disastrous union in this republic, here at the nation's capital the Protestant Jesuits have clandestinely trespassed upon law and precedent, and intrigued a system of religious teaching and dogmatic exercises in our public schools. The discovery of it has startled the secular community.

While there is a general drift from the parochial Dark Ages system in most of the progressive countries, it is indeed startling and humiliating to find a Protestant minister so steeped in intolerant and illiberal dogmatism as to give utterance to such vicious Dark Ages and Roman Popish Jesuitism as that of Dr. Radcliffe at the New York Avenue Presbyterian Church. We quote the Post report of his remarks upon the consecration over the illigence teaching in our public schools, viz:

"We are impatient of the old and clamoring for the new and revolutionary. This spirit is manifesting itself to-day in a loud clamor against devotional methods in our public schools. We are told that religion has no place there, that in the very nature of the case the hymn and prayer and Bible are out of place. But this is no recent intrusion. The usage is as old as the government. And it carries in it the spirit and stability of republicanism. The public school is for the training of good citizenship. That training is incomplete and inadequate which does not regard the spiritual life. That morality is superficial and transient which is not built upon religious truth. No citizenship endures which is not informed with the ideas of God, sin, responsibility, immortality. It were easy to make an argument for the recognition of the Bible as the first history, the most sublime poetry, the wisest precepts, the best literature."

"But the irrefragable claim is far beyond that. We are bound by the nature of our institutions and national life to demand and insist upon the recognition and culture of the religious idea. The atheist, the agnostic, the Mohammedan have no right to dogmatize. They are not in any way oppressed. They are welcome to the privileges and opportunities of the country. But they should not undertake to dictate to us what or how we shall administer. We believe in the separation of church and state. We do not believe in the separation of Christianity and the state. Here is where their thinking is confused. The one does not involve the other. We resist the authority of the church in the state. We insist upon the authority of Christianity in the state. This is not an atheistic or agnostic nation. It is 'God's country.' We officially recognize the first and not the seventh day of the week. Our oath of office and our institutional life in countless ways make kindred recognition. The Supreme Court of the United States has formally announced its decision that 'this is a Christian country.' Our schools, just so far as they neglect or eliminate from their methods the devotional or religious element, are unfaithful to the spirit of the republic."

"I am not familiar with the hymn-book causing the present agitation. I would be broad and catholic in all devotional method. The narrow, rigid, sectarian should be excluded. The Christian, whether Protestant or Catholic, has rights inalienable to recognition and influence in our public schools, and true patriotism, faithfulness to American tradition, loyalty to the right, demand that we maintain it in its place. The atheist, the agnostic, the anti-Christian has nothing to say to us on this subject."

Dr. Radcliffe has a splendid reputation established by industrious work and religious life and energy in several cities. But the Doctor is only human, therefore liable to

be in error. Manifestly he is imbued with the intolerance and bigotry that barred the career of his sectarian prototype, John Calvin, whose religious dogma Dr. Radcliffe, as a Presbyterian, no doubt espouses and defends. Since intolerant religionists of the Radcliffe school are, by a species of unlawful brigandage, forcing their religion down the throats of the people's children willy nilly at public expense and crawling backward to the John Calvin era, it is pertinent to quote a bit of Calvinistic biography from a standard English volume, viz:

"Servetus, who was killed at Vienne, in Dauphiny, published a book in favor of his (religious) notions, entitled, 'Christianismi Restitutio'; but he avoided putting his name to it. The authorship was, however, discovered by Calvin, who gave information of it to the magistrate of Vienne, by whom Servetus was banished, and his effigy and book burnt at the gallows. He then formed the design of going to Naples to practice as a physician; but imprudently passing through Geneva in disguise, he was detected by Calvin, by whose means he was apprehended. Through Calvin, also, who acted as informer, prosecutor and judge, Servetus was condemned to be slowly burnt to death, which act of barbarity was carried into effect."

That was less than three and a half centuries ago. It was, practically, the precise infamous intolerance that Dr. Radcliffe espouses and proclaims when he says: "The atheist, the agnostic, the Anti-Christian has nothing to say to us on the subject."

We might not be amiss to quietly hint to Dr. Radcliffe and such narrow and intolerant bigots as he, that if the necessity for such heroic treatment of the ulcer of religion intrusion into our public schools arises, the slow burning at the stake will be on the other horn of the dilemma.

Dr. Radcliffe indulges in some profoundly startling statements.

He says "the public school is for the training of good citizenship." That is not true in fact. The public school is for the dispelling of ignorance and illiteracy and for the enlightenment of the juvenile minds upon ascertained facts and scientific truths which can be demonstrated, not to stuff their impenetrable intellects with fantastic dreams and superstitious fol-de-rol that is beyond all human demonstration. The great scientists and discoverers of the world have long since relegated the unreal and supernatural to the realms of—Calvinism.

Again, Dr. Radcliffe, while indulging in religious "glittering generalities," utterly misconceives the purpose and lawful scope of the public school, when he says:

"We are bound by the nature of our institutions and national life to demand and insist upon the recognition and culture of the religious idea."

Certainly, dear, misguided, Calvinized Doctor Radcliffe—but not a recognition and culture by the government at public expense. You may recognize what you please and cultivate it to your heart's content, in your own balliwick, in your home, in your church, in your parochial school, but you must and shall not do so at the expense in part of those who disagree with your religious dogmas, as Servetus disagreed with Calvin.

The Doctor's next sentences bring us a century or two back toward Calvin and his period of religion slow-fire-at-stake administration, viz:

"The atheist, the agnostic, the Mohammedan have no right to dogmatize. They are not in any way oppressed. They are welcome to the privileges and opportunities of the country. But they should not undertake to dictate to us what or how we shall administer."

In that, the Doctor is quite as infamous as Calvin in his warm relations to Servetus, considering the comparative enlightenment of then-and-now.

Atheists, Agnostics, Mohammedans and Judaists have just as much right to dogmatize in this republic as have the descendants and followers of Cruel Calvin. Dr. Radcliffe oppresses the atheists, agnostics and others who disagree with his notions of religion when he collects taxes from these dissenters and expends them in forcing a religious dogma upon their children which they do not acknowledge or believe. That is religious intolerance and oppression. It is some comfort to the agnostics, the atheists, and the others, to learn that Dr. Radcliffe concedes to them the right to live under the stars and stripes and actually to breathe!

And now, that last admonition of the Doctor. Just analyze it. Is it "religious liberty"? No! It is religious despotism. The man who proclaims it, in real earnestness, is a religious despot, a religious fanatic, unfit for

real, genuine, altruistic American citizenship. We do not believe that persons holding such atrocious notions of their rights and duties should be permitted to masquerade as citizens of this republic. They do not comprehend its scope or meaning. Does Dr. Radcliffe know what part Thomas Jefferson, Benjamin Franklin and Thomas Paine took in the creation of this republic and the establishment here of religious freedom and the absolute divorce of church and state, the separation of Christianity and government? These men were, virtually, agnostics. They were immense potentialities in the creation of our government and its principles of religious toleration and of the segregation, one from the other, of the government or any function of it, and religion, Christian or any other brand.

Dr. Radcliffe says: "We believe in the separation of church and state. We do not believe in the separation of Christianity and state."

This is the old story of tweedledee and tweedledum—a distinction without a difference.

Christianity is a form of church. So is Mohammedism, and Mohammedism and the state are united in Turkey, and in Armenia. Does the Doctor appreciate this union of religion and government in Armenia? Christianity is the church in Spain—moribund Spain. There, the union of Christianity and the state is as lovely and beneficent in training the school children into good Christian citizenship as Dr. Radcliffe could desire. Surely the Doctor can perceive the folly of trying to split this troublesome religious hair.

Again, the Doctor blunders close to the line of untruth—or ignorance, quite as bad, for one in his position of "expounder of the truth." He says:

"The Supreme Court of the United States has formally announced its decision that 'this is a Christian country.'"

Now, that is an erroneous statement. The Supreme Court has never had the question before it and never could have the question before it, and therefore could not render a decision that this is or is not a "Christian country." Some Supreme Court judge or judges in an opinion rendered upon a question of law before it, used the words quoted by Dr. Radcliffe. But surely Dr. Radcliffe is not so dogmatically stupid as to interpret that ipse dixit of a judge as a "decision" of that court, settling the question that this is a Christian country. Suppose that in the course of time a large majority of the citizens of this country should discard and condemn Christianity and avow and support Mohammedism. The "decision" referred to by Dr. Radcliffe would be found in the Supreme Court reports. Wouldn't it be ridiculous—if it had the effect attributed to it by Dr. Radcliffe? Would this still be a "Christian country" by virtue of a Supreme Court decision?

No, Sir—this is not a Christian or a Mohammedan or a Judaic country. It is a republic of citizens, and was founded by Agnostics, Atheists, non-Christians and Christians, alike making sacrifices for the common good, alike demanding separation of Christianity and state.

But Dr. Radcliffe surrenders to Roman Popery absolutely when he says:

"We insist upon the authority of Christianity in the state."

That is the union of church and state as completely and comprehensively as this species of infamy and despotism is demonstrated in the darkest corner of the civilized or semi-civilized world. Dr. Radcliffe is an outlaw. He combats the spirit and letter of the paramount law of the land—the Constitution. He never drank in that atrocious interpretation of our laws and institutions from such patriots as Jefferson, Adams, Grant and Lincoln.

And finally, Dr. Radcliffe arouses a general public indignation when he would poison the clear waters of our secular public school, described as follows:

"Our schools, just as far as they neglect or eliminate from their methods the devotional or religious element, are unfaithful to the spirit of the republic."

That atrocious pronouncement discloses the depths of degradation and destruction to which fanatical dogmatism is prepared to go. If put in practice, openly by lawful authorization, or clandestinely and unlawfully as here in this District, it would seal the doom of the bulwark of our civilization—the secular free public school.

Secular citizenship should now arise in its might and potency, despite the followers of Calvin or any other fanatic, and forever eliminate all devotional or religious monkeying from our public schools.

## VERY PECULIAR.

Spirit Writing by Col. Ingersoll and Others.

The Progressive Thinker of March 16 contained the following paragraph, under the head of "General Survey":

"A special from Middletown, N. Y., to the Chicago Inter-Ocean, says: 'Luther R. Marsh, who despite the radical differences in their religious belief, was a direct admirer of the late Robert G. Ingersoll, and his warm personal friend, through the mediumship of Mrs. Clarissa J. Huyler, with whom he has boarded since he took up his residence here some ten years ago, has had several spirit messages from the great Agnostic. The first message was received several months ago, and was to the effect that there is a life beyond the grave and that death does not end all. It contained also an expression of half regret that, although he spoke as he believed, he might, through his addresses and writings, have been the means of leading many away from the paths of light. Later messages have conveyed the assurance that, through some miracle of divine goodness, all of the great unbeliever's scottings, railings and blasphemies have been forgiven and forgiven, and that he has been received in heaven, where, among God's elect, he is far happier than he ever was while on earth.'"

I clipped the foregoing from the paper, gummed it on a sheet of note paper, and wrote underneath it as follows:

"Col. R. G. Ingersoll—What do you think of this? Have your 'scottings, railings and blasphemies' been forgiven, and are you now in heaven with Jehovah and John Calvin?"

This, together with several other questions on other sheets, addressed to departed friends I placed in a sealed envelope, and this morning, March 25, I obtained through Mr. P. L. O. A. Keeler, answers to most of the same. I put a bit of black pencil within, hoping to get answers in writing. No verbal answers came; all were in pencil, black, red, blue, green and yellow. From Col. Ingersoll the answer was as follows, in his characteristic hand-writing:

"My scottings and railings were not against fact, but against fact, and I have not changed my belief thus far. I have not yet seen God, have not heard from the throne. I am not with the elect. I am with the common people, and we are all reaching for the truth in all things. This is a natural world of progress and common sense. I haven't sung a glory hallelujah song yet. R. G. Ingersoll."

Some of the other questions and answers may be worth repeating.

"Samuel Johnson, my friend, you decided spirit manifestations; what do you say now?"

Answer in red pencil: "They are true, true, true. S. J."

"J. W. Pike—Is not materialism exploded when one passes out of this life?"

Answer in blue: "Certainly. Pike." James A. Garfield—Dr. Bliss says the doctors' treatment killed you, though you would have eventually died by the bullet wound. But your friend, Gen. Anderson, says the bullet wound would not have killed you. Do you deem it impolitic to give your opinion?"

Answer in lead pencil: "I believe I was slaughtered. J. A. Garfield."

Two years ago I put a similar question to Mr. Garfield at a platform meeting. Mr. Keeler, without having seen my written question, then said:

"Mr. Garfield is not present, but Dr. Bliss comes and says that my opinion that President Garfield's death would never have resulted from the bullet wound, and on inquiry I learned that Gen. A. was an intimate friend of Mr. Garfield. Politically, he was known as 'Returning Board Anderson,' of New Orleans. Two of his sons were at one time living in the city of Washington."

But to continue the questions and answers:

"Thomas Paine—Is any further proof needed that you wrote the letters of Junius and the Declaration of Independence?"

Answer in green: "I wrote them, and I glory in it. T. Paine."

For curiosity I addressed three living female correspondents "in the mortal state," to see what answers might come, if any. The first was Mrs. E. D. Slenker. In red pencil was written:

"Elmina is not here. G. D." George Christy, the controlling spirit, wrote "Elmina."

To my second request no sign of an answer came, but to the third request for a message from Emma Rood Tuttle came the following in yellow, unsigned:

"Mrs. Tuttle is soft in slumber now—Hudson is utilizing her attention just now."

This was written about 11 o'clock in the morning of Monday, March 25, which would be about 10 o'clock at Berlin Heights, Ohio. W. H. BURR.

WHAT TRUTH IS LIKE.

Truth seemeth like a flower Blooming in a shower, Its breath is fragrant as the rose, And sweetness gives, wherever it goes.

Truth seemeth like a gem, A brilliant diadem, The greatest praise we it can give, Is using it, while here we live.

Truth is like the Polar Star, It points the way afar To weary drifters, tempest tossed, A beacon light when he is lost.

EMMA B. FENIMORE.

## SPiritUALISM,

As Viewed by the Secular Press.

THE ELEMENTS OF GENUINE TRUTH AND SOUND PHILOSOPHY WHICH ARE IN IT, SET FORTH.

To the Editor of the Sun—There is much validity to the objections against Spiritualism raised by the Sun on Sunday last. As a thorough believer in the actuality of the modern rediscovery of the interblending of physical and psychical states of existence I freely grant that indeed is all too obvious, namely, the crudeness, puerility and vapidness of much that is connected with the subject. Yes, Spiritualism—or, more accurately, Spiritism—is permeated by much that is unworthy—unworthy, but by no means worthless on that account. Even that which is mean and trivial may not be without value. The resolute truth-seeker is not to be driven from his pursuit when confronted by what is distasteful or when he finds his preconceptions in danger of derangement.

Spiritualism, in its largest sense, is an agitation of the depths of human nature, a stirring up of the vast sea of human life that stretches far beyond the mundane isthmus lying between the two eternities of past and future. Much that is uncouth, childish and bizarre has been brought to the surface by this evolutionary activity; and tendencies novel and atavistic have emerged.

Viewed broadly, Christian Science, theosophy and the various schools of mental therapeutics are all aspects of this great psychical awakening. Psychical research, hypnotism and the experimental psychology of the French savants represent the gropings of modern science in this remote occult field. As the Sun says, the recrudescence of animism and a "ghost religion" is indeed "a strange thing for the nineteenth

and twentieth centuries." Yet I do not hesitate to say that among a certain class of Spiritualists a flourishing ghost religion is a conspicuous fact. There are persons who would not think of undertaking a business transaction without consulting some invisible financier—and often they get very valuable tips, too, though the end, I believe, is usually disastrous. Others seek the shades of the departed for advice on the most trivial affairs of the everyday life. Nay, more, many practices buried deep in the dark abyss of time are now revived in their essential features.

The conventional classes, skeptical and gravely ignorant concerning things spiritistic, slippantly attribute everything to charlatanism, clever conjuring or fanatical hallucination. It has come to pass with a certain inflexible order of mind that a righteous dread of superstition has become perverted into a mental condition which is itself supremely superstitious. To cry "animism" is to beg the question. The great modern philosopher has remarked that "There is a soul of truth in things erroneous." The soul of truth underlying animism is to be found in the "spiritistic hypothesis," blended, doubtless, with hypnotic suggestion and hysterical ecstasy—the fecund soil whence has sprung every popular religion.

Like the Spiritualists of to-day, the primitive Christians in Rome "perpetually trod on mystic ground," to quote from Gibbon, "and their minds were exercised by the habit of believing the most extraordinary events. They felt, or they fancied, that on every side they were incessantly assailed by demons, comforted by visions, instructed by prophecy, and surprisingly delivered from danger, sickness, and from death itself by the supplications of the church." In those days the church had not yet crystallized into a sacerdotal organization; it was then merely an assembly ecclesia—or gathering of believers, very similar to the present-day conventions, conferences and camp-meetings of the Spiritualists. And, according to Gibbon, the mediums and inspired speakers took the same prominent part in the church services they now do at Spiritualistic gatherings.

The want of discipline and human learning was supplied by the occasional assistance of the "prophets" who were called to that function without distinction of age, of sex, or of natural abilities, and who, as often as they felt the divine impulse, poured forth the effusions of the spirit in the assembly of the faithful.

A vivid glimpse of an early Christian psychic or medium is afforded by Tertullian: "We had a right after St. John to expect the prophesies, and we do acknowledge this said spiritual gifts, for there is at this day living among us a sister who is a partaker of the gift of revelations which she receives under ecstasy in the spirit in the public congregation, wherein she hears divine mysteries, and discovers the hearts of some persons, and administers medicine to such as desire, and when the Scriptures are read, or psalms are being sung, or they are preaching, or prayers are being offered up, subjects from thence are ministered in her visions. We had once some discourse touching the soul while this sister was in the spirit. After the public services were over, and most of the people gone, she acquainted us with what she saw, as the custom was, for these things are heartily digested that they may be duly proved. Among other things, she then told us that a corporeal soul had appeared to her, and the spirit was held by her, being of a quality not void and empty, but rather such as might be handled, delicate, and of the color of light and air, and in a respect bearing the human form." (See "De Anima.")

The great magician Time has surrounded the past in an atmosphere of veneration which obscures plain fact and veils the frailties and deficiencies common to everything human; but, did space permit, it would be possible to show numerous striking and significant analogies between the Spiritualism of to-day and the spiritual renaissance that swept over the Roman Empire during

the early centuries of the present era, eventually uprooting the great popular religion of ancient civilization, transforming the customs of society and becoming the dominant influence in the affairs of state. Yet so unostentatiously did this revolutionary or evolutional change proceed that those whose thoughts and interests were fixed in the old order of things seemed unaware of the presence of a recondoit power so efficiently undermining the foundations of the social and religious structure. Gibbon has well described the attitude of the learned toward the new system of thought: "Their language or their silence equally discovers their contempt for the growing sect, which in their time had diffused itself over the Roman Empire. These among them who considered to mention the Christians consider them only as obstinate and perverse enthusiasts, who exacted an implicit submission to their mysterious doctrines, without being able to produce a single argument that could engage the attention of men of sense and of learning."

The Sun remarks that "in the Middle Ages many elect souls visited in dream or through the home of the blessed and of the reborn," but it denies that such is the case with the psychics of to-day. "There needs no ghost come from the grave to tell us anything they have told," says the Sun. "This, I protest, is hardly just." What of the many remarkable visions of Judge Edmonds, described in his work on Spiritualism? What of the visions of Stainton Moses and his noble and suggestive "Spirit writings," given by means of automatic writing? And what of the thousands of clairvoyant descriptions of the bodies of the unshrouded, radiant with spiritual purity and goodness, in dark and gloomy with the fetidities and perversions of the soul's life on earth, that fill the extensive literature of the subject? Were the philanthropic Abram Hewitt acquainted with some of Spiritualism's revelations regarding the appalling results of human degradation and darkness in the after life, he would

not falter in his beneficent scheme of amelioration.

To be sure, the shades of the illustrious departed have, even at best, failed woefully to display any striking advance of literary talents. But this deplorable fact is open to several explanations. For example, there is the question of identity; experienced Spiritualists have learned to accept messages upon their intrinsic merit, disregarding the signatory. Then, the communications are given off-hand, without any opportunity to revise or recast. Not that way is "literature" made. Robert Louis Stevenson, the great master, has described how only by sedulous toil he won skill in "inwarding the magic stylus; and how the precise phraseology, the apt and choice figures and the rounded periods that seem to flow spontaneously as the mountain stream are, in fact, the result of a most tedious process. Nevertheless, the literature of Spiritualism is by no means void of most noble thoughts, adequately expressed, though I confess that for style, per se, I prefer Ruskin, Stevenson, Thackeray and De Quincey to anything Spiritualism has to offer.

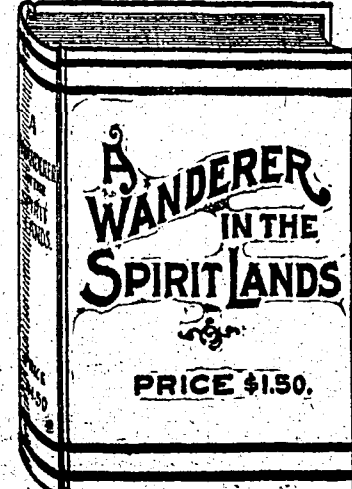
It would be folly to deny the many defects of Spiritualism. At present it has no standard of judgment, is burdened with much chicanery and many false interpretations, and is infested, as Robert Dale Owen remarked, with the "wolves and strays" that flock to new movements in search of notoriety or gain. Yet a careful and candid examination—no light task—will disclose a most exalted and consistent philosophy of life, and a revelation of the Beyond more full and more rational than any the world has before known. Back of superficial incongruities there is an extraordinary agreement in the clairvoyant visions, trance utterances and automatic writings emanating from widely separated sources.

Upon this significant point, the late president of the Society for Psychical Research, F. W. H. Myers, a painstaking student, who while pursuing his researches remained for years a re-

lute agnostic, remarked as follows:

"The contents of almost all these automatic utterances—through Stainton Moses, Mrs. Piper, etc., and also of almost all the most romances on such subjects, Mrs. Oliphant's stories, Balzac's 'Seraphita,' etc.—appear to me to be more or less, necessarily, directly derived from Swedenborg, but agnostic to Swedenborg. It is, of course, possible that Swedenborg's utterances convey much of inspired truth, and that spirit communicators and romancers alike give much the same messages simply because the spirits know them to be true, and the romancers guess them to be true. It is also possible that Swedenborg's own mind anticipated ideas, which though in his own time seemed as bizarre or implausible, have in our time become a constant element of serious thought."

New York. IMMORTALITY.



Read our announcement of this remarkable book on our 2nd and 4th pages.

He hears but half who hears one party only.—Boschylus.



## LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

## LETTER NUMBER THIRTY-SIX.

Men of earth strive to become rich and famous, and the moment they get here fame and riches fall away from them like black shadows. Not a penny of their money can they bring here with them—and fame?

Well, there are many things that render a man famous on earth. Suppose he has made, as he thinks and as other men think, some great discovery, or he has invented something that is exceedingly useful, and his name rings from one part of the world to another; he comes here perhaps filled with vain-glory, he is the great Mr. So-and-So. He is often met by a band of spirits, or as we here call them, angels, and he soon discovers that he, personally, had very little to do with the discovery or invention. It does not take him long to learn that he had simply been an instrument in the hands of this band of angels—that his only merit has been in giving himself up to his impressions, and those impressions had been made or photographed upon his brain by those in the celestial life whom he now meets face to face—and his fame falls away from him like a shadow. It is foolish for men to wrangle over that which they imagine they have discovered; for no man ever yet discovered anything. He merely thinks he has. Everything has always existed and always will. He may have learned something which is new to him but really is as old as eternity itself. Then why seek fame? Let us tell you, men of earth, how to be happy. That is what you all want; happiness or heaven. Riches never yet made any man happy. Fame never yet made any man happy; but, wisdom, love, and truth, will make all men happy.

Well, what is wisdom? Wisdom is knowledge of that which is true. Wisdom is the knowledge of truth, and knowledge is obtained by seeking diligently after that which is true—the correct understanding of natural laws as they really are, and if one is in the slightest degree unhappy something is wrong, there is some natural law that one does not yet fully comprehend. Let one seek for that law that one may understand it rightly.

Nature intended that all men, as well as all animals, should be happy. Errors and ignorance have caused all the unhappiness and misery that mankind have ever known. A wrong conception of a future state of being has caused war, murder, and horrors of all kinds. Those who believe in a hell after death, make a corresponding hell on earth. Those who believe in a tyrannical male personality, whom they call God, become tyrants themselves, crushing other men beneath their tyrannical hand. Those who believe in a murdered God, are filled with war and murder themselves; and all this is the cause of the wretchedness of mankind. Those who believe that natural laws are beneficent, become beneficent. Those who believe that nature is a great loving mother, become loving. Those who believe in eternal progression, walk steadily along a progressive pathway. Those who become loving will injure no one, neither will they injure themselves. When a man loves his brother as himself, he will do him every kindness in his power, and will divide with him even his last loaf.

Let the poor man remember that he is far happier than the rich man. Let the loving man remember that he is far happier than the powerful, tyrannical man. Let no one aspire to place or power, for such create hell. Do not be a creator of hell or unhappiness. To be truly great is to be good, loving and wise.

## LETTER NUMBER THIRTY-SEVEN.

Dear friends and readers of The Progressive Thinker, Possibly you may all have become somewhat weary of me and my letters. Many of you have, I well know, and some of you do not believe that the spirit of Franz Petersilea has had anything to do with these letters at all. You look upon them as fraudulent concoctions. Others, a little more lenient think the writer of them is deluded or self-deceived. Others there are who think that lying or wicked spirits crowd in that they may carry on the nefarious business of deception. Others, still, do not accept as truth what we have had to tell them.

Those who think that spiritual beings have had nothing to do with these letters, think that the writer of them—the one who writes for us—desires credit, fame, or financial gain, and so foists these letters upon the public as emanations from spirits. Well, we can only say that we are sorry; but truth is ever met thus—ever has been and probably ever will be. In so far as we are concerned, we are not conscious of having given one false statement or untruth in all that we have thus far written. Many things that we have said may appear so at present; but as time goes on, it will verify all that we have said. Many say that even if we think we have told the truth we are greatly mistaken about the formation of worlds and so forth; but when they get here they will find that we are right and they were wrong. Some say they know we are wrong about the moon. But, friends, the very condition and imperfection of the moon, alone prove the truth of what we have said.

Nothing progresses toward imperfection but toward perfection, and all must see that a crude, rough, volcanic globe, without atmosphere, water or soil—a world that cannot even sustain life—must be in a most imperfect condition, and must progress ages upon ages before it can become a perfect world. Others there are who say we are mistaken about Jupiter; that Jupiter is a globe of fire; for spectrum analysis proves it to be such. Then spectrum analysis is at fault, for Jupiter is certainly an inhabited world and not a globe of fire. But Jupiter's atmosphere is not like that of Earth, and it is the sun's rays that are really being analyzed instead of the rays from the planet Jupiter. Jupiter's atmosphere is not like that of Earth for the planet is much farther on toward perfection and the sun's rays are reflected and refracted altogether differently by it, and many astronomers already know this. There are, comparatively, but few who think that Jupiter is a mass of fire; but even if all thought it to be, yet would they be mistaken as time and a greater amount of knowledge will eventually prove.

Well, friends, I am about to discontinue these letters for the present. Those who have accepted and believed in me I thank with all my soul. My greatest desire has been to benefit humanity, for certainly, no especial benefit could accrue to myself except the satisfaction of doing that which I should do; but, for the present, I have done enough. It is worse than useless to give to the world more than it can receive and make use of.

A lady, knowing that I am about to retire from this work for a season, earnestly entreats me to allow her to take my place; and, as I find her a grand and noble woman, one whom I can trust entirely, I shall allow her to become the guide or controlling power of my sensitive, for a time, at least.

I cannot now say whether Mr. Ingersoll will continue his letters or not.

Good-bye, my friends, and many thanks to those who have loved and trusted me.

Good-bye! Good-bye! FRANZ PETERSILEA.

I know of no great men but those who have rendered great services to humanity.—Voltaire.

It is a right reflection that if a man is full of the present moment to glorify it, he is with eternity and infinity; for he has all there is.—Blake.

It is well to consider a little whether in our zeal to suppress one form of immortality we may not be forging chains which may in time be fastened upon the neck of some great but unpopular truth.—Loring Moody.

## THE DAY WE CELEBRATE.

Anniversary poem read at the convention of the Massachusetts State Association, in Boston, March 30, 1901.

We greet again the joyful day  
That brought good news from spheres above,  
The day those passed from earth away  
Returned to prove undying love;  
We hail again the sacred hour  
When spirits came to Katie Fox,  
And with a strange mysterious power  
Produced the first known "spirit knocks."

The third and fiftieth annual round  
Of Time's diurnal rolling sphere,  
Renews for us the welcome sound  
Which startled then the doubting ear;  
'Tis therefore meet to celebrate  
The date of that eventful time  
When spirits rapped in Forty-eight  
To demonstrate a life sublime.

Those raps that were such "humbung" then,  
Have since been heard around the earth,  
They're now the theme of tongue and pen,  
And millions know their priceless worth;  
The "still small voice" with which they spoke  
To few who then had ears to hear,  
At length the world from slumber woke,  
And now all earth gives list'ning ear.

That natal day was big with fate  
To all the race of human kind,  
'Twas ominous to church and state  
Of change to come, by heav'n designed;  
'Twas day of doom to errors old,  
And Superstition's slavish thrall;  
No more should man by man be sold,  
Nor minds confined by credal wall.

Destroying Angels went abroad  
And smote the Godless shrines of man,  
And worship of a man-made God  
They doomed to die 'neath Reason's ban;  
They overthrew the "Great White Throne,"  
And him who erst had sat upon it;  
'No God," said they, "to us is known  
Except alone the Infinite Spirit."

The gates of heav'n were then unclosed,  
And edicts sent o'er all the world,  
That Popes and Kings shall be deposed,  
And Freedom's standard be unfurled;  
That all shall "rule by right divine,"  
In church, as well as in the state,  
Where ballots cast in Freedom's shrine  
Give equal power to small and great.

There doomed that day an Era grand,  
When Truth shall make the people free,  
And though by priests it may be banned,  
'Twill light the path of Liberty;  
Already millions have been freed  
From bonds of body and of soul,  
No longer slaves to church or creed,  
Their reason is their sole control.

New fire from heav'n descending came  
On altars never used before,  
The breath of God then fanned the flame  
And soon it flashed from shore to shore;  
It lit the pile of musty creeds  
Progressive minds had long outgrown,  
And burned the rubbish and the weeds  
That had in Reason's pathway grown.

The Christian Bible, long believed  
To be the only "Word of God,"  
Was shown to many thus deceived,  
To hold full many a "pious fraud,"  
But all the truth the Scriptures hold,  
No matter when or how 'twas given,  
Is held as sacred as of old  
When all was thought to come from heav'n.

The "spirit gifts" of Bible days  
Are duplicated in this age,  
And now they come in many ways  
Not mentioned on the ancient page;  
The burning bush, and lighted oil,  
And light that blinded Paul of old,  
Again have come like magic spell  
And multiplied an hundred fold.

By hands laid on the sick are healed,  
New Gospels taught by tongues inspired,  
And glorious truths are now revealed  
"Through babes" by master spirits fired;  
The Seer and Prophet, as of yore,  
Their magic art and power display,  
Revealing facts of occult lore,  
Or, seeing spirits grave and gay.

By magic art and wondrous skill  
Our loved ones come before our eyes,  
And using force and power of will,  
From out the air "materialize";  
This greatest gift now conquers Death,  
And wins the vict'ry o'er the grave,  
It proves that man outlives his breath,  
And all his doubts and fears doth save.

Thank heaven, we live to see this day,  
The best and grandest ever known,  
When clouds of error pass away  
And Truth's great light is o'er us thrown.  
When spirit power from spheres on high  
Fills all our souls with quickening leaven  
And hungry hearts no more need sigh  
For "bread of life"—it comes from heav'n!

DEAN CLARKE.

## Hits Them Hard—"Down With the Jesuits."

That was the cry of the people in all the large cities of Spain last month. The people rightly hold the Jesuits, who are in control of all the affairs of the Roman Catholic church, responsible for the sad condition of their country. A Jesuit had recently inveigled into a convent the only daughter of a wealthy family, who could obtain her release only by the aid of the courts. The most popular author in Spain had written a play in which a wicked Jesuit, who was accounted a "holy priest," was represented as torturing his own daughter in expiation of his sins by immuring her in a convent. The houses of the Jesuits and other religious orders in Madrid, Barcelona and other cities, were stoned and wrecked by the infuriated populace, and the inmates had to fly for their lives. For several days the cry, "Down with the Jesuits," rang through those cities. It is only in Protestant countries like the United States and England that the Jesuits are safe. The people of Catholic countries know them well and treat them according to their deserts. Jesuitism is a hateful system which everyone who loves liberty should oppose. Our statesmen should be on their guard against it. They have an object lesson in the opposition to it in Catholic countries like France and Spain. There is hope for Catholics who rebel against it, and there is danger to our country from it while men in high places in our government are supine and even asleep on the subject. Surely they cannot but know that there must be good reason for the expulsion of this infamous society from every Catholic country in the world, and that it is a menace to freedom everywhere.—The Converted Catholic.

The order and energy of the universe I hold to be inherent, and not imposed from without; the expression of fixed laws, and not of arbitrary will exercised by what Carlyle would call an almighty clock-maker.—John Tyndall.

## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

## LIGHT, LONDON, ENGLAND.

## THE FUNERAL OF QUEEN VICTORIA.

The following is a remarkable utterance, considering the source from which it comes. It appeared in the British Medical Journal, of February 9: "Perhaps the most striking feature of Her Majesty's funeral was the absence of most of the conventional trappings of woe. For forty years we had not once seen the Queen out of mourning. Black, all the time, had been her only wear. In every photograph of her, and on every occasion of her presence, she was always the same. But on Saturday she put off her mourning and came among us robed, as it were, from head to foot as she lay in a blaze of color, purple and scarlet and crimson and white and gold—far off her coming shone, and her pall, in the universal blackness of the crowd, glittered like a diamond catching and giving back in a very riot of colors the faint sunlight. At last after forty years of widowhood the Queen was out of mourning! It was just like her to be careful, even on her way to the grave, to set us a good example that in our dealings with death, we should drop once and forever the use of the hideous catafalque, the shut hearse, the black pall, the idiotic black feathers and horses, all the ugly and cowardly side of our thoughts. Let the living be as lively, but let the dead be as dead, let them henceforth go out of mourning. They cannot carry anything out of the world; let them at least carry with them some share of the world's divine beauty."

## SPIRITUALISM HAS DONE MORE TO

## DISSIPATE MATERIALISM

than all the preaching of the past half century. It is everywhere. Men in pulpits who do not care to speak out are strengthened in their preaching because they know of these spiritual facts. It cannot be expected that you can devote your pages to a subject so large as this, but were it possible, I should gladly contribute a series of articles on trance, automatic writing, inspiration, clairvoyance, etc., but ready the literate are large and rich, and those interested in them have no difficulty in getting at its claims. It has satisfied many who long walked in darkness. Victor Hugo, whom a friend of mine once met coming out of a seance where he had been holding communication with a loved son gone on, said he found death was not a blind alley; it was a thoroughfare. Tenneyson well knew of the facts; you can see it so readily in "Memoriam," if the seances were as here. All the family were Spiritualists. His brother, Frederick, also a poet of a high order, contributed to the old spiritual magazines. Once when visiting Gerald Massey, I saw a letter from Tenneyson to him in which he said that he had read his book and that he should much like to come and listen to some lectures he was delivering on occult subjects at that time in London. I asked Mr. Massey to what must be these volumes on the "Book of the Beginnings," or the "Natural Genesis." "No," he said, "it is my little work, 'Concerning Spiritualism.'" Oliver Wendell Holmes in one of his volumes says: "While some are crying out against Spiritualism as a delusion of the devil, and some are laughing at it as a hysteric folly, it is quietly undermining the traditional ideas of the future state which have been and are accepted. It is surely a thing which places the question of a future life on a firmer basis, not as a mere creed or dogma, but as an ever present fact, is one of the most clamant needs of the world to-day."

## AGNOSTIC JOURNAL, LONDON, ENGLAND.

## CHIPPING AWAY AT "THE IMPREGNABLE ROCK."

The Scriptures were written by "holy men of God, who spake as they were moved by the Holy Ghost." This was in the olden time. In modern times the "holy men of God" are divided in opinion as to the purpose of this volume by the said Ghost. A certain section of them hold that it should not be put into the hands of John Smith and George Jones. Another section of them maintain that John Smith and George Jones should keep perusing the volume, almost continuously, day and night, if they mean to escape dancing through all eternity up to the eye-holes in fire and brimstone in the shape of two yelling and agonizing clinders. The Frump in Blue says: Read or be damned. The Lady in Scarlet says: Read, and the devil will be damned. The Frump in Blue says: Read or be damned. The Lady in Scarlet says: Read, and the devil will be damned.

"Ottawa, Ont.—A sensation has been caused in religious circles over the statement of a gentleman who has recently been visiting the Province of Quebec, when, in one of the eastern parishes, he witnessed several hundred Bibles piled up on the square in front of one of the Catholic churches, which, after mass, were approached by the cure of the parish, who applied a match and burned them in the presence of his congregation. Agents of the Bible Society had sold a large number of New Testaments to the members of the Catholic church, who had been forbidden to receive them by the priest. Indignant at having been disobeyed, he went from house to house collecting the dangerous books until he had gathered up nearly three hundred, which, in order to strike terror into the hearts of his flock, he burned before their eyes."

In former times, when the Scarlet Lady burnt objectionable books, she was wont to burn her authors along with them in the same fire. It would have been difficult to have burnt the author in this instance, as he was abroad, sitting quite calmly up in heaven, on one of his many visits to earth, with a big F—big only book writer, by the way, who appears in the form of a dove, or a jackdaw, or a snipe, or any bird whatever—and, I should think, he never visits Ottawa; but, a salutary lesson might have been taught him by burning him in effigy.

## LIGHT OF THE EAST, CALCUTTA, INDIA.

We sometimes hear the words quoted "the beasts that perish" as an argument against the immortality of animals. (1) The Hebrew simply implies "the beasts that are dumb, or in silence." (2) The same expression is used concerning "the rich who perish and leave their wealth to others." Another passage much misunderstood is the "spirit of the man that goeth up and down the earth." (1) It is to be remarked that the "spirit" is here implied as common to both man and beast. (2) That the Jews believed that Hades, the place of ordinary departed spirits, was in the

earth, and it was, therefore, natural for them to consign the spirit of the best there also. Until the doctrine of the Resurrection was understood, the human mind was extremely hazy as regards the future destination of either humans or animals.

The doctrine of correspondence upon which the ritual of the Catholic church is formed, teaches us, as do the sacred Scriptures, that "the things of earth are patterns of things in the heavens," that "the invisible things of God are made known by the things that are made, in other words, that all things we see around us here have their root, or origin, mainly spring, for good or for evil, on the other side.

Now, why should the doctrine of correspondence be accepted in all cases but that of the animals? Why should we believe in a city in the heavens, as real as any of earth, with streets and towers and walls, and a symbolic, but perfectly real and tangible, ritual; a garden with palm trees and a river, and yet discard the presence of animals? Why are cats and dogs less heavenly than the spirit horses referred to over again in the Bible and seen by the Apostles above?

Is it conceivable that He "Whose tender mercies are over all His works," "Who calls the wheat and the forest His own, and the cattle upon a thousand bill," those very creatures tortured and butchered for the food of redeemed humanity; who spared Niveh on account of the children and the cattle; who does not disdain the praise of the birds, beasts, and fishes heard by St. John at the great Eucharist of heaven, should not recompense a thousand-fold all the agony suffered by, perhaps, the most horrible, certainly the most innocent portion of His creation?

The most tremendous moral earthquake the world has ever seen was when the Creator Himself overturned to humanity since the fall. The Lord took the round unlevained cake called the Mass, which represented in every Jewish household the body of the sacrificial lamb, and which was daily eaten by the father of the family before the altar, and consecrated it as "the awful and unbloody sacrifice," as St. Chrysostom call it of the Christian church. He, thereby, abolished all bloody sacrifice, for whatsoever cause, for ever. Instead of the sacrifice of animals which, before, in all nations, had pointed forward to the Cross, the holy pure Offering of the Bread and Wine was now to be alone shown before the Father, pleading incessantly "the Lord's death until He come." Moreover, the only creature to which it has been said, by the Creator Himself, "The Lord hath made of him," is the donkey.

Dare, we after this, close the book, that joyous embodiment of flying song, in a cage, or shut up the trembling lamb in a slaughter-house, that the little symbol of its Creator Incarnate may have its throat cut in the morning? Dare we reverse His order that the greater should suffer for the less, the strong for the weak, and in our brute strength, torture to death helpless creatures, that a cure may be found for our own ailments?

## HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

## TELEPATHY.

An electrical engineer of the name of E. W. Roberts says that he has conducted a series of careful experiments which have proved to him that he is able to communicate telepathically with persons at 400 miles distance, not in a single instance, but repeatedly. He has also succeeded in receiving a message from one who was 1,000 miles away. He claims also that he has abundance of evidence to prove that his ability to send and receive telepathic communications is possessed by everyone.

During the past few months, similar telepathic experiments have been successfully carried out by a small circle of investigators in Kerang, says the Kerang Times. "Verbal" communications uttered at a corresponding circle 200 miles distant have been automatically and simultaneously transcribed through the hand of a local sensitive. In some instances, the spoken words have been transmitted across the distance and heard here. One noteworthy example occurred on a recent Sunday evening. One of the investigators remarked, "I hear—singing," and repeated the words of the song he heard a verse from Juanna. Subsequent inquiry proved that on the evening in question the singer referred to was practicing the duet with a young lady, the niece of a well-known resident of Kerang, who at the time was on a visit to the metropolis. It is to be hoped that this interesting branch of scientific research will shortly receive more attention from investigators.

## THE TWO WORLDS, MANCHESTER, ENG.

## A VIVID DREAM FULFILLED.

It was in December, 1900, that one Thomas Adams, a shunter employed at Teversall Collieries, had a frightful dream, in which his friend and workmate, Samuel Osmond, getting married. This vision he related to his wife, workmates and friends, and it was laughed at as being the result of too good a supper.

On January 30, 1901, in the early morning, Adams and Osmond had a heated word or two with respect to four workmates about some by-contract work. In the heat of the word-fight, Adams said to Osmond that he should see him first before that day (Jan. 30) was out. This at the time was taken to mean that Osmond would be unable to get through with the quantity of work, and would want help. Osmond's reply was that he would either do his own work or die in the attempt to do his duty. A few hours later Osmond, by a pure accident, and when no engine was being worked, got his hand fast between a big F—big only book writer, by the way, who appears in the form of a dove, or a jackdaw, or a snipe, or any bird whatever—and, I should think, he never visits Ottawa; but, a salutary lesson might have been taught him by burning him in effigy.

Samuel Osmond went back to earth on Feb. 2, 1901. His workmates have fought a globe and wreath, and Friday, Feb. 8, was fixed for a collection at the collieries for a memorial stone to mark the respect of his mates and friends.

The dream was shown Adams to that he should not be so terribly shocked when the time came for him to have to assist his beloved friend. The words used by the other man was spiritual impression given forth to all as a warning, but could not be interpreted at the time. And the same meaning was given to Osmond had he been able to understand.

We cannot, God, Thy purpose see, But all is well when done by Thee.

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## A Complete System.

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## The Field of Hypnotism.

Hypnotism, by Albert Moll. The author says: "Various recent researches in the field of hypnotism have rendered it necessary to remodel in part the earlier edition of the work. I have brought the history of hypnotism down to the present, and have throughout, I trust, presented the subject in its present state. In accordance with a wish which has been expressed by many, I have especially developed a chapter on the medical aspects of Hypnotism." This is a work of over 400 pages, and is certainly very valuable. Price \$1.50.

## Hypnotism—Its Uses and Dangers.

Hypnotism, How It Is Done; Its Uses and Dangers. By James R. Cooke, M. D. Dr. Cooke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of them were Americans, some negroes, quite a number of French, a few Germans, and a few of the Northern races, such as Danes, Russians, etc. It has been his purpose to illustrate the differences in the hypnotic state as they occur in the various nationalities, and in that respect the work is very valuable. Price \$1.50.

## Its History and Present Development.

Hypnotism—Its History and Present Development. By Fredrik Bjornstrom, M. D., Head Physician of the Stockholm Hospital. This being a Swedish production, it will fit into your library very nicely, though you have all the other works on Hypnotism. Price 75 cents.

## The Theory and Practice.

The Theory and Practice of Human Magnetism. Translated from the French of H. Durville. The preface by the publisher is as follows: "These days when Magnetic Healers of positive and negative ability are inflicting their courses of instructions upon the public at prices ranging from \$5 to \$100, courses of instructions which are neither more nor less than 'rot' from cover to cover, there is a real need for a popular work bearing upon the subject of Magnetic Healing in all its branches, from the hand of one who is at least a scholar and a master of his profession." Price \$1.00.

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SATURDAY, APRIL 6, 1901.

### The Priest Inspires Hope.

Mrs. Elizabeth M. Evans, writing from Munich, Germany, to the Truth Seeker, in giving an account of the "Fifth International Congress of Catholic Scholars," held in that city, mentions the closing address by a Jesuit priest, N. Grisar, professor of Church History in the University of Innsbruck. His subject, "A Few Suggestions Concerning Historical Criticism." During his discourse Mrs. E. reports the Professor as saying:

"There should be no fear of going too far in criticism. It is for the interest of religion that such study be encouraged. I have often blushed for shame to hear priests and sextons telling the absurd legends of their church relics to educated travelers of another faith. Crosses are shown which are said to have been made immediately after the death of Christ, which really date from the thirteenth or fourteenth century. The whole legend of St. Eustace is false, excepting the historical existence of the saint. The sexton of the church on the Janiculus offers sand from the precise spot of ground where Peter was crucified, although Peter was not crucified there, but in the circus of Nero, on the site of the present Vatican. Also it is a great mistake for priests to regard their breviary as a source of historical knowledge. They may use it for edification in praying, but they need not go to it for authority in historical statement."

Then the Professor inquired:

"How shall the truth be told to Catholics?" His answer:

"In the first place, we must remember there is no science which is exclusively for the learned. There is not one kind of truth for the initiated, and another kind for the common people. Every human being has a claim and a right to know the truth; but nowadays the truth is withheld by pretended friends of the people."

The Professor then said the work of reform must be done slowly, carefully, wisely.

"A tone of superiority is even more harmful than sarcasm and ridicule. These things are not to be preached from the pulpit, but allowed to spread from the well-informed to the less enlightened. It should seem as though the learned would like to believe with the multitude if it were possible to do so. Even the highest tribunal, the Holy Office (the Inquisition) erred in judging the case of Galileo."

There was much more from the wily Jesuit in the same direction, who says we have not room to copy. Mrs. E. says the address was listened to with delight and was followed by long applause.

### Origin of Christianity.

The following brief paragraph, from the pen of that brilliant American scholar and author, Prof. J. W. Draper, is very suggestive:

"When the old religion of Europe broke down under the weight of its own inconsistencies, under the Roman emperors, nor the philosophers of those times, did anything adequate for the guidance of public opinion. They left religious affairs to take their chances, and, accordingly, they fell into the hands of ignorant and infuriated ecclesiastics, parasites, and slaves."

The best of scholars differ widely as to the period when the Roman hierarchy gave way to the new order of things, and the lesser gods were succeeded by saints. Perhaps the exact date of that event is not important. Enough to know it occurred, and the whole system of Roman paganism was transmuted into that form of Christianity known as Roman Catholicism. The probabilities are the change was a gradual one, and the Inquisition was called into service to make the change complete.

### Story of the Monuments.

In an article in these editorial columns, of date November 24, headed, "May Revolutionize History," we stated that the conclusion of a lengthy article in a London Journal on the discoveries of Prof. Hilprecht had failed to reach us, but we would give the result so soon as it should come to hand. We dare not consume the space the subject merits by detailing the wonderful revelations made by the uncovering of those colossal ruins, an account of which after so long a time is now in hand. Says the writer:

"No one can read an account of the work of Prof. Hilprecht without being struck by the fact that the people of 7,000 years ago lived very much as we do to-day. There was the same appreciation of literature and art, as shown in the cuneiform scripts and in their sculpture. Wealthy people lived in the cities and employed attorneys to manage their tenantry who lived in the country on farms."

"When they bought jewelry a written guarantee went with it. In the archive room of Mursu Sone, attorneys of ancient Nippur, was found a tablet guaranteeing that an emerald set in a ring would not fall out in twenty years. Houses were built on an extensive, not to say modern plan, and were furnished more or less magnificently."

"Fortifications were built, wars were carried on, conquests were made, and heroes were glorified. People when they died, were not thrown hastily into the earth, but were laid carefully away in clay coffins, which are found to-day still covered with the beautiful blue glaze with which they were decorated by the ancient undertaker."

"And for the benefit of posterity, science was studied and museums were planned that they might be found in the dawn of the twentieth century, and the history of the race read as a sermon in stones."

Said Prof. Hilprecht in concluding his letter from which the above was summarized:

"We have now found so many pre-Sargonic structures at so many different places in Nippur that we begin to gradually understand what importance the city must have had in possessing the chief and most revered shrine of Babylon. This campaign will excel all previous records so far as actual finds are concerned. It will close the old century and open the new as the most successful of all expeditions now in the field."

We may add: Prof. Hilprecht has now returned to this country, and is translating and preparing for publication an account of his most valuable finds. He says it will take one hundred years with all the labor that can be employed, to completely uncover the ruins.

It was for a long time believed by many that the elder Sargon, who flourished 3,800 years before the Christian era, was fabulous, but his name was found by Prof. H. on the temple of Bel, erected by him; while beneath the foundation of that ancient structure down to the virgin soil was found 31 feet of debris, representing, in the Professor's estimation, 4,000 additional years of Babylonian history, thus carrying us back in the night of time 7,800 years. Prof. H. is a D. and his associates seem to be connected with the clerical profession; but their united labors have struck a blow at an "Infallible Bible" from which it can never recover.

### Commendation of Mr. Carnegie.

Rev. Dr. McArthur, of Calvary Baptist church, New York, in referring to Mr. Carnegie's great gift of sixty-five libraries to that city, commends his generous action, and suggests that others imitate his example. He said:

"Mr. Carnegie is certainly one of the most remarkable men in his acquirement and distribution of money. He has made himself as much thought and effort to distribute money widely as to acquire it freely. His great gifts will stimulate other millionaires to maintain the pace he has already set. He is making a heroic effort to die poor. His act is a rebuke to many churchmen who profess a longer creed, but whose list of deeds is shorter."

Many is the time we have heard the inquiry from churchmen: "Where are the institutions of learning Infidels have founded, the colleges they have endowed, the hospitals they have erected, and the benefactions they have made to the poor?"

We could have cited the founding of the American Republic as the work of those who rejected the divinity of Jesus; pointed to the abolition of slavery as the outgrowth of free schools originated with that class of people; could refer to the great temperance reform as originating with them; prove that the anti-war societies originated with these incredulous people; then point to Girard's and Lick's endowments in the way of colleges, and to the act of the humble Parsee lady, Bai Motilal Wadia, who gave away \$1,500,000 in charities, and in addition erected a hospital in Bombay, and endowed it at a cost of \$2,000,000, a sum greater than any Christian in all the ages ever expended for a like purpose.

The large gifts of Christian benefactors are very generally made in aid of superstition. Mr. Carnegie's donations are all made in the interest of education, he well knowing that by such gifts he is quietly undermining superstition, and rendering harmless its poisonous sting.

### A Disastrous Miracle.

It is said in "Tales of Time and Space," published some 300 years ago, the story is told of a man who could work miracles. Prompted by his clerical adviser to try to perform Joshua's sun and moon miracle, he succeeded admirably, but with appalling results. The earth ceased to rotate on its axis, and the sudden stoppage produced world-wide chaos and destruction. There is as much truth in this story as in the Bible account of a similar affair.

### "Astral Worship." By J. H. Hill, M. D.

For sale at this office. Price, 6c.

### Chinese Ambassador in Chicago.

Minister Wu, representing the Celestial empire at Washington, paid Chicago a visit recently, and seemed to enjoy himself hugely, as must those who come in personal contact with him. His address on Civilization at the Auditorium Annex was really enjoyable and instructive, but his peculiar remarks when brought in direct contact with the people while touring the city were quaint and peculiarly charming.

It seems the ambassador visited the Art Institute, and saw the nude models, but he was not wholly pleased with the exhibition. Of these he said:

"In my country we are not civilized enough yet to do that. May be some day we will be."

Invited to attend a prize fight, which he declined, he said:

"In China we have not yet had this, but when we are more civilized may be we will. You are teaching us many things. One of the men of my province who called to-day smokes cigarettes now, and wears stiff shirts that must scratch him, and shoes that make him walk like a rooster clucking. He drinks whisky and can swear, he says. When he goes back to his country he will spread this civilization which you tell me about."

Referring to the great wall at the north of China, he said:

"That wall was erected to keep out warring savages, uncivilized barbarians who wanted to kill our people. But the wall you have erected about your country is to keep out peaceful, industrious, and civilized men. I speak of your law which prevents my people from entering this city."

And of civilization he said:

"This word civilization does not mean the same to you and to me. With you it means big printing presses, rapid-fire guns, smokeless powder, telegraph lines, and electric lights. These are convenient, but they are of no benefit to man's mind. You say they give you more time to do other things. What is time? Nothing. I will be better satisfied if I can teach two of my countrymen to deal honestly with each other, to be truthful and kind to their families, than if I invent some machine that will fly through the air and shoot 1,000 shots a second."

Doubtless the quickest way to advance this civilization and extend it to China, expressed in model artists, prize fights, whiskey drinking, profanity, with innumerable other vices common to the West, is to hurry up the return of the missionaries with their Bible to that country, and its "Thus saith the Lord," favoring polygamy, slavery, intemperance and other cruelties and barbarities which we have really outgrown, notwithstanding the high authority for their continuance.

### The Anti-Medical League.

It appears from the Daily Review of Carthage, Mo., that the action of the medical profession in that state in influencing legislation antagonistic to the practitioners who do not use drugs in the treatment of diseases, has aroused an opposition that seems formidable on account of the numbers.

Letters have been received by such practitioners in Carthage as are under the ban of the new law requesting them to join the Anti-Medical League, an organization that includes the Christian scientists, magnetic healers, mystic shiners, mental scientists, scientific massage, psychic mediums, Rosencrants, and many others. There has been an increase of 15,000 in the membership of this league in this state since the agitation began and it is thought it will be increased to at least 400,000 within the next thirty days.

This organization is world wide according to one of these circulars, and has a clientele of over 500,000,000 in the world. With such formidable opposition the regular practitioners seem almost to be waged with increasing vigor, not only in this state, but throughout the entire world. The union of all these organizations, says the informant, would have been impossible but for the recent adverse legislation against them, but now they purpose standing shoulder to shoulder and battling for what they claim are their personal rights.

### The Doom is at Hand.

There can be no question, says the London Literary Guide, that religious doubt and disbelief are very widely spread through all classes of British society, both within and without the Churches, at the present time. The spirit of Rationalism has penetrated into the pulpit and the religious press, and Christian preachers cannot reasonably expect their congregations to continue to believe in doctrines and writings which they are always explaining away. Many of the best and ablest men of their congregations they would be safe to say that not one in ten has any living, practical faith in Christianity. It is satisfactory to learn from the "Methodist Times" that at length the women are following in the footsteps of the men. When women begin to desert the Churches, we may rest assured the day of Christianity's doom is at hand.

### John Balked.

John Fouley is the name of a Chinese laundryman at Hiawatha, Kan., who never fails to give money when a subscription paper is passed around. Last week he was visited by a committee soliciting funds to pay Williams, the evangelist, and, says the Horton Headlight, for the first time he rebelled. When told he was expected to contribute, John winked his almond eyes hard, rubbed his elongated leg, scratched his head, and finally asked: "What's the matter? Jesus Christ allee done bloke?"

### "The Infidelity of Ecclesiasticalism. A Menace to American Civilization."

By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

### A Spanish Medium.

Recently an offer was made by Don Segundo Oliver of a reward of \$500 to any person capable of producing certain phenomena; or offering any explanation of them, otherwise than by the intervention of spirits, when three skeptics waited upon him to test his powers of diagnosing disease. One was a professor of mathematics, a second a doctor of medicine, and the third a priest. Two of them were suffering from chronic diseases, and asked him to locate the seat of their maladies. He asked them to retire for a few seconds, and while they were out of the room, his hand was suddenly controlled, and it wrote: "Isidora, aged 50 years, born in San Sebastian, died on the 31st of March, 1870, of intestinal cancer; left three sons, of the following names and ages—P. 15, O. 18, and M. 25 years."

On re-entering the room, the three gentlemen were adroitly questioned to ascertain if either of these names or dates was in the thoughts of any one of the three, so that he might be assured there could have been no mind-reading in the matter. Their answers were explicitly negative. Then he read the communication, and one of the gentlemen exclaimed: "Isidora is my mother, and all the statements she has made are exactly true." The medium's hand was next controlled to draw a portrait of the lady whom he had never seen, and of whose photograph was known to exist. It was immediately recognized as an excellent likeness; and when he proceeded to diagnose the two cases he was so wonderfully correct that the medical man declared his powers of diagnosis to be superior to that of all the professors in the world put together; and the priest was so impressed by what he had seen and heard, that he made a vow never to preach against Spiritualism again.—The Two Worlds.

In Spain, despite its despotic government, such a medium is honored, and allowed to cure as many as may come to him. Here in free America, he would be at once arrested, fined and imprisoned as a felon, the comrade of burglars, thieves and rascals! And so autocratic has the Doctors' Trust become, so absolute in its control over legislation, that he who saved the life of a patient these doctors had pronounced incurable, his punishment would be the more severe to satisfy their rage.

Christ himself would be sentenced to the penitentiary for raising Lazarus from the dead, were he to appear in any city of the United States to-day. And the worst feature of this abominable tyranny is that there is no appeal. The law is clearly stated, and he who heeds without the sanction of the Board of Health, a body always made up of doctors whose decision is foregone, and like that of a packed jury or a bribed Judge, cannot if prosecuted escape the sentence, only in the way, like that of the martyr Reed, who ended his life rather than be disgraced by being made a felon, for having under spirit influence healed the sick who had applied to him.

### How Much is a Man's Sermon Worth?

This is the perplexing question which now confronts the government. The missionaries who were dispossessed by the Chinese are sending in their bills for damages sustained, and among the items are those for manuscript sermons destroyed, and for these same they demand \$500 each.

How is the Secretary of State to decide the value of a sermon he never heard? It is suggested that a commission be appointed to investigate, but how can a commission know the value of a thing destroyed? If it could be known how many such sermons it required to convert a heathen, a somewhat certain result might be obtained, for the average cost of such conversion has been calculated. This is about \$3,000, and if a sermon converts a soul, that represent its value; but if it should take a dozen or more, the value would proportionately shrink. But these sermons have been preached; they have been exchanged with other missionaries who have read them; they have gone the rounds until the preach is all out of them.

Good, substantial and eloquent sermons are advertised by the "Sermon Bureau" for from five to twenty dollars each, and the average missionary could profitably patronize the Bureau. If it were advertised that a dollar each would be paid for the Mss. of old sermons, the advertiser would be inundated. Scarcely a preacher has a "settled" charge for years but has a barrel or barrels of these concrete expressions of dry-as-dust theology.

This, however, is irrelevant, for it does not fix the value of the sermons destroyed by the Boxers, and this the government has to decide. The appraisal of the missionaries is not to be trusted, for men who engage in "looting" will not stand for the truth. The only safe way for the thegians, and they will be all on their own side. And again there are complications by extra charge for sermons written in the Chinese characters!

Poor Chinese, they didn't want Western religion, or the missionaries, but they will have to pay for the sermons they got, and more for those they did not, and they will have to leave the door open for the missionaries to come again.

### New Stimulus to Education.

Maryland has just passed an act disfranchising 50,000 illiterates of that State. It is claimed 32,000 negroes and 16,000 whites will be denied the ballot because of this act. Enfranchisement, intelligence, without regard to color or sex, and disfranchisement, has always seemed the proper thing for a republic. He who cannot read his ballot must necessarily be a victim of demagogues.

### "The World Beautiful." By Lillian Whiting.

Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, \$1 per volume. For sale at this office.

### A Waiting-Room for Death.

The Boston Globe of recent date contains a somewhat sensational article entitled "Death Chamber at Hyde Park." The matter is not as gruesome as this heading imports, for it is not a death chamber, but a place where the body may rest until there is no doubt of life or death. This novel idea has been worked out by A. E. Giles, A. B., LL.D., a retired lawyer of Boston, a man of rare literary attainments, and contributor to spiritual literature. He has thought for many years on the dangers of premature burials; has collected a mass of evidence, and written valuable essays on the subject. He has in his retirement been exceedingly busy. He has written "The Sabbath Question Considered by a Layman," "A Letter to Massachusetts Members of Congress on Plural Marriages and the Mormon Problem," and "The Inquiry of Compulsory Vaccination." Mr. Giles does not believe death comes suddenly. Sometimes the spirit is for a long time unable to disengage itself. While in this condition not knowing but it will awake in the body, the fear of burial is intense, even as great as when the possibility of its return remains. In illustration Mr. Giles gives an instance in his own experience:

"During several years, at uncertain intervals, I have had experiences of psychic perception or inward light—a light that never was on sea or land—in which I have seen what I believe were the spirit forms and faces of friends, relatives and unknown persons in spirit realms."

"Early in the morning of Saturday, September 30, 1895, in Roxbury, where I then resided, as I lay in my bed—consciously awake though I had not opened my eyes—the inward light dawned, as it were, within me, and therein suddenly appeared the full face and bust of a reverend doctor of divinity whom I well knew and loved, and who was then alive in a city some 30 or more miles distant. His and my eyes met; but there was speechless agony in his, but no recognition. The light faded, the vision ceased. I made a minute of the occurrence in a memorandum book."

That morning after breakfast as I, with a neighbor, walked to our places of business, two or three miles distant, in Boston, he remarked that he had heard that Rev. Dr. — was very sick. I answered nothing, but thought of my vision.

"In an evening paper of that day appeared an item that Rev. Dr. — had died, having been in a state of coma for some two or three days."

"If there ever was a wise and good Christian man, Rev. Dr. — was that man. Why, then, that agonizing look on his countenance? From the memoir of his life, subsequently published, it appears that at 5:40 Saturday afternoon, Sept. 30, 1895, his daughter, seeing that the end was near, gently laid her hand upon his cheek. He opened his eyes with an expression of entire consciousness and of perfect intelligence, but an intelligence not of this world. Then he closed them, and all was over."

"That look of agony, as I now explain it to myself, was caused by being conscious that he was alive, that he was unable to speak or move, and that he was soon, perhaps, to be buried alive. Later in the day the physician's substance with constant the one further unsmothered itself from the body, angelic friends dispelled his fears and enveloped him in the vital magnetic atmosphere of a land that is fairer than day."

The signs which indicate death are unreliable, and not one of those usually relied on by physicians but sometimes fails. Repeated instances of those unqualifiedly declared dead by physicians are recorded, and scarcely a person who has noted some such experience. It is not strange, then, that those who have thought on this subject, should fear being buried before the spirit had taken its departure.

There is only one absolute test and that is the decomposition of the body. This is not often considered. The haste with which relatives have the funeral performed, or the body embalmed, that there may be no such sign, and the corpse be "natural," prevents the retaining of the body. Surely the body should be kept in a warm room, and means taken to apply restoratives if called for. In such a room the withdrawal of the spirit will be shortly apparent. To keep the corpse in the room with the living might be disagreeable, hence Mr. Giles has built a room especially for himself. It is furnished like an ordinary sleeping apartment. It is well ventilated and warmed; the casement will be brought and laid on the floor. The body will not be embalmed or chilled with ice. It will be gently cared for, until the work of disorganization is well commenced, for even there is discoloration and odor, life may not be extinct, and cases are recorded where it has been restored.

In commenting on this subject, George T. Angell, the president of the Massachusetts Humane Society, urges the necessity of having public mortuaries. Wealthy people may have rooms set apart, and have the matter arranged at their personal pleasure, but there are in all cities thousands of persons living in hotels and apartments who cannot have such elaborate preparations; who if they are pronounced dead by the physicians, are at once hurried to the cemetery. For such, public rooms are the only alternative, and with grim humor could be established in Boston. "I should be glad to pay a hundred dollars for myself and each of my near friends, to be insured that my own body and theirs shall be thus carefully cared for after supposed death, and also agree to pay another hundred dollars or more, in case of after being carried to the mortuary, consciousness shall return."

He also suggests a method by which such mortuaries may be established: An insurance company, which shall insure against the risk of premature burial. Of course to avoid this, such company would have to erect mortuaries and maintain them wherever they expected business.

### "The Spiritualism of Nature." By Prof. W. M. Lockwood.

For sale at this office.

## The Illinois State Spiritualist Association.

A glorious triumph of right over wrong; of truth over perjury; of justice over corrupt methods; of honesty over charlatanism in mediumship; of decency over the vileness of heartless demagogues; in fact it is a glorious triumph of the respectable portion of the community over those who had joined the fakes and tricksters in their effort to disgrace true Spiritualism. We take great pleasure in stating that the Illinois State Spiritualist Association of which Dr. Geo. B. Warne is President, has won a decided victory over those who pirated or stole its name for the purpose of sustaining fraud and corruption in our midst. Next week we shall present some facts in reference to this remarkable case.

## Why Don't You Subscribe for a Spiritualist Paper?

Please answer this question. You certainly can not be posted on the Spiritual or Occult events unless you take a Spiritualist paper. Two cents each week pays for The Progressive Thinker. Subscribe for it.

### Accurately Located.

The following is a news dispatch from Central Village, Ct.:

"Representative Taylor, of Killingly, lectured last night in a Danielson church to a large crowd. His subject was 'Hell.'"

"Cyclone Taylor, as he is known in the assembly, gave his ideas of hell and its location. He believes there is a lake of heated lava in the bowels of the earth, just eighteen miles beneath the surface and that the volcanoes are simply its vents."

"That furnishes just the information we have long desired. It was formerly taught that earthquakes were produced by the turning over of a great giant down in Pluto's empire, but with this information imparted by Representative Taylor, they were more likely caused by the Devil adding fresh fuel to keep alive the eternal flame."

Mr. Taylor's idea, fact rather, is strengthened by the affidavit of an English sea captain a few centuries ago. He swore that while commanding a ship in the Mediterranean he saw the Devil and one of his imps bearing a soul between them. They were flying directly towards an open volcano at the time—we think it was Vesuvius—which they entered, the soul writhing in terrible agony as he entered the mouth of the awful pit. The affidavit was read in the churches at the time, and was the means of making many conversions. Why don't the clergy employ similar methods now for saving souls? Mr. Taylor would doubtless oblige them with an affidavit as to the location of Hell.

### No Idolatry in Ours.

"Whether you consider favorably this little message, or the requests contained therein, will you kindly read it, and when I call again permit me to offer prayer in your home, and enlist your sympathy in the work we are doing in the Master's name?"

Such are the leading words of a circular dropped in our letter-box, and signed by the "Staff Captain" of the Salvation Army in our locality. He wants to interrupt our labor, close our mouth and open our ears while he engages in a task which we deem idolatrous, the worship of a personage less than God.

No, we cannot consent to the interruption. We might entertain us by his earnest appeals to the Junior God to convert us to his faith, and amuse us with his zeal, but we are sure we would not be instructed or profited, hence the time would be wasted.

No doubt he is a philanthropist, and has the good of our soul in view, yet he begs a monthly contribution in that same letter to defray the expense of his "Army." If conscious he can gain no contribution would he be just as anxious to save our soul? He urges us to attend his church services; but should we accept his invitation he would require silence on our part. We are expected to swallow down his words, and express no dissent. Should we attempt to controvert any of his statements, however monstrous we would be set upon by officers of his "Staff," and hustled into the outer world.

Though we deem the labor of the Army perilous and demoralizing, yet we tolerate it, as we do many other wrongs, rather than engage in a personal contest to suppress it. Our hope for the eradication of all evils is by the general diffusion of knowledge among the people, then proselyting will be as odious as it is now popular.

### The Bell Bill Dropped.

Mr. Bell, the father of the Bell Medical Bill, antagonizing Christian Science and other healers, announces that his opposition to the measure is so strong in the New York Legislature, he has no hope that it can be passed, hence he has dropped it entirely. This indicates that Moses Hill's efforts, antagonizing the measure, were effective with the legislature.

### "Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. O. Halphide.

For sale at this office. Price 6c.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.



**A New Interpretation, Given through the Lips of Mrs. Gora L. V.**  
**Richmond, Chicago, Sunday, December 23, 1900.**

Under this light all the seeming mystery fades away, as

Now to-day the Christian nations, all the "enlightened" nations of the world, are sunk in the reaction from that light, perhaps as far from the cradle in Bethlehem and the light that the Magians saw, as it is possible to be. As na-

So on that day and time you shall perceive the great  
that was, and is, and is to be.  
And the angels bear this message to the earth: It will  
be Bethlehem the Star, but the Star of the New Dispensa-  
tion, that in some fair land on earth over which all the  
western winds blow, watered by western waves, will give  
light and token of that Messiah that is to fulfill the  
promise that Jesus brought two thousand years ago.

second, by her guides. A book that every  
interested in re-incarnation should read. **From \$1.00.**

It would seem that such proofs should meet every requirement and satisfy every demand a doubting world could ask for; but no, while thousands eagerly grasped the precious truth that their dear ones do not die; that death is not an extinction of being, but merely a change of the material form to meet different conditions of life; that as at a certain period of man's existence, a wonderful change takes place in his environment, making a complete change in every condition of life, a change clouded by fear and dread uncertainty, yet his heart with hope to those around, of his life is unconscious except it may be of pain. Thus he is born; thus he comes forth from the invisible realm to the activities of this wonderful life in this the visible material sphere of action.

A child has now been born; follow him through the career of a long and useful life; see him grow to maturity interested in all that goes on around him, delving deep into the laws that govern life as it is manifested about him, his intellectual and spiritual life broadening and deepening as it flows outward, as it is fed by the life that it hears the soul. Lo! again a change occurs, his maturing spirit has now acquired the necessary growth and forth from this visible material world the spirit is born into the kingdom of the invisible, leaving behind a second time a useless outgrown physical garment in exchange for a more highly developed and finer organized form, leaving the life of the first birth as a flower like the falling leaf or faded flower to the bosom of kind mother earth, who so tenderly replaces death and decay by ever-blooming freshness and life.

As at the physical, so at the spiritual birth, fear and dread uncertainty coupled with the brightest hopes abound. With the spiritual birth the physical has vanished and friends are left behind, as if they were dead, and one whose life had brightened theirs, hence man came to term spirit birth, death; and defined death as the extinction of being, than which a greater libel on nature and her laws was never written, for after this brief earthly existence comes the spiritual life, freed from all that limits the flesh and impedes its progress.

At the first birth the Ego's sphere of action and development was inconceivably widened and enlarged, so at its second birth are its wondrous powers and capabilities correspondingly increased. To prove this to man to cheer and strengthen humanity who mourn at the loss of their dear ones,

to fear for themselves; to rob death of its terrors and make of the grave only a shadowy portal whose door ever swings open and inward to the glories of the summerland, was Spiritualism given. Grand men have devoted their lives to the teaching of the truths of its philosophy, which truths have gone unheeded, even though they have been accepted by millions, as denials of life itself. Are all its believers numbered among professing Spiritualists? Oh, no, they are found in all the churches throughout Christendom; some of the ablest teachers of its grand truths are to be found in the churches and various new cults that have of late claimed man's attention.

It is the duty of Spiritualism as a proven fact, accepting its philosophy as truth, could be gathered into one organization it would be one of which mankind might well be proud, and one which would prove a mighty power for the overthrow of the old decaying creeds and systems of thought. Why is this a fact? Why are not all these believers marching forward under one banner to the rescue of the human race, and the soul emancipation to the race? Simply the fact that men have been seeking a sign instead of a truth. The seekers of phenomena in the fold of Spiritualism have wounded more deeply and done its noble cause more lasting harm than all its enemies put together. From raps to full form materialization is a long stride, but to satisfy man, to prove their claims, all things are possible. The fact of spiritism, and possibility of doubt the fact of spiritism, to satisfy every demand of that questioning, doubting man can ask, those interested in the work on the spirit side have striven nobly to fulfill, and to meet every requirement, and with what result? Namely this, that a

condition of affairs exists at the present time that is a shame and a disgrace to the cause; a condition that weakens our ranks and sends our brightest minds away to other folds; not that they do good there, not that we are jealous and wish to undoe honor, but the cause of truth demands that every seeker for her golden grains stand, allied with his brethren, against the forces of darkness. We must work together and not lend their aid and influence to strengthen and bolster up decaying institutions by giving to their falsity of beliefs, and deadness of creeds, the truths that by them the world alone would attract to them the people's brightest and best minds. This state of affairs can be safely and without fear of contradiction laid to the discredit of the movement. We have more ever in search of something, new and more marvelous to wonder and gaze at. And pray tell me what do they amount to? Did any one ever hear of their taking an active part in organization on platform work, or of their giving liberally to uphold the noble work of those who are so earnestly toiling for the advancement of the cause? The phenomenon of the times have made it impossible for the hordes of frauds, tricksters and unprincipled mediums to dupe and deceive the credulous and careless, and still the cry of fake and fraud has tarnished the fair fame of Spiritualism almost beyond repair.

What remedy for this evil can be suggested, but to cut off the offending members thirty years of age and younger should be the rule for this, all for the fact of secondary importance. In demonstration of spirit return. Granting to Spiritual philosophy the first and highest importance, no longer demanding mediumship and the ability to give rests as the chief requisites necessary

the teaching of our divine truths, to get the knowledge, inspiration and ability to clearly instruct and lead the searching mind into a fuller and clearer understanding of this the greatest and noblest of human; no not human but spiritual philosophies given through the human organism be the test required of its teachers.

Now I take a firm hold upon the word, to wit, I will rank these who of right long there, to make the words, "I am a Spiritualist," words which every believer will be proud to utter, the Spiritualism of the twentieth century must appeal more strongly to the mind, and less to the physical. Let the word go forth from every leader in the cause, upon every true medium, from press to press and platform that from now onward the word Spiritualist, as distinguished from Spiritualism would be abandoned, to be used only in private, and at the discretion of those who possess these truly wonderful powers. Where, then, think you, would be the frauds and shrewd charlatans who now curse our cause, and hereby compelling honest mediums to mix with jugglers and sleight-of-hand artists? They would simply be without any occupation, and would be welcome, and no cause to uphold them. They would die like the barnacles which are cut from the ship's bottom to which they have through the long voyage clung and grown only to obstruct and impede its progress. When the bark of life is reached, the vessel docked, their life of mischief and hindrance is over, and no more will they go forth to vex us from the deadening influence of their life let the opening of the new century provide a dry dock for Spiritualism, in which the barnacles and foul accumulations of phenomena-producing frauds shall be cut away; then will the cause

stronger, and the truth-speaking  
angel of Spiritualism draw to itself  
every soul that longs for and  
craves truth. Then will the old creedal or-  
ganizations shrivel and die for lack of the  
all thought principle, now so largely  
supplied by those who in their hearts  
know that their claims are false. If no  
change is made, if the churches and the  
cults of advanced thought continue  
to draw so large a share of believers to  
themselves, how can we have for Spir-  
itualism to hold its own?

The new century is here, its pages are  
open, to write in as we will, remember-  
ing that new methods, new ideas, and  
clear presentation of truths are de-  
manded. Only words of praise are due  
the noble band of workers who are in  
the field, the best by word and  
deed to convince men of the truth  
at they teach; but why longer sub-  
mit to the demands for a test, by the  
life? Give these (tests) as the bread  
of life to those who do believe, and let  
be done in private. To the world at  
large give the truth as you may have it  
presented to you. Sow the good seed  
fear not for results, knowing this,  
the soul seeking light with a mind  
open to conviction will accept a truth  
clearly presented to you without as  
a test, and with less room for  
doubts in the future. What tests are  
given by teachers in other of the new  
schools of thought except that the be-  
liever himself is made the test and  
proof of the belief. Look at the great  
religions and their teachers all over the  
world. How many of them pre-  
sent miracles to test the truth? The  
broken word of truth needs no demon-  
stration further than the heart that  
receives it.

F. L. AVERY.  
Lynn, Mass.

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to Nature, Relations and Expression in Eastern  
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mond, by her Guides. A book that every soul who is



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First, Psychological Treatment. This is not Christian Science or Mental Science but without doubt it is the same vital force. Dr. Watkins gives personal Psychological Treatment. Then, when it is required, he gives Magnetic Healing and Electrical Treatment. At times various different kinds of baths, and at times, when it is required, medical treatment. In fact, he uses in each case that method of treatment most adapted to that individual case. Dr. Watkins has been successful in curing over 90 per cent. of his patients. His medicines are made from medicinal herbs, imported and domestic, prepared according to his own formulae by B. O. & C. O. Wilson or Dr. J. E. Patch of Boston. In no case does he give drastic drugs in large doses or toxic doses. Dr. Watkins is now located for the winter at 71 Gainesboro St., Boston. He makes no charges for consultations, and where the patient lives in Boston or its suburbs, in cases that can not call on him, he will go to your own home and examine the case and diagnose it, and then if you are satisfied that he understands the case, and wish him to take it, he will do so at a less price than any reputable physician in Boston. When you go to consult with him, he will convince you that he understands your case better than you do yourself. His psychic powers of correctly diagnosing a case have never been equaled in this country. He is consulted by some of the best physicians in the world by mail and in person in reference to their chronic and critical cases. This is a very essential. Then they should know what to give in way of medicine, or else the best method to use to get back to health. Or else they should leave the patient to the care of the best physician. He will consult with a psychic who can tell what is the cause of your trouble, or one who has to guess at it? Do you want to employ a physician who cures, or one who does not? A "Doctor" can never be Christed or a healer.

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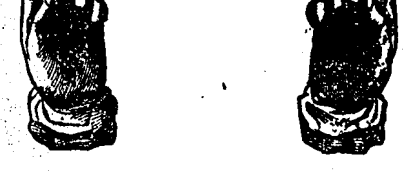
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71 Gainesboro St., Boston, Mass.



## A STRONG LEVER

To Lift Mankind to Higher Levels.

No stronger lever could be found with which to lift mankind to higher levels of thought and action than Spiritualism.

This is a gold-worshipping, materialistic age. The religions of the day, born in the dim and misty ages of the past, with their anti-natural doctrines, encumbered with superstition and dogma, and containing more of error than of truth, have been instrumental in bringing about this state of affairs. The reaction from the anti-naturalism contained in these religions has caused man not only to reject the anti-natural dogmas but the belief in immortality as well, and the result has been that, but manly escaped from the morass of theological errors only to founder in the bluffs of materialism. This materialistic belief has made the following the maxim of more than half the world, "Have a good time while you live, for you'll be a long time dead." And by "good time" is meant sensual pleasure, the gratification of the physical appetites. In order to secure this the world says, pile up wealth, live in luxury even while thousands are perishing in need, hoard, reach your neighbor. Get money, get it honestly if you can, but get money. Corner the market and double the price of the necessities of life to the poor; or bankrupt a railroad, buy it for a song, reorganize it, water the stock and realize a fortune, while hundreds of stockholders lose their all. Organize a trust, strangle all competition, pay your workmen starvation wages and sell your goods at exorbitant markups and profits.

The coal baron with an income of over a million a year, has a half-dozen mansions in different parts of the world and every luxury that the mind can conceive, while his half-starved miners, cut off from the sunlight and the songs of the birds, are digging their lives away beneath the ground for a mere pittance. Thus the grab game goes on. To-day the ruling passion is greed, the good believed in more sincerely and more reverently worshipped is the Dollar.

All this is the result of the present materialistic method of thinking, but when mankind comes to thoroughly comprehend the truth which Spiritualism demonstrates, all this will be changed, and an end will come to pauperism and millionarism and the crimes born of both states of wretchedness will cease.

When the fact dawns upon the consciousness of the race and becomes a working factor therein, that life is continuous; that death far from being a period thereto is not even a comma; that this physical body is only a scaffolding by means of which a spiritual body is being built which is to endure forever; that the most lasting pleasure does not lie in the pleasures of the senses and the intellect; that the acquisitiveness of a monkey, the vanity of a peacock or the gluttony of a hog, do not in the slightest degree equal the real and lasting pleasures to be derived from the exercise of the higher faculties of the human mind, from which spring all grand humanitarian ideas, then will this knowledge bear fruit in a changed social condition and an uplifted humanity.

"For" as Mr. Alfred Russel Wallace, the great English scientist, so truly says, "the Spiritualist who by daily experience gets absolute knowledge of these facts regarding the future state, who knows that just in proportion as he indulges in passion or selfishness or the exclusive pursuit of wealth and neglects to cultivate the affections and the varied powers of the mind, he is inevitably preparing for himself misery in a world in which there are no physical pleasures to be provided for, no occupations but those having for their object social and intellectual progress, is im-

pelled toward a pure, a sympathetic and an intellectual life, by motives far stronger than any which religion or philosophy can supply."

When the world comes to truly understand the significance of the truth stated by Victor Hugo, that "death is not a blind alley, but an open thoroughfare and which Spiritualism is daily demonstrating to thousands, so soon will this insane scramble for and foolish accumulation of wealth cease and with it the crimes which grow out of it and which are caused by it. When this time arrives man will have learned that society is an organic whole, not an aggregation of individuals, and that it must rise or fall together; that it is impossible for one of its members to isolate himself from his fellows and rise to heights supernatural alone, but that his power of happiness and advancement is qualified and limited by their conditions. He will know that the misery and degradation of the lowest human being will restrict his progress and diminish his happiness.

He will then have learned that he can best work for his own interests by working for the interests of all, that he can best increase his own happiness by increasing the happiness of others. Then in supplying the physical wants a brotherly co-operation will replace the present individualistic strife, and instead of the greater part of a life-time being spent in a ceaseless struggle to better one's lot in this world, at the end of this brief earth life is ended, he will devote the greater portion of his energies to gathering together the gold of spiritual unfoldment and the diamonds of intellectual culture, which have an unchanging value and which will pass current in all ages of eternity and upon any world or in any realm of spiritual existence. F. J. MACOMBER, Anderson, Ind.

### PASSED TO SPIRIT LIFE.

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

George D. Humes passed to spirit life, March 21, 1901. He was born in Scotland, Sept. 10, 1840. He has lived in Peleton, Kans., for the last seventeen years. He was a thorough Spiritualist. His services were conducted by the writer. MRS. E. G. HAMMON.

A. H. Fisher, of Rockford, Ill., aged 75 years, long identified with the Spiritualists, bade farewell to earth life on March 20, and is now in a condition to test the truths of his faith. Mr. Fisher had been in declining health for several years.

John W. Rockwell passed to the higher life, from Allegan, Mich., March 16, 1901, aged 28 years. His mother came to escort him to her beautiful home over there. He left a young wife and son to mourn his untimely departure. He was a free-thinker, of a generous and kind disposition, always ready to help by word or deed.

JAS. R. ROCKWELL.

Passed to spirit life, March 3, 1901, in Washington, D. C., Harriet L. Spencer, a prominent worker in the Spiritualistic field of that city. The remains were taken to Batavia, N. Y., where they were interred contrary to her wish, as it had always been her desire to be cremated. Mrs. Spencer was well-known in Buffalo, N. Y. She spent part of last summer at Lily Dale, and was looking forward to a return this summer. B.

Passed to spirit life from his home near Rockford, Mich., N. P. Dutcher, aged 75 years. He had been a devout Spiritualist for over forty years, and at one time lived near Hydesville, N. Y. He left the earth plane over a month ago to meet his wife, who had been in spirit life for fourteen years. He was a grand old man.

DR. W. O. KNOWLES, Grand Rapids, Mich.

Dorcas Hodson passed to spirit life, at her home in Troy, Vt., at the age of 70 years. She has been an active and devoted Spiritualist for more than forty years, and she always belonged to the local society in which she will be greatly missed. She leaves two sons and a daughter to mourn her loss. Her large residence was filled with friends and neighbors who gathered to pay their last tribute of respect. Lucius Colburn officiated. EVA ANGER.

Passed to spirit life, at Durhamville, N. Y., March 15, Emma, loved wife of Peter Pfeiffer, in the 50th year of her life. She leaves a husband and two children, a son and daughter, who fully realize she has only gone before. The funeral services were conducted at her old home by the writer, and was largely attended by sympathizing friends and neighbors. G. C. B. EWELL, Syracuse, N. Y.

Mrs. Caroline Beale Van Vleet passed to spirit life, Feb. 27, 1901. Spiritualism was her comfort and guide. She was fearless and outspoken, never hesitating to speak her convictions as she had opportunity. By her request, Mrs. Clara Watson was called upon to officiate, and Mrs. Lola Parker to sing. FLORA M. DAVISON.

Mrs. Sarah Pillsbury was born Aug. 10, 1825, and passed to spirit life, Mar. 19, 1901, at 175 Lyon St., Grand Rapids, Mich. In leaving earth friends met a husband, father, mother and one brother. She had been a helpless cripple for over twelve years, and if patient suffering and self-resignation are keys that unlock the pearly gates, she will certainly enter therein. She leaves many friends. Her earthly body rests in Valley City Cemetery.

DR. W. O. KNOWLES.

Passed to spirit life, from her home in Reno, Mich., March 17, Mrs. Emma E. M. DeGow, aged 69 years. A faithful wife, a true mother, and a firm believer in Spiritualism. She leaves a husband and seven children to mourn her physical presence, but with the knowledge that in time they will all meet in that "Beautiful Island of Sometime." EMMA M. G. HITCHCOCK.

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Originated by DR. J. M. PEEBLES, the Grand Old  
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Diagnosis and Full  
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The phenomenal cures made by Dr. J. M. Peebles, the Grand Old Man, of Battle Creek, Mich., have astonished physicians and scientists throughout the world for his marvelous manner of DISPERSE ALL DISEASES and gives permanent health, vigor, and strength to all who desire it. His work is indeed blessed and has discovered the secret of the soul, which he terms PSYCHIC; this he combines with magnetic healing, prepared from his own laboratory, making the strongest healing combination known to the world. This wonderful man has perfected his method that it now reaches all classes of people for it ANSWERS ALL PRAYERS and cures patients at a distance in the privacy of their own homes without the aid of any medicine. If you are in any way sick and will write to Dr. J. M. Peebles, telling him your leading symptoms, he will through his psychic power diagnose your case and send you full instructions free of any charge. If you have your disease or low dependence on your feet, for three days for you. Hundreds of women who suffer the most irregularities common to their sex have been cured through Dr. Peebles' method after they had been told their cases were incurable. This can be said of men who were debilitated from early indiscretions, indigestion, constipation, catarrh, weakness of all kinds, and in fact all diseases succumb to this wonderful man's method of healing. Remember it makes no difference how hopeless your case may seem, if you have pronounced it incurable, Dr. Peebles can help you, and you are FREE OF ANY CHARGE, his grand book, which will be of invaluable service to you. You also receive a long list of testimonials from those who have been cured by his method. Remember it costs you nothing.

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DR. J. M. PEEBLES, BATTLE CREEK, MICH.

Sunday, Spiritualist Meetings in Chicago.

The First Spiritual Church of Chicago, Mrs. Georgia Gladys Cooley, pastor, holds services in Oakland Club Hall, corner Oakwood and Ellis avenues, every Sunday at 7:30 p. m. Lecture and spirit messages at all services. Take Cottage Grove car to 39th street.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services in Handel Hall, 40 Randolph street, every Sunday at 11 a. m. Seats free.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

The Progressive Spiritual Church, G. V. Cordingley, pastor, 6th floor Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m. Take elevator afternoon and evening.

Church of the Spirit Community will hold meetings in Kenwood Hall, 4908 Cottage Grove avenue, each Sunday, 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in the Corinthian Hall, Masonic Temple, 17th floor, and in charge of Thomas B. Gregory. You are cordially invited to attend the same.

The Spiritual Church of the Students of Nature holds services every Sunday evening at Nathan's hall, 1505 Milwaukee avenue, corner Western avenue, at 7:30 p. m. Mrs. M. Summers, pastor.

The Independent Spiritual Society, G. N. Kinkadee, president, will meet each Sunday evening at 8 p. m., at 77 Thirty-first street. (Auditorium) hall. Good speakers and test mediums have been engaged.

The Spiritual Research will hold meetings every Wednesday at Van Buren Opera House, Hall B, corner of Madison street and California avenue. Beginning at 2 o'clock.

The Englewood Spiritual Union meets every Sunday at Hopkins Hall, 523 West 63rd street. Conference and tests at 2:30 p. m. Lecture at 7:30. Will C. Hodge, present speaker. The Ladies' Auxiliary meets at the same place, every Thursday, at 2:30 p. m. All are welcome.

The Progressive Spiritual Society will hold meetings each Sunday afternoon and evening at 3 and 8 p. m., at Wurster Hall, North avenue and Burlington street. Current and English speaking by Mrs. W. Hilbert, pastor, assisted by Mr. Bernhart.

Church of Spiritual Affinity, J. McLaughlin, pastor. Meets at 2:30 and 7:30 p. m. at Van Buren Opera House, corner of Madison street, and California avenue.

Church of the Star of Truth, Wicker Park hall, No. 601 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsay.

Lida Shollice holds meetings every Sunday evening at 11:50. Montrose Building.

The South Chicago True Spiritualists Society holds meetings every Sunday at Pink's Hall, 9140 Commercial avenue. Good lectures and tests at 8 and 9 p. m. Everybody welcome. Chas. R. Johnson, secretary 8223 Buffalo avenue, South Chicago.

No. 3 W. W. Beacon Light Church. Every Sunday at 2 p. m. in Reverend Geo. F. Perkins and Emline Perkins will conduct services at Lincoln Turner Hall, Diversey Boulevard, near corner Sheffield and Belmont streets. Free entrance; no charge. 3rd Branch from Beacon Light Church, W. W. All true mediums are invited to join us and a cordial welcome is extended to all who come. Seats free.

The Sunflower Social Club will give a progressive card party or some other



DR. J. M. PEEBLES, BATTLE CREEK, MICH.

cial entertainment, every second and fourth Friday of each month, at their Oakland Club Hall, corner of Oakwood and Ellis avenues, one block east of Cottage Grove avenue. Lunch served. Everybody welcome. L. H. Brewster, secretary.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have no space to keep standing notices of meetings held at private residences.

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If you are sick and want a thorough diagnosis by spirit power, send name and address, with stamps for reply, to me.

DE. J. R. CRAIG, Sacramento, Cal.

FOR a moment stop and consider. The Progressive Thinker is the one original dollar Spiritualist paper.

It introduced a new era in the ranks of Spiritualism. Its success financially has been such that could be desired. Notwithstanding the rise in the price of print paper, it has still maintained its status as the only one dollar Spiritualist paper. Not only that, but it introduced the Divine Plan in its business with its subscribers—a portion of the profits of the paper returning to them. Just think of the seven Premium Books being sent out to our subscribers for \$2.35. After paying the postage of these seven books, and the expense of mailing them, all that we have left is \$1.50. You can readily see that we are furnishing them for less, by far, than the actual cost to us.

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Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment. By Prof. W. M. Lockwood. An keen and masterly treatise. Price, 25 cents. For sale at this office.

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## RIGHT IS TRIUMPHANT AT LAST!

### The Illinois State Spiritualists' Association.

#### An Account of Its Fight for Decency, Honest Mediumship, and Pure Spiritualism.

A HISTORY OF THE CASE, SHOWING HOW ITS NAME WAS APPROPRIATED FOR THE SOLE PURPOSE OF SUSTAINING AND AIDING MRS. MABEL ABER JACKMAN, WHOSE ORINATION PAPERS HAD BEEN REVOKED ON ACCOUNT OF A CONFEDERATE BEING DETECTED "PLAYING SPIRIT" IN HER MATERIALIZING CIRCLE—SIX WITNESSES TESTIFIED TO THE FACT BEFORE THE STATE ASSOCIATION, AND NOW EIGHT STAND READY TO REPEAT THE SAME TESTIMONY IN COURT.

The Spiritualists of Illinois, and in fact of the United States, are to be sincerely congratulated upon the termination of this litigation in the manner in which it was terminated by the decree of the Superior Court of Cook County, presided over by the Hon. Philip Stein, than whom there is no abler, more upright, impartial, honest and fearless judge upon the bench. Long and wearisome as litigation is at the best, in this case it no doubt seemed doubly so to the friends of the cause because of the importance of the issues involved and the far-reaching consequences of the final outcome when it should at last be reached. Few but the Spiritualists themselves, and indeed not all Spiritualists, knew the import of this celebrated controversy to them and to their cause. It meant not only the life or death of the Illinois State Spiritualists Association, but of all other associations similarly surrounded and invested by the hordes of brazen and rampant frauds, charlatans, tricksters and cheats. It also seriously affected the stability, work and success of the National Spiritualists Association, as well as the standing of Spiritualism itself before the world.

If the opposite party had triumphed instead of Dr. Warne and his associates, what would have been the result? The Illinois State Spiritualists Association would have been the shield and synonym of fraud, trickery, and corruption; the nucleus of an organized band of plagues, "white-robed" and stock tricks of cheap jugglery, by means of which fakirs and swindlers of all complexions would have been enabled to prey upon the credulity of an unsuspecting public. These pests, worse than the tongs and snakes of Egypt, would have been enabled to ply their arts under the protection of the law, to enjoy the special privileges granted by transportation companies to ministers of the gospel, and been given all the prestige and eclat in society, morals, religion and politics that ought of right to belong only to the worthy and honest representatives of a worthy cause.

Thereby the banner of Spiritualism would have been trailed in the mud and mire of pollution and corruption until it became a stench in the nostrils of all decent citizens. To be a Spiritualist under such a regime would be to be simply a defender and upholder of deceit, fraud and villainy of every character, a position and attitude which, of course, no self-respecting person could afford to assume.

Fortunately, most fortunately, Chicago, the State of Illinois, the United States of America, and the world, are spared such an unholy condemnation and triumph; and henceforth Spiritualism, the Illinois State Spiritualists Association and the National Spiritualists Association may take new hope and courage to battle for purity, good morals, truth and right as represented and the glorious cause they represent, and the individual Spiritualist need not be ashamed to be known as a believer of the truths and doctrines of his cult.

We deem the success of Dr. Warne and his associates due to three principal causes—first, the inherent justness of their cause; second, the ability, integrity and impartiality of the judge who presided at the trial, and thirdly, the untiring assiduity, skill and ability of the attorneys employed for the prosecution of the case, Messrs. D. C. Jones and A. M. Griffen.

The contest was over the right to the name, offices and franchises of the Illinois State Spiritualists Association, which was incorporated on the 16th of July, 1896, the incorporators being G. L. S. Jenifer (now deceased), D. G. Hill, D. S. White, George F. Perkins, George V. Corningly, George B. Warne and David Gilmour. These persons were designated by the charter as directors of the association for the first year of its corporate existence. By the association's by-laws were adopted by the association, a president, Jenifer; a vice-president, White, and a secretary, D. G. Hill, elected, and the association started upon its career in the November following.

made to join the National Spiritualists Association in holding a mass meeting of Spiritualists at Handel Hall, on the 22d and 24th days of February, 1898, and to lay before the Spiritualists of the state there assembled, the condition of affairs, tender the charter and effects of the association to a new set of officers to be selected by the mass-meeting, and subsequently to be elected by the association at a meeting thereafter to be called and held by the members of the association. This plan was perfected at the Handel Hall meeting under the advice and direction of lawyers Moulton and Pickett, and so far as the evidence in the case showed, all parties agreed to the plan so proposed.

A meeting of the association was accordingly held on March 2, 1898, at the residence of Mr. Jenifer, the then president, at which a quorum was present. The new constitution was adopted and the new officers who were selected by the mass-meeting were elected and the resignation of the old officers and directors handed in and accepted, as agreed by all, without a dissenting voice. The new officers thus chosen were, George B. Warne, president; Col. James Freeman, vice-president; Martin H. McGrath, secretary; Ervin A. Rice, treasurer; Orrin Merritt, Elram Eddy and George F. Perkins, trustees.

Dr. White, Mr. Hill and others of the retiring officers congratulated the association upon the change that had been made and "the splendid set of officers that had been chosen," and everything seemed as smooth and joyous as a summer sea, until on or about October 5, 1898.

Many letters had been written by Dr. White to Dr. Warne as the president of the association around the last named date, and no question made by Dr. White in those letters, or by anyone else, in any manner whatsoever, as to the validity of the election of March 2, 1898, so far as the officers of the association or the public were made aware. At this time—October 5—there was a matter under investigation by the board of trustees of the association under the presidency of Dr. Warne, involving the mediumship of Mabel Aber Jackman and her husband, Dr. White in his letters to Dr. Warne strenuously advocated the cause of Mrs. Jackman, and upbraided Dr. Warne for prostituting the Illinois State Spiritualists Association, as he claimed, to the investigation of so good and pure a medium as the one mentioned.

The next step in the evolution of events was the calling of a meeting by Dr. White, as vice-president of the Illinois State Spiritualists Association, at the home of the Jackmans, on the 2nd day of November, 1898 at which were present the two Jackmans, Dr. White, David Gilmour, and some forty other persons who were not and had never been members of the association. At this meeting thus called and so composed, there was a pretended election of officers and directors of the Illinois State Spiritualists Association. On November 5, three days after this meeting, the association of which Dr. Warne was president, passed judgment on the charges of fraud pending against the Jackmans sustaining those charges which were supported by a vast amount of evidence, revoked the ordination papers held by those persons and expelled them from membership in the association.

On the 23d of the same November, Dr. White, David Gilmour, and other persons who had been elected by the meeting at the Jackman house on November 2nd, as pretended officers of the Illinois State Spiritualists Association, held a so-called test seance with the Jackmans and published and distributed a circular endorsing her mediumship. Since that time Dr. White, David Gilmour and their successors and associates had been wont to call themselves the Illinois State Spiritualists Association, had given numerous meetings under that name, but always with Mrs. Jackman as the leading attraction. At some time subsequent to the meeting held at the Jackman house, on November 2, 1898, Dr. White and Mr. Gilmour procured a certified copy of the charter of the I. S. S. A., at Springfield, Ill., in order to give color to their pretenses in the eyes of those who should not happen to know that such a copy amounted to nothing at all before the law. No demand or claim was made at any time by any of the White following upon Dr. Warne or any of the officers or members of the association for the real charter, seal and property of the Illinois State Spiritualists Association.

Thus matters went along with two associations of the same name in the field, much to the confusion of affairs before the public, and to the detriment of the work of the true association, until the 27th of June 1899, when a bill was filed by Dr. Warne and associates in the Circuit Court of Cook County, to restrain and enjoin White, Gilmour and the others from pretending, claiming and advertising themselves to be the Illinois State Spiritualists Association. This suit dragged along, as suits are wont to, until the 28th of June, 1900, when an agreement was signed by the attorneys for both parties submitting the case to arbitration under a statute known as the Tuley law.

After some delay caused by various happenings known to the law and lawyers, the parties selected Judge Philip

Stein of the Superior Court of Cook County, as they might lawfully do, as the judge who should hear and determine the case both as to the law and the equities, or moral rights of the parties.

The trial of the case began before Judge Stein upon the 6th of March, and lasted three days. Witnesses were sworn and testified on both sides, depositions, letters and documents were read; and at the end of trial counsel agreed to put in written briefs and leave the decision of the case to the Judge upon those briefs and the testimony that had been introduced.

The attorneys for Dr. White and associates contended that the proceedings of the meeting of March 2, 1898, were irregular and void; that no notice had been given of the amending of the constitution as provided by the old constitution; that officers were elected who were non-residents of the city of Chicago, contrary to the constitution, and that the franchise, or voting right, of the members, excepting Warne and Perkins, was unlawfully cut off by the adoption of the new constitution, that Warne and Perkins had turned the association over to the National Association without the consent of the members; that Dr. Warne, Harrison D. Barrett and the National Spiritualists Association did not believe in the physical phenomena of Spiritualism, and therefore in turning over the Illinois State Spiritualists Association to the National Association they had subverted the objects for which it was formed; that they ought not to be allowed to control and represent it.

The attorneys for Dr. Warne and associates showed by their evidence that all of the members who had not dropped out of the association, had knowledge of, agreed to, acquiesced in, and desired the adoption of just such constitution as was adopted and that if there was any wrong perpetrated, Dr. White, Mr. Corningly, and Mr. Hill were parties criminals; that no one objecting, or making any attempt to regain the alleged loss of franchise until after the Jackman incident, Dr. White and his confederates were both in law and morals estopped from taking advantage of any alleged irregularity in the proceedings of March 2, 1898, which irregularity, if any there was, they themselves had at the time permitted, endorsed, or been instrumental in bringing about; that Dr. Warne, Mr. Barrett and the National Spiritualists Association believed in and advocated all phases of genuine physical phenomena, but were opposed to any and every form of fraudulently produced phenomena.

Without following the course of the trial in detail, it is sufficient to say that the decision of the court which follows is a complete vindication of Dr. Warne and associates, and their claims, and a decisive condemnation of the false and unwarranted pretensions of Dr. White and his associates with respect to the Illinois State Spiritualists Association.

#### JUDGE STEIN'S DECISION.

In rendering his decision on March 28, 1901, the learned judge said: "All parties in this case agree that the association in the years 1896 and 1897 was determined as much as its members desired it should, and for the purpose of broadening the work and extending the scope of the association certain steps were taken which led to the holding of the so-called Handel Hall mass-meeting.

"It seems further to be agreed on all hands that in order to accomplish the purpose mentioned it was desirable to extend the work of the association over the state of Illinois, rather than have it confined as it practically had been, to the city of Chicago or the county of Cook, and as an aid to accomplish this purpose it was thought better to so change the constitution of the association as to permit officers to be elected from the entire territory of the state. The mass-meeting at Handel Hall was held, and without going into particulars it is plain from the evidence submitted by both sides that substantially there was entire harmony, not only in the proper determination of the issues, but in the methods by which the means designed and chosen to bring about the purposes to which the Court has alluded.

"Then came the meeting of the association, or its directors, of March 2nd, 1898, and in the view that I take of the controversy I deem what then took place according to the minutes as recorded by Mr. Hill, or overshadowing and perhaps of vital importance to the proper determination of the issues. What preceded this meeting, the meeting at Handel Hall, deserves consideration to a certain extent, but it is not of such great importance as what happened later. It may be said in this connection that this association and its officers like the officers of many other societies and associations, were not very punctilious in the matter of calling meetings or in the matter of a strict compliance with their by-laws. Such things, as all know, happen quite often; in fact, they are rather the rule than the exception. No doubt many irregularities occurred in regard to the meeting of which the register of the proceedings is to be found in the minute books which have been submitted in evidence. But the essential point to be considered is what clusters around this meeting of the 2nd of March.

"Now, these minutes were kept by Mr.

D. G. Hill who then was the secretary of the association. I think all the parties agree that Mr. Hill is a member of neither faction and is largely, if not wholly, impartial and to a certain extent indifferent to the result of the controversy. The Court itself got that impression from the manner and the demeanor of Mr. Hill on the stand which confirms what all counsel say about it. Still, I thought that if he was at all biased he inclined a little more to the Geer faction. The Court may be wrong in that view, but that is the impression which his entire testimony and bearing left upon the Court. At any rate no one questions his desire to tell the truth and the whole truth as he understood it. Now he is the man that kept these minutes, and after the opening passage, the minutes go on to recite that two of the directors of the I. S. S. A., being absent, Mrs. G. G. Cooley and C. O. Henderson, it was moved that their offices be declared vacant. Carried."

"Then comes the following: 'The balance of the officers and directors being present and each having handed in their resignation in accordance with the previous arrangement in favor of the newly elected officers, on motion their resignations were accepted.'

"Now, if these minutes tell the truth, and it is very likely they do, all the officers and directors excepting two were present. Of course I do not lose sight, in making this statement, of the controversy over the question whether the offices of directorship held by Mr. Gilmour and Corningly had been legally declared vacant or not, but there is this recital that all the directors—officers and directors, except two, were present, and that the resignations of the officers and directors—I am not now giving the words of the minutes, but the inference to be drawn from the language as we find it—were accepted.

"Now it is true, as has been pointed out, that the resignation of two of the officers, I think Jenifer, the president, and White, the vice-president, covered only the offices of president and vice-president, which they respectively held, and did not extend to their directorship. But it may well be and very likely was the fact that at the meeting itself these resignations were orally extended to include directorship. That is the only way in which the minutes can be construed to tell the truth, and there is nothing to the contrary. There is no evidence, no affirmative evidence, that Mr. White and Jenifer did not orally resign from the directorship. If any presumption should be indulged in, it should be that the resignations of the officers speak the truth because they were written by a man whom both parties agree and regard as an honest, truth-telling, intelligent and competent person.

"The minutes further show that at that meeting there was an entire new body of officers elected, apparently under the new constitution which was then adopted. It is quite plain and cannot be denied that the adoption of that constitution under the circumstances was a grave and serious irregularity, if it is not to be characterized in harsher terms; yet it is easy enough to understand why and how that constitution came to be adopted in the way in which it was. It was not adopted in accordance with the previous law or with the laws of the association as they then stood. No notice seemed to have been given to any one that a constitution was proposed to be submitted or voted upon. The clause regarding the handing of the amendments to the constitution thirty days previous to a meeting is conceded here not to have been complied with; and of course no notice was given by the secretary to the members of the association, as the law required, of any such proposed action by the association. But as I said a moment ago, it is not difficult to understand why the constitution was adopted as it was and why there was no objection at the time or for a considerable period afterwards. There was no such objection because it was the general feeling of all, was the universal desire of all the members of the association, that its scope should be broadened by just such a constitution as was adopted. That was the general desire of all.

"There is no pretense that the acts of the directors, or of the persons that participated in this meeting of March 2nd, were concealed, or kept concealed from anybody. There is no pretense here that any member of the association did not find out within a reasonable time after the meeting had been held, what had been done. Nobody objected. Nothing was done for months afterwards by way of making any objection, or any known objection to the parties who had done what might have been considered objectionable. There were no legal steps taken to right the wrong, if any there was, no steps taken to call a meeting of the association or of its officers, to undo the steps that had led to and resulted in the adoption of this constitution. Nothing of the kind. So far as appears from the evidence in the case there never was any objection on the part of any one to these proceedings out of the twenty-five members, excepting five, the Jackmans, Dr. White, Corningly and Gilmour, and possibly a sixth one, the former president, Mr. Jenifer, and I should say from the remark that has been attributed to him, that 'the charter was stolen,' that he did not sympathize with the results attained, or that the time came when he did not so sympathize. It does not appear when he made that remark; at least, I do not remember that the evidence specifically shows when he made that remark, but it is plain that the remarks which were attributed to him are to be ascribed to a feeling of injury on his part. He considered himself aggrieved, injured. Of course he overshoot the mark, so far as the evidence shows. There was no stealing of that charter; nothing of the kind. As may be, that when differences arose, as they did often as to whether the association should become auxiliary to the National Association, those who objected to its becoming part of the National Association may have been willing and no doubt felt as if they would harshly characterize the former proceedings. Nothing was done by way of

an open organized effort to oppose and counteract the actions of that meeting of March 2nd, 1898, until the following October and November.

"Now, before going into that it is proper to say that while it has been contended here that there was a difference in principles and actual views—they might perhaps be called—between the State Association and the National Association, after all, when you come to simmer the matter down these differences assume very narrow proportions, if there be anything left of them. The only difference that has been dwelt upon and sought to be pointed out by counsel for the Geer faction is that the State Association believed and advocated what may be called, and I believe the other is, 'God made it,' 'material phenomena,' and that the National Association did not share in that belief or doctrine. The Court from the evidence is convinced that that is taking the matter altogether too broadly. The difference between the two, if any there be, or if any there was, was simply this: That the National Association seems to have been a little more eager or anxious in frustrating any fraudulent attempts on the part of dishonest mediums to show, or manifest, any such phenomena, than the State Association, or some of its members. The former was more eager, more anxious, to keep from the association all semblance of fraud than the latter.

"Now, let us consider briefly what opposition was manifested to the accomplished acts of the meeting of March 2nd, and when and by whom and under what circumstances.

Dr. White was the leading spirit in this opposition and it may be said of him that prior to November, 1898, he had again and again fully and distinctly recognized what may be called now, the Geer faction as the legitimately constituted State Association, and I am convinced especially from the letters written by Dr. White, that he would have remained in that same state and frame of mind and attitude towards the association, had it not been for the Jackman incident. His letters show that he may deny it now, but he did not stand on the stand, but he is simply trying to formulate a mental conclusion at present which is at variance with his proved acts and writings at the time, and if, as the Court has said, and as the evidence shows, he was the leading spirit in this movement of opposition, it is quite likely that those who followed him, those whom he led, as shown by his having been elected president at the November meeting, were of the same frame of mind he had been and were stirred on and stimulated to the opposition by the same cause by which he was.

"It was attempted at this November meeting to set up an association and that attempt has been more or less successfully carried on ever since, and then we are confronted with the spectacle of two Illinois State Spiritualists Associations, each of which claims to be the genuine one, and that the other is a counterfeit. The association represented by the Warne faction was and is in possession of the charter and the physical rights and franchises so far as they could be, of the association, and such possession agrees with certain presumptions favorable to that side of the case. The Geer faction seems to have recognized the necessity of being in possession of the charter, or a charter, and they procured a certified copy of it. I don't see that that is of any moment to them. Anybody upon proper application and payment of the fee could have obtained a certified copy of that charter.

"But it is to be noticed that the ladies and gentlemen constituting the Geer faction never did anything during 1898 and 1899 by way of endeavoring to solve this controversy in a proper way, either through legal proceedings or through calling a meeting of all the persons that were interested in the matters in controversy. They simply went and obtained a properly certified copy of the charter and set themselves up as the association. I don't think that was the way to proceed. Either of the methods just adverted to should have been adopted. As the situation is and was, friction had to result, differences had to arise, and the question which the Court is now called upon to decide had to be decided at one time or another as to which was the real genuine association and the one that has rights before the law.

"This attempted organization of November, 1898, was, it seems to me, an afterthought. Up to that time there had been acquiescence and such acquiescence would have continued probably until the present day if it had not been for this attempt to expel the Jackmans.

"Considering this entire case and all the surrounding circumstances as disclosed by the evidence, the Court is of the opinion that the Warne faction is entitled to legal recognition and that the other is not.

"And the only question remaining to be considered is what remedy should be applied, what relief should be granted. The counsel for the Warne, at all fact ask that an injunction issue to restrain Geer, et al, from setting up as the association, and they ask for an accounting. I think they are entitled to the injunction as asked, but not to the accounting. Nothing has appeared here by way of proof showing or tending to show that the persons constituting the Geer faction have received any money. Nothing of the kind is before the Court, and of course it cannot be presumed. If the parties desired to ask for an accounting they should have specially put some evidence in. That has not been done. So the relief will be confined to the injunction as just now stated.

"I think, gentlemen, that that disposes of the entire controversy."

Chicago, Ill. JUSTICE.

"God made man in his own image, and man made haste to return the compliment."—Helen.

The first use of all knowledge is the right ordering of all actions.—Herbert Spencer.

There never was a good war or a bad peace.—Ben Franklin.

## WHENCE THIS EARTH?

### A Philosopher Takes Exceptions.

In your issue of Feb. 16, appeared an editorial headed, "Correction and Extension," in which you take the position of some other writers, that life on this earth in some form or other always existed, and that there was therefore no beginning. You further take the position that to the question, Whence this Earth? there can be only two answers, one of which must be false and the other true. One is, "It always existed," and the other is, "God made it."

Of the two horns of this dilemma you choose the first. Now, let us look this most ancient bugbear square in the face and see if we cannot find a platform between these two horns upon which we can all join hands and stand united.

I suppose you admit that there is such a thing as progress in this world. I think you will admit that the human race as a race of beings has made some advancement during the last two or three thousand years. Yes, I think you admit that it has made some progress even during the last 100 years. If we look about among the nations of the earth to-day, we find some, hoary with age, just ready to fall into senile decay, while others are in the full vigor of youth. And although the hoary-headed Chinese nation may be considered superior from a moral standpoint to any of the so-called civilized nations which are just now ready and anxious to survive as being fitter, still it will be readily admitted that these civilized nations, when they have arrived at their higher state of development will far outstrip any of their predecessors, from any and all standpoint.

Every subsequent race and nation is always an improvement in some direction upon all previous races and nations. The same holds true of individuals. The soul, having superior advantages to those his father had, and being to some extent endowed by the process of hereditary prenatal influence with the more developed faculties of his parents, will and generally does develop the same or similar faculties to a still greater extent than his parents. The same is also true of the individual himself. A man of fifty is more advanced and has his faculties more developed than a boy of ten.

And as it is with the individual, so with the nation, so with the planet. For a nation cannot progress without the benefit of such progress, and profiting thereby, progresses likewise. A part cannot progress without the whole also progressing. Whatever is true of a part, in principle is also true of the whole. Our planet cannot progress without our whole solar system likewise progressing. Our solar system cannot progress without the whole cluster of stars of which our solar system forms a part also progressing. This cluster of stars we will call the universe, although this term is perhaps not entirely applicable, as there are doubtless other clusters of stars similar to our own of which we know nothing and which need not concern us except indirectly. We thus have established in our minds the principle or law of universal progress.

Now let us apply this to the question at issue.

The man at fifty has progressed beyond the boy of ten.

The nation of to-day has progressed beyond the nation of say 5,000 years ago.

The planet of to-day has progressed beyond the planet of say one thousand billion years ago, and so on.

Taking now the man at fifty in the full development of his faculties and subtracting from him in our minds, for the sake of argument, all that he learned and experienced during his last 40 years, we shall arrive at a time when he was a boy 10 years old. Continuing the process of subtracting his mental acquirements for ten more years, we arrive at a time when he was an individual entity possessed neither knowledge, consciousness, memory nor learning of any kind whatsoever. In fact we arrive at a time when he as an individual human being began to progress.

What is true of the individual is also true of the nation. If we take the American nation of to-day as an example and subtract in our minds from the present degree of perfection and development, however imperfect that may be, all that it has acquired since 1776, we then arrive at a time when the American nation as a nation began to progress. What is true of nations is also true of planets. For what is true of a part must also be true of the whole. If we subtract from the planet Earth as it is to-day all the experience and development which it has gone through, then we arrive at a time when as a planet began to develop and progress. I can see no escape from this conclusion. If you can, Mr. Editor, I shall be glad to have you point it out to me.

This, then, is our postulate: All things and entities which are capable of progression are finite in character. That is to say, they all had a beginning to their progress.

What is true of a single planet is also true of our solar system. It, as a system, must have seen the time when it began to be formed into a system, and previous to which time it had no existence as a system, but merely as so much material in an unorganized condition.

What is true of the solar system must also be true of the universe as a whole. The universe or stellar system of which our solar system forms a part, being to-day highly organized, must at some remote period in its history have seen the time when it began to be organized and previous to which time it was in an unorganized condition.

So much for the fact that our earth had a beginning, and that therefore, also, all life on it had a beginning. In order now to further answer the question, "Whence this Earth?" we must return to our man of fifty and ask whence this man? If we subtract all earthly experience we arrive at a time when he began to be organized into a human entity. During the process of organization he existed within the boundaries of another human being which served as a pattern in harmony with which all his various organs and faculties were being organized. After having been thus organized he had the power to sustain himself and develop under the influence of his environment and from material extracted from other organized entities on a lower plane than himself.

What is true of the human, is also true of the animal. It is also true of all plants, all planets, systems of planets, stars and universes. They all must have had their "beginning," into their construction and organization must have been taken and extracted from other outside and surrounding structures and organizations on a lower plane of existence than themselves. Thus the material itself progressed by that process of assimilation. In all cases the destruction and disintegration of one structure furnishes the material for the construction of another and higher structure. As every plant that falls into decay furnishes the material for future and better plants, so also planets fall into decay and furnish the material for future and better planets. So also will our stellar system, yea, the universe, fall into decay and furnish material for future and better universes.

And as every plant develops its seed which in time will develop under proper conditions and bring forth a similar plant to its parent, so also does the universe develop its seed, the human soul, which when fully developed, will under favorable conditions bring forth new stellar systems and universes after the pattern of the parent system. The material to be taken from other surrounding systems which have fallen into senile decay.

The all is one eternal round. All things and entities are finite. And there can be only two abstract principles which are eternal in their nature. Because they are absolutely unprogressive. And these two are: Force, the male, and Substance, the female. These two in combination form Matter, the child. And these three by their action and interaction upon each other form universes.

HERMANN FASCHER.

St. George, Utah.

## Spirit Photography and Painting.

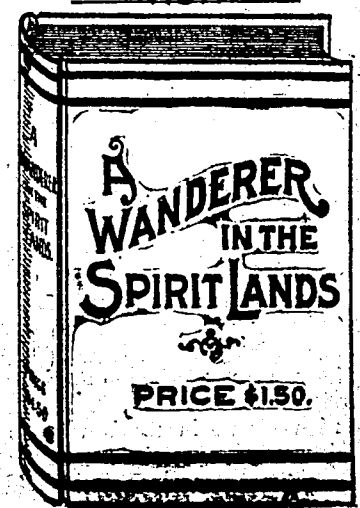
Mr. A. Taylor, an inmate of the National Soldiers' Home, of the District of Columbia, was instructed by his spirit friends to get a brush and paints, and they would help him paint pictures. He never had any mechanical profession; always had been a soldier in the United States Army, and did not know anything about painting. I saw him a few days ago and found him at work on a picture of Jesus, and he was making good progress. I asked him to show me his work. He has thirty or forty paintings; of course there are some that are not executed with the master's skill, but are the wonderful results of only nineteen months' experience.

Asking him further about himself, he stated that he was a drunkard and went to one of the common resorts situated about the home and bought a half-pint of whisky. He then went to the woods and sat down and commenced thinking about stopping drinking, and after awhile concluded that the half-pint would be the last. Looking at the bottle which sat in front of him, it actually burst in front of his eyes, with no visible person in sight. Then he was asked to go to a medium. He did so, and his sister came to him and told him she was the one who broke the bottle. He has never broken the pledge he then took.

He also showed me some remarkable photographs which were taken by a local photographer, one of which has the picture of Jesus standing alongside of him. He told me that he had set his mind on Jesus, and wished his picture would be on the plate. He went to the photographer, who told him that he would have to sit again, as there was a white blur on the plate, but Mr. Taylor told him to print a dozen anyway. The photographer was mystified and could give no explanation of the picture, as he says he had no paraphernalia of that kind in his place. He then asked Mr. Taylor to come and sit again, and the result was that he had the faces of his sister and mother and a friend. At another sitting he had an Indian in full costume, which is the finest spirit picture I ever saw. Mr. Taylor is going to sit with two canvas stretchers tied together, on which the spirit of Raphael the painter, who was one of the old masters, has promised to give him an outlined sketch which he wants him to paint.

CHAS. E. DAVENPORT.

Washington, D. C.



Read our announcement of this remarkable book on our second page.

Nothing is felt more keenly than the malign shafts of calumny, and even the worst man is hurt if they reach him.—Thales.







## A GODSEND TO ALL HUMANITY.

## A GODSEND TO ALL HUMANITY.

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How many of our readers know that Impure Water causes more sickness and deaths than war, pestilence, fire or insect pests?

Statistics show that 500,000 men, over 500,000 cases of dyspepsia, stomach, bowel, kidney, bladder, heart and blood diseases, all kinds of fevers, typhoid - malaria, constipation, Bright's disease, and kindred diseases.

A prominent physician, Dr. Lilly, says: "Thank God, every family can now have pure water, purified by distillation. It is truly 'the elixir of life.' Without prolong life, prevent old age, almost every disease, and save doctor bills."

Miss Lulu Wilson says: "Our well and cured water, when distilled, is perfectly lovely. Cured."

cases are caused annually by unpurified drinking-water. And the water of the world is polluted.

It may wonder how we have sickness, affliction and premature death on every hand when our wells, cisterns, hydrants and streams are polluted? Physicians declare that it is this day and age no water is pure or good for drinking. The water of the world is simply a graveyard full of dead germs, more poisonous than before. Boiling removes no impurities. Filtering simply clears; does not purify. The germs of disease, the poisonous matter, the Lime, Alkali and iron-impurities remain as around the water filter made. What distillation? Simple pure steam, aerated and revitalized with sterilized oxygen and condensed. Your common sense tells you that it must be pure and free from all germs of disease and impurities.

Dr. Hale and Dr. Hale have invented a new device, known as the "Puritan" and it is the only one in the world. It is a father's rheumatism and kidney trouble."

Dr. Hale says: "Out here in the alkaline country your Puritan Still will save your life and your needs. This water seems to dry up our maids, harden our bones and cause almost every disease. Even the horses die of kidney disease and we are all ill. Distillation removes all alkalis and impurities, turning this water into the purest water in the world, and satisfying I would not take \$50 for my Puritan."

Fred D. Hale, D. D., pastor Third Baptist Church, Owensboro, Ky., writes: "Have received the Puritan Still and am delighted with the water we get from it. Seldom have I been so healthy. My wife and children which have been greater or results more satisfactory. It furnishes not only clear, sparkling, but absolute pure drinking-water for my family of nine, and I can believe it is the best water in the world. I believe it should be in every household on earth."

as the Puritan Water-jill that is proving a blessing to thousands of users. It is a plain, simple sheet-metal device. Simply set it on your cook-stove, gas or oil, and draw water from the well, spring or cistern boiler. Clouds of steam are drawn into dome, saturated with oxygen, condensed and deposited in distilling Water Reservoir to be drawn off as desired, furnishing plenty of delicious distilled drinking-water for use as crystal soft as dew, sparkling delicious and absolutely Pure and Safe. All impurities, soil, fever and disease germs, Aikali, Lime or other health-wrecking minerals are left in boiling water at bottom of Still.

It will be needless the foregone conclusion. No man or woman can sit in this day and age but realize the absolute necessity of distilling all drinking-water before using.

Dr. R. W. Thomes: "Filtering is like performing leech surgery. Distilled water is the only water to drink with perfect safety." "The death rate in this neighborhood from typhoid, heart, kidney, bowel troubles and other diseases is alarmingly large. Our impure water supply is the cause. I advised every one of my families to obtain a Puritan, not only as a protection against disease, but also because it gives them the only water that young or old should touch."

Other remarkable cases are those of Emma Keenmonds, who was cured of dyspepsia and stomach trouble after twenty years' standing; Ralph Curry, an invalid of thirty years, cured of chronic rheumatism, liver and bowel troubles, contracted during the war. Also Mrs. Margaret A. Thompson, who suffered for years with liver and heart troubles and was entirely cured by using Puritan Water.

## THOUSANDS A WEEK

Upon inquiry at the factory, we found that this invention has caused a remarkable excitement all over the United States; that their capacity has been taxed to the utmost, the demand being so enormous—orders being received from all parts of the country.

From the thousands of letters received by the makers it is plain to be seen the whole is hungry for purified water, that may be drunk without fear.

The **Indian Health Clinic** writes: "Your water is, in fact, a balmage of the ill's that is held in store for us. We can prove that all typhoids, nearly all malarial fevers, and all cholera, are caused by drinking impure water. There is no doubt that distilled water is the best medicine that can enter the system."

The **University of California** writes: "The kids say, stimulating the sluggish liver, eliminating waste matter from the system, pure distilled water furnished by your factory."

C. P. Cathcart, M. D., Kansas City, Mo., says: "Dis-

A large illustration of a water purifier machine. The machine has a cylindrical body with the words "WATER PURIFIER" written on it. To the left of the machine, the words "CONDENSERS" and "SURFACE" are written. Below the machine, the words "STEAM" and "DIPPER" are written. The background is a dark, textured surface.

The text on the machine and the background is as follows:

WATER PURIFIER  
 CONDENSERS SURFACE  
 STEAM DIPPER

The text on the machine is:

WATER PURIFIER

The text on the background is:

CONDENSERS SURFACE  
 STEAM DIPPER

**DOME**

**NEUTRALIZED WITH STERILIZED OXYGEN**

**OXYGEN INLET**

**OXYGEN OUTLET**

**OXYGEN FEED**

**OXYGEN CARPET**

**OXYGEN FEED**

...or approach. Some of these letters give a vivid picture of water as we got it, and below we give a few extracts that show the wonderful benefit derived from distilled water.

Rev. Part O. Herbert, at Burlington above reproach, pastor Christian Church at Burlington, Knn., writes: "I consider the Puritan a blessing to humanity, a necessity to civilization, and a comfort to the Christian in every home in the land. It certainly is a most important invention, as it produces absolutely pure, delicious water, and is the only way of obtaining water which before distillation was unfit for drinking purposes."

It is a shame if it is not for the thousands suffering from kidney and bladder troubles, little money offered for it. For an experienced physician, in any event, don't fail to send for booklets.

thinking it was caused by our drinking water. I spent about a week doctoring but it didn't help. Right afterward we changed to the purest distilled water, I have felt like a new man. My kidney and bladder troubles are no more, and I have not had a drop of urine since.

Mrs. J. R. Stacey says: "Our hydrant water is muddy. The Stacey family and my husband were sick so we changed to the purest distilled water. Now we feel like new people. We have no more of our jaundice and now we all drink distilled water. It is delicious. Have had no sickness, and the children are healthy."

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At the Temple in Fort Worth, Texas, December 2, 1900

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A Complete expose of the principles and objects of the American Protective Association. A book for all patriotic American citizens. Price 15c, or two for







# QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

HUDSON TUTTLE.

A. C. C., Bellefontaine: Q. It is well known that John Howard Payne wrote the words of "Home, Sweet Home," and it seems to be generally believed that he also wrote the music. I appeal to you to decide a dispute on this subject.

A. It is said that Sir Henry Bishop was engaged by the eminent music publishers of London, Goulding, D'Almaine & Co., to prepare a collection of national melodies of all countries. In the prospectus, that of Sicily was "announced" and he could find none he concluded to invent one that the promises of the prospectus might be met. The result was that he set the words of Mr. Payne to the air which has assisted in making them famous. As there can be no copyright on National melodies, other publishers issued it in cheap form, and in the suits at law following, Sir Henry Bishop deposed on oath to the foregoing.

Joseph S. Thomas: Q. Is it true that Luther, Calvin, and John Wesley held communion with spirits of the other world? and where could I find statistics to prove same, if it is true?

A. Calvin has never been accused of being a Spiritualist or spiritual. He was so saturated with the hate and vengeance of God that it would have been impossible for a good spirit to have approached him. History does not record that he had any spiritual visions on his death bed, but it would be conjectured that if he had, the spirit of Servetus, whom he burned with green fagots because he would not accept Calvinism, and silenced him in debate, might have appeared to the dying bigot.

Of Wesley, Dr. Crowell in "Primitive Christianity and Modern Spiritualism," Vol. 1, p. 143, says: "His faith in curative means by spiritual agency was as firm as in any other point of Christian doctrine, and it grieved him that the materialism of the church in his day should cause the exclusion of spiritual gifts."

Dr. Tyerman's Life of Wesley, Vol. 2, p. 361, in a letter to his brother Charles, "I have been preternaturally restored more than ten times." In Southey's Life of Wesley, quoted in Prim. Chris., Vol. 1, p. 174, it is clearly shown that the visitations of the Fox Family were equalled if not excelled in the Wesley Family. It was while John was at school, in 1715, there were violent noises in the house, rumblings and groanings; even the dog, a mastiff, at first barking, was cowed and howled with fear. The ghost never entered the study of Mr. Wesley, who one day angrily rebuked it for tormenting the children, and defied it to come to him. The spirit accepted the challenge, and made wonderful demonstrations. It violently opened and closed doors and made the trencher dance on the table, with invisible hands. There were voices, distinctly heard. John Wesley valued the noise, and he was not alone. Tyerman in his "Life of Wesley," Vol. 1, p. 22, says: "We have little doubt that the Epworth noises deepened and confirmed the existence of an unseen world, and in this way exercised an important influence on the whole of his future life."

A careful study of this interesting narrative will prove to any impartial mind that the methodism was the outcome of the spiritual inspiration of Wesley. How far has the church departed from its original faith!

There can be no question that the great movement known as the Reformation, had its origin in the spirit world. Its exponents on this side were often far from spiritual and provoked the sneers of their opponents by their grossness. Yet it must be remembered that it was a gross age, and obstinate persistence and opinionated egotism were essential qualities. Luther, like all others of his times, was a believer in spiritual beings, and especially of the close contact of the evil ones. His excited fancy made him constantly fear the devil, and often he became so overwrought that his Satanic Majesty appeared before him, or he thought he saw him, and the stains on the wall are still pointed out to the tourist, where the excited reformer, in anger at the constant torment of the evil one, hurled his ink-pot at his head.

Inquirer, Baltimore: Q. Whence is the wealth of the Roman Catholic church derived?

A. The Catholic church, according to the American standard of success, which is to get money, is pre-eminently successful. The present pope has amassed in his own right during his long reign over one hundred millions of dollars, invested in stocks and bonds in other countries. The treasure of jewels and gold plate, bestowed by devotees, laid up in the strong vaults of the Vatican, are beyond estimation. The finest and most costly churches in every city and town in the Christian world, except England, belong to the Catholics. They and the church holdings are located on the most desirable and costly grounds. Whenever a new town springs up, some emissary of the church is ready to take the most desirable lots offered, for future church use.

The pope has a revenue from Peter's Pence, the contributions of all followers, and a tribute paid by every church, however humble. The sale of masses and indulgences fills the pockets of the priests, and this is divided with the bishop, and a little gets to Rome. On every marriage, on every birth, on every

## AGENTS WANTED.

Agents wanted in every town and city for the sale of "Mediumship and Its Laws." For terms, address Hudson Tuttle, Berlin Heights, Ohio.

every baptism, there is a price. The price for baptism in Canada is one dollar, but the priest exacts as much as he pleases, all he thinks the subject will pay. If the priests tell the relatives that for some failure, the dead has gone to purgatory and cannot escape without masses being said, the cost of these will depend on the wealth they have at command.

Then there are the jubilees when gold is poured into the rapacious hands of the church, sales of charms, relics, pictures; direct assessments, and last, and by no means least, the United States treasury, which is constantly looted of immense sums.

There is not a hard-working member, however small his wage, man or woman, who does not pay tribute. The confessional gives the priests complete power over body and spirit. Paying the demands of the church is not with them a matter of choice, but imperative. Hence it is that the leaders have only to ask for money and it is given them. The churches never have debt impending over them, for the church is worth all the united wealth of its members.

Such a power consolidated under the most perfect organization the world has ever seen, itself the embodiment of tyranny and the sworn enemy of liberty, is one to be carefully watched and feared.

Jno. Q. Adams: Q. Why do snowflakes take the form of stars?

A. Water crystallizes at the freezing point in the hexagonal form, or six-sided prism, or on the lines leading from the center to the six angles of such a prism. The consequence of this peculiarity is that by the interlacing of crystals, water in changing to ice expands, and this is among its most beneficent qualities in the economy of nature. In the atmosphere in which the aqueous vapor exists in the form of minute particles, perfectly free to act, and arrange themselves according to the laws of crystallization. These fragile star-crystals, when the process is rapid and imperfect, but when the temperature is low, and the process slow, the crystals become perfect and slowly fall as they become too large to be upheld. They are of many varieties, though all are of the same type. The exquisite imitative forms which appear on windowpanes at low temperature, are expressions of this crystallization.

## A Spiritualist's Chapter of Thanks

The following chapter of thanks to the spirit world was read before an audience in the Temple (Moses Hall's church), by J. W. Dennis, at the Fifty-third Anniversary, held by the First Church Society, March 30 and 31, 1901, in Buffalo, N. Y.

For fifty-three years of steady and continual growth in spiritual things, and spiritual knowledge, O Great Spirit and the spirit world, we most devoutly thank thee.

For days of health, for nights of quiet sleep; for seasons of bounty and of beauty; for all earth's contributions to our need through the past fifty-three years, O angel world, we thank you.

For our country's shelter; for our homes; for the joy of faces; and the joy of hearts that love us, O spirit friends, we thank you.

For the power of great examples; for the good ones who lead us in the ways of life and love, O angels above us, we thank you.

For our powers of growth; for longings to be better and do more; for ideals that ever rise above our real, O Great Spirit, we thank thee.

For opportunities we give thanks. For opportunities unused; and even those misused; for our temptations; and for any victory over troubles that close beset us; for the gladness that abides with us, we would gladly thank thee.

For the opportunity, and the disposition, and the will, to forgive every human soul that is our enemy, we most certainly thank thee.

For the blessedness of service, and the power to lift ourselves to others' needs, spirit world, we thank thee.

For our necessities to work, for burdens, pain and disappointments, means of growth, for sorrow, for death, out of earth life, and birth into spirit life, we thank thee.

For all that brings us nearer to each other, nearer to ourselves, nearer to thee, Father Spirit above us, we thank thee.

For the certain and glorious knowledge of thy spirit existence beyond the coffin and the shroud, and the certainty of a home over there, ten thousand times, O spirit world, from lowest to highest, we are ever thankful to thee.

For the means and the opportunities that we have to communicate with the spirit friends and the spirit world around us, we most fervently thank thee, and our very souls go out in thanks and adoration to thee, O spirit world.

Mr. chapter of thanks brings to mind the old Scotchman's thanks at his dinner table. He said:

Some had meat, and cannot eat,  
And some can eat, that have no meat,  
But we have meat, and we can eat,  
So let the Lord be thanked!

J. W. DENNIS.

## Anniversary at Cleveland, O.

The Fifty-third Anniversary of Modern Spiritualism was celebrated by a union meeting of all the Spiritual societies of Cleveland, in Gray's Armory, Thomas Black, president of the C. S. A., presiding, March 31, 1901. Mrs. Prior, Mr. A. J. Weaver, Mr. and Mrs. Carpenter, Dr. Nellie Mosier, C. H. Fingers, all participated in the meeting. Mrs. Zetta T. Elise, of Gallon, Ohio, had charge of the music, which was of a high order, as all her musical programs are. Our venerable president, Thomas Black, deserves much credit for the fine array of talent he provided for the occasion. Every one and everything conspired to make the day a memorable event. Many hearts were cheered by messages from loved ones just across the "Divide." Mrs. Mosier, Mrs. Carpenter and Mr. Carpenter gave complete satisfaction. Modesty forbids my speaking of my own share of the meeting. One of the marked features of the day was that there was no admission fee, but a collection was taken up after tea and evening. Little Jason Hemmeyer, son of the secretary of the O. S. S. A., Mr. John Hemmeyer, gave a recitation which had a warm reception from those present. This meeting will have an influence in shaping the destiny of Spiritualism in Cleveland for some time to come. Mrs. Prior will remain in Cleveland and continue to hold meetings. She is a great favorite here.

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## ANNIVERSARY.

Held at the Spiritual Temple, Boston, Mass.

To the Editor:—Of course the papers from time to time give you an inkling of matters in general about Boston and vicinity. The anniversary ceremonies passed off with more than usual eclat, showing a vast and growing interest in the sacred cause of Spiritual Thought. Daughter and myself played at the Boston Spiritual Temple on Sunday evening to one of the largest audiences ever gathered together here. In fact, standing room was almost at a premium, and I am to firmly believe that Brother F. A. Wiggin has struck the right lead in forming a genuine church of Modern Spiritualism. His vast auditorium is invariably packed morning and evening, and his eloquence is certainly producing a substantial effect here. After daughter and I had played Ole Bull's "Mountain Visions" and a piece entitled "Pleading of Music," Mr. Wiggin gave some of his marvelous ballad readings, and I do not think I exaggerate when I say, that during the whole process not a person in the great hall but evinced the closest interest, and remarkable as it may seem, not even the sound of the ordinary cough so often heard here in Boston was noticeable. In my long experience, I do not recollect even when Ole Bull was playing his touching "Mother's Prayer," to have noticed such intense fervor emanating from a miscellaneous audience. That Mr. Wiggin's power borders on the phenomenal none can deny, and papers like the Boston Globe are not at all backward in giving due credit to spiritual teachings as conscientiously and as truthfully as they do the most aristocratic of the orthodox churches. The management of Mr. Wiggin's church goes to prove that in spiritual as well as other matters, "union is strength," and that "truth is mighty and will prevail."

J. JAY WATSON.

## WASHINGTON, D. C.

Anniversary and Other Matters.

The Fifty-third Anniversary of the advent of Modern Spiritualism was fittingly observed by the Educational and Religious Society of Spiritualists of the District. Their hall was packed to overflowing. The decorations, consisting of palms and the glorious old Stars and Stripes, added much to the occasion. Appropriate remarks were made by Mrs. A. M. Jaques after which she administered the beautiful rite of baptism adopted by this society, upon the following named children: Olla Belle Emmener, Mimmie Emmener, Lorenzo Philip Fowler, and Dewey William Fowler. Songs were sung by Mrs. and Mrs. Freer and friends, and experiences in spirit return were given by Mr. Pratt, Gov. Sharp, Mr. Glenn, Mrs. Golding, Mrs. Fowler and many others, followed by tests by Mrs. Warnaka.

This is the second year of the existence of this society, which was incorporated under the laws of the District of Columbia, Oct. 2, 1899. Its organization being due to an attack being made by the Evening Star of this city, upon the honesty and integrity of several local mediums, and the cause they represented. The following were the original incorporators: Dr. John Walter, Gov. Sharp, John Powell, J. Emmener, Dr. Roberts, Mrs. Emmener, David Wood, Mrs. Warnaka, Wm. Glenn. This society stands ready to defend the cause against all attacks, no matter from what quarter they may come. It has many friends in our National Legislature who were instrumental in looking back the bill recently introduced by the District Commissioners, imposing a tax upon mediumship in the District of Columbia. It will ever be alert to the work mapped out upon its organization. A movement now on foot to build a temple is meeting with great success, and it will not be long before we will own our own home. Several handsome bequests have been received, and the Ladies' Aid is working hard to aid in making this undertaking a success. The growth of this society has been phenomenal and its membership is composed of men and women representing the highest class of intelligence in this city.

J. EMMER, Sec'y.

## Anniversary at Albany, N. Y.

The Fifty-third Anniversary of Modern Spiritualism was celebrated by the Independent Spiritual Society of Albany, in the Odd Fellows' Hall yesterday afternoon. The meeting was presided over by Edwin T. Doty. The anniversary address was delivered by Dr. Louis H. Freedman, who has made a reputation in Australia, New Zealand and other places in healing the sick. Dr. Freedman's address was on the methods of Spiritualism and the remarkable progress that had been made in it during the past year.

The feature of the services were the tests by Mrs. Maggie Waite, of California. Before giving a demonstration of her powers, Mrs. Waite made a brief address on the manifestations of Spiritualism. During her address she requested that the audience write questions on slips of paper and send them to her. She answered about fifty questions. One questioner asked the oracle what he (the propounder's) grandfather had hidden in a cellar, and the answer was death. Mrs. Waite answered that the hidden property had been found and that it was a sum of money placed in an old oyster can. The party asking the question admitted that Mrs. Waite had told the truth. Numerous other questions about deaths, advice in business ventures, how to treat husbands, etc., were asked and answered without any delay or consultation with any one. The next demonstration was of Mrs. Waite's powers as a medium. Several people recognized the names of dead relatives or friends by the description given by Mrs. Waite. One case which was very pathetic was a mother recognized her boy who had died two months ago, and who was to have been confirmed yesterday.

Mrs. Waite then conferred with the spirit of William J. Morgan, the late controller, and she said that he was happy. Another case was the brother of a coroner, who left four brothers. He sent messages of good cheer to them and his nephews.

The tests pleased the audience, and after the séance was over many congratulated Mrs. Waite on her wonderful powers. Those who had recognized dead relatives were among those who spoke with Mrs. Waite after the meeting. On next Sunday Mrs. Waite will speak on "Why I Left Catholicism to Become a Spiritualist." Daily Press and Nickerbocker, Albany, N. Y.

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## DENVER, COL.

Celebration of the Fifty-third Anniversary.

As a materialist feels that Spiritualism has gone into retreat, he immediately is confronted with some brilliant mind or minds, with an explanation of its progress and its realities, which immediately uproot back to the materialist his ignorance of its realities, for away toward the setting of the sun at the foothills of the great Rocky Mountains, in the beautiful city of Denver, the city of all cities is admired by tourists, the pleasure-seekers, and the weary one who is awarred in unnatural environments seeking the restoration of his lost health.

The city that many are quietly prophesying as becoming the Western Athens, the seat of spiritual learning, and some have gone so far as to prophesy and designate this particular spot as being the place chosen by ancient spirit hosts as the place for the rebirth of a messiah.

Whether this messiah is to come in the form of a child, or ready grown man or woman, is not yet decided. But, be it as it may, many of the thinking minds of the world are looking to the western world for the new pass-word. Now whether Denver is to be as the little city of Nazareth of old, is a question that time alone can settle.

Some of Denver's intellectual minds were tested to the limit of spiritual facts and demonstrations on Sunday, March 31, at Concord Hall, 1548 California street, at 2:30 p. m., by Dr. Henry Tanner, the man who distinguished himself by his forty-two days' fast, the man whom many think of as a man of the past—and as being dead, as they call it. This discourse at 2:30 p. m., by Dr. Tanner was a very scholarly and Spiritualistic presentation of the subject, which astonished his hearers and sent them home in a thoughtful frame of mind.

He took his subject from his favorite Book of Oahspe, which the Doctor beautifully described as being the records of the libraries of heaven.

At 8 p. m. a lecture on "The Light and Shadow Side of Spiritualism" was delivered by Dr. Alla Thurman. This subject she handled brilliantly, showing that the philosophy claimed by Christian Scientist, Divine Scientist, and Theosophy were only the fundamental principles of the modern Spiritualistic philosophy dressed upon other names.

She beautifully illustrated it by comparing them to the "Prodigal Son" of old, who, after much wandering and feeding upon husks, was willing to return to the father's house, and be willing to learn of his servants. Just so with many of the followers of these new branches, they are tired of wandering and are ready to return to their father's house to learn of his servants.

The father's house would figuratively stand as the seat of wisdom in every human being, and would also apply to the much abused mediums, through which all phenomena, the grand work of philosophy, must come.

After her beautiful and descriptive lecture, she astonished her hearers by clairvoyant and psychic readings, which were in general acknowledged by all present.

The entire services of afternoon and evening were pronounced a success. In conclusion I will say that this Concord Hall is a beautiful new hall with seating capacity of about 500, where these services will be continued on Sundays, and all visitors to this city may have an opportunity to gather gems of thought from choice speakers who will occupy the rostrum from time to time.

J. C. F. M. D.

## Anniversary at Paw Paw, Mich.

The annual meeting of the Paw Paw Valley Spiritual Association at Paw Paw, Mich., March 30, 1901, resulted in the election of the following officers for the ensuing year: President, Mrs. M. L. O'Dell; vice-president, G. L. Towers; secretary, Mrs. M. Palmer; treasurer, Mr. Helen A. Sherman; trustees, Mrs. E. C. Towers, E. L. Warner and L. S. Burdick.

Very interesting meetings Saturday and Sunday in due celebration of the Fifty-third Anniversary of Modern Spiritualism were attended by large, appreciative audiences. Lyman C. Howe, a veteran worker of Fredonia, N. Y., delivered fine, instructive lectures, followed by descriptions and character readings by Mrs. N. M. Russell, many of which were recognized.

VERNE M. PALMER, Sec'y.

## Philadelphia Second Church.

The Fifty-third Anniversary of Modern Spiritualism was a memorable one in the history of the Second Spiritual Church at Front and Thompson streets, Philadelphia, and an event that will long live in the hearts of those present who had the occasion.

In the morning a conference was held in the church, and an eloquent address was delivered by Brother Wheeler, vice-president of the Philadelphia societies. In the afternoon and evening, the speaker was Mrs. Millie R. Palmer, and under the inspiration of her guides gave two most eloquent lectures, the discourse in the evening being particularly fine, the audience giving earnest attention to every word she uttered. The hall was packed to the outer vestibule doors, standing-room being at a premium. Mrs. Virginia, Mrs. Patterson, Mrs. Phillips and Mr. James Wallace did very good work in giving spirit messages. The musical program was also especially fine.

They have just renovated the little church by re-papering and painting the interior, the pulpit being furnished in white and gold, and the new draperies. A new pulpit was presented to the church at the afternoon services by Mrs. Palmer, on behalf of the donor, and in the evening she surprised and gladdened her hearers by the presentation of \$81 collected by her and given in the name of her guides to help them in their spiritual work.

The little church is prospering as it never has before, and the time is near at hand when this sacred little band of workers in the vineyard will have to move to larger quarters.

H. E. DANZEBACHER.

## Anniversary at Allegheny, Pa.

The Fifty-third Anniversary of Modern Spiritualism was celebrated with special services at the hall of the Progressive Spiritual Society, South and East Diamond streets, Allegheny, Pa., Tuesday, March 31. The room was tastefully and profusely decorated with flowers and presented a beautiful appearance. In the absence of Mrs. M. J. Crilly, who, much to the disappointment of herself and friends, was unable to leave her room, Messrs. L. M. Les and C. C. Day acted as speakers, and mediums. Both in the afternoon and evening the audiences were large and seemed to be deeply interested in the proceedings. The efforts of both gentlemen were fully equal to the occasion, and much food for thought was furnished for those capable of thinking.

B. ORILLY.

## PHILADELPHIA, PA.

First Association of Spiritualists Celebrate.

The First Association of Spiritualists of Philadelphia celebrated their fifty-third anniversary yesterday with interesting services in Casino Hall, on Thirtieth street, above Girard avenue. In the morning and afternoon there were addresses by the president of the association, Captain F. J. Keffer, and its speaker, Dr. N. F. Raylin, with musical exercises, and dialogues and recitations by the young men, the young women and the children of the Sunday school. There was a presentation also by Mrs. M. E. Cadwallader, on behalf of the Women's Progressive Union, of \$1200 towards the purchase of a church.

The most interesting part of the anniversary was in the evening, when Mrs. Minnie Brown, a medium, gave what Spiritualists call a flower reading. A flower reading is like this: You lay before the medium a flower, having in your mind some dead person for whom the flower is intended. She takes up the flower, and by what Spiritualists term psychometry—or the reading of the souls of things—discovers the person you had mentally given the flower to, and delivers you a message from this dead person. Mrs. Brown's success in her flower reading last night appeared to be remarkable.

## MESSAGES FROM THE DEAD.

The hall was crowded, and most of the people in the hall were old. Those who were young generally were mourning. When the readings began all the faces lighted up with a kind of tearful joy. There were sobs and weeps. Mrs. Brown took up a rose and said: "I feel, as I hold this flower, the presence of a tall man, with a high forehead. He died suddenly, maybe of apoplexy; maybe of heart disease. He fell, at any rate, upon the street. He wishes me to tell his son that he is happy; happier now than he was in life. Whose rose is this?"

An elderly man got up in the rear of the hall and said, in a tremulous voice, deeply moved: "It is my rose. That spirit was my father. He fell dead of heart disease at Eleventh and Poplar streets."

The medium took up a bunch of clove. "A whole family of spirits come around me," she said. "There are George and Emma and Mary and John, and there is also father. They bid me say that they are glad to communicate with their dear one, and that they are happy here amongst us tonight."

An old woman, nearly sleeping, exclaimed: "I recognize them all. It was to them I sent those violets."

The flower reading continued in this manner over an hour. The medium was successful in every case but one—a case of a bouquet of pansies.—Record, Philadelphia.

## INDIANAPOLIS, IND.

Preliminary Anniversary Services.

The work of the First Spiritualist Church will close with the month of April, Dr. Louis Schlesinger serving the society. We have had with us during the season E. W. Sprague and wife, Edgar Emerson, and the past two months Amanda Coffman, of Grand Rapids, Mich., who has served us with exceptional ability. She gives a good, interesting talk, or addresses a period of thirty or forty minutes, developing a great deal of earnestness as she proceeds in her discourse. She then follows with spirit communications, giving names and descriptions most satisfactory to the audience. Societies and camp organizations will do well to engage this lady, as she should be kept busy all the while, our cause and movement needing such workers.

The following account of a service preliminary to the anniversary services appeared in the Indianapolis Journal, and indicates the more liberal spirit of the press toward Spiritualism:

"First Spiritualist Church was handsomely decorated last night in honor of the opening services of the Fifty-third Anniversary of Modern Spiritualism. The pulpit and platform were banked with palms and potted plants and a great number of rich and beautiful floral designs were arranged on either side. The organ was tastefully ornamented with cut flowers. The floral pieces are tributes from members of the church to the memories of their departed relatives and friends.

"The exercises last night were of a varied and interesting character. Mrs. Amanda Coffman delivered the opening address. Mrs. Coffman has been in charge of the church for the past two months and will deliver her last address in this city tonight, after which she will return to her home in Grand Rapids, Mich. A mandolin club made up of pupils of Mr. Tuttle played a selection entitled 'The American Students.' Miss Martin gave a recitation, 'Nora Mulligan's Thanksgiving Party.' Miss Hupp sang Tuntun's 'Memories.' A unique musical feature was Mr. Tuttle's rendition of a duet for one mandolin. Recitations were given by Master Herbert Horning, Mrs. Lannan, and songs by Mr. Will Darr, Miss Jessie Linton, Miss Pearl Randolph and Miss Martin. Lucian Segar played a cornet solo and Miss Ethel Miller a mandolin solo. These features were greatly enjoyed by the large audience present.

"The principal event of the evening was a series of demonstrations or 'delineations,' as they were termed on the programme, given by Mrs. Coffman, who furnishes evidence of profound knowledge of Spiritualism. Each and every alleged description of a spirit furnished by her was recognized by some one in the audience. Quite a sensation was created when the demonstrator announced that she would follow a spirit down the aisle and proceeded to make good her word by groping her way with eyes closed to a point near the exit, where she stopped suddenly, and Mrs. Coffman, who had been informed by Mr. Tuttle that the spirit of his brother Ed was by his side with a message, Mr. Tuttle rather reluctantly admitted the genuineness of the 'delineation.' Mrs. Coffman is a young woman of tall and commanding figure and possesses a winning facial expression, which, coupled with a rather musical voice, challenges at least the respectful attention of her hearers."

B. F. SCHMID, President.

## Anniversary in St. Paul, Minn.

A splendid occasion well observed, was the Fifty-third Anniversary in St. Paul. We had crowded halls, for we used three halls, one large auditorium, a reception hall and a dining hall. The principal addresses were made by G. W. Kates, Mrs. Zaida B. Kates, Mr. C. Byron and Mrs. J. E. Whitcomb. Spirit messages and readings were given by Mrs. Kates, Mrs. Jacob and Mrs. Sauer. The occasion was blessed by good weather and good regalia. Especially marked was the address of G. W. Kates upon "The Value of Spirit Phenomena." GOS.

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## SPIRITUALISM A PERVAIDING LIGHT.

Given through Mrs. Cora L. V. Richmond, at the Union Mass Meeting of Spiritualists in Chicago, Thursday Evening, March 28, 1901.

Mr. Chairman, President of the State Association, President of the National Association, Members of the Convention and Friends:—In every period of human history when mankind is to be uplifted to an added height there is a new presentation of light. We know it is the same splendor, we are aware that it is from the same source of being; but always from the eternal fires of truth the light is new; just as new as these lilies, that greet this glad new Easter, the birthday of Spiritualism. For at this very hour, almost, in this convention you are celebrating the anniversary of the advent of the modern Light of the World.

Many lights the world has had. We call to mind at the moment how Edwin Arnold and his co-workers in religious freedom have brought to the Occident the great, wonderful and luminous light that Buddha cast upon Asia when she had fallen into the shadow of priestcraft, of kinglycraft and of the rulers. We know when that simple light gave forth the word of truth that he had learned by the illumination he had received beneath that fair "Buddha Tree" that it was the light from the Infinite love; that those who followed after him taught that light, until, that too, became clouded by priestcraft and rulers. We know that from the heights, Moses—not "Our Moses," here upon the platform, but the great inspired leader of the Jews, as this one, inspired, leads to liberate the modern thought—when he came down from the mountain where he had received the knowledge of inspiration, the people were busy, as our people are, worshipping the "golden calf" in the wilderness, and following after the strange gods of the Egyptians, that they still loved and clung to. And yet when that new light came and led to where they saw the "promised land" a little way off, there was a new fervor of inspiration established. Prophets took up the theme from time to time, as "Our Moses" will presently declare to you. Then when Jesus from his Mount of Olives and beside the Sea of Galilee taught the simplicity of that inspired truth that is to be found within and from above, lo! there were some hearts ready, some lives waiting and longing to listen. As Buddha became the pervading light in Asia, so in Palestine, and afterward in Europe, Jesus became the pervading light. But the kings and rulers, jealous of this new light, took up the theme and it became the means of power. You know what followed the reign of the "Bloody Constantine." You know what has followed every reformation in the church: Always the inspired light, always the few who are thrilled and pervaded by the new revelation from on high. Then at last kings and rulers, jealous of this light, cloud it over with ambition, make it the means of warfare and contention, as Christian rulers are doing to-day in every part of the world. What is the matter with Christendom, that life is forgotten and the Prince of Peace is defiled? A new spirit brooded over the nations, and the great reformation swept abroad anew; it spread over some few: John Wesley, George Fox, and later the Shakers took up the theme of "Peace on earth, good will to men." But kinglycraft and priestcraft have clouded those fair elysian skies. The true inspiration that has led the world on and on has always been taken as a means by those who sought for temporal power.

Perceiving the great need of the world; that between materialism on the one hand and the blinder materialism of theology on the other the world was sinking into the slough of despond; this new appearance of light, this new presentation came into the world fifty-three years ago. In that length of time kings have not taken it as a weapon of warfare; churches have not taken it as a means of forwarding their creeds, but it has become and is at the present time the pervading light. Heaven grant that it may not become the instrument of human ambition and bloodshed!

So long as Spiritualism stands for the opening of the eyes of the spiritually blind; so long as it stands for the voice that gives the message of peace and comfort from the realm beyond this earth; so long as it stands for the open doorway of communion between the two worlds; so long as it stands for the uplifting of human hearts and for the exaltation of human lives that are in shadow; so long as it stands for peace on earth good will to (all) men; so long as it stands for fraternity and fellowship; so long as it stands for the onward march toward a higher and better and more divine perception of truth, it will stand for that for which it was intended.

When kings praise it, beware! When men in power seek for it, look out! When those who are in the coils and folds of Mammon desire it, there is danger! When you hear it praised of those great in power—unless, indeed, they seek it as a comfort, an assuagement of sorrow, that even the kings and queens cannot find in empire when their loved ones pass from human sight—beware! Over there in Great Britain, the royal lady, whose life has just been taken to the spirit realm, found no assuagement to her grief when the Prince Consort was taken from her (we know whereof we speak) until the message came from spirit life through the mediumship of her beloved and faithful servant, John Brown. What was there in an empire, in the Indies, in the wealth of the world, in added conquests that could take the place of this knowledge, this new kingdom of life, that even those who rule have great need of? Dean Stanley, her spiritual advisor, was besought to testify whether he considered the Queen insane, because she believed in spirit communion, and that Prince Albert was speaking to her and writing to her? He said, after due deliberation: "If our Queen is insane for believing in spirit communion, then all Christendom is bound to be considered insane, for they have in their ritual, we believe in the communion of saints."

This pervading light does not confine itself to the lowly, nor has it taken up its abode with the exalted in worldly position, excepting in individual cases to comfort them; but it is an interpretation anew of ancient inspiration; the giving, through instruments chosen for that purpose, the new voice of truth that the world needed; that the world seemed enshrouded for and which you are to receive the attestation of. Our friends and co-workers here are to tell you concerning it. It is a pervading light; not molded, concrete and centralized. No man can take it away into some especial corner and declare to you that you can receive the truth from no other source; if he does he has been left in the shadow, and the light has gone on. No king has taken it and said: Now this will be my

sceptre and state religion, under this name all people must worship or perish. No one like the Mohammedan, with the sword in one hand and the Koran in the other, has declared that this new spirit of truth must be followed. No one is compelled to follow the light through Spiritualism. But it is the new open channel of light; it gives the opportunity of knowing that which has been a sealed book in theology; which scientists have denied until compelled, by recent investigation, to speak.

Aye! It has even pervaded Harvard and Columbia's walls, and other colleges. After more than thirty years—no, it is probably more than thirty-five years since Dr. Fred L. H. Willis was expelled from Harvard for being an instrument of this pervading light. Now, on bending knees one of the professors of Harvard is compelled to admit that, through the instrumentality of a "sensitive," or a medium, direct spirit communion is established. We congratulate these gentlemen, Prof. James, Prof. Hyslop, Dr. Hodgson and others for tardily knowing what Mr. Wallace in England, now Dr. Wallace, Prof. Crookes and a score of scientific men in London knew thirty-five and forty years ago. The world moves; even in universities something new is ground out, despite the theological graduates and the doctors of medicine, who wish to monopolize both materia medica and the way of salvation.

This pervading light, we may congratulate ourselves, which is Spiritualism, has even penetrated these walls, removed these barriers and taken away the blindness from some eyes. But let them not be too sanguine; other professors that follow after them will be just as doubtful of their sanity and intelligence as they were of the sanity and intelligence of Prof. Crookes, Dr. Wallace, Mr. Varley, Prof. Hare, Prof. Mapes, Prof. Denton and those who have gone on illuminating the world from the upper region with the pervading light and added knowledge. People must gain knowledge by experience of course. As Dr. Franklin once said: "Most people are foolish, and experience is the only way that fools can learn anything." Not always then, for the same experience must be traveled over and over again until one grows to know what the experience means. Therefore, the same evidences that you will listen to to-night, the same kind of messages that are given here must be gone over and over again to each individual mind.

You must consider well—that this light is not a light that compels people to grow. It only stimulates and calls forth that which is within you. Every blossom grows from its own nature, and the sunshine is there for it to choose its rays and express its personality. As a pervading light Spiritualism has come into the world with this splendid inspiration, this sunshine; it is coming toward the floodtide of the new spiritual cycle; and this Spiritualism is for you. What you will do with it depends entirely upon yourself. If you shut your eyes and say, "I cannot see it," it will not force them open. If you shut your ears and say, "I will not hear it," it will not compel you to listen. If you close your understanding concerning it—you remember that Brother Kates recited a poem the other evening about "the man who would not understand"—it will not compel you to understand. But it will shine and shine, until perhaps those roots and germs that have been lying dormant in your spiritual nature will be quickened by its presence, until, even like the slumbering germs in this tardy northern region, where the breath of springtime is slow in pervading the air, still those germs will at last feel its approaching presence.

Oh! it is glorious to live in the light of such a movement, its inspiration; and the pleasure to have known of it and talked of it, breathed it, been aware of it for so long! It is a delight to see it entering minds, and other lives bursting forth with the added knowledge that it brings. To know that just when that light enters, like the glad tokens of springtime, is the new awakening of life! What a glad Easter song the whole world could sing if they knew, as most of you do who are here to-night, that there is no death! What a glad spiritual resurrection it would be, if behind the caves, caverns, tombs and sepulchers of mortals' hopes and doubts and fears there was the knowledge that this is but one step in the journey of life; that birth and death are alike but incidents in that journey! How the pall and gloom would fall away from human hearts and human lives; and the great problems of existence would be solved in the larger problem of life eternal in the eternal pervading light.

Mr. Chairman, Mr. President of the National Association, it is your duty at this hour to see to it that no one makes use of this light for a convenient shadow, the shadow of self seeking. That no one makes use of it for external policy, or for material power; and that no shadow like that which, alas! overtakes every new inspiration of truth, and clouds it almost ere the morning has dawned, shall come to this light.

Full and beautiful and fair, in this late day of civilization, Spiritualism came into the world; with less persecution than that of most new movements. Your conditions for physical life were more favorable; the world had grown from much of the fear, terror and darkness of past conditions; of the Inquisition, the putting to death of witches and the persecuting of those who had spiritual gifts.

Now as this light is left in the hands of those who give its message to the world, so its life is entrusted to you that you may bear it forward from those shadows that have eclipsed those passed lights. Will you do it? Will some king or ruler, or empire take up this message and declare that it means his power, his government, his right to rule? Will some one take it up and declare that it means that all people must follow this name or be destroyed? Will there ever come a time when people will be persecuted because they have some other form of truth than that which has come under the name of Spiritualism? It may be that when the new name for truth is announced (we know that next name, and we think perhaps, were it time, we would avow it, just that you might all become Spiritualists in order to explain it. Because the next step will be something that Spiritualism will be the means of explaining; just as hypnotism has been used to explain Spiritualism; just as our friend Dr. Hudson has found a subway into the human consciousness and has attempted to explain through that subway that which the most ordinary consciousness can easily perceive. Of course if there could be a new name of something as great and wonderful, then you would all leap to your feet as full grown

Spiritualists and say, "I know what that is! It is Spiritualism." You who have crowded and sided uneasily into Spiritualism through "Christian Science," through "Psychic Research," through "Theosophy," through the "Faithists," through the "Truth Seekers," through any of those avenues, will find us all there. You will simply find that you have entered by another way. That this pervading light has not been so particular about names as it has been about principles. If you thought you could take a little piece of this new light and go off by yourself and make it more popular in the world; that which is valuable in it Spiritualism has brought.

Why! there was a man who came all the way from India to tell us about states that we have known for forty years. Here is another man from Persia telling us how to breathe; when every medium that is controlled by an Indian has been told how to use the lungs perfectly, to close the mouth when breathing, how to take long breaths, and occupy or pervade the physical organism by the power of the spirit. Here is Mrs. Eddy telling people not to read or think anything that she does not write or think. Something that she writes must be read in every Christian Science church throughout the length and breadth of the land; and those same thoughts were given by mediums thirty, forty and fifty years ago; excepting the abuse, that was not given.

Now when people commence wandering into the new light; when they are illumined by some of these new rays of truth, they think that is something a "great deal higher than Spiritualism." Turn over the pages of the Banner of Light, the Religio-Philosophical Journal and The Progressive Thinker and read the discourses by the various Spiritualistic speakers and writers, and what do you find? That the Spiritualists have been thinking, writing and speaking those thoughts for these many years.

What a blessed thing it is that each blossom that comes forth is a new blossom. We are glad when you have this truth; but you must not think it is the first blossom in the spiritual garden; you must not think it is born for you because you have just perceived it; any more than that star was born when a little child pressed his nose against the window pane and for the first time actually realized the twinkle of a star in his eye, and called out: "Oh, mamma, God has just made a star for me!"

So when in your dull, narrow prison-house of clay, in your bondage of the spirit you are looking out and you see this light of spiritual truth flashing in upon you, you think the good God, in his love and mercy, has just made it for you. It is for you the moment you perceive it, but it has been there for thousands and thousands of ages; sages, seers, prophets, philosophers, poets and teachers have seen it; and now your light is here.

Now that there are a certain number of people who are agreed upon what they think and understand, and this gateway has swung open and this pervading light illumines the world according to its needs, the great thing is, that you shall not make a shadow of it. We believe in organization, but we do not believe in organization first and then filling it with the spirit afterward. The spirit must be first to create and push the organization forward. Now do not let us have an organization too large for the spirit; let us have the body in subjection to the soul; let us see to it that the machinery does not clog the way of progress.

Sometimes we think in the great whirl, bustle and turmoil of this busy age, that the improvements and great inventions and discoveries really block the wheels of progress. You go out on the street and take an electric car and there is something wrong, there is a failure in the action of the machinery, in a few minutes there is a long line of cars behind. It not only blocks the way of the car you are on, but of all the others, and there is confusion all along the avenue. Let us not have a civilization that is too cumbersome, nor a religion that is heavier in body than it is in soul. Let us see to it that the soul of Spiritualism expresses itself fully and freely.

Mediumship is the open channel, the clear atmosphere, what our Hindoo friends call the perfect blending of "ethers," in which the instrument receives the message as it is intended to be given. Never mind about the individuality of the medium; that will take care of itself. We never knew a spirit, angel or any messenger from the spirit world that could interfere with a person's individuality half as much as the Board of Trade, the wheels of commerce and the employer of the laboring man. You think the thoughts of your society; you follow the lines of opinion and thought of some particular man or woman whom you call a leader, and who asks you to follow. You do not attempt to think your own thoughts for fear you will lose your position, your standing or employment. We never knew a spirit to insist upon a mortal doing that. Those who are afraid of losing their individuality to the spirit messenger, might as well conclude that spirits were enough to control a mortal as just as anxious to preserve your individuality as you are to preserve it, and a little more so. The only difference is, that the true individuality, that which belongs to you from within the soul, will be shaped to higher and more perfect ends than it oftentimes is when you bend to the external impulse of the earthly master, or teacher, or friend. What do not human friends sometimes require of you; what services will they not demand and insist upon having; and what does the world offer in compensation for robbing a man of his soul in the service of Mammon? Answer me this, and then I will answer for all the individuality that has been tampered with by the spirit world.

Spiritualists are not the time and weak-minded people that many think them to be! You go into a conference of Spiritualists like those held during this convention and you will see that their individuality has not been seriously interfered with in fifty-three years of spirit communion; that each one of them has distinct individual ideas. Just as distinct as these blossoms; you cannot confuse the tulip with the narcissus or the calla lily; or the carnation with the rose. They all understand their rights and privileges; sometimes I think a little too much have Spiritualists been cultivating individuality. Sometimes Spiritualists have forgotten the great unity that is necessary, and organization is one of them. You know they have been so afraid of losing their individuality, thinking Bro. Barrett or Dr. Wainwright to be the Pope, that they would not even support the National Association and the State Association of Illinois, thinking that if they entered into an organization they were going to lose their individual rights. As a body, Spiritualists are very individualized, and the mission of Spiritualism now is to take those individualized persons and make them work together harmoniously for the benefit of the whole truth. Some of you who have come in later, and come in out of the churches, understand the value of this unity of action. Therefore it is, that to-day there is greater promise that this organization and this unity of purpose will extend its way. For the State Association of Illinois has received

to-day the tidings that its organization is recognized and fully justified in the courts of justice. It is rather a hazardous thing, Mr. Chairman, for a new religion to be recognized by a judge, because it may be he will want some political favors by and by. All understand, however, that which any one who has lived and learned can perceive that any truth must be borne forward by those who are working together. The spirit world is a unit; why should you not be?

It is a mistake to suppose there is a war in heaven, like that which Michael and his archangels fought against the dragon and his angels of the ancient time. Darkness flies away before the light each and every time; even as these electric lights have been turned on and the shadows of the night disappear, and the shadows lurking in the dark corners and places that are in this room are driven away. So this spiritual truth illumines the shadowy places in your life and in the life beyond. Even those who enter the spirit world in the shadows are not, therefore, to be condemned and denied; light up their shadow with your light and they cannot harm you. Do not be afraid of "evil spirits" when you have them all around you in human life. There is no spirit in the realm invisible half so potent for harm as the one in your midst, possibly within your own heart.

When we were at a convention or camp-meeting recently, a clergyman was there. Ministers seem to like to come when it is a new subject, but after a little while they do not come any more. We will leave you to judge why. This minister, like others, asked a great many questions. Among them he asked: "Is there a personal devil?" We said, "Yes, sir; every time a wicked man looks in the mirror he sees a personal devil." That is the personal devil of Spiritualism; that is the one that Spiritualism has tried and exorcised; and it is because the evil that is within that which is to be vanquished, that Spiritualism is unpopular. No spirit worse than yourself can approach you; one that is better will help you, and the one that is worse you may help after you have eliminated or exorcised the evil that is within you.

The world is growing better because your friends, the Christian Scientists, have insisted upon it, that there is no evil, and that is a good thing to insist upon. When you ask "why?" they cannot reply very logically. But while the world has always been turned the other way you have been told that there was nothing but evil in the world, and we cannot get the right equilibrium until we tell the people there is no evil, the truth is half way between these two states of human life. Just as Eliza W. Farnham wrote about man in her book, entitled, we believe, "Woman and Her Era." She said, woman was so much better than man, naturally she was more morally perfect, more spiritual, more lovely. We said to her: "You do not believe that; why of course man and woman could not live together on earth if it were true; if all women in the aggregate were better than men?" "Of course I do not quite believe that," she replied, "but there has never been but one theme sung through all the ages of the past: The absolute inferiority of woman to man, and unless we go to the opposite extreme when will woman ever have her true position?"

We always find the world ways from one extreme to the other. So when this evil spirit is regulated from within, and that Spiritualism is to show you how to regulate, there will be no trouble about "evil spirits." All that the clergyman has to frighten people away from Spiritualism is to cry, "evil spirits," or his "Satanic Majesty." But some clergyman has slain his Satanic Majesty; so the bugbear of "evil spirits," is all there is in the way of education and disenchantment.

Mr. Chairman, we want the time to come when the daily press will not think it necessary when the Spiritualists are to have an assembly or convention, to call it a "ghost" convention. They do not call it that when our friends the Episcopalians meet, as they did here to-day at their noonday prayer meeting; they do not speak disrespectfully of them if they hold their meetings anywhere; nor of a scientific meeting, whatever new ideas may be discussed. We want the young people of the press, especially, educated to know that Spiritualism is the only religion in the world that has successfully vanquished "ghosts." That there are no "hobgoblins" in all the realm of spirit life whether on earth or in the spirit realm, excepting that which man or woman carries in his or her own breast. These are the ghosts that haunt the chambers of your minds, your seats of memories. The shadows lurking there are but the results of your own ignorance and error.

Spiritualism is the upper light, the pervading light that has come to show the soul in all its beauty; to chase away these shadows and to admit you into that next step here and now. So you will no longer be strangers to those gentle friends that have passed beyond the earthly life; so you will no longer fear them when their presence is known and felt; so you will no longer doubt their existence and their abiding love.

Above all, Spiritualism has been and is the pervading light, because it leads to the other, the inner, the higher chamber of the soul, the central flame of being around which all lives must move; and the eternity of the soul set high, and fair, and clear above all the shadows of time and sense, to which all are rightful heirs and inheritors, of which no creed, no dogma of science or religion, so-called, can rob you.

Into that domain of the soul we invite you through the gateway of Spiritualism, through its light, shed abroad in the world. Or by whatever name or pathway you choose to come, you will find the teachers, the prophets, the seers, the poets, all who in every age have lifted humanity above the threshold of the dust. You will find them there; and there we hope to meet you.

### Gems of Thought.

Rulers always hate and suspect the next in succession.—Tacitus.

What do we live for if it is not to make life less difficult for each other?—George Eliot.

We cannot help the past, and the man who lives in it is a fool.—Chauncy M. Depew.

Preserving the health by too strict a regimen is a wearisome malady.—Rochefoucauld.

When a man dies they who survive him ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent before him.—Mahomet.

The greatest virtues shine forth in the midst of suffering and slaughter. The very moment that one loses confidence in God or immortality in the universe, that moment he should be more self-reliant, more courageous, and more solicitous to aid where only human aid is possible.—S. P. Putnam.

## GEM OF THE ROCKIES.

A Letter from Glenwood Springs, Colorado.

To the Editor:—Volume 3 of the Encyclopedia of Death, and Life in the Spirit World arrived in due time, has been read by me, and is now in circulation among my friends. It is very interesting and worthy of a place beside the others.

The Progressive Thinker continues to gladden our hearts and lighten our minds out here in this little "Gem of the Rockies," many of our people who are not quite courageous enough to have the paper consigned to them, being quite willing to read it if it bears another's name on its label. But it is gradually but surely commanding respect from those who were once scoffers, and the advancement of the cause here as well as elsewhere is extremely encouraging.

The Spiritualists here—and doubtless all over the country as well—hope you will get in such close touch with Dr. Peebles, and absorb so much longevity and youthfulness by the contact, as to be able to stay with us a hundred years longer at least, to champion the cause of right.

The Doctor is doing a grand work, too, in his fight against vaccination. I only wish that he were here at this moment to wipe out the abomination in Glenwood, for the anti-vaccinationists have about reached the limit of human endurance, their children either being vaccinated under protest, or in case of a flat refusal, being expelled from school. We are firmly convinced that such a law is unconstitutional, but being handicapped financially, it is quite difficult for us to assert our rights through the courts.

The most exasperating part of it is the fact that all this is over chicken-pox—not a case of small-pox having been known here for over 12 years. This is well known by a large majority of the people including four physicians, but the minority, including two other physicians, either through ignorance, mercenary motives, or political spite (they may choose whichever handle they wish), and wielding their capital, and as a result more influence, had no trouble in causing the state board of health to see all sorts of small-pox and issue their decrees accordingly. Of course as long as the board of health can continue to quarantine poor people and thus grind them down deeper in poverty because they happen to have a flea bite or some little eruption on their faces that they can christen "small-pox" just so long said board will be drawing a good fat salary. But don't imagine for a minute that salary cuts any figure in the case—unless you feel like it.

But I will not weary you further with our troubles, or you will feel like requesting me to "tell them to the police." Before closing, however, I wish to say that I took great interest in the letters from spirit Franz Petersilea, and would be very glad to see them continue. I enjoy these spirit discourses and lectures on "spheres," also verbatim reports of seances very much, and prefer them to debates, although debates are all right. I suppose, though, that when Brother Jamieson knocks the bottom out of Spiritualism I will think debates are all wrong. I wish he would agree with Moses to debate in print. This gives each an opportunity to weigh carefully the other's argument and reply a great deal more intelligently and satisfactorily than by speaking off-hand. Besides, more of us—many more—could avail ourselves of the intellectual treat. CHAS. E. HUBBARD, Glenwood Springs, Colo.

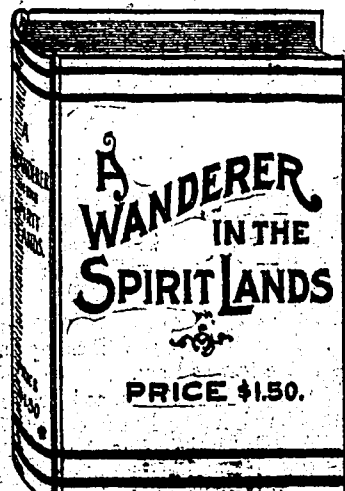
### OPTIMIST VS. PESSIMIST.

I was going down to business One morning, in a car When I overheard an argument, Before I'd traveled far. Two men were busy talking— I couldn't well resist The hearing what Optimist said To his friend Pessimist.

They had launched out on life's problems With arguments most strong The Pessimist affirmed that life Was hardly worth a song; Called his work a hopeless battle, Foredoomed to meet defeat, A mere struggle for existence To keep upon his feet.

Then Optimist with smiling face Spoke to his gloomy friend: Life is a privilege to grow— Your soul can never end. We have a right to our desires, To opulence divine, We'll realize our highest hopes Working along this line.

BYRON D. STILLMAN, Chicago, Ill.



Read our announcement of this remarkable book on our second page.

Nature knows no pause in progress and development, and attaches her curse on all inaction.—Goethe.



## LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from the Spirit of a Well Known Lady, Given through the Mediumship of Carlyle Peteraile.

## LETTER NUMBER TWO.

It is customary when one writes a letter or message to the public to commence it with, "Dear Friends."

Now I shall not do what is customary; I will not speak that which I do not feel. The most of you whom I address and who will read this are not at all dear to me. Many of you I despise most heartily—all of you, more especially, who are hypocrites, sycophants, time-servers, those of you who love money and position better than truth.

"What does it profit a man to gain the whole world and lose his own soul?" for he who puts all his mind and energies toward the accumulation of material wealth, stultifies the spiritual, or his own soul, which becomes obscured in darkness and error. When one's soul is in error it is in unhappiness or hell, and that is all the old saying ever meant. I don't like people who are in hell; do you? I don't like hell either; do you?

But there are some of you who will read this, who are in heaven or happiness; you have not lost your souls but have found them; and you love; you are very dear to me; you are my friends; you who love truth better than error, better than all the wealth which the world could give.

When I was with you in the body of matter, I sought diligently to find my own soul, and was partly successful; not entirely, however. Now, I am here in the spiritual world, and much that was dark to me when in the body is now clear; but, if I tell you of my mistakes, the most of you who knew me there will not believe me. This is my grief. This is my sorrow. Oh, how can I undo that which I did.

I will scold you; I will scold you all, hard. Why do you say the souls of spirits of men and women progress, after they go to the spirit world? And then when they come back and tell you of the things which they have learned there, tell you of the mistakes they made when in the body, you will not believe them; you say: "O, that is not the spirit of So-and-so; that is not what he or she taught when here with us."

When that grand man, Robert G. Ingersoll, with much difficulty returns to tell you that he made some mistakes and tries to set them right, you scoff and say: "This is not the eloquent Mr. Ingersoll. He did not talk like this. He did not believe thus and so." How, then, can he do you any good? How can he rectify the mistakes he made?

When Mr. Darwin discovers, on coming here, that he made mistakes when with you there, you scoff and say: "Mr. Darwin taught nothing of the kind when here," and although you say that you believe spirits return and communicate with the people of earth, yet you do not believe them when they do come. They cannot rectify the mistakes they made if they would; and you are commanded not to grieve the spirit, or spirits, but try the spirits whether they be good or evil.

If you sat in your own parlor and an acquaintance or friend were ushered in, and when he was seated and you were conversing freely with him, he should say: "Since you saw me last I have been away to a far country. I have visited other nations and peoples, and I find that much which I formerly thought true about them is not so, that many mistakes have been made concerning them and their country, and that my former ideas were mostly incorrect," you should rise up and tell that friend that he was a fraud and a falsifier, that he must leave your house because that which he was now telling you did not accord with that which he formerly thought and said to you. That friend would have just cause to feel aggrieved and to resent your treatment of him; and that is the way that many of us feel here. We come to our own and they receive us not. But you are to try the spirits to see of what manner they are.

If a spirit comes to you who, when with you in the flesh, was good and true, and he tells you to commit all kinds of wickedness and can give you no information at all, in fact, if by his words he shows himself to be degraded and vile, then he is false and a deceiver; and it is in this way that you shall know whether he be false or true, not simply that he has that to tell you which does not entirely agree with that which he taught on earth, for he has visited in person that other country and finds that much of what he used to think is not correct, and he wants to rectify his former mistakes.

Then, again, many of you say the person who pretends to write for the spirits, to give messages for them, likes to quote great names. We don't believe the spirits who give these names are the spirits who once bore them. The great spirits don't come back at all. If they would just call themselves John Smith or Tom Jones, or some other ordinary names, then we might believe.

What valuable information, let me ask, could such spirits give you? Not much. They could simply tell you that they were not dead, that they still felt regard for you, and so forth; and then you cry out: "Oh, what drivell!" And so, no matter what we do, we may not please you.

Thus, then, I take it in my own hands, so far as my messages are concerned, to do as I please. You may accept me or not as you like; you may call me a lying and evil spirit if you wish. I will not mind you more than I would a fretful, peevish child that knows not what it wants and cannot tell what is good for it. When the persons whom you now call so very great were with you in the flesh, you scoffed at them just the same. You only called them great after they left you, then they have become too great to feel an interest in you at all, and so very far removed from you in their greatness that they could not come to you if they would.

O, the inconsistency of the inconsistent! The greater one is, the more love and wisdom he has and the more he desires to do you good and share with you his knowledge. But owing to all that I have herein mentioned, I shall not tell you who I am. Those who love me and that which I have to tell them will receive me, and those who do not I need not trouble myself about. Enough to say, I am a woman. Many of you considered me great when I was with you, and some of you have almost deified me since I left you.

Now, I want none of it. I was simply an earnest woman desiring the truth and with it to benefit the world. Did I have the truth? I thought so then, but now I look and find that, like most others, I had much chaff and a little wheat. Now when I return to you and try to blow away the chaff with the strong breath of my higher knowledge and conception of truth, the most of you will not receive me but will persist in holding the wheat and the chaff together. However, I shall do what I can, and as opportunity presents.

Friends, when I left the fleshly form I thought sometime I should take on another, and now that idea has become so ridiculous to me that I have no patience with that poor, plodding mortal which was myself. I look down upon that selfish, sometimes in wrath, sometimes in pity, and again with much commiseration; but I think, on the whole, the feeling of commiseration and pity is paramount. Now, friends, as well as my enemies, I want you to look at me just as I am.

I am a very large woman, as large as a woman of earth who would weigh two hundred pounds, and when with you in the flesh I weighed much more than that. To you, as a spirit, I weigh, now, nothing; but as a spirit I weigh two hundred pounds; that is as clear as I can make it to you. I have had the experience of nearly an hundred years, and retain all the knowledge that they have brought me. Do you think, for a moment, that I would be content to return, even if it were possible, and become a groveling infant once more—to live over again a plodding,

wearisome, miserable earthly life? What good could it possibly do me under any circumstances? For the varied experiences many incarnations would bring me, do you say? Why, I have reached that altitude where I can enter into sympathy, and the full experience and knowledge which it brings, of a million or more of different lives. What need for me to live them in my own personality? I live them now as I come in rapport with not only all the personalities of earth that I desire to, but the various spirits in the many spiritual spheres. But, whatever my belief was in the matter, reincarnation is not true but a great error, and I wish to correct that error, just as Ingersoll and Darwin wish to correct the errors which they taught and believed when in the flesh.

Will you allow me to do so, or will you turn from me that I may grieve and say, I came unto mine own but they received me not? Do you say that the poor must live again on earth that they may be rich, or that the rich may be poor, or the murderer that he may be murdered? Out upon such folly! O, how could I ever have believed it? Now dark was my mind to spiritual things.

The poor are rich and the rich are poor on earth. Material wealth has nothing to do with the spirit.

And the murderer returns that more murders may be committed? O, the folly of it all! I cannot bear to think of it now. The great natural law says: Return, O soul, and help to undo the errors which you were guilty of when in the flesh—guilty then through ignorance—now from your wisdom make restitution; for a greater or nobler work cannot be assigned you. Progressed so far, do you say, that I cannot come back? What good, then, is my progress? If I have learned anything and will not impart it to my brothers and sisters in the flesh, of what use then is my knowledge?

If those whom you call great on earth should loftily say, I have great wisdom, and attainments, but I will not impart any of it to those who are not as wise as myself. I am too far above them. Such talk is the merest twaddle and nonsense. But there are many other reasons why reincarnation is utterly impossible. The chief and most important reason of all is, that a soul-germ, or a germ of anything, as for that matter, can never, under any circumstances, after being once developed, return again to the germinal state; and every child born on the face of your earth, or on any earth, was, before being inhaled by the father, a spiritual or soul germ floating in ethereal space. Germs may not be visible to all persons, but they are to many, and I think all could see them if they felt inclined and would take the trouble, after throwing aside preconceived ideas and prejudices. Now, of course, as each germ can never be anything but itself and each child born on earth can never be any other than itself—a developed spiritual or soul germ—consequently you all perceive that a fully matured soul-germ could not enter the body of an infant, for that infant is a germ itself in process of development.

We here in the spiritual world can see these germs at all times and in all places, so might you if you cared to look.

Now Professor Franz Peteraile says to me: "Madam, I believe that I was the first to tell the world of these soul-germs; but I did not, perhaps, explain matters quite as clearly as you may be able to do. Do me the kindness, madam, to explain things in your own womanly way; for women are, as a rule, clearer, finer and quicker than men."

Well, then, I shall take my own way and tell you about it. We here in the spirit world, know all that you are thinking, saying, and doing; and we know that many do not believe in the great truth of spiritual or soul germs. Some claim to be evolutionists, followers of Darwin, and so reason that the soul of man traveled all the way up, or down, from a speck of protoplasm or matter, and Mr. Darwin is most heartily sorry, I can assure you, just as I am sorry that I taught the doctrine of reincarnation; and now I shall prove to all reasonable minds that I was wrong, and in proving myself wrong I shall, also, prove, as Mr. Darwin desires me to, that he was wrong.

All physicians agree, as well as other learned men, that the human body changes entirely once in seven years. Many now think and say that it does not require so long a period of time. Be that as it may, we will allow seven years, and what these learned men assert is true. We, here, absolutely know it to be true. Now if every atom of matter within a man's body is renewed every seven years that is after seven years there is not one atom of the old body remaining, how, then, is it possible that the germs of his future children still remain, for every atom of his body has been renewed, and as each seven years roll around not an atom of the old remains and before puberty he had not even the power of generation, such power did not reside within his body. Now, where did he get the new atoms which go to make up his new body every seven years? From the food he eats, from the water he drinks, from the air he breathes. Water alone will not sustain him. Food alone will not sustain him. Added to these he must have air, and plenty of it. He can live without food for many days. He can live without water for a considerable time; but he cannot live ten minutes in a conscious, breathing state without air. Now, does he obtain the souls of his future children from the food he eats? His food is dead matter, devoid of soul or spirit. Does he obtain them from the water he drinks? No. The germs of the human soul do not reside within water as water, but they do reside within the air; or, more properly speaking, within the ethereal or spiritual atmosphere which he inhales at every breath. All the food he eats and all the water he drinks cannot even make blood until through the lungs the air comes in contact with it. You depend entirely on the air to even form the blood in your veins—and in seven years not an atom of the old body remains, not even a drop of the old blood.

Now, answer me—a woman—ye great egotistical egos. From whence are the germs of the souls of your future children. I have cornered you and you cannot escape. Now, I will most solemnly answer: The soul germs of your children enter your lungs with the air you breathe, from the lungs they enter your blood, they pass through your heart with every pulsation, the germs then commence to clothe themselves with material substance in the father's blood. All hereditary tendencies come from the clothing the spiritual germ takes on, and are not in the pure spiritual germ itself. Heredity is all in matter, and not in the pure spirit. But these germs are as indestructible as the ether in which they reside and those that do not find an opportunity to develop simply escape all environments, just as the air and ether escape in which they reside, from the lungs and from all parts and pores of the body. All germs which are simply clothed with matter in the blood of the father and do not find lodgment within an egg or ovum, the matter dies and drops away from them, for they themselves are indestructible, and they float away once more within the ethereal air. Now, God wot, I have told you the truth! It is a delicate subject for a woman to write about or I could tell you much more; but you are all aware that there is an Anthony Comstock, so if won't do to talk or write of the things which might enlighten the world on the great question of how they came to be in existence. You must believe, perforce, that God created a man from the dirt, then took out one of his ribs and made a woman. Why did he not make her out of the dirt also?

Now you ask me: "But the female inhales germs as well as the male?" Yes; but she makes no use of them; they are to her, simply as the air she breathes. Nature is positive, and negative, male and female. The positive force holds and makes use of them, the negative force repels or exhales them.

(To be continued.)

Historians make men wise, poets witty, the mathematicians subtle, natural philosophy deep, moral, grave; logic and rhetoric able to contend.—Bacon.

When you know a thing, to hold that you know it, and when you do not know a thing, to allow that you do not know it; this is knowledge.—Confucius.

## THE QUESTION

## Still Remains Unanswered.

The causes for the diminution of spiritual societies, and the number of members in each society, is a question of vital interest to all who are at heart the well-being and advancement of the cause of Modern Spiritualism.

The question is often asked, and sometimes answered suggested. But few have the temerity to deny the fact, however damaging the acknowledgment.

The problem is not so difficult of solution, if we admit what every reasonable person will admit, that a lack of sufficient liberality on the part of Spiritualists to furnish adequate means to build up and support spiritual societies.

Various explanations are attempted. A few even yet contend that spirits never intended organization. Hence it is impracticable to attempt to maintain spiritual societies.

Others contend, if spirits desire organization they will see that societies are formed and supported. Others again insist that the lack of harmony and brotherly love, is the reason that local societies are not supported.

Again others claim that jealousy on the part of ambitious members, who desire to be at the front and are unpopular with the masses, defeat the effort to build up and maintain local societies.

Others insist that the numerous new organizations, such as Christian Science, mental science, psychical science, divine science, theosophy, psychology, psychometry, telepathy, cerebral vibrations, etc., are the causes to which may be attributed the decline of active Spiritualism.

All of these undoubtedly have their due influence. But the main cause is seldom referred to, even by the great teachers and leaders of the present day.

The National Spiritual Organization of America, and the various other things it is to look after and protect local societies, have missionaries in the field, and are authorized to put more there at their option, seldom make any reference to this, the great cause of the falling off, and the discouraging results of the failure to keep up local societies.

To be sure we have long and interesting reports from the president of that organization, of mass-meetings in many places, and of the progress of the best talent is engaged, and these great enthusiasms are sure to prevail.

This is very gratifying to those present and to the readers of the spiritual papers, who are seeking to learn of the situation of the cause in the more distant parts of the country. But is it not misleading?

Who are the privileged few that attend these mass-meetings? We hear of great enthusiasms, of universal cooperation, and of brotherly love. But, whoever heard of a convert being made to Spiritualism at a mass-meeting? Or that the meeting was devoted to trying to devise the best means to sustain and build up the local societies, even in that city? I believe it is a rare thing for a mass-meeting to even pay its expenses, to say nothing of the amount of labor and money contributed by the society which takes the responsibility of calling the meeting.

But far be it from me to oppose mass-meetings; or any other spiritual meetings that are designed to advance the cause of Spiritualism along legitimate lines.

The president of the N. S. A. was elected at the last convention and authorized to supervise and direct as far as was in his power, the missionary work undertaken by that organization.

So far as his ability and disposition are concerned, no one who knows President Barrett has any doubt. Whether the trustees of that organization are wise in limiting the number of their missionaries to Brother Sprague and wife, is a question they are competent to decide probably.

Whether President Barrett, the overseer and director of the missionary work, is justified in devoting his time and money in traveling about the country to attend mass-meetings, is a question upon which some may differ.

My opinion is, that is legitimate missionary work, and should be made to contribute to building up local societies, and increasing membership as its special object. Instead of creating admiration for each other and ennobling those present with a zeal that subsides as soon as the meeting closes.

We are all familiar with President Barrett's enthusiasm, and predictions as to the results to be attained. Following these state conventions and mass-meetings, which are largely reported in our spiritual papers.

But the outcome, the final result, is so contrary to his predictions, that thinking, reasoning Spiritualists must conclude that our cause cannot be advanced, or even sustained, by such missionary efforts as are practiced at mass meetings, and state conventions. And until our leaders and practitioners realize that success depends upon building up and sustaining our local societies, there is but little hope that these more popular organizations will ever become practical missionary institutions.

And it is to be hoped that President Barrett, having so long seen the fallacy of trusting to these periodical meetings to arrest the decline of this important cause, will in the future turn to others this branch of missionary labor, and devote his entire time, in assisting Brother Sprague and his devoted wife in their herculean labor of instructing the whole United States, and the Dominion of Canada, in the science and philosophy of Modern Spiritualism.

Unless, indeed, the Honorable Board of Trustees, shall in their wisdom and philanthropy, decide that the principal source of revenue to the cause of Spiritualism must come from the members of the organization.

Hence, instead of depending upon two active missionaries, and one overseer, they would be justified in employing at least twenty good competent missionaries, which might give President Barrett leisure to devote a little time to that higher, branch of missionary labor, known as mass-meetings and state conventions.

In former times have so often suggested what seemed to me practicable plans for interesting our people in building up and supporting local societies, and the necessity of such societies in sustaining the cause of Spiritualism, that I don't care, Mr. Editor, to weary your readers by repeating what in my opinion may be accomplished, whenever any considerable number of practical Spiritualists are able to agree to the necessity of a perfect system of organization, in order to insure progress, permanency and respectability.

The National Spiritual Association is the only authority and occupies the only position that is possible to bring about a uniform, permanent system of organization, that can be relied upon, and will be self-sustaining.

This is the first time in its history of eight years that it has been possible for this association to declare to the world that Spiritualism is a free and independent organization, subject only to

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spirit influences and the laws of the land.

There has never been a time before in the history of this organization when a prompt and independent movement of this character was so necessary as at the present time.

What the present very competent board of trustees recognize the situation, and have the moral courage to make the issue, remains to be seen. They have the means, and see the cold vacillating indifference on the part of many who once contributed liberally, and were enthusiastic in their support of the great cause of Spiritualism.

Whatever the cause of this indifference, there is no doubt of the remedy. Twenty energetic, faithful missionaries under the direction of the board of trustees, with instructions to organize and build up as many local societies as possible, would place the N. S. A. in a position of influence and control it has never before occupied.

When Spiritualists are organized, placed upon record, and under the general supervision of one head there will no longer be uncertainty, or vacillating indifference.

They will be known as Spiritualists, and understand they are liable to be called upon to support their religion, and no sincere Spiritualist will decline to do that, to the extent of his ability.

It is not too soon to make the issue. Let us stand up and be counted, that we may know who we are, and where we stand.

E. W. GOULD.

Pasadena, Cal.

HOME QUESTIONS.

For Spiritualists to Ponder and Answer.

After an absence of over four years I find myself once more in this thriving city, yet, while I find everywhere evidences of material thrift and business activity, there is a stagnation in matters pertaining to spiritual growth and development. Why this should be I fail to understand. It would seem proper that at a time when people have an abundance of material blessings they would be all the more ready, in fact, eager, to advance the cause of truth by devoting a portion of time and finance to the encouragement of the intellectual and spiritual welfare of their neighbors.

Everywhere I go I find the churches active, the members spending money freely for the advancement of their particular ideas concerning the future life. Then I fail to musing after this manner: "All this vast amount of energy, money and interest in propagating beliefs without a particle of evidence."

Yet in answer to letters regarding Spiritualistic lectures, the old threadbare argument is nearly always in evidence. The people here are too orthodox. Now I don't blame them for being orthodox when they scarcely ever have a chance to listen to anything else. How can they be otherwise?

Whose fault is it that a different diet of mental food is not provided for them occasionally? How long are Spiritualists going to allow orthodoxy to sweep everything before it? These are pertinent questions and they ought to be answered.

Spiritualists have a work to do and if they do not support the work, some other way will have to be found.

We ought to be proud of the privileges we enjoy instead of holding aloof from public work as thousands are doing today. If we who are in the public work were as much afraid of sacrificing something of this world's goods as many of our members are, the cause would lose what little vitality it has.

I am willing to work in Southern Kansas for a short time, and will give very reasonable terms. Now, who will write me and help to revive an interest in the work of the vineyard. I have lately visited Lamar, Mo., and Garland, Kansas, and Fort Scott, Kansas, in the interest of our grand and sublime philosophy. Address Cherryvale, Kans.

W. E. BONNEY.

FOOTSTEPS OF ANGELS.

To lowly earth, in the hush of night, From beautiful realms above, Came a band of angels pure and bright, With tidings of hope and love.

They paused at the widow's darkened door, When late was carried her dead, And she knew not that they crossed her floor.

And heard not the words they said; But unto her lonely yearning soul, As they softly gathered near, A sudden feeling of comfort stole, And banished the bitter tear.

They whispered courage to struggling youth, And spoke of a laurel bright For one and all who would cling to truth.

And boldly follow the right, They sweetened the dreams of feeble age, With pictures of that fair shore Where the storms of life no longer rage, And pain is forever o'er.

On the pillow of the erring one, They dropped a sorrowful tear, And the dreamer dreamed of evil done, With a strange and sudden fear.

That awoke the better self within, And caused him to look with shame On the marks of unrepented sin That blemished his soul and name.

And thus while the stars above us shine, And the weary world is still, Come heavenly guests with looks divine, And messages of good will.

They come to us when our souls are dressed In garments of care and grief, And unto many a burdened breast They quietly give relief.

Their mystical forms we may not see, Their voices we may not hear, But oft in moments of harmony We know that our loved are near.

ETHEL PETERSON.

Santa Rosa, Cal.

THE GREATEST GIFT.

Of the many marvelous legends By the ancient prophets told, Far back in history's twilight, Far back in the days of old, Is the one sweet, simple story That comes to the hearts of all, When Earth lies wrapped in her mantle white.

And the long nights' shadows fall, 'Tis a story fraught with meaning 'Tis of the present day, As the clouds of superstition Have slowly rolled away, And we see with a clearer vision, As thought grows calm and mild, That nature's greatest gift to man Is the gift of a little child.

—Frank Finsterback.

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

## HYPNOTISM.

## VALUABLE WORKS ON SUGGESTION.

HYPNOTISM AND SUGGESTION, WHEN RIGHTLY APPLIED BECOME POTENT AGENTS FOR GOOD.

## Mental and Moral Culture.

Hypnotism in Mental and Moral Culture. By John Duncan Quackenbush, Fellow of the New York Academy of Medicine, Member of the New York Academy of Sciences, Fellow of the New Hampshire Medical Society, Member of the American Association for the Advancement of Science. Bear in mind, please, that this book treats of Hypnotism in Mental and Moral Culture. It should be in every family. Price, \$1.25.



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

VOL. 23 CHICAGO, ILLINOIS, SATURDAY, APRIL 27, 1901. NO. 596

SPIRITUALISM AND ITS REVELATIONS.

Anniversary Address Delivered by Dr. L. Mann Hammond, Kansas City, Mo.

I don't know why I am chosen each year on Anniversary day to say something, unless it is because we older ones were a part of this movement in its inception. The years are fast passing, and with them the living witnesses of the beginning of this new truth, and to the next generation it will be simply history. I am proud to say that I have been a Spiritualist over twenty years.

The Fifty-third Anniversary of Modern Spiritualism we this day celebrate. We are told that truth has no birth, or dates, but is from everlasting to everlasting—that spirit manifestations were before the past fifty-three years. True. So was electricity roving around the world, apparently with no master but the blind force that impelled it, until Franklin and Morse harnessed it. And it was fifty-three years ago that a bridge was built from this world to the next by means of the tiny rap. American invention or discovery in the latter case, as truly as in the former.

You are all familiar with the circumstance of the Fox girls, at Hydesville, N. Y., who asked the unseen power to respond to questions—three raps for "yes," one for "no." As the alphabet was called, and by rapping at the right letters, intelligent communications and intelligible tests were given, that the power was none other than the spirits of the departed. This was the first intelligent communication established between the spirit world and ours.

Before that spirits had often appeared to mortals, but owing to the mystery that surrounds death, had always frightened them, so no progress was made. After the rapping and messages by alphabet, other phases were developed—automatic writing, clairvoyance, trance speaking, and in later years, materialization. And now, in the short period of little more than half a century, Spiritualism has a large literature, a number of weekly papers and magazines, and numbers among its adherents some of the best representative men and women in the land, besides millions of common folks like you and me.

I have changed the whole theory of life, both here and hereafter. Instead of heaven and its inhabitants being a far away place, it has demonstrated that it is near enough for them to be cognizant of our actions. Read Miss Shellhamer's "Life and Scenes in the Summerland," and you will learn that they have a more varied occupation than playing on a harp and singing. The teaching of the spirit world is democratic. No pretense of wealth, or intellectual opportunities there. They do not come back and tell us about streets paved with gold, but of grass and trees and flowers just as we have here. They do not tell us of a ruler there, on a great white throne, as has been pictured in Revelations. By the way, it is very queer that all so-called divine revelations for the guidance of man, for all time to come have never been limited of a republican form of government. God the King, and then the little kings and rulers seemed to be the social order. The spirits never tell us about any rulers there. I don't believe they have even a justice of the peace, and yet peace and harmony reigns.

They tell us that the spirit of man is born into the next sphere, naked—stripped of all artificial trappings—rank, wealth, social position are all artificial. The intellect, benevolence, clarity and love of truth that he has developed and retained with him and determine his position.

The raps were the alphabet of Modern Spiritualism, and have been to the new philosophy what our own twenty-six letters are to English literature—capable of many combinations and multiple meanings, all demonstrating and teaching the continuity of life beyond the grave and the nearness of our departed friends. And in the wonderful phases of slate-writing, portrait painting, materialization, etc., the alphabet from which we started is sometimes lost sight of or spoken of slightly. Today our minds should return to first principles—the advent of the rap. Today we take a look at the foundation, as well as the cupola. Indeed, the cupola is not yet finished, as spirits are learning better how to use Nature's forces, as well as mortals learning to receive what they bring to us. So, little rap, and honor the memory of the Fox sisters through whom it came.

And to inquiring visitors, if there be any, I would advise begin with the alphabet, and in a home circle, to investigate. Form your circle of your known friends. There is a medium in nearly every family. This is no special revelation—the door is open to all. Sit patiently, and await results. You will get something, either by raps, or the tipping of the table, or the called alphabet, but that will convince you that the spirit world is near by, and that your departed friends have spoken to you. Then you will be better prepared to attend the so-called higher phases—slate-writing, trance, clairvoyance, portrait painting.

I am sorry to see some Spiritualists also speak in light terms of the table rapping. I shall always regard that phase as to Spiritualism as the alphabet is to the English language. I would rather hear that they rap intelligently answering questions, when the circumstances preclude all fraud and doubt, than listen to the most eloquent sermon. It is the bridge that has led on to demonstrated facts, while sermons are speculative. And I shall stick to the bridge that has carried me over.

I am often asked, "Is Spiritualism a religion?" For myself, I answer, "I hope not." The world has been cursed enough with religions, or systems of belief, whose adherents have always been trying to force it upon others even at the point of the sword and bayonet. To me it has been a scientific demonstration of truth, needing no mysticism to prop it up, any more than chemistry or any other science. You never hear of Christ-

ian chemistry or Christian electricity. I am very suspicious of any new ideas that have to be proped up in that way.

We are often met with the query: What good is it to us to know these things?—that we will be as well off to find it out when we get there. It is better to know the truth than to believe falsehood on any subject.

Besides, it is not in the nature of a human being to rest content, with no opinion. The mystery of the unknown and the future has been the most fascinating subject that ever engaged the human mind. It must be very mournful to the spirit who is able to mingle with us in our homes, and yet we be not cognizant of his presence and mourn him as far away. Thus the departed father, mother or child are practically turned out of their earthly home, as there is no recognition and reciprocity. On the other hand where this truth is known, and the dear departed retained and welcomed to the family circle, great good has resulted to that family, thereby, as many here can testify.

A simple fact, the rap, was the beginning of Modern Spiritualism. More facts have been added, and almost theories, until now it seems that "I have come to a fraying of the ways." There is no use indulging it, there are already two diverging lines? A part of us are satisfied with what facts we possess until we learn more, while others are adding theories, and making the whole stand in place of the religion that the first few facts undermined, substituting some new superstitions for the old one. We shall have on this new ground the inevitable conflict between Science and Religion with the same result. The N. S. A. has a motto: "We believe in Infinite Intelligence." Some of us do, and some of us do not. When we consider that this Infinite Intelligence under different names has caused more strife and dissension than any other one thing, and with all peoples has been a difference of belief instead of any knowledge on the subject, why should our people (the Spiritualists) start out with a declaration of what we believe? We began with the science of man instead of God fifty-three years ago. It was strictly human, and that is why it appealed to the people.

Let me sound a warning note. If we keep on in the evolution of beliefs we shall have as many sects as theology has, which sprang from a few simple truths uttered by an inspired man who had a plain fishermen for followers. Now look at the theological schools, as clerics and librarians, isms and schisms in the Christian church, and all of them in his name—he would scarcely recognize them should he return to earth.

SPIRITUALISM.

The Church Is Infidel to the Bible.

Spiritualism teaches that the resurrection of man occurs at the death of the physical body; or that the death of the body is caused by the resurrection of the real man from the body. It teaches that he is there governed and controlled by divine, perfect laws of nature, and that he progresses to a higher state as in earth life. That he will there find conditions adapted to all his needs; and that it will be his duty to use his reason and judgment in order to use those conditions to the best advantage in order to secure spiritual unfoldment and greater happiness by becoming more perfect. It teaches that the loved ones gone before are alive, and are cognizant of our acts, whether good or evil, much more so than it was possible for them to be in earth life; and that they are there to witness the change, the resurrection, the birth of the spirit from the lower to the higher life; and to welcome him with love's greetings to their home and his. The spirit is the real man. The body is the house he lives in. But the body is not to be true; and numerous communications from the angel world confirm the truth of the statement.

Spiritualism teaches that when man leaves this stage of existence he stands forth an individualized spirit in the higher life with all his peculiarities intact. He has lost nothing but the material body, for which he has no further use. He thinks, reasons, plans, desires, expresses his opinions, and gradually the laws aside his deformities and becomes more perfect.

It is not a grand uplifting thought that as we are about to close our eyes to friends in material life, we shall open them to behold the loving gaze of loved ones gone before? That as we lose the material body, for which he has no further use. He thinks, reasons, plans, desires, expresses his opinions, and gradually the laws aside his deformities and becomes more perfect.

The disciples of Jesus, and many contemporary with them, were no doubt cognizant of this grand truth of materialization. Jesus had been crucified. His friends had seen him cruelly put to death by the persecutors of truth. They saw the nails as they pierced his hands and feet. They saw the wound made by the soldier's spear; the thorns that pierced his temples causing the blood of truth to stream upon the noble brow. They listened to his loving, parting words of counsel and advice, and heard the expression of love for his enemies, "forgive them for they know not what they do." They saw the material form grow weaker and weaker; and at last came the expiring breath and the expression "It is finished," and the form of the loved son and brother hangs lifeless upon the Roman cross. But the followers of Jesus knew that death was only of the material body, that the real man was yet alive. They were no doubt acquainted with the phenomena of materialization; and when they assembled in their seance room on the first day of the week, it was no doubt with a confident expectation of seeing him appear in bodily form as he had promised to do. His resurrection took place immediately at the death of the body. His appearance to his disciples was a later event, a spiritual manifestation in perfect harmony with nature's law, himself appeared, not in his old body, but in a form materialized or built up for the occasion. But this great event in the life of Christ has been grossly misrepresented or falsified by writers not living in times contemporary with the enacting scenes, and who knew nothing of the grand truths demonstrated by spiritual phenomena. They made it to appear that he was dead, and that he remained dead three days, and that then he resurrected, and the material body occurred. All of which is false. His resurrection occurred immediately at the death of the body; and his appearance to his disciples in bodily form was a materialization or body built up for the occasion. It was a manifestation of spirit power that proved the truth of immortality; that man does not die at all, but only leaves his material form and continues to live in a higher state of existence. It was the phenomenon of materialization that convinced Thomas that Jesus was alive, that convinced him of the truth of immortality. The same grand law of nature that enabled Jesus to appear in bodily form to his disciples eighteen hundred years ago, enables those on the angel side of life to appear to their friends on earth to-day. Do the so-called Christians when any of their friends have passed through the change called death do they meet together in order that they may again appear to them, and listen to their counsel and advice, and thus obtain a knowledge that they are alive, and of the truth of immortality? No. They are no longer followers of Christ in this respect; they deny the possibility of this demonstration of spiritual truth, and denounce as infidels those who proclaim it to be true. The Bible affirms that there is the gift of healing, prophecy and of discerning of spirits. Spiritualists know that there are many people at the present time who are in possession of these gifts; who prophesy, who heal by laying on of hands, who are discerners of spirits, who have the gift of materialization, mind reading or psychometry. But they deny their existence, and say these things were meant for the time of the apostles and not for us; that these things were done to establish the truths of Christianity, and then they were withdrawn. But there comes the admonition: "Greater things than these shall my followers do." "Be ye not behind in spiritual gifts."

If there was ever a faculty in man's nature that enabled him to heal or to perform any of the so-called miracles; that faculty still exists, and by proper cultivation will culminate in its development and the glorious result will be achieved, that will enable him to, prophecy, to discern spirits, or to hear

the voices from the angel world. The reason the different denominations do not have these gifts is because they deny the possibility of their existence, and do not place themselves receptive to spirit influence.

What all mankind need to-day is the demonstrated truth of immortality. The different denominations of Christians can have these truths just as well as can Spiritualists. Every truth that is in the world is meant for every individual that is in the world. The knowledge of these truths will enable you to hold communication with the friends gone before, will give you an absolute knowledge of a future life; and will exert an influence on the lives of all greater than you can at present comprehend. Just suppose that you had a discernment of spirits in your church, who could describe your angel friends, and receive messages from them; or who possessed the grand gift of materialization, thus enabling your angel friends to return in bodily form to give you comfort and advice, and tell you of the beauty and grandeur of their spirit homes. What a grand reunion this would be, dispelling all fear of death, and filling the minds of all participating with joy unspeakable. Then indeed would be a grand shout of triumph resound throughout the land, and be echoed by the angel world. "Peace on earth, good will to men."

B. L. COMPTON.

PAST AND PRESENT.

Equality and General Upliftment.

To the Editor:—On a Sunday morning, not long ago, a man of forty-five wandered back to his childhood's home. The thirty years' absence had wrought many changes. In front of the village church, where erstwhile, during the morning service, long rows of farm horses, with drooping heads and broken spirits rested lazily while attached to the front end of worn and unpainted farm wagons. These turnouts, with boards thrown across the top of the boxes for seats, furnished the means of conveying the farmer and his family to Sunday worship. While the farmer prayed within the church, the village cows ate gluttonously of the hay that served as upholstery for the vehicle.

After thirty years the beholder gazed again upon the long rows of hitching posts; instead of the broken-down farm horses there were metted steeds, well groomed, impatient to be gone. They were bedecked with sparkling trappings of gold, silver and ivory. The lumber wagons were replaced with phaetons, surreys and barouches; upholstered and finished with an eye to comfort, luxury and beauty; modern, stylish and progressive.

Our beholder wandered within the church. The transport of joy felt at the evidence of progression manifested from without was short-lived, for once within the walls his eye rested upon the childhood scenes and a painful sensation overcame him. The same old organ, out of tune with age, the same old hymns, worn threadbare, both in sentiment and musical harmony, the same old pulpit, the texts selected and expounded without regard to the mental light of the twentieth century.

As the beholder gazed at the front pews, he recognized many familiar faces. The bald, wrinkled and feeble deacons of old had passed away, but their sons, remembered in middle life as earnest worshippers, passed the bread and wine. Their feet had grown unsteady, their sights clouded, their hands tremulous and their voices husky, yet were they firm in the faith that somewhere in the bright to-morrow of life they would be reunited with loved ones who had gone before.

There is something profound in this flocking together of the faithful every Sunday morning, regardless of wind or weather. They are not moved from a selfish motive of gain, but from a feeling of duty. Something they owe, or imagine they owe to their Creator, must be paid by this Sunday morning sacrifice. They must forego certain earthly comforts that they may sit for an hour or two on a hard seat and pretend to listen and admire a dry discourse concerning things of which they know how, or imagine they owe to their Creator, must be paid by this Sunday morning sacrifice. They must forego certain earthly comforts that they may sit for an hour or two on a hard seat and pretend to listen and admire a dry discourse concerning things of which they know how, or imagine they owe to their Creator, must be paid by this Sunday morning sacrifice.

Many Spiritualists are trying to imitate this idea of organization, and to have the flock blindly follow the leader and to pay the bills. Each leader, filled with the spirit of Divine Truth, is uncovering the mysteries of the universe, and is willing if he only knew how, to point out the light of the new day that is dawning upon the world.

How beautiful would be an organization, whether Spiritual or otherwise, whose purpose it was to recognize the equality and brotherhood of the race, and to perfect and establish an equality of opportunity, and to awaken aspiration by assuring to achievement its righteous reward, and finally the founding out of perfect human beings, who, as they outgrow their material encumbrance pass peacefully and beautifully into a spiritual existence.

However much we may know of the beauties of life and love in the great beyond, we cannot escape the responsibilities of this life, and whatever we lack of perfect development of perfect manhood and womanhood in this sphere, it is but reasonable to suppose we must attain in some other, and perhaps slower and severer method of experience.

If we desire to attain to any moral excellence we cannot hope to rise very high through a system of pilfering the product of others. Therefore comes the idea of equality and the general lift of all. In equality and brotherhood is harmony and therefore music and heaven. In inequality and competition is inharmonious and therefore discord and hell.

GEO. E. CRAMER.

Chicago, Ill.

The voices from the angel world. The reason the different denominations do not have these gifts is because they deny the possibility of their existence, and do not place themselves receptive to spirit influence.

What all mankind need to-day is the demonstrated truth of immortality. The different denominations of Christians can have these truths just as well as can Spiritualists. Every truth that is in the world is meant for every individual that is in the world. The knowledge of these truths will enable you to hold communication with the friends gone before, will give you an absolute knowledge of a future life; and will exert an influence on the lives of all greater than you can at present comprehend. Just suppose that you had a discernment of spirits in your church, who could describe your angel friends, and receive messages from them; or who possessed the grand gift of materialization, thus enabling your angel friends to return in bodily form to give you comfort and advice, and tell you of the beauty and grandeur of their spirit homes. What a grand reunion this would be, dispelling all fear of death, and filling the minds of all participating with joy unspeakable. Then indeed would be a grand shout of triumph resound throughout the land, and be echoed by the angel world. "Peace on earth, good will to men."

B. L. COMPTON.

RELIGION AND SCIENCE

The "Skepticism of Scientists."

Under the above caption is an article in The Progressive Thinker, February 9, which bears directly upon President Harper and some of the professors of the University of Chicago. No doubt the white collar men and are very familiar with the theories of their predecessors, have good memories and are possessed of a great many words, can talk fluently and appear to great advantage among those not so well learned. They play with words mechanically just as so many musicians play upon instruments mechanically. They make themselves heard because of their mechanical skill, and not because of their qualifications as musicians. So far as the divine art of music is concerned they might not be more than third or fourth rate musicians. And yet they could draw or attract a large audience. We might call this the sophistry of music. Learned people are not always wise people. Wisdom is a power among those who seek for truth. Knowledge is power with those who do not seek for truth.

Generally speaking, sophistry is falsehood robed in rhetoric. The priests of religion, medicine and politics are as a rule sophists. And I might add the professors of most of our seats of learning. Again, I might say that all of the faculties of the mind are sacrificed to the one faculty, memory. Memory is but the recording secretary of the other faculties. Under the systems of false education, the secretary is presiding officer and audience. Reason and the other faculties are but office boys.

President Harper and those professors may be scientists, but I doubt it. Are they not compelled by the demands of their pupils to forge ahead a little? Have they not been crowded out of the old rut by the pressure of those upon whom they look as inferiors? Have not the office boys demanded a hearing? If those professors had been scientists they would not now be in the pitiful position of giving out extemporaneous heresies that they have never taught or alluded to.

Such a thing as religious science does not exist. Religion means death to science. Admit, a viper, into the cage of your Canary songster and you will never again hear those sweet notes. Religion is to science what his snake-ship is to the bird. Cold iconoclastic religion is the deadly enemy of science. Religion is the creation of priestcraft, and is of the masculine gender. Spiritual Science is of the feminine gender, and is eternal. She is robed in Forever and her Home is Eternity.

Spiritual Science has her predilection for Spiritualism. All science is spiritual. Science is but half the word. The Spiritual has been eradicated and destroyed by the devotees of religion. Take the Spiritual from Science and you destroy the beautiful and sublime. When science is stripped of her spiritual clothing, she sinks into the debris of a cold, almy materialism. The key that opens the way into the temples has been lost and man clings about her walls dealing only with cold crude matter.

Material and religious professors are not scientific. It is an easy matter for them to make a material audience believe them to be scientific, when they are but so many sophists. The Bible is not scientific—so says one of the professors. The Bible being unscientific, then its predicate religion is not. Religion being unscientific, priestcraft that fathers and made the Bible is unscientific. Hence no one should look in the direction of priestcraft for scientific lore.

Religion murdered the spiritual part of science. Take the songsters of the forest, cut off their wings, despoil them of their support and your little bird of science is silent, sinks to the earth and dies.

The Chicago Record must have been joking—playing a little of Mark Twain's sarcasm, when it dubbed Professor Harper et al. as scientists and skeptical. One might as well look for white blackbirds as to search for scientists among the priests of religion, medicine and law. That which you call science is but the gobbling of a gobbler.

There are but two avenues open to the children of earth. You must choose one or the other. The highway of priestcraft, with its myths and legends, its synagogues and places of worship, its black flag of tyranny, its privileges for the few and serfdom for the many, its hellish implements of torture and engines of war, its acts called laws, its divine right of the few to rule—yes, over this road of avarice, vanity, prejudice, licentiousness, jealousy, hate, revenge, lust, cruelty and dogmatic egotism, where every nook in the road has nailed a lie for your perusal, to guide you on to where harps and horns and continuous prayer demand all of your time. Yes, that is the road that has been forged by a cold, cruel, iconoclastic priestcraft, for the dummies whose aspiration is not equal to the flight of a bat. That road has its beginning. So, too, it shall have an ending.

The Avenue of Spiritual Science is co-equal with Time and Eternity. Forever is written over the entrance to her temples. She hath no laws for her children, for her only code is Justice. Her temples abound in problems. Hope points to Truth, and Wisdom gives the light, and all the while Love leads the way. Partiality never enters here, for Justice guards the entrance. Principle supports Justice; while Spiritual Science forever remains the handmaid of Truth. There is no servitude, for all are the children of Justice. Justice is the only code in that wondrous, unfathomable and boundless Eternity.

GEORGE J. MILLER, M. D.

Latham, Ark.

We must not let go manifest truths because we cannot answer all questions about them.—Jeremy Collier.

The human race is governed by imagination.—Napoleon.

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HELPFUL THOUGHTS.

Heart to Heart Talk to Absent Friends.

From the heart of the grand old Rockies I desire to send an April greeting to my friends and cheer the workers in the cause of reform and agitation of thought. Wilson, Chase, Jones, Child, White, Colby and many others of our former acquaintance have passed on to a higher plane of existence, but we have the Tutties, Huils, Peebles and quite a few more of our early friends to bless us weekly with their noble thoughts in The Progressive Thinker; and as they grow aged in the work they wax better, brighter and clearer in their expression of thought, and the world will bless them for it. And who would ever have dreamed that a freshling, non-spiritualistic editor of a Kansas weekly (I will call no name) should ever have been designed by destiny for so mighty and noble a work as he has been doing these last thirty-eight years.

To the Christian: If your creed has no proof of immortality—only hopes, then search whence comes the intelligence in the tiny planchette board, or the prophetic utterances from the lips of mediums. If you believe in a Great Father, it must be his fault that you were not born a saint. If you are a great sinner, you could not have inherited it from him if he is good. If you believe that Jesus was a God, and his disciples good men, it looks to me that they must either have been beggars or thieves, as they were non-producers; and if they preached sedition they were lawless.

Now, Mr. Christian, stop a moment. You probably have a few years more to live here, but where are you going when you die? Wouldn't that be well for you to know? If your Savior is going to forgive you (in the absence of a priest) for wronging a brother man, while said wrongs caused the brother to go wrong, will he forgive both for your wrong doing? If you will investigate everything knowable you may find that if you sow thistle seed while alive, your neighbors will sow thistle seed for you, and again you are dead. Your Sunday-school teachings to the innocent young are such seeds, and your Ave Marias a coward's shield.

To the disconsolate: The grandeur of kingdoms and dynasties may vanish and their records only be found in history; mountains may crumble and disintegrate, human loves may weaken and human aspirations fail; still such is the course of necessity. Our tiffest worries are the most aggravating, while heavier disappointments may cause less pain. If we but look on the bright side, and know that if it were best for us to be all sunshine, it would be so, and dear ones on the brighter shore would assist in removing the clouds that earthly sorrows and grief causes. A hot-house plant, reared under a gardener's tender care, could not withstand the cruel storms or winter's blasts; so it is also with mortal man, he does not know what his capacity of endurance may be until trampled in the world's great school of experience—a school where man's soul is purified of accumulated dross, and where true selfhood or individuality is brought forth.

To the coward: Spiritualism comes as a blessing to you. You may have stood in fear of an unknown God, but attending strictly to masses, sacraments and other heathen orgies, you deemed your misdeeds pardoned, forgiven, while you could go on sinning and again obtain remission for gold. Thus your life became no purer, and your conduct no better; but would you knowingly, in the presence of a mother or dear ones on the other shore, do a criminal or sinful act? Would you in their presence wrong a brother, bear false witness against a neighbor; or, in fact, be seen by them to defraud a brother man? If you loved and respected them you would not let them see you teaching Spiritualism bring you into the habit of doing no wrong, and you will bless its teachings for it.

To the media: Oh, instruments in the hands of an angel world! Little does the world know what you have to contend with from the seen and the unseen world, but through it all be true to self and the holy cause you espouse. If there were only this world's population to reform were comparatively easy. There would be, but there are myriads on the other shore, from the lowest of immortals in sombre abode, dwelling in fear, to brighter spheres above it; many who in their ignorance molest and torment you despite a watchful guidance. Many who cling to their former creeds, and even advocate it through avenues developed for nobler purposes, while many in their ignorance reach out for every spark of light, and cling like vampires, preying upon your goodness, they are doing. Then again, many unthinking mortals interrogate mediums as if they were witnesses in a criminal case, doubting every sentence uttered, and demand "tests" when at times the interrogator has a soul too small to grasp, without a concentrated thought, and with so dense a cloud of doubt that even spirit vision cannot penetrate; still the medium is expected to give "tests," sick or well. Take heart, Oh, Media! A brighter day is dawning, and your noble work will be appreciated; and when you pass on to the other shore, strangers whom you have assisted will greet you there and you will still have a higher duty to perform there, by standing as media still between your sphere of existence and higher and brighter realms.

To the general reader: Build on facts. Live up to your highest ideals, while ever keeping in view that there may still be higher and grander truths than are at present entertained and accepted. Build up your selfhood by true living, that by your life you may preach a life-long sermon without uttering a single word. Take neither man's nor spirit's advice as an absolute guide, for they also are human. Give their advice due consideration along with your own ideas, and let your highest conception of right be your guide. Mourn when dark clouds surround you, for every experience, though ever so hope-blasting and seemingly cruel, will prove

a necessity to bring out inert capabilities. Be logical; deduce facts from other facts; but, if theorizing, do not begin in the fabled Eden, but delve down through the strata of time, you meet the first combination of earth's solid archaic rock; and in your upward march do not stop until you arrive at the outer limit of the knowable in spirit realms.

C. J. JOHNSON.

Pocahontas, Idaho.

Read our announcement of this remarkable book on our second page.

Like many other virtues, hospitality is practiced, in its perfection, by the poor.—Mrs. Kirkland.

Fame to the ambitious, is like salt water to the thirsty—the more you get the more he wants.—Ebers.

A SKEPTIC CONVERTED.

Echoes from Findlay, Ohio.

"I am now convinced of the continuity of life," said a heretofore skeptical gentleman, Sunday night, while attending the lecture and seance given by Julia Steelman Nichols, at Ebling Hall, of this city. This exclamation was the result of a reading he had received in the following manner:

Mrs. Nichols having turned her face from the audience, requested that some one who had never before seen or spoken to her should stand for a reading. A gentleman, who afterwards stated that he had never before visited a Spiritualistic meeting, complied. When he was seated, and without the slightest knowledge for whom she was reading, Mrs. Nichols said: "The man whose right arm was amputated, is here to greet you," and here followed quite a lengthy message of personal interest, neat descriptions, names, etc., of the man's parents. Everything was so clear and definite that the foregoing exclamation was the natural outburst of the man's conviction of the continuity of life.

The gentleman explained that the one-armed man was his nephew, and that the entire reading was in accordance with the facts in each case.

Another excellent test was a reading given, one of many, from a sealed photograph, which with many others had been placed on a table before Mrs. Nichols and covered the light. Standing with face inverted, the medium raised the pictures promiscuously, selecting one at random and holding it out of range of her vision, she spoke for the spirit—the original of the picture, and among other things, said: "My sudden death was a great trial to you all. It was thought that I moved after I was pronounced dead, but I did not." Then followed a lengthy message to the friends, and which indicated that the spirit was a lady, and that the external wrappings of the picture were so nearly alike it was not known for whom she was reading until Mrs. Nichols removed the wrapping from the photo, which proved to be that of a lady whose mother had brought the picture to the hall, and who stated that the reading was correct except that portion referring to the movement of the body—and that was afterwards confirmed by the man, who was brother to the spirit, and who stated that after his sister was pronounced dead, he clasped her hand and distinctly felt it move in his. This fact he had stated to friends at the time, but it had been withheld from the mother. In view of these differing statements on the part of the spirit and the brother, it is fair to presume that the movement of the body was a spasmodic one, independent of the spirit. The interest of this message to the public lies in the proof of a message coming from an invisible intelligence who was in possession of facts unknown to any one present—the confirmation not being made until the mother had returned to her home.

Did I not fear that this letter would be too lengthy for publication, I would be pleased to relate others of the many convincing proofs of the intercommunication of the two worlds, which have been given to the public by Mrs. Nichols during her two months' work in Findlay, but will content myself by stating that I, a stranger here at the time, visited the hall by chance, and heard my first spiritual lecture and witnessed my first seance from a Spiritualistic platform. Expecting nothing myself, having been a life-long skeptic, I was surprised by receiving a spirit message, which was so accurate in detail, that I at once was added to her long list of converts here, and with many others I availed myself of the opportunity of becoming one of her students in psychic science—a study which I now regret I had not begun long ago, and would say to the skeptical world if you would remain in ignorance of spirit communion you will have as had I in the past, none but yourselves to blame.

Mrs. Nichols has organized a society here of which I am pleased to have become a member, and believing that The Progressive Thinker will greatly aid me in my studies, I herewith add my name to the list of your subscribers.

H. TALLMAN.

a necessity to bring out inert capabilities. Be logical; deduce facts from other facts; but, if theorizing, do not begin in the fabled Eden, but delve down through the strata of time, you meet the first combination of earth's solid archaic rock; and in your upward march do not stop until you arrive at the outer limit of the knowable in spirit realms.

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# LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from the Spirit of a Well Known Lady, Given through the Mediumship of Carlyle Petersilea.

LETTER NUMBER TWO.—Continued.

All creatures attract, hold and make use of the germs belonging to their own species or kind. An animal cannot hold and make use of the germs of human beings. Each attracts and holds its own kind. A germ which forms a grain of wheat cannot form corn, or maize; that is why things do not get mixed up more than they do. The old idea of pollen is nearly obsolete, for it has been found that things blossom and form seed without it, and it never was the real cause of fecundity, and even if it were they would be but germs clothed with a little matter. Most botanists and florists do not now accept that idea as being the true theory of the formation of seed, for so many things have seeds that do not form pollen. What kind of a germ is that which forms a mulatto? If the father is a negro he holds the germs which develop negroes. If the mother is white the matter with which she clothes the child is white, but the original germ is black, consequently a mulatto is the result. If the mother is black and the father white, the germ is white, but the mother clothes it with her black blood, consequently a mulatto results.

There is a great truth at the bottom of the old legend of Adam and Eve. "God formed Adam out of the dust of the ground," and if one could know the original meaning of, and language used by those ancient philosophers, it would not be far from the truth; for man's body is formed of material substance, while life resides within the atmosphere, and his nostrils breathe it in.

Now I hope I have made it clear that reincarnation cannot be true, and yet when I was with you I was a blind leader of the blind. But why persist in blindness when you discover that it is possible to see?

Most truly yours, MADAME .....

LETTER NUMBER THREE.

In my last letter I wrote of soul-germs, and I told you the truth, no matter that many of you think to the contrary; and, as you see, reincarnation cannot be true. Now, I want to write you how it is with me here. I long to tell you, for many of you loved and trusted me when I was with you in the flesh, many of you remember and love me still, and many of you will be very glad to hear from me; but if I write to you, I must write as it is, regardless of your prejudices. When I first arrived here I was in much perplexity and trouble. It was not at all as I thought it would be, and it was a long time before I could see my way clear. Many Adepts and Mahatmas met me and shook me by the hand; then, a great many people met me, and were very glad to see me, and they said: "Now Madame is here. Come and talk to us," and I made reply: "I think it would be more appropriate that you should talk to me. What have you to tell me? You who have been here a good while," for I saw many that I had known years before, and some that I had known in my early days, even the days of my girlhood.

I looked at them all and was bewildered; but the Adepts and Mahatmas were uneasy and appeared to me rather sorrowful and crestfallen.

"Come, Madame," said they, "and talk to us, that our souls may revive with hope." Then they brought me to a large hall and it was filled with people. Of course I mean spirit people, for they were all out of the flesh as I was, and there were many on the platform who were going to talk to the people, and they seated me on the platform with the others, and I was more bewildered and dazed than before.

Then a Mahatma began to talk, and he asked how many of them had tried to rehabilitate themselves in the flesh, for the great law of reincarnation must be obeyed? And every spirit there raised a hand.

"You have all tried, then?"

A sighing chorus of assent was the response.

"And all have failed?"

Another assent more sorrowful than the last.

"Have you exercised your will power to the very utmost?"

Another deep-breathed assent.

"Let the person who has been here longer than any other, come forward and speak."

A tottering old man slowly made his way to the platform.

"How long have you been here?" asked the Mahatma.

"A long and wearisome time," answered the old man; "but I cannot say just how many years."

"When on earth you dwelt in India—you were a Hindu?"

"Yes."

"And during all these years you have daily, almost hourly, tried your utmost to reincarnate yourself within the body of an infant of earth, that you might be young once more, that you might again be a child, a youth, a young man strong and vigorous?"

"Yes."

"And yet you have not succeeded and are still here?"

"As you see," dejectedly answered the old man. "I have spent all the time at my command, these many years, and yet here I am."

"And you have tried in all countries and among all peoples?"

"I have," answered the old man, wearily.

"Tell us somewhat about it, that we may discover where the trouble may be, the hindrance or bar to success."

"Well," said the old man, "at first I was full of hope and expectation. On earth I was poor and unfortunate, but not wilfully sinful, so I thought that in justice I ought now to be reborn into a family of high rank, consequently I sought out family after family where the birth of an infant was soon expected, and did my best to enter, or if myself to enter, its yet unborn body; but I found that each child, even then, had an individual spirit and soul of its own, exactly corresponding to the growth of its little fleshy body, and it was impossible for me, an old and sorrowful man filled with the experiences of three score years and ten—yes, even many more—to crowd myself into the little, tender, budding body and soul of an unborn babe; the spirit and soul of the babe filled its own body entirely.

"Well, I did not get discouraged for many a weary year, for I reasoned that, perhaps another spirit had already taken the body for its own. Yes, for a long time I thought thus, then I tried many and many a babe at the very moment of birth, thinking I would enter its body with its first cry; but the child was its own self and I was another and distinct individual.

"I felt more like taking the little wailing creature in my arms and comforting it; and I always went away bawled and ashamed of myself. What had I, an old and experienced man, to do with a budding infant? I had been an infant once myself and did not need another experience in that direction; but, during all my earthly life I had been taught and fully believed in reincarnation; and each time I failed I concluded that I had not yet discovered the right one—and thus my time has been spent."

Tears rolled down the cheeks of the sorrowful old man.

"I have now made my last attempt," he added more brightly. "I have ceased to desire to live another life on earth. I do not need another fleshy body. I am done with the flesh and I am confident that I should not now stand before you a dejected and withered old man if I had listened to the voice of reason within my own soul and spent my time in acquiring wisdom here in this spirit realm."

"Yes, I have seen many, who have been here a much shorter period of time than myself, grow youthful, bright and beautiful, and they said: 'Come with us. Re-

incarnation is all a fable. It is not true.' But I remained firm in my conviction and they passed on and left me.

"Would to God I had gone with them," groaned the old man. He then turned to me and extended his hand. "I am very glad that you are now here with us," he said, "but I fear we are in error."

"In order to be wise and happy," I said, "in order to reach Nirvana, you need a great many varied earthly experiences."

"Well, I thought so, too, but I am sorry to say I can no longer believe it. The power of my own soul begins to assert itself and I need not return into the flesh to gain knowledge or happiness. If I want to know anything I have but to put myself in rapport with one who does know that which I desire to know and the knowledge is at once imparted to me." He sighed. "Oh, how much I have lost in time—time in which I might have been gaining wisdom and happiness. 'Madame,' he continued, 'take my advice and lose no valuable time trying to reincarnate yourself.'"

But I was not yet ready to take the old man's advice, and he, soon after, left the hall. I turned to the Mahatma.

"Have you been long here?" I asked.

"Yes, for some time," he replied.

"I should like to hear what you have been doing," I said.

"You shall," he answered, with a low bow. "I have not endeavored as yet to reincarnate myself. The fact is, although I firmly believe in the truth of it, I still have a secret repugnance to the flesh. I really don't want to live again in it or on the earth. You ask me how I have spent my time? Well, Madame, I have been working wonders for the Yogis of earth. I have been trying my power as a spirit to the utmost, and when I tired of the Yogis of India, I went to England and America. Ah, you shall praise me, Madame! My time has been well spent. I have been showing them what spirits can do."

"Well, what have you accomplished?" for he interested and pleased me far more than the old man had. This man appeared to be in the prime of life and very powerful, yet there was a sinister expression about his face that I did not wholly like.

"Well," said he, "I have materialized, as they call it, and made myself visible to many people. I have been performing wonders and miracles; playing musical instruments, ringing bells, rapping on furniture, lifting inanimate objects in the air, also people; tipping tables, controlling various media in various ways; carrying various things from place to place. Oh, Madame, my time has been well spent; besides, I have delivered long lectures through many sensitive persons whom I could control, and you may be sure I have preached and taught the truths of our grand religion enough to satisfy even you," and he bowed low once more; "besides, I lecture here to the spirits as often as I find time."

I did not then know why, but I felt uneasy.

"But have you gained nothing new?" I asked, "nothing beyond all this?"

He shook his head. "Nothing except that I have become very powerful—an Adept in all this work."

"Do you find great pleasure in it? Does it satisfy the great hunger of the soul?" My own soul was feeling quite hungry about this time. He looked thoughtful and somewhat dejected, I thought.

"Well, I have the satisfaction of proving immortality to the people of earth," he said. "That, surely, is of great importance."

"Yes," and I sighed also.

"I am doing a good work. My time has not been spent in vain, like the old man's time, who has just left us."

Yet this Adept did not satisfy my mind or even please me, and I could not discover much that was noble about him.

"When you have done with all this," I said, "what then?"

"Oh, the future must take care of itself. I cannot bother my mind about it. But you must come with me, sometime, Madame, and watch, and also help me with my tricks."

Tricks! The word grated harshly on my ear.

"Why call them tricks?" I asked. "You really do these things through the aid of an earthly medium."

"Some of them," he answered. "Yes, all of them, occasionally; but I must tell you the truth, Madame. When I cannot find all the conditions favorable, I control, or induce by suggestion, the medium to do them himself or herself and, of course, when this is discovered the people call it trickery, fraud, and this makes me unhappy as well as the person whom I control."

The spirits present were all listening to us eagerly.

"Well," I said, "in that case, the medium is not altogether to blame. There is a great truth, then, in hypnotic suggestion?"

"Nothing can be more true," he replied.

"Do you know, positively, of any spirit who has been able to reincarnate?" I asked.

"I am sorry to say, dear Madame, that I do not; although I fully believe in the truth of it."

"Then why do not you go, at once, and prove the truth of it?"

"Because the idea fills me with horror. I do not want to," and he shuddered. "Madame, with all my power, knowledge and attainments, I will not, if I can help it, become a drooping infant once more, to wearily and sorrowfully plod up through the flesh again—not even to be a king, prince, or a multimillionaire. Madame, Madame! I hope I can be saved from such a fate."

"Are you satisfied, then, to go on as you are, simply performing tricks and controlling media to preach that which you do not positively know to be true?"

He shrugged his shoulders, and a murmur of dissatisfaction ran through the assembly.

"Perhaps," I said, as a thought struck me, "your former lives have not been as worthy as they might have been. It may be that you must take a lower position than that of a human being. It may be that you have thought too well of yourselves, all of you here assembled. Have any of you tried to incarnate yourselves within the animal kingdom?"

"Madame!" he cried aghast. "I have not tried, and I never will try, not even if I am never reincarnated again. My mind is, even now, trembling on the brink of despair. To simply perform wonders through a medium, Adept, or a Yogi, does not satisfy my soul; and you, also, Madame, will soon find yourself as unhappy as I am, or as the old man is. Not one of these people here has been able to reincarnate, and we know of no one who has been able to do so, and they all begin to have grave doubts about the truth of the matter, although they strive to keep up their faith and hope; still, I cannot now see wherein we should be at all benefited. Very few here remain long in the faith, however, and my own soul is trembling on the brink of doubt."

"Well," I said indignantly, "I know that reincarnation is a truth, and I am determined to be rehabilitated as quickly as possible."

Most truly yours, MADAME .....

(To be continued.)

I want it said of me by those who know me best that I have always plucked a thistle and planted a flower in its place wherever a flower would grow.—Lincoln.

Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let a man who knows this double path of gain and loss thus place himself that knowledge may grow.—Buddha.

When bad men combine, the good must associate, else they will fall one by one, an unpitied sacrifice in a temptable struggle.—Edmund Burke.

Learning without thought is labor lost; thought without labor is perilous.—Confucius.

Choose always the way that seems the best, however rough it may be. Custom will render it easy and agreeable.—Pythagoras.

# NOT A GOD'S DESIGN.

## Human Being the Image of the Divine.

ALL SIN, SORROW, SUFFERING ARE THE RESULT OF MAN'S IGNORANCE AND UNCONTROLLED SELISH DESIRES AND PASSIONS.

In The Progressive Thinker of date of March 30, Mr. Venning in his rejoinder to my criticism, has so thoroughly misrepresented my ideas of Being, of human nature, of law, and the relations of human life, that I wish to make some statements which possibly may represent me truly, if any readers care to know.

First, I thoroughly believe that the Divine image, i. e., the higher qualities of being we reckon good, loving, unselfish (or altruistic) and noble, are innate in human constitution. Man is also an animal and subject, till the higher nature dominates, to the desires and passions which when uncontrolled and directed by his higher nature, make him the author of all sin, sorrow, and suffering.

I don't think any "God" designs and directs the strife, selfishness, oppression and sin that bring misery into human life. Mr. Venning says, "One would imagine from what she says that Mrs. Chandler regards God's government of the universe as a tyranny."

A God, I cannot comprehend. But that Infinite Being, that all-pervading, all-sustaining Life (equally incomprehensible, of which every form that exists, and every human from lowest to highest grade of development is a part, an infinitesimal atom, appeals to my reason. This Infinite Being is, Principle, Life, Spirit, Love, Intelligence, Reason. Human being in process of development unfolds all these qualities. To know, reason, and recognize its responsibilities and obey its requirements is the true progressive life, not "obedience to these above us."

Till reason, knowledge, love of truth and right are sufficiently unfolded, man's ignorance will bring sin and suffering. Till he realizes that doing what causes misery to others must make him miserable, sooner or later, he will continue to oppress, enslave and slaughter fellow-beings, he will continue to sin against his fellow-men and himself.

There is no "God," no power that can intervene between cause and effect. There is no "God," and no law of being that exempts human beings from responsibility, or from the consequences of ignorance, and transgression of the laws of the higher nature of man. The Eternal Goodness is the Supreme power dominating and overruling even the errors of human ignorance.

The government of the universe is a tyranny! The government or operation of the universe is the order and harmony of science. Man, feeble, ignorant man is by the government of the universe endowed with the liberty of choice. When he knows, is perfectly aware there is right, and justice, and loving kindness in one course, and injustice, unkindness and untruth in another, there is no power in the universe, and no "God" compels him. He takes the course he chooses. No, there is no tyranny in the government of the universe, but eternal goodness allows no escape from the consequences of man's choice.

"Mrs. Chandler must believe if she is consistent, in allowing children to bring themselves up in all the laxness of self-gratification and self-will." That is an unwarranted and incorrect inference. The child's faculties, and knowledge and experience make it possible for him to rightly restrain and control himself, it should be directed, restrained and trained in habits of self-control. But maturity, manhood and womanhood are developed only by personal responsibility. Character is built only by self direction and the liberty of choice.

And here my "puzzled" brother is the origin of democracy. A people and a nationality can no more develop the nobility and manhood of body and mind, by the domination of a few, or by the rule of despots, or by the control of a rulership or ruling class, than could the continued dictation, control and rulership of the parent develop the individual of choice. Self-government and liberty of choice are the indispensable conditions of growth in individual and collective humanity. Co-operation is the law of the universe and human society can never be in harmony till that law is applied in human affairs. To acknowledge and renounce the brotherhood must dominate the individual.

Democracy is, in the political realm the expression of the co-operative principle and spirit of brotherhood. Democracy is the sequence of the golden rule and the new commandments of Jesus.

I believe in this as the goal of progress for humanity in this mortal stage of human development.

A most common misconception is it that "I take the pessimistic view, that the universe is a dull and what control there is is evil." On the contrary I not only hold that Eternal Goodness controls, but that the evidence is cheering that a considerable portion of humanity is aware of this truth, and also are aware that the operation of Eternal Goodness, the rule of the law of love, can only come through human obedience to the law of brotherhood.

And an interesting number are outgrowing the erroneous teaching that man has no innate power to find truth, love the right, and become master of his lower nature.

We are at the opening of a new era not because some power above us is managing us, but because humanity has in considerable numbers so unfolded the divine qualities, and expended the innate capacity to receive the light of truth from the universal source of wisdom and love.

There is no power of evil to be killed, and I have never for a moment of my life believed in a devil. There is only the tyranny of human selfishness and unwisdom to be overcome by the permeating, quickening, exalting power of love in human hearts.

War is the ultimate, the inevitable outcome of "the insane endeavor to accumulate" by the warfare of competition as Brother Venning truly states. To me it is understood by mankind and all who have the co-operative and brotherly spirit, and that in co-operation and the co-operative commonwealth alone

# can we create a harmonious social order and bring peace on earth. Human conditions are what man makes them. There is no other power or being that can change them.

"Could slavery have been abolished without war?" the brother asks. Yes; had the leading abolitionists of the North and the pro-slavery leaders of the South been amenable to the dictates of reason, and capable of the foresight of wise selfishness and a broad, humane, wise statesmanship.

But does Mr. Venning suppose that slavery is abolished in our country? Then he does not know that the slavery instituted by chattelism is far more cruel and destructive to the toll in the mills of the South than was the ante-war chattel slavery. The pickaninnies of those days had childhood's right and need of a chance to develop their physical bodies, and the adult slave was seldom overtasked by long hours. More over the master was responsible and it was his interest to provide sufficient food and care for the slave when sick.

Capitalistic slavery removed the responsibility of the ownership, for when the opportunity of obtaining subsistence is owned by an employer, the worker is owner actually, though not legally.

This is the testimony of Mother Jones who made up her mind to see for herself the conditions in Southern mills which had been described to her and which she thought had been "overdrawn." She got a job and mingled with the workers in the mills and in their homes. She found that children of six and seven years were dragged out of bed at half-past four in the morning when the taskmaster's whistle blew. By 5:30 they are all behind the factory walls, where amid the whirl of machinery they grind their young lives out for fourteen long hours each day. She has seen mother take their babes and slap cold water in their faces to wake the poor little things."

There was once a law on the statute books of Alabama forbidding the employment of children under twelve years of age more than eight hours each day. But the Gadsden Company would not build their mill until they were promised that this law should be repealed.

In several mills Mother Jones found the most cruel conditions of outrageous long hours and stunted pay inadequate to the provision of decent conditions of living and needful nourishment. She says, "As the picture rises before me I shudder for the future of a nation that is building up a moneyed aristocracy out of the life blood of the children of the proletariat." No, the war of the '60s did not abolish slavery. The capitalistic form we now have, the ownership of the means of production by the few, and the dependence of the many for an opportunity to secure subsistence, is a form of slavery as oppressive, benumbing and as cruel as chattel slavery. And all the slavery of the past and present is but the result of man's insane greed.

Only as man becomes humane and ruled by the spirit of love will slavery be abolished. That this will come and in the not remote future I expect. I consider myself responsible to work as far as in my power to help bring the glad day. Instead of lazily resigning myself to inertia and contenting myself that a "God" is managing mundane affairs, I accept the responsibility of seeking how to promote justice and the reign of love and liberty.

In doing this I not only know that I am trying to be "on the Lord's side" as Abraham Lincoln said, but know that I am co-operating with him and a host of arisen ones who are ever working for the deliverance and uplifting of humanity.

—LUCINDA B. CHANDLER.

## MY LIFE AND I.

Though changes often come to all heart weather.

My life and I cling close and warm together.

I treasure well, as wondrous gift divine.

This strange and ever varying life of mine.

Am thankful still I hold the gift in trust.

Believe it more than animated dust.

Whatever the mystery of the great design.

And love it so, this precious life of mine.

Though tempests swift may come with cruel power.

The dark and angry clouds above me lower.

Through these alone my soul on earth may shine.

For this I love thee, life, sweet life of mine.

Where flowers and bird notes keep the heart in tune.

Sometimes thou flowest on through banks of June.

The soul's deep river filled with love and sunshine.

And earth unmingled with thee, life of mine.

O, griefs too deep and joys too high to tell.

Ye, too, are life, and I have known you well.

For nothing past my heart shall e'er repine.

As day by day I live this life of mine.

The scythe of death at last for me shall swing.

Another world of glory opening.

Where hope and joy will surely be in store.

Sweet changing life I'll love thee evermore.

—Adelaide D. Kingsley.

## Work in Grand Rapids, Mich.

To the Editor:—I wish a report should come to you of Mrs. Josephine Kopp's three week work here. She was here one year ago anniversary time, at which the greatest public phenomenal demonstration this city ever experienced was then met with in the independent voice manifestation of "Bright Star," to a crowded house for a full half hour's time. Mrs. Kopp's messages attracted the largest house at this year's anniversary. Also on the following Sunday standing-room at the society's temple meeting was scarce to hear her. We have equal reason to be grateful for her presence here now, in that an influential and well-to-do class of people outside of Spiritualism have been deeply interested in her demonstrations of life's continuity; many who were entirely skeptical have been wholly silenced, one clergyman on the Sunday following his attendance at one of her circles, preaching our gospel so straight as to make it the talk of the congregation immediately after.

It is safe to say, with all the good work by visiting mediums done here in time past, Mrs. Kopp's labors at this time have done the most for Grand Rapids that has ever been accomplished, and she leaves here with a great and increasing demand for her services.

H. W. BOOZER.

Grand Rapids, Mich.

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## GOL, OLGOTT TELLS OF MAHATMAS.

"What is Mahatma?" That is the question Colonel Olgott, the famous Theosophical leader, was asked, and here is his reply, in which he relates his many experiences with these mystic beings:

"A Mahatma is a man who has evolved his spiritual nature and supreme will to the point that he is no longer dominated by his lower passions, or by the constraints of the physical body. He is absolutely pure, devoid of desire—an exalted being."

"I have met many Mahatmas, perhaps fourteen in all, in every part of the world. Sometimes they have appeared as Hindus, in graceful native attire; sometimes as Europeans, in conventional modern dress. I have met them on the crowded streets of London or on the dreary deserts of India. But whenever you meet them in whatever language they may speak, there is no mistaking the type of the masters. The divine glory shines in the face of the exalted one, his touch is a blessing in itself, an all-powerful magnetism surrounds his presence. No one who has ever seen a Mahatma can be in doubt when they appear."

"The first Mahatma I ever met was in New York when Mme. Blavatsky and I were working hard on the preparation of that great book, 'Isis Unveiled.' We were living in a house on Eighth avenue, constructed on the ordinary plan, and certainly affording no facilities for supernatural jugglery. Our evening's work finished, I had gone to my room and was quietly reading. I expected nothing unusual, but all at once, as I sat with my shoulder a little turned from the door, there came a gleam of something white in the right hand corner of my right eye. I turned my head, dropped my book in astonishment, and saw towering above me in his great stature an Oriental clad in white garments and wearing a headcloth or turban of amber-striped fabric, hand embroidered in yellow floss silk. Long raven hair hung from under his turban to the shoulders; his black beard, parted vertically on the chin in the Rajput fashion, was twisted up at the ends and carried over the ears; his eyes were all white with soul fire; eyes which were at once benignant and piercing in glance; the eyes of a mentor and a judge, but softened by the love of a father who gazed on a son needing counsel and guidance."

"He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abashed in his presence, and bowed my head and bent my knee as one does before a god or a godlike personage."

"A hand was lightly laid on my head, a sweet though strong voice bade me be seated, and when I raised my eyes the presence was seated in the other chair beyond the table. I looked at him in amazement. He told me he had come at the crisis when I needed him; that my actions had brought me to this point; that it lay with me alone whether he and I should meet often in this life as co-workers for the good of mankind; that a great work was to be done for humanity, and I had the right to share in it if I wished; that a mysterious life, not now to be explained to me, had drawn my colleague and myself together; a life which could not be broken, however strained it might be at times. He told me things about Madame Blavatsky which I may not repeat, as well as things about myself that do not concern third parties."

"How long he was there I cannot tell; it might have been a half hour or an hour; it seemed but a minute, so little did I take note of the flight of time. At last he rose, I wondering at his great height, and his countenance—not an external shining, but the soft gleam, as it were, of an inner light—that of the spirit."

"Suddenly the thought came into my mind: 'What if this be but hallucination? What if Madame Blavatsky has cast a hypnotic glamour over me? I wish I had some tangible object to prove to me that he has really been here—something that might be seen after he has gone.' The master smiled subtly as if reading my thought and twisted the feather from his hand, benignly saluted me in farewell and was gone; his chair was empty; I was alone with my emotions. Not quite alone, though, for on the table lay the embroidered headcloth; a tangible and enduring proof that I had not been 'overlooked' or psychically befuddled, but had been face to face with one of the elder brothers of the race, one of the masters of our dull pupil race."

"To run and beat at Madame Blavatsky's door and tell her my experience was the first natural impulse and she was as glad to hear my story as I was to tell it. I returned to my room to think, and the gray morning found me still thinking and resolving. Out of those thoughts and those resolves developed all my subsequent theosophical activities, and that loyalty to the masters behind and over her house and under the shadow of the crescent moon and the stars of the East have never shaken. I have been blessed with meetings with this master and others since then. However others less fortunate may doubt—I KNOW."

"Another still more remarkable manifestation occurred to me in the crowded streets of London, whither Madame Blavatsky and I had gone on our way to India. We were staying at the house of Dr. Billings, at 10, North Park. One day, Dr. Billings and I and some other friends had gone into the city and were making our way along Cannon street through a dense fog. Suddenly in the little circle of light cast by a gas lamp we came face to face with a tall, gracefully dressed Hindu. My companions saw the strange presence also, but I alone recognized him by the light in his face as an exalted one. The master spoke never a word, but merely bowed politely and vanished noiselessly into the fog."

"Later on, when I returned home, I learned that the same presence had called at the house and asked, in a strange tongue, for Madame Blavatsky. He held converse with her for a long time, and she seemed, in some marvelous way, to have greatly strengthened her psychic powers. That evening at dinner, Madame laughingly produced from under the table, as a present for Dr. Billings, a small, round, silver card case, which he found in his overcoat pocket. The card had been hanging in the hall all the time, and Madame Blavatsky had never been near it. Later on the same Mahatma instructed us to go to Madame Blavatsky's waxworks exhibition, and look under the feet of the various figures, and found there a letter giving us important instructions as to the work of the Theosophical Society."

"When we arrived in India I saw still more of the masters. At Bombay a Hindu stranger appeared and dictated a long letter to Madame Blavatsky, addressed to a friend in Paris, and giving important instructions about the management of certain society affairs. Another time, as we were driving in the park one evening, a majestic figure stopped our carriage. Clad in flowing oriental robes, he was plainly visible in the glare of the electric light. After a few kindly words he disappeared, leaving behind him, however, a splendid gold embroidered head-covering or turban, of peculiar shape. I kept the turban, and it is still one of my most treasured possessions."

"This circumstance is important as proving that Mahatmas are not mere illusory visions, conjured up by one's imagination, or, as some suggest, hypnotic suggestion. The clothing worn by them is at the time absolutely real; it has been transferred bodily, along with the astral form of the Mahatma, to the spot where the appearance takes place. The real or astral body of the Mahatma might at the time be asleep in far away Tibet, or anywhere else, while his double appeared in the park at Bombay. In this case, as the turban was not transferred back to its owner the Mahatma, on awakening from his trance, would find himself bereft of it. Every particle of physical matter surrounding the master had been projected through space and returned again, with the exception of the atoms which went to make up the turban. And doubtless this was left behind intentionally, in order that our dull senses might have proof of its reality."

"All Mahatmas have this power of transferring their double or astral body from place to place; they can appear just where they are most needed and remain as long as may be necessary for the work in hand. 'When one of the masters has instructions to give he does not, however, choose always to appear in the actual presence. Often they adopt impersonal methods and merely inspire one's brain. But at crucial periods, when a vital decision is to be arrived at, I often hear voices speaking quite plainly and telling me the proper course to pursue. I always feel that I am under the direct guidance and instruction of the masters."

"I will show you a practical illustration of the passage of matter through matter. Here is a gold ring which I always carry with me. It has three small diamonds set in it in the form of an isosceles triangle, but when I got it it was merely a plain gold hoop. I came into its possession in a very peculiar manner. Long before I knew Madame Blavatsky I was at a seance in New York. I held a rose in my hand, and was told by the medium to close my fingers tightly on it for a few moments. I did so, and when I re-opened them I found this ring in the center of the flower. Needless to say I treasured the ring and ever after wore it as a charm on my watch chain."

"Some years later, during Madame Blavatsky's first tour through India, when she gave so many wonderful manifestations of psychic power, we were at Simla. I told the history of the ring to a lady friend who happened to be visiting us, and moved by feminine curiosity, she slipped the ring on her finger. She was about to remove it again, when Madame Blavatsky suddenly exclaimed: 'No; don't do that. Give me your hand.'"

"Madame Blavatsky took the lady's hand between both of hers and held it tightly pressed for a minute or so. When she removed her grasp the ring was still there, but these three diamonds had been changed in color. It was only one of the high priestesses' marvelous feats. She was in every way a strange woman. One of her great peculiarities was that her hair was constantly changing form and color. Naturally it was fluffy and light brown, clustering around her head like a mop. But at times, under some psychic influence, it would change to black and become perfectly straight. Or, again, it would change in length till it reached her shoulders."

"I have not reached the stage of astral development which enables me to recall my previous incarnations on this earth; but I have been informed of many things about them. All that I am at liberty to mention, however, is that my last incarnation took place 2,000 years ago, in India. I was then a Hindu."—San Francisco Call.

**A Haunted House.** A Cloud Springs, Ga., subscriber to The News, calls the attention of this paper to a rare phenomenon in the shape of a haunted house near that place.

The house is occupied by one Daniel Wilson and his family. The discovery which has set the community in a flutter is that the alleged ghost insists upon being in control of the house and makes its presence known by rapping on the floor and making unearthly noises.

The community has been interested to such an extent that neighbors have sat up at night watching for the apparition, but could see nothing. They could hear the sounds, however, and only at night.

The correspondent relates that a 14-year-old daughter of Mr. Wilson can take a tin bucket lid and a case knife and call to the spirit, telling it if it wants music to rap on the floor. The spirit will rap, and the girl will proceed to make a noise by using the knife on the tin lid. The spirit, at the same time, continues its knocking and keeping time with her beating on the lid.

The girl, it is stated, has an idea that the spirit has been over her house while she is making the noises, or playing what she terms the music. By the way, the music that this girl makes on the tin bucket lid is something surprising to the people of Cloud Springs.

Some people from a distance have visited the house for the purpose of solving the mystery, but so far they have failed. It is common neighborhood talk that there were four deaths in the house a few years ago, and the supernatural portion of the community believe the spirits of the departed ones are visiting the house—or possibly, the spirits of some soldiers that were killed near the place at the time of the battle of Chickamauga.

The correspondent's statement is given for what it is worth. At all events it is interesting.—Chattanooga News.

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## SPIRITS IN DIXIE.

Weird Tales Told in Many Southern Cities.

In Savannah, Ga., next to the old home of the late General Henry R. Jackson, at one time Minister to Austria and also to Mexico, stands the house formerly owned and occupied by the mother of the late Ward McAllister, of New York. The story runs that after Mrs. McAllister removed her residence from Savannah to live with her son in New York, ill-health assailed her, which finally resulted in her death. She was greatly mourned, and as the entire family were residing in New York, her body was laid to rest in that state.

General Jackson, fearing undesirable neighbors and wishing to control the situation, purchased the McAllister residence. It was rented to a number of families, but invariably vacated before the expiration of their stipulated term. This continued for quite a length of time until it was permanently occupied by Mrs. Charles Marshall, a cousin of General Jackson.

Mrs. Pope Barrow, wife of ex-Senator Barrow and daughter of General Jackson, a woman of noted poise of character as well as mental strength, called to see her cousin, Mrs. Marshall, who was ill at the time. Finding the front door ajar, she entered unannounced, closing it behind her. On ascending the stairway to her cousin's chamber, she beheld an elderly lady dressed in black, with a key basket in hand, slowly descending from the floor above.

As they met midway the stair, Mrs. Barrow stepped aside to give room, saying as she did so, "Good morning." The old lady bowed in response and passed on in dignified silence, closing the door. Finding it closed, she made several attempts to open it. Hearing the noise made by the lock, Mrs. Barrow quickly retraced her steps, saying, "Wait, Madam; I will open the door for you." As she placed her hand upon the knob the old lady vanished. Returning home, Mrs. Barrow repeated the strange adventure, and learned that many people had seen the same ghastly lady walking about the house.

**THE NEGROES' EXPLANATION.** Superstitious persons repeated the sayings of the negroes, which were: "Dat Miss McAllister dun gone up yonder de North an' de, but she ain't gwine rest no de night deppin in Savannah, an' she sh'ine w' plum tell dey brings her home ergin."

The identity of the apparition will not be vouched for, but certain it is Mrs. Barrow saw and spoke to what appeared to be a disembodied spirit. Mrs. Clement Clay-Copton of Huntsville, Ala., had often discussed with her husband the possibilities of spiritism, and always the response was there where nothing is. Still, she was not each other if such a thing were possible that the one who died first should return and communicate with the other. The Senator was first taken.

Mrs. Clay-Copton's masculine intellect places her far above the charge of being superstitious, and even now she affirms that she does not believe in spiritism, but cannot account for the following:

About three months after her husband's death Mrs. Clay-Copton was sitting in a room across from his library, when a faint noise distracted her from the book she was reading. Looking up she beheld the Senator standing in the doorway. He did not speak, but she felt within herself that he had much to say, and also received the strong impression that he refrained, fearing to frighten her. As she arose to go to him he vanished.

Shortly after this Mrs. Clay-Copton awakened at midnight and lay wondering as to the cause, when the footstep of her late husband in-law, now dead, were distinctly heard coming up the stairway. With an uncanny shiver she exclaimed: "Great God! Lawson Clay's footstep!" Nearer came the sound of his peculiar, halting footfall, until her chamber door was reached, when the step ceased, and his gentle voice called "Sister."

Again the feeling overcame her that he, too, longed to converse, but feared to frighten her.

Just here it will bear repetition to say Mrs. Clay-Copton does not believe in spiritism.

**SEES HER DEAD "MAMMY."** In Athens, Ga., stands the old John Cobb house, a stately Colonial mansion, whose pillared colonnades once overlooked spacious and beautiful terraced grounds. During the civil war this house was closed, Mrs. Cobb having died and the colonel being away in the army of Northern Virginia. The furniture, save in one room, was packed and stored in the garret, leaving the old home a picture of desolation.

The daughter of the house, the young widow of Colonel Jefferson Lamar, youngest brother of United States Justice L. Q. C. Lamar, had occasion to open the house for the purpose of removing some of the household effects. She was accompanied by the wife of her uncle, the Chief Justice Jackson, of Georgia.

As all the homes in Athens overlooked their own broad acres, the distance between them was great; hence the old "John Cobb" house, standing alone among the trees, bereft by death of its mistress, forsaken through war by its master, dismantled by servants of its furnishings, and musty throughout as the scent of the winding sheet, offered a piteous welcome to its fugitives.

Retiring early to the one furnished room, situated on the second floor, Mrs. Lamar left an order for the coachman at a certain hour to come and sleep just outside her chamber door, and to keep lights burning everywhere.

Mrs. Jackson was in the act of disrobing herself when she saw standing in the door her dead negro mammy, long since dead in the fevered post. She always took when waiting "for de baby." A thin veil to hang before her. Mrs. Jackson exclaimed, "Oh, Sissy, there's Channy!" As Mrs. Lamar turned, the doors of the house slammed and every light went out, though there was not a breath of air stirring.

The shock proved so great to Mrs. Jackson that she was ill for months after.

The last and most remarkable incident here cited occurred in Sacramento, Cal., at the home of General George B. Cosby. Mrs. Cosby, he is known, is the most practical of practical persons, believing in nothing she hears, and only what she sees. Totally devoid of imagination, she has little patience with those who permit it to play any part in their lives.

In the summer of 1883 her brother, in the last stages of pulmonary trouble, came to reside in her home. Being ill with a fever peculiar to sick people, he refused all attendance at his bedside, save that of Mrs. Cosby.

Indulging his caprice, she faithfully and lovingly ministered to him until one night, completely exhausted, she sat by his side wondering how long her strength would stand the terrible demand being made upon it, and trying to plan some other way by which she

could induce her brother to permit a nurse to relieve him of the long vigils. There was no fire burning in the room, but through the open door from the hallways a brilliant light streamed in.

No hallucination clogged the brain of this common-sense, energetic woman. Bodily fatigue had swept her mind of all thoughts save the one of procuring an assistant in the sickroom. Having determined upon a course of action, she was rising to execute it, when a voice was laid upon her shoulder and a hand said: "You may go now; I'll take care of him."

Looking up, she recognized her mother, who had departed, thus, after some twenty years before. Mrs. Cosby, long ago, had no feeling of fear, nor did she note the length of time the vision remained, for at that moment her brother sat upright and called to her to support him. As she folded her arms about him his head fell upon her shoulder, and he grew suddenly very heavy. She spoke to him, but received no answer. Calling General Cosby from the next room, they went to his bedside, and when he passed to the loving care of his mother, Chicago Inter Ocean.

**THAT TERRIBLE BIBLE.** Its Use by Spiritualists Defended.

Brother Loveland seems to have it in for those lecturers who found arguments on the Bible. He has kept up the battle almost constantly for years, making up his arguments mostly from a misapprehension of the position of Bible Users. I have not only venerated this sturdy old pioneer worker, but I have loved him. I suppose most of us have the same feeling toward him; for which cause he has been allowed to have his own way in his controversy with us.

In an article entitled "An Absurdity," in The Progressive Thinker of April 6, he tries to show the uselessness of appeals to the Bible, asserting that "Bible believers do not admit that any of the stories in their book are at all parallel with the manifestations of Modern Spiritualism. Hence their citation has no effect in convincing them." Evidently Brother Loveland's experience on this matter has been considerably limited. I grant that there are prejudiced persons who would not be convinced, no matter what the evidence, but I think with the many honest and sincere people who are no farther from us than they are from him; but I have met hundreds of persons who have been reached through the Bible, and that, too, after other arguments had failed.

He goes on in his statement, "for they regard the Bible manifestations as angelic and miraculous, while the spiritists are tricks, or possibly, in some cases, the work of demons."

But are these persons farther from us than they are from Brother Loveland? If we can't reach them, we should like to know how he is to reach them. When we show there is no original word in the Bible standing for miracle, that it has no such meaning attached to it as that the church gives to the word, that one of the words from which it is translated, signifies a sign, or test, and that the other word signifies power, or physical manifestation, which we have placed them hors du combat and all who are honest, can't fail to see the force of the argument.

In the Bible, says Brother Loveland, "very holy persons in the main were the ones who received the visits of angels, and those visits were for some special divine purpose." One of the embarrassments under which Brother Loveland labors is that his training has all been from an ecclesiastical standpoint, and before he can succeed in rightly interpreting the manifestations now being given in the Bible, it will be necessary for him to take up a series of studies in unlearning what he has wrongly learned.

Wherever the word "holy" occurs in the Bible it refers to consecration. I believe you may substitute that word in any passage you find. The Jews were a consecrated people, and some of them also were consecrated to a purpose, just as Brother Loveland is to the promulgation of his theories.

The signifying bright or shining and uniformly is applied to angels or spirits. He continues in the next sentence, "In the case of Jesus it was to prove his Messiahship." I grant it. The word "messiah" in Hebrew was messiah, to anoint, and the word "Christ" was from christos, also to anoint. To bring out all this requires a whole lecture, and of course I can't make an argument on the subject here. Suffice it to say there were Messiahs or Christs before Jesus.

John 3:20, 27. Demetrius, Eunus and Spartacus were Christs, so termed because they had with them certain manifestations as signs or tests that were selected by spirits to lead up the slaves of their time in social revolutions. The word means an anointed one. It was the habit of the priests in those days to anoint kings and other priests; and the same was done with the prophets toward the past—and the prophet or medium always faced the future, as in this day the priests would not recognize them, and of course refused to anoint them. But they had no need for an anointment from the priests, since they had an anointment from heaven or the spirit world.

I have nothing to say with reference to the truth or falsity of the statement that a man's hand wrote upon the wall. I have nothing to say with reference to the phenomenon of spirit writing as we understand it now, which have related the circumstance or fable, whichever Brother Loveland will have it. Such things occur now, and sometimes they utter most profitable language, as did the alleged writing on the wall, and there being no Daniel to translate it into English, we are prone to believe it some nonsensical scribble.

It is a bit coincidental that Brother Loveland uses the same words, "superstitious lovers of magic," in reference to those who believe in the probability of some of the manifestations referred to in the Bible, of something similar which gave the writer the idea upon which he based his story, that are used against him by a set of ignorant but egotistical materialists. He doesn't believe their stories, and they don't believe his stories. His superficial knowledge of the Bible is not enough to make him skeptical as to the manifestations, their ignorance of natural laws and acquaintance with common phenomena render them skeptical.

As to his argument that the book of Daniel is not authentic, I have nothing to say. I have never pretended that any book in the Bible was inspired of God; but I have long believed that many things professing to come from the supernatural were dictated by spirits. I have never believed that communication coming from the spirit world and reported in the Bible was more valuable, or even as valuable to us, as a communication coming through John Brown, the ardent medium of the Rockies; but it does prove that Modern Spiritualism is a revival of the usages upon which the early Christian church

was established. I use this language advisedly, as I have several times made it the basis of discussion with very able opponents.

Brother Loveland again makes a mistake in assuming that Jesus' resurrection was a physical resurrection. As we said before, Brother Loveland has been miseducated in the Evangelical church, and he has parted with everything but his false education and misinterpretation. He hints that to maintain our views we must "dismember the gospel story and pick out what we can make tell for our side of the argument and reject the rest." This is bold assertion. We don't remember holding a discussion with a minister where this matter did not come up, and we were always vain enough to believe we carried our point. And the question Brother Loveland suggests was always asked us: "What became of the body of Jesus, if it was not resurrected, and we all went left in it in Joseph's new tomb, where it was carried before the guard was placed about the sepulchre in the garden, and then we turn the question, 'what became of the body of Jesus when he went to heaven?' Paul says, 'flesh and blood cannot inherit the kingdom of God.'"

I will not undertake to argue on the subject of immaculate conception. Waite in his History of Christianity, proves most conclusively that the first two chapters of Matthew and of Luke were taken from the Protogospel and the Gospel of the Infancy at least 300 years after the death of Jesus. The Protogospel, this side the Christian era, was made to do service in the hands of the Gnostics in their controversies with the Christians. Whenever a controversy of the kind comes I turn the burden of proof on my opponents by calling on them to harmonize the two accounts.

I have purposed at some time to write out a series of arguments on Bible manifestations; but I never shall have time till I get out of my newspaper office.

Norton, Kans. D. W. HULL.

**WAR ON MEDIUMS.** A Case Tried in Court at Los Angeles, Cal.

The Spiritualists and mediums of Los Angeles have been considerably excited for the past two months or so over the passage of an ordinance by the city council imposing a tax or license on all public mediums. About two months ago an ordinance was passed, taxing them \$10 per month, and many of the mediums were notified by one of the city officials on a Saturday in February that unless the tax was paid at once, they would be followed on the following Monday. This stirred up Spiritualists generally, and in the Sunday meetings such indignation protest was made and pledges of money to resist the imposition of the tax on the grounds of its unconstitutionality. Resolutions were passed and published in the morning papers, and as a result, nothing was done.

Since that time another ordinance has been passed, presumably more stringent in its provisions than the first. It levies a tax of \$5 per month on all who made a "business of palmistry, clairvoyance, life readers, prophecy, card-reading, etc., etc." All mediums in good standing refused to pay the tax. Spies and informers were sent out and Mrs. Edith E. R. Nickless, a well-known and reliable speaker, public test, and private medium, was arrested and charged with "obstructing justice by refusing to pay the license tax."

The trial came off in the city court on Wednesday, April 10, 1901. The complainant who had had a sitting with Mrs. Nickless for the purpose of bringing her into the meshes of the law, was a much excited man, and in giving his testimony, as was the tax collector who failed to collect the tax, and made a very poor presentation of their side of the case.

Mrs. Nickless did not deny being a medium, nor that she was both clairvoyant and clairaudient, but justified herself in the public exercise of these gifts on the ground that she was a minister of the gospel in good standing, regularly ordained under the laws of the state of Colorado, and her credentials recognized by the California State Spiritualists Association and the Harmonia Society of Spiritualists of Los Angeles, both incorporated under the laws of the state providing for the recognition and organization of religious societies, with powers to license ministers of the gospel with the usual legal rights and privileges of such ministers.

She claimed exemption from the payment of any license or tax to the city on the grounds that the tax was unlawful, in that it was not general in its operation. In not taxing ministers who exacted fees for the exercise of certain rites, and in exempting Catholic priests who made a charge to all who sought their services in the confessional, saying that for the dead, it was health and vitality, and that the public exercise of mediumship would in this way be liable to be hindered, and that mediums were as necessary a part of the religious beliefs and practice of Spiritualists as were ministers and priests to other religious bodies; that as a matter of fact Spiritualism was founded on mediumship and could not exist without the exercise of mediumistic gifts, and that the ordinance was in violation of the constitution of the state of California that guaranteed freedom of religion to all citizens alike. Testimony was given in favor of Mrs. Nickless by the presidents of the two incorporated societies in Los Angeles, and also from the San Bernardino society, which has been in existence for over thirty years.

The court room was filled with leading Spiritualists, and the watching case and fully determined to carry the case to the highest courts if necessary; but fortunately, or unfortunately as some thought, the case was decided on the grounds that there was not sufficient evidence to show that the ordinance was violated.

The animus of the above arrest may be better understood when it is known that the majority of the city council of Los Angeles is said to be composed of Roman Catholics.

This prosecution will tend to spread the truths of Spiritualism. The daily papers also gave a fair but short report of the trial and the principles at issue. It is alleged by the authorities that the ordinance is intended to suppress frauds, but some of the greatest frauds have paid the tax and are thus protected in their fraud by the great city of Los Angeles. JAMES BOYD.

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# Some Very Practical Thoughts by Sar'gis.

To the Editor:—During a recent call on The Progressive Thinker, you asked why Sar'gis had stopped writing, and insisted he should begin again. Writing for the newspaper is of two kinds—when you are obliged to, and when you have something you want to say. As the last governs in this case, the fact answers your question. And even now when endeavoring to comply with your request a topic is not readily found.

But in looking over back numbers of The Progressive Thinker, some articles on Mediumship attracted attention and afforded a subject for some remarks. In one of the articles such mediums as Home, the Eddys, the Davenport, Slade, Colchester, Charles Foster, Harvey Mott, Harry Bastian, and others were mentioned, and also the singular story of the medium Richard Gell, of the "stone hand." The mention and recollection of such mediums and those days have made the atmosphere not only reminiscent, but full of the spirit of then and now.

What a fall there was then in the ranks. People would go miles to a meeting, and hundreds and thousands of miles to a medium. For example, the writer went hundreds of miles to Memphis, Missouri, a small country town, to see Mott. People were there from Philadelphia and Boston, San Francisco, England and the Sandwich Islands, staying days and weeks to attend Mott's seances. Mott was a plain, country-raised Missouri boy—and a recently discharged cavalry soldier in a Missouri regiment. No one but a fool, a bigot or a pharisee who ever saw him, ever thought of questioning the manifestations through his mediumship. Yet these and those who never saw him proclaimed him "a fraud," and subjected him to all those "scientific tests" we hear so much about. He was handcuffed like a criminal, laid on his back and fastened with chains to the floor, gagged and subjected to every disability a "respectable public" could invent. Even a prominent member of the Spiritualist press connived at syringing him with aniline dyes to impeach his good name. Yet, now that he is dead, his name is invoked by this same class to by contrast throw discredit on others. Mott was a fraud when in life—canonized as a wonderful medium now, and extolled for his truth when it serves the purpose to decry the living.

And what was said of him was in kind meted out to the whole list of those mentioned.

There is a phase or freak of human nature that helps to this condition of things: A story told of an empty tomb, a couple of days after a man had been laid in it, the foundation of the Christian faith in the immortality of the soul. If it was an occurrence of to-day a search-warrant would be sworn out for the nearest medical college, or an arrest of some fellow on a charge of body-snatching, or of the magdalen as an accessory after the fact. So it is with some people now-a-days—they can believe almost anything they cannot see, but doubt everything that appeals to their own senses. Perhaps this is a wise provision of nature—in some cases.

Of akin to this is the habit of some Spiritualists and even of some connected with the press. If a medium appears in Europe, as a manifestation in Germany, or before some noble or notability, it is paraded and exploited, though really inferior in power and clearness to almost daily occurrences in our own country. This has been notably so recently in regard to spirit photography.

And here is a case that can be given without the indelicacy of personal mention, as every intelligent reader will recognize the facts at once: The press spiritual has for a year or two been generously filled with rightful eulogy of the work, experiences and convincing proofs of Prof. Paul Gibier, "from the Pasteur Institute of Paris." For two or three years this eminent scientific man was engaged with a well-known medium in his experimental studies. And this same medium had been denounced and "exposed" as

a "fraud" from San Francisco to Boston. Yet, though the work of Gibier is extolled as a triumphant scientific testimony to the truth of spirit and its phenomena, they have no word as to the medium through which it came. The odium cast upon her for a score of years is still there—so far as they are concerned. Every word of this, Mr. Editor, is true, and it is to the friends of The Progressive Thinker a source of glad congratulation that this injustice does not lie at its door.

This incident is introduced, not for unpleasant comment, but as a sort of pointer to what is now absorbing so much attention, "the decline of local societies." Or in other words the unresponsive condition, temper or attitude of the mass of Spiritualists to the demands of our so-called leaders. It is the same complaint we hear from the pulpit as to the decline in church attendance. Both come from the same cause—the mental food furnished does not supply the wants of the people. In the one case it is said there is an indifference to the truths of the gospel. In the other that people prefer phenomena to the higher teachings of the platform. Both are true and both are untrue. True, that what is given is not satisfying; untrue, that they do not desire the higher, if it was given them.

In the churches the world has outgrown the fall of man, total depravity, original sin, the blood atonement, hell and all the logical results of such dogmas—along with a newer brood of absurdities, immaculate conception, miraculous generation and birth, or the new chemistry by which wine is given red and white living corpuscles, and roller-made flour and lard changed into a meat ration, essential to immortal health. These have been set aside by the common schools that have brought the tools of thinking into general use. When people can sit at home after six days of active labor and employment, and read in the morning paper or magazine, filled with the activities of the world, science, art, discovery, philosophy and progress, they will not go to the trouble of putting on club-clothes and sitting for a couple of hours listening to these antiquated tales that cannot be rationally thought about, let alone believed. When hell was abolished by the raps, and the Devil's funeral over, the world no longer attended church through dread or duty.

And in this direction is one reason or cause for the complained of "decline in local societies." Just in degree as the society imitates the church in its methods and ministrations, will the same result be seen and the same complaint heard.

It is simply ignoring the evident to overlook the fact that a portion of Spiritualists, those in the self-created positions of leadership and assume the role of the church clergy, are working for organization on ecclesiastical models. Already they have "churches," their speakers with the "Rev." prefix to their names, and even tailor-made costumes for public occasions. And they labor the rank and file with all the sanctified airs of shepherds of the priestly orders. But the rank and file, recently escaped from this sacerdotal dictation, will never submit to it again. Nothing can ever coerce them to countenance it. And when they refer to the early spirit and zeal for contrast with the now, they overlook the fact that it was this very sense of emancipation from the dictation of superior orders that inspired their enthusiasm. Then every one stood on his own feet, mediums on their own phase, and fraud got no advertising. The spirit of those days was iconoclastic and apostolic. Our presidents, editors and speakers did not scold, beg for money as a business, denounce their hearers and friends as stingy, nor did they measure sincerity by the size of the contribution. Neither did the dissemination of its truths assume the form of official position or the color of an industry. The church whose forms and methods we are belabored to

assume is primarily and concretely an organized industry, bed, board and clothing in return for talking to us about things one man may know as well as another. That is not the objective of Modern Spiritualism. It was this very abuse of the messages of spirits in the centuries preceding the revelation at Hydesville. Professional religionists kept the true interpretation from the masses for ages. Common schools and the rendering of the alphabet in sound by Morse, whereby people distant from and invisible to each other could converse, made the mission of Modern Spiritualism an intelligible and practical thing of itself, by itself and without any other interpreter than itself. Let us keep it there. The only patent or diploma of a teacher is the ability to talk sensible from these simple facts. Mediumship is the one practicable channel of knowledge—for it affords the spirit the chance to speak for itself. Take a thousand Spiritualists anywhere, and nine hundred and ninety-nine were made so by phenomena demonstration. And in the very nature of things it will be so forever. Then why this sneering and this suspicion of our only proof, by poisoning the minds of people against phenomena through the in season and out of season jeremiads about fraud.

One of the most potential influences in the decline of local societies is this very attitude of suspicion engendered in the minds of Spiritualists by the incessant ringing of the fraud changes. Any one at all in touch with the rank and file sees and senses this fact. It was not so once, and is so now only because our own literature is tainted by it.

It may seem like courtesanship to say it here, but The Progressive Thinker should be congratulated on its freedom from this begging mood followed by scolding and even abuse at the want or size of contributions. It is not the purpose or wish to censure here, but it is a dull perception that cannot see that this chronic habit of the official press is one of the influences in the very decline complained of. No newspaper, no speaker, no missionary, no leader, no medium has any warrant to demand support or complain of its want. The favor of the public or of the individual is a favor dependent on how their wants are met. The clergy for centuries have demanded support because of their office, and now complain because their own shortcoming in meeting the demand of the pews is leaving them empty. Spiritualist leaders, teachers, editors, must profit by this example or meet the like results. The old time meetings met the popular demand, hence the zeal and fervor so much emphasized by the want of to-day.

The Gibier illustration is used not to quarrel or rebuke, but to illustrate. Not a ten-years' Spiritualist of any general knowledge of things but will recognize the fact, and there are many more in kind. Because they do not rush into print and criticize and complain is no reason they do not observe and think. And so knowing and thinking, they do not feel like talking teaching from those open to such shortcomings.

Spiritualism has outgrown leading strings, and the sooner this is understood the better. The men and women who conceived and inaugurated our national movement, whose zeal and self-sacrifice gave it its initial impulse, are almost unknown to its catalogues and unseen in its assemblages—and rarely even in the local societies. And why? From like causes that lead the churches to complain of empty pews. These things are as familiar to Spiritualists of ten years' standing as any public fact connected with the movement. A money crusade and a revenue propaganda has sapped the fountain of inspiration and depleted the audiences. Spasmodic efforts, mass assemblages and the appliances of political campaigning are like church revivals, temporary, and like tidal waves recede as far as they advance.

Even in a mere money revenue sense the policy is shortsighted. If the ranks were enthused by meeting all demands, the societies would grow and dollars be freely

offered where dimes are now secured by methods almost akin to distraint.

Modern Spiritualism has the one supreme mission—to convince mankind of the continuity of life. There is only one way to do this—by the testimony of dead people. No belief, no faith, no credence in any tradition or claimed revelation can do that. Belief is not evidence, faith is not proof. We can only know by facts transmitted to the mind through the avenues nature has provided. If you, Mr. Editor, have ever met a Spiritualist who was not made so by such evidence, you have met a *lusus naturae*. No Methodist was ever converted without "the power." No Spiritualist ever became such without "the proof." This fact is as patent to-day as ever. It may become an old story to you and to me, but it is new to some one every day, and none come into the fold by any other door.

Now, do not mistake: It is not here insisted on apothecizing phenomena—for though the writer has no more mediumistic power than the pencil here used, yet the right of speech, discussion, judgment and deciding is as essential as to any other more endowed. Scores of mediums have been met who would not be accepted as counselors or teachers. There is no holiness in mediumship—but it is fact—and by it and alone through it can the continuity of life be proved. That is the essential point.

And again: Mediumship is not alone in raps, table-moving, trance, materialization or writing by slate or automatically. It is as varied as human temperament and physiological organization. But remember always: As the proof can only come through the nature-provided channels of the senses, the manifestation must conform to that fact and use a method in accord with that condition—hence the phases of phenomenal mediumship.

The platform lecturer may be and often is a medium, and of the very highest degree. They have their use, and that use is before the public on the rostrum where they meet the people en masse. But they are not there to decry the methods by which their audiences are primarily moved as individuals to be rallied as congregations. And just here is where one friction comes that affects the local societies.

Let all be in harmony—each one do their work in the form of mediumship with which nature has endowed them, and permitted to do the work for which they are best fitted—leaving results to the logic of events, and they will be all that conditions warrant or the public can utilize. Any other course produces friction and discord.

A newspaper can be a medium also, and is often so. It may be a power for good, or it may not be. It all depends on the "control." The Progressive Thinker has been the medium of much good, and if it keeps along the line so far followed its power and its beneficence will grow.

As there are three things that seem to be peculiar to it, they may properly be referred to: (1) Its miscellaneous department, where the news, so to speak, of the spiritual field and its occurring phenomena is given, and the views of writers printed with great liberality and with rarely criticism or comment. (2) The editorial page, and (3) Hudson Tuttle's department. Nowhere else can such uniform ability and instruction be had, from week to week—and they have given it a character possessed by no other publication in the Spiritualist field. But this summary would not be complete without some reference to the "Divine Plan." Of course this is a publishing inspiration—as the phrase goes, it is business. But it is as wonderful as it is unique and liberal, and gives to our favorite paper the full complement of mediumistic powers and gifts. May it always insist on a free Spiritualism, elemental and all-embracing—with all in perfect harmony and nobody scolded.

SAR'GIS.

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# Laws of Attainment. = = By Uriel Buchanan.

There is a buried existence beneath the brain, as real as the human form, more subtle than electricity, and finer than light. It has no weight or measure, and is unlike anything we can see, or touch or analyze. The microscope does not reveal it. Deepest thought and purest reason fail to discover its origin, its nature and destiny. Yet it is there, substantial and luminous. The body changes, thoughts come and go, our relations to the great world at large are altered. Hopes and loves are born in the heart, live, desire and perish, and others come in their place in endless succession; yet through all the shifting scenes in the visible world, there is something within which remains steadfast and true, shedding its mysterious lustre through the enchanted realms of mind.

In the solitude of some peaceful hour when something within you whispers a magic word which touches the spark of resolve and fans it into a flame that fills your being with light, it is then that you have caught the first gleam of the awakening power; and at such times you feel that nothing can daunt you—no suffering or sorrow, no loss and misfortune, can swerve you from the royal path you have chosen. It is the glimpse of a nobler existence, the first faint rays of the glorious dawn of a perfect day, the outshining of that hidden self, which, if faithfully and persistently encouraged, will come forth in its full orb of brightness and dispel the grewsome shadows of the errorful past.

This ideal self is nearer to you than the heart or brain, nearer than the breath you draw. You may say of the different organs, these are my feet, my hands, my lungs; yet they are not you; they are but the instruments of that self which is invisibly enthroned, and directs with remarkable precision the movements of every part, controlling the breath and the heart's ceaseless beating, and giving impulse to every feeling and thought. It is the divine soul, the subliminal self, so little understood, and so often choked by the demon of man's brutal instincts, which thrive like weeds in a garden. Yet the bud is not made to be blighted, nor the divine self to be crushed by the rank growth of materialism.

Resolve to persevere in the cultivation of all that is true and beautiful; be active and energetic, and direct your forces in a straight line toward the attainment of your object or wish, never forgetting the privileges of others, and being honest and sincere in all your dealings with man. Be clean of body; be pure in heart; control passion, banish evil thoughts and guard well the tongue. Cultivate the spirit of love, and let it guide you in every act. Love flowers and music, and all that is beautiful in nature and art. Love others as you would have them love you, and fear not to let them feel and see the warmth and sunlight you hold for them. Remember that thousands are crushed and discouraged because of the world's indifference and coldness, needing but a word, spoken by a friend in tones of love, to fire them with renewed strength to push forward and win.

As soon as the discords are silenced, the mind and body come into tune with the spirit of harmony, which is the controlling attribute of the higher self. The blue of the sky, the colors of the rainbow, and the blending of shades where the air and the sunshine kiss waving grass and graceful foliage, are but visible expressions of the law of harmony as manifested through nature. Likewise, the glow of the cheek, the brightness of the eye, the quick step and graceful bearing reveal the divine self expressing its harmonies through the most wonderful instrument of a supreme creation.

Another step to the evolution of the self is the possession of faith. With the consciousness of power, the deep

love for high attainments and the unwavering resolve, there must be faith in the harmony and goodness of the laws and forces you invoke to your aid. If you remain true to the monitions of the soul, and are not led astray by the counter influences which constantly appear, if your love for the attainment of the highest is greater than your love for all that is unworthy, you will bring to your aid the host of invisible powers which work on the human plane for the upliftment of man. In countless ways you will have unmistakable evidence of help from unseen forces, which will strengthen your faith in the divine leadings and give renewed courage to reach up and attain.

Goodness alone will not bring to your hands the treasures of earth; neither will it bring knowledge and power. But if the spirit of goodness dwells not in the heart, it would avail little, though you possessed the treasures which the earth contains or sea hides; for true happiness, which is sought by all men, will not abide with one whose heart is depraved and whose thoughts are ignoble. On the contrary, you may possess little, your life may be humble, your habits simple, yet if your thought be pure, your dealings with others honest, and the present untouched by the shadows of a clouded past, you can look steadfastly into the eyes of all, and give to worthy comrades the handclasp of fellowship. You will feel your power; and keeping yourself harmoniously adjusted, at peace with all living things and in sympathetic touch with the pulsating forces of nature, you will make yourself master of circumstances and open the way to unlimited possibilities.

Recognizing these laws, let us cultivate a keener perception of our glorious possibilities and hasten our progress on the upward path that leads to the attainment of the highest happiness which is the rightful heritage of our earthly existence. Nowhere in all the universe can there be a place more appropriate for our expression and advancement than is to be found on the planet of our present abode. For it is here we were placed by the creative power which brings into existence all creatures in accordance with the divine plan—the supreme law of design—which fills the vast void with shining stars, sends them whirling through trackless space in orderly and rhythmic movements, and with mathematical precision and artistic touch gives perfect form and beauty of coloring to the numberless things that spring brightly to being on the galaxy of worlds.

Dearer to us than all else should be the viewless image of that hour when the spirit of love touched two united hearts and lighted the sacred flame that gave us being. Through the past ages, from a period which is lost in the remoteness of time, the invisible and tireless forces of a divine alchemy were at work transmuting the clashing elements of nature and preparing the way for our birth and existence. It was no chance coming; but by the decree of a supreme power which keeps faith with us through all the turmoil of the fleeting years.

There is a presence which broods in eternal silence upon the white snow of frozen summits, over the fertile valleys and upon the face of the deep. It breathes the power of its spirit in the wind and the lightning and the rushing waters; in the fair groves and gardens and mossed fountains. And in the vast deserts, where a solitude dwells that brings madness, men feel this power and take courage. Like the tide of a fathomless sea whose shores are planets and suns, it flows forever over the hills and wastes of earth and floods the stricken hearts of the human race with the balm and benediction of its love. We cannot fathom the mystery of this light and this guidance. Yet nearer than the brain-throb and the heart-pulse, in the

inmost sanctuary where consciousness itself is enthroned, broods that mystical power which pervades and enfolds us; and those who willingly abide in its tranquil presence place themselves under the sheltering care of the Almighty. Silently as the approach of dawn the Great Spirit draws near to the soul that is watchful, and breathes softly the message of gladness and peace. In wordless communion question the oracles of life, and measure, if you can, the potentialities of your being. In the hush of that peaceful hour, brought face to face with the silent guardian which keeps faithful account of your wanderings, the touch of a divine fire will quicken the dull brain, and the sluggish heart will become responsive to an energy which lifts man out of the confines of the physical and draws him close to the heart of Being.

Those who know not of the overshadowing presence, or, knowing, pause not to take heed of its promptings, find themselves surrounded by influences which lead into the roar and rush of strife where they become deaf to the voice and blind to the vision, and wander farther and farther from the home of the soul. Their environment is like the darkness of the night without the moon and stars. With their hearts hardened and their ears shut against the cries of the oppressed and unfortunate, they feel not the endearing sympathies and hear not the voice of gratitude, but rush impetuously through life's wilderness, regardless of the wants and woes of the innocent and helpless who toil and weep by the wayside.

It may be that as you look back over the winding pathway of former years you will see where the cloud and the storm have oftentimes degenerated, with scarcely a ray of hope or of love to herald the light which afterwards illumined the horizon and thrilled your being with a deep serenity and unwavering faith. And how soon we forget the lessons our experiences should teach us, when we find the light again waning and feel that our efforts are failing. We know not why we should be held by environments so contrary to the soul's deep yearnings, and to feel that countless invisible forces are closing around us; to be compelled to stand helpless and watch the retreating of ideals and dreams we had cherished since the days of our youth. We say to ourselves, can it be that this is the end of the noble ambitions we have so patiently nurtured and toiled for through all the years? Can it be that in vain we have sacrificed the sunlight and joy of life's springtide in the hopeless quest of unattainable things?

Looking back to the days of our childhood, we recall the visions we had of this wonderful world, so beautiful and strange, which thrilled our being with indescribable rapture; visions of the splendor of the nights, the glittering stars and the deep silence before the dawn. A nameless presence, pervading nature, gave fantastic shapes to the moonbeams and shadows, and oftentimes moved the air softly and stirred the leaves to mysterious whisperings, speaking to the heart a secret language which none can interpret save youth and innocence and those who live close to the heart of Being.

Driven by duties and cares and held back from the goal of our ambition by numerous obstacles which spring up in our pathway, the shadow of fear and mistrust steals in and takes from us much of the strength and repose we had gained from the inspirations of youth.

Yet we should have faith in the harmony, the love and the goodness of the immutable laws which govern life and destiny and change. Though there are times when we ignore the monitions of the higher self and grope in the darkness where we hear but a faint echo of the voice of truth and catch only a gleam of the light, if we look more deeply and listen intently there will come up to our vision

a glimpse of the beckoning ideal and a foregleam of nobler achievements. In the most trivial occurrences of daily existence there will come to those who have faith a whispering of the voice which calls out in the wilderness and leads through life's turmoils to the soul's final awakening and deliverance.

When deep sorrow steals away the smiles and sunshine of youth, and life's frail bark is tossed on the great surging tide of affliction, resigned to the sweep of its mighty billows, he who listens with ears attuned to the higher harmonies will hear the unworried message which is felt in the soul. Above the tempest and storm, like the whisper of a truth's brightest messenger bidding us keep strength and hope, will be heard the wordless voice which woos the sad heart to hush its troubles and beat on in peace.

Though the unwelcome duties of the hour may cause unrest, and the barren outlook of the future may discourage, have faith in your power to finally triumph over all things which would wrest from your grasp the heavenly heritage. The road of experience may be hard, and the lessons to be learned severe, yet every step brings you nearer to the celestial highway, gradually opening into vistas of security and peace; from darkness to light, from toil to repose.

Listen to the voice of destiny which is being uttered in subdued tones by the divine monitor within. Develop an independent judgment; study yourself, your hopes and aims, your relation to environment and the possibilities that are yours. Look deep into your being and receive from the inward source the revelations of life. With steadfast eye on the highest goal, maintain your allegiance to truth, and resolve that no power shall direct you, save the commands issued from the throne of that invisible kingdom which is yours by every law.

Lift yourself above the shadow of pessimism and despair, and bask in the sunlight of freedom and progress. The gift of a liberal and progressive individuality, independent, determined and sincere, is the noblest heritage of man. Its culture and growth lead to the emancipation of the mind and will from the rule of others. There are infinite capacities within the self which simply await our loving recognition to bud and blossom into tangible realities. The deep inward yearning is the progressive spirit of life which impels humanity onward; it is the mute pleading of the aspiring self in search of the destined goal of its mission.

Being endowed with glorious possibilities which patiently await their discovery, as an instrument awaits the magic touch of dextrous fingers to call forth divinest strains, arise, therefore, to a sense of your dignity as a denizen of the universe and heir of the ages. Awaken to a keener perception of that which slumbers within. Go forth in the majesty of your strength and the dignity of your knowledge and win for yourself a place commensurate to the gifts which are yours to command.

Being a component part of that energy which controls and directs the world and all the suns and planets of the myriads that revolve in the infinitude of space, ever impelled by the undying spirit of progression, let us press onward to the final goal of an infinite perfection.

URIEL BUCHANAN.

Be loving and you will never want for love; be humble and you will never want for guiding.—D. M. Mulock.

Hate not each other because you differ in opinion—rather love each other, for it is impossible that in such a variety of sentiments there should not be some fixed point on which all men ought to unite.—Zoroaster.



Read our announcement of this remarkable book on our second page.

Price 75 cents. sale at this office.



## QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and of necessity, in a hurried manner. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

L. S. Bair: Q. Are the laws of matter distinct and independent of matter? A. The laws of nature are the paths which causes run to effects. There is great confusion of thought by the loose way in which the term "law" is used, and the constant intimation that it is a cause, or that it is a self-acting force, and yet greater by holding it analogous to human laws, to which there is no similarity. The laws of nature, that is the directions followed by matter depends on the attributes and forces of matter. Matter and force are co-existent and co-eternal. Without matter there would be no "law of nature," any more than there could be heat without a vibrating body, or the idea of "dead matter" visible by a living force outside of and foreign to itself is obsolete.

L. S. Taylor, Washington: Q. We are having a dispute over Thanksgiving day. Has it been celebrated since the first settlement of this country? A. The Plymouth colony first observed the day in 1621, and it was ever afterwards celebrated by the New England states. The pioneers of the Northern and Middle States, being mostly from New England, carried the observance of this day with them. Not, however, until 1863, when it was made a national holiday, by a proclamation of the president.

L. S. B.: Q. When a man in his full strength is stricken down, and suddenly, or in a brief time departs, does he regret the change and mourn the loss as does his family or friends, and does it take time with him as with them to heal the wound?

A. It follows as a direct conclusion from the fundamental principles of Spiritualism, that the soul is a continuous entity that a person suddenly removed from the spirit realm, would as deeply regret the change, as though seized and transported to a foreign country. To-day he would have far-reaching plans, great ambition and determination to win worldly goods, honors, position and emoluments; to give his family superior advantages, and realize his high dreams of success, and tomorrow he finds himself a spirit, with every scheme he valued at an end, and powerless to assist or even make his presence known to those for whom he was putting forth every energy. Perhaps his life upheld all his business, and with his going, all vanished, leaving his wife and children penniless and dependent.

Can anyone doubt he will have regrets? If he is narrowed in thought by devotion to business, yet more intense will be his feelings; for he will not be able to arise to a broad plane when he can understand that success in this life is not all, and that events in the future years may bring results, as the spiritual world regard it of more value than the gain he was pursuing.

When he becomes persuaded that he has entered a higher sphere, where perfection of character is the aim, and that the life he has lived in the earth-life will become as toys which interest children and are foolishness to mature men. His affections will be drawn toward his family, but when he finds that he cannot assist them, he will submit to the inevitable, knowing that it is only for a brief time, before they will come to him. Herein he has the advantage. He knows that he is in a higher existence, and can overlook the loss of the earth-life, and watch their onward steps to join him, while they plod on under the clouds which conceal him from them.

Whenever they are susceptible to spirit influence; whenever it is possible for the spirit to communicate with friends thus left, words cannot convey the joy, the lifting of the burden of regret, the ecstasy of the communication.

There are instances, many instances, where this desire to be restored to the earth-life, to assist dear ones left dependent, becomes overwhelming, and the situation of the spirit most deplorable. There is consolation for such individuals, in coming into the presence of their friends; into their atmosphere, when if they are not recognized, they are able to receive on their side. Their condition is made most wretched when they find their friends disbelieving in the possibility of their coming, or existence, and sneering at the belief that they can, or possibly may communicate.

At a home circle recently, the medium being young, and this his first experience under control, a spirit came, who had departed this life in a foreign land. His sister lived in an adjoining town, and his one wish was to communicate with her. He had wronged her, he thought, and left property he wanted her to have.

"Oh! my sister! my sister!" he cried, with tears running down the medium's cheeks, "will you not tell her to come to the next seance and talk with me?"

I knew this sister as one who was a narrow, uneducated, and hence bigoted church-member, who hated Spiritualism, and I hesitated, while he urged, "Yes," he replied, "I will do this for you, but she will not come."

She replied with rude indignation, that her brother was dead and that she did not want to refresh her memory with any more experiences. "Anybody claiming to be her brother,"

## AGENTS WANTED.

Agents wanted in every town and city for the sale of "Mediumship and Its Laws." For terms, address: Hudson Tuttle, Berlin Heights, Ohio.

was the devil," and she thought folks had better be in better business than claiming to raise the dead. I thought perhaps her greed might overcome her bigotry, and I mentioned the property claim. I was mistaken. She did not want a cent of it. He had not anything to leave, she well knew, and she would not say another word on the disreputable subject.

At the next seance, this spirit brother again communicated. He knew before he came that his sister would not come. He had gained control of himself, and though the expressions of his grief were not so violent, their depth called out greater sympathy.

"She will not come," he said; "I cannot approach her, for the dense seance keeps me away from her. I think you can have done for me, though it is useless."

"If she does not desire the money you left, is it not better you let it go? It is of little consequence, as she has enough, and it surely is not wise, or for your good to have it weigh down your spirit and fetter it to the life it should now be freed from."

"It is true," he replied, "I will not be a slave even to my sister."

And there not others ready to assist you?" I asked.

"Oh, yes, there are many, ready to take my hand, but I have not felt strength enough to go with them. This chain has bound me to earth." The chain is so weak it will break with a thought. Go with them who are ready to instruct you, and leave those who will not open their eyes for fear they may see."

Six months passed, and he came to me writing automatically: "Do you recall the wretched person who made you so much trouble? Well, my sister does not fill my whole mind as then. A thousand thanks for your advice. I have friends now more than sister or brother, and the paltry sum I left, oh, I laugh when I think how large it appeared then. I have many other ideas. I have found that we can overcome regret by having a higher object, and now I have so changed that my chief trouble is that this sister is so spiritually stupid and blind."

## REFLECTIONS

### On the Sublimity of the Soul of Man.

Is there any subject more lofty to contemplate or of more importance to the human family? Every soul that has ever existed still lives, and is a conscious entity throughout all eternity. When the God of Nature was the soul of man existed. Equal with God he had no beginning, and will never have an ending; ten million changes may occur but the same intellectual soul still exists. When are we to expect bliss, or even perfect happiness? The soul of man is so constituted that rest or inaction would destroy its usefulness and man would become less than a god. Fortunately for man, he lives forever, and evolution keeps him forever moving. Darwin's theory of evolution has been demonstrated a thousand times over, and the more we study it the better understanding we have of the soul of man.

When time ceases with man his soul moves on just the same. When the body has performed its mission, the soul has its freedom with the spirit, when it displays greater activity and strives for higher aims. The strength of character of each individual is known by the energy he possesses in this or the higher life. Higher motives should be the object of all humanity.

Our children should be trained to reverence the earth-life, and to be taught to never blacken it. Good deeds and unselfish principles are religion enough to carry us safely through this life, and the next will take care of itself. Progress means evolution, and evolution means eternal life. The best way to praise God is to serve humanity, and the only way to forgive sins is to pardon those that have sinned against us. It is far better to commence devotion to business, yet more intense will be his feelings; for he will not be able to arise to a broad plane when he can understand that success in this life is not all, and that events in the future years may bring results, as the spiritual world regard it of more value than the gain he was pursuing.

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## KINGDOM OF HEAVEN.

### Showing in What It Consists.

One hears so much about the "Kingdom of Heaven" that he becomes curious to know what it means by the expression. The church contents itself and those who look to it for light by saying the kingdom of heaven is one of those many things which may be apprehended but not comprehended. It is just possible, however, that the church shrouds this and many other things in mystery for purposes of its own and because it insists on giving them a special supernaturalism. We shall see, for all things, both natural and supernatural, The Kingdom of Heaven is no more supernatural and no less natural than is anything else. Yet the church for reasons of its own may object to a natural explanation of what is meant by the expression Kingdom of Heaven. Nevertheless we have the temerity to attempt it.

The idea in Kingdom, the first term in the proposition, is government; government by the church, with its laws or rules of conduct, and whose authority is co-extensive with its kingdom, or his kingdom co-extensive with his authority, whichever way you choose to put it. Therefore instead of the Kingdom of Heaven it is often written the Kingdom of God. And sometimes it is written the Kingdom of Righteousness. Indeed, as we cannot suppose Heaven governs man, the only reason for putting it Kingdom of Heaven is that in Heaven the will of God is supposed to be supreme; his laws and rules of conduct are implicitly and universally obeyed. What those laws are all the great systems of religion agree are brotherly love, charity, the golden rule, justice, truthfulness and the like; and they are grouped under the one general term righteousness. From this general belief that in Heaven the will of God is supposed to be supreme comes the prayer: Thy will be done on earth as it is done in heaven.

Then what is meant by heaven, the second term in the proposition? It is a pretty general belief that all men, both the righteous and unrighteous, pass through the door of death from the physical system of existence into a purely spiritual system of existence. And the presumption would be that the righteous and unrighteous are mixed up or live next door neighbors the same as they do here. As the mere fact of death, or cutting loose from the physical, could hardly put any change on the nature of the spiritual man the presumption is that he is no more nor less righteous than he was here. He is the same spiritual man still, and with the same form and proportions. Then presumably the only sense in which the spiritual system of existence is "heaven" is that it is a system as much higher than the universe system as spirit is higher than the physical or matter; and in which the nomenclature of phenomenon, the Infinite Being of finite being, makes a correspondingly higher manifestation of himself. Personally we think it probable that a higher nature than the spiritual develops or comes up within the sphere of consciousness, in the spiritual system, the same as the spiritual man originally developed in the physical man here. But we will let that pass.

If the righteous and unrighteous are mixed up in the spiritual system of existence the same as they are here then that is a divided kingdom the same as here. God reigning over the righteous minority there the same as here, while the devil, or unrighteousness, takes charge of the great spiritual system, the same as the spiritual man originally developed in the physical man here. But we will let that pass.

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ualists, and of heaven and hell by the church, the something that yonder, perhaps at the center of infinity that has neither center nor circumference. It takes a long time, however, to break up a habit.

## SEARCHING FOR TRUTH.

### Suggestive Thoughts for Inquirers.

To the Editor:—In the perusal of your invaluable paper, what a chain of seemingly disconnected ideas pervades my vocabulary of thought.

It is a fact that should be more commonly understood, that man through the laws of comparison only, is enabled to make use of his faculty of reason; and that throughout all the many and varied manifestations of nature, the antithesis is always to be found. It is not the part of wisdom to expect anything to be superior to the material of which it is composed, and the negative forces have the same inherent rights as the builders, because it is all natural. Man is not indebted to the laws of harmony for his advancement, but more to the laws of discord, friction and agitation. Polish is only obtained through friction, and the liberties which we enjoy in this world, have been gained from both church and state, and by through this same law of commotion and sacrifice.

The chaff is separated from the wheat only through agitation, and mankind have gained their liberties from their oppressors through this unceasing law of conflict and opposition. Only for wrong, there would be no appreciation of right. Only for discord, the right would be no appreciation of truth, and only for those who are in the opposition there would be no appreciation for those noble workers who fall by the wayside in their zealous endeavor for the propagation of the spiritual truths.

Some fifty-five years ago my young eyes first in wonderment viewed a locomotive, and while my child mind was unable to comprehend the mechanism of the right, only that it seemed to have the pulsation of life, my eyes were attracted to the drive wheels, and to the large chunk of iron just opposite to the crank, and as the machine moved, my eye would follow the ungainly chunk in its revolutions with the wheel. It certainly spilt the symmetry of the wheel, and on the first opportunity I examined and could not even find a sand hole in the thing. In the middle of the night I would awake, and have my mind under the problem. I at last made up my mind that I would expose my ignorance and gain the knowledge, and taking a position close to the object, when the engineer came that way in oiling the machine, I said, "Mr., will you please tell me what that chunk of iron is in there?"

Coming close to my side, and laying his large, kind hand on my shoulder, he said, "My boy, that is a mechanical balance, a counter-balance to the connecting rod which conveys the power to the wheels which move the machine, and without that balance, the utility of the machine would be destroyed."

Which was only in compliance to one of the simple laws of nature. I say simple, because there is no complexity in nature's laws. Following the channel of the least resistance "molasses" all the features, and answers the but then upon our own shoulders, to not comprehending the simple facts which are all around us, and in place of getting as close to nature as possible, and picking up those shining, unchangeable gems of truth, we are treated without reason to a hypothetical dish of ego, sub-conscious self, suggestion, subjective self, telepathy, thought transference, and kindred subjects, all beautifully coated over with the impregnable armor of science.

Without a fear of an intelligent contradiction, I will affirm that not one in fifty of the young M. Ds. nor Ds. in the land, but feel competent to (in their mind) fully elucidate the fact of thought transference, telepathy—why, yes, those things have been scientifically demonstrated, and in the explanation of those effects or phenomena, how produced is exactly on the same line of many of our well-informed teachers in the spiritual philosophy to-day.

Such twaddle reminds me of the story of an old lady who at an auction sale purchased an old dictionary, and the admonition from the salesman, "Grandma, you take that book home with you, and read it clear through; you will find it very interesting." The good old soul innocently complied, and when she had spelled the last word, Zymotic, lying on the floor, and having a long breath, remarked, "Well, I swan, that is splendid language, but for the life of me, I can't somehow just get hold of the right end of the story."

After reading a part of Mr. Darwin's able effort, I say, as I wish to be fair, and judge a tree by its fruit, I, like in my childhood days, wondered what it was there for, what was the purpose, could the hypotheatization of facts bring a more complete belief that so many of the human kind admire; and before I had time to form an opinion agreeable to myself, the masterly effort produced the effect, in the comprehensive criticism of Sargis.

Yes, start the agitation and good is sure to follow. There are many places where the man Covert as a starter would prove more efficient than the best talent on the spiritual rostrum to-day.

Thought transference is produced in several ways, first by direct communication, second by letter, and third by a messenger.

Yes, but what has this to do with telepathy. Well, here is a little of the knowledge gained by studying my ignorance and delving for facts.

The first was when I conceived the thought, the two mediums only acting as the instrument. I was residing in Marion, Ind., and J. G. Hinderer, a trumpet medium, was stopping one night with us, and at Alexandria, some forty miles south, Mr. Jessup, another trumpet medium, resided. They had previously held seances together. Hinderer had an engagement at Jonesboro, and wished Jessup, as the circle would be large, to write him, and as the same made it difficult in reaching him by letter, I suggested to send word by his control. All right; Hinderer held the trumpet and I sent the word. Speaking to his control I asked, "Can you go to Alexandria and tell Mr. Jessup that your medium requests him to take the 11 o'clock train and meet him in Jonesboro to hold a seance there, to-night?" The answer was, "Will try." Holding the trumpet in his hand, the large one near the floor, soon the tap, tap, tap on the lower end of the trumpet.

Putting the trumpet to my ear I received this word: "Mr. Jessup will comply with your request. He was lying on the lounge and I rapped on his trumpet, and then I told him." Jessup soon afterwards told me, it was something entirely new to him, and that the answer was in his hand, the large one near the floor, soon the tap, tap, tap on the lower end of the trumpet.

Now those two mediums being developed to that extent that their vocal or-

gans could be used, the message, was conveyed through the power of speech, whereas if the message had been conveyed by impression, it would have been a fair case of telepathy or thought transference as understood.

And again, Mrs. Dr. Hilligoss wrote me a letter, and desired an answer by return mail. I was down the street when this letter was delivered, and uncertain as to time of return.

Mrs. M. opened the letter and seeing the necessity of my character, attention, for the next mail south, requested a spirit friend, if possible, to impress me to come home. I was in a barber shop, and as I was going out of the shop, with no thought of returning home for several hours, a feeling or desire came over me to go home, and as we generally are controlled by our desire, I went. My wife laughingly told me what she had done, and there was a full-gledged case of thought transference, only for the sequel. A few nights after this I was at a trumpet seance, and talking with a spirit friend, I remarked, "John, how about that letter business?" The answer was, "Oh, that is all right, I caught you coming out of the barber shop," and a theory of years was destroyed by one little fact.

Now I wish to ask, in either of these two cases, where the sub-conscious, suggestion, vibration comes in? It is well understood that certain conditions must exist before telepathy or thought transference is possible, and that condition is all that is necessary to enable the spirit messenger to approach and impress the receiver with the thought or desire of the sender.

That I thought transference simplified, and if I am wrong and there is another comprehensible way, I wish to know it; but for the sake of those who are seeking truth in the most simple manner, don't I implore you, set your sights too high for our mental caliber.

One more little fact and I am through. I have felt somewhat partial to the medical or healing phase of mediumship, and take delight in the diagnosis, especially when the patient is at a distance from the medium. A Dr. Barnes, of Marion, Ind., who diagnosed through the psychic law and through whom I had witnessed strange phenomena in that line, was one day discussing the matter, as to what part he individually played, in the diagnosis of a case at a distance. He frankly admitted that he did not know, but it seemed to him as if he went to the patient, which by the way, he could not accept, as he could not be in two places at one time. I agreed to ascertain the fact and report to him.

There was a few of us holding developing circles, and the attractive party was J. M. Schellhouse, of the medical phase, and now professor, and while in trance, we through his organism received some of the grandest lessons, and as intelligent answers to all questions we might have asked him. His controls seemed to delight in schooling us in everything we could comprehend.

I therefore asked him the question referred to, and mark the answer, with no sub-conscious ego, but a plain comprehensible answer: All mediums have a hand of helpers, of this phase the hand consists of those who took much pride in their profession in earth life, (like attractor type). So if one of the hand fits to the patient, diagnosis the disease, and returns; if the medium is well developed we hold the diseased parts up to his clairvoyant vision, if not we throw the condition, the symptoms of the disease upon him, and impress his intellect for mode of treatment.

Now that does seem to be comprehensible to the common mind, and seems to be a tangible truth. We are all creatures of circumstances and education to a greater extent than we are able to comprehend. We blame our brothers for things they cannot help, and commit equal if not more grievous errors ourselves. If a man is so constituted that he must ride a hobby, by all means allow him the pleasure, so long as he wears his own pants, he will clear up in a day; and if my brother desires to labor and cherish a hypothesis in place of giving place to a little fact, he has the privilege. But I wish the fact.

D. C. MONTGOMERY.

Akron, Ohio.

### ANNIVERSARY POEM.

Backward through the flight of ages,  
Turn we now our mortal view,  
And there greets us from its pages,  
Wrong and sorrow—ever new.

Ignorance and selfish pleasure,  
With no thought of others' good,  
Leave their record without measure,  
In our hearts 'tis understood.

Once we thought 'twas God had planned it,  
And would glory in our pain;  
Now we know 'twas but our lesson  
And must ever bring us gain.

'Tis the spirits come to teach us,  
Come to bring us hope and love,  
Tell us that our selfish passions  
Cannot bring us peace or love.

When they first had oped the portal,  
And the light came pouring through,  
How our hearts were thrilled with rapture,  
For we found that God was true.

Now the years have passed and left us,  
Still our lessons coming o'er,  
And we've learned that we are spirits  
Here upon this earthly shore.

Would we be bright, happy spirits,  
Would we ever dwell in bliss,  
We must live the life more perfect,  
Be more generous, just, in this.

Fifty years and three they've taught us  
Lessons from the higher life;  
Let us give their lessons voices,  
Let us live them through the strife.

SARAH STONE ROCKHILL.  
Alliance, Ohio.

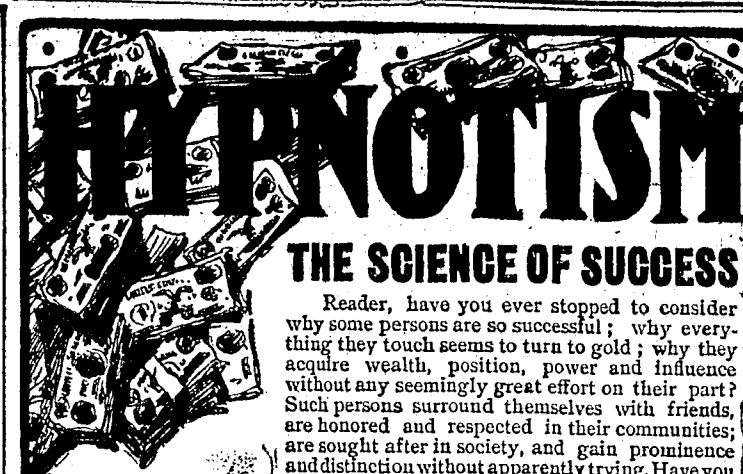
### Vaccination a Curse.

In the exhaustive work of Dr. Peebles upon compulsory vaccination, and the small-pox, he proves conclusively that the principle of vaccination rests upon no scientific foundation.

That calf-lymph is an animal poison.

That it very frequently produces present injury and sometimes kills.

That it does not prevent small-pox.



## THE SCIENCE OF SUCCESS

Reader, have you ever stopped to consider why some persons are so successful; why everything they touch seems to turn to gold; why they acquire wealth, position, power and influence without any seemingly great effort on their part? Such persons are successful in their communities; are honored and respected in their communities; are sought after in society, and gain prominence and distinction without apparently trying. Have you ever considered these things? Do you know why?

Not hard work, for the poor work harder than the rich. Not birth, because many of our successful men are of lowly parentage. Not luck, for many a lucky man dies friendless and poor. We will tell you why. The secret of success in life is personal influence—the ability to make others think as you do; to win their confidence and friendship and get the help you want. There is a secret power by which you can wield an irresistible personal influence; by which you may overcome all obstacles, charm and fascinate whom you will; by which you may cure every known disease and bad habit without the aid of drugs, and without the use of the surgeon's knife. It is called personal Magnetism or Hypnotism. It is the basis of success in every business and calling.

It is a God-given power that is the heritage of the poor as well as the rich. It is truly the wonder science of the world, and means to be able to convince a man that your goods are the best on the market, that your services are invaluable to him, that you are offering to him a good investment, that he needs what you have to sell, that you are offering him a valuable thing. Consider what an advantage such a power would give you! If you wish to secure a good paying position, obtain an increase in salary, or add to your present income in any way, a knowledge of hypnotism will prove invaluable. In hundreds of instances it has been the turning point in the lives of men who were ready to give up in despair—for whom the future seemed to have no hope.

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Dr. Sage, the author of this rare book, has determined that all the people shall now have the mysterious secrets which have been so jealously guarded for ages. He has determined that the poor shall have an equal chance with the rich.

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# THE PROGRESSIVE THINKER

SCIENCE, MORALITY, SUPPLEMENT TO THE BIBLE OF THE FUTURE. BY AN EXHAUSTED

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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## SCIENTIFIC BASIS OF THE SPIRITUAL

A Discourse Delivered Before the Chicago Liberal Society, March 31, 1901, by Thomas B. Gregory.

It is quite popular now-a-days to look upon man as being, to a large extent, the creature of environment. With many that word "environment" is a term to conjure with. Environment, they tell us, is practically everything. The spiritual is nothing more than a myth, and a "myth" is simply "the impression of the phenomena of nature upon the mind of man." The mind merely receives that which the outer world throws upon it. Like the plate in the camera, the mind catches the passing reflection; the reflection gradually, but surely, grows into the myth; and finally the myth becomes all that we mean by the spiritual.

In other words, all depends upon the outside. The spiritual is not that which is born in man, but something that is suggested to him by the phenomena of the external world.

It will appear at a glance that between the two ideas there is a tremendous difference; the one giving the glory to human nature, the other bestowing it upon the world of matter.

Let us duly consider the two conceptions, to the end that we may, if possible, determine which of them has the sounder basis.

### MYTH AND PHENOMENA.

To begin with, let us admit that myth is intimately associated with the phenomena of Nature, with sun, moon, star, fire, light, trees, streams and hills. That such is the case is undeniable. To even think of disputing it would be folly.

But the question, upon which the whole matter turns, is this: What is the order of the connection between the two, between the natural phenomena and the myth?

Are the phenomena the cause, or merely the occasion, of the myth? Do the phenomena create the myth—or does the myth, already germinally present in the mind, simply avail itself of the phenomena as the media of its expression?

If the phenomena are the main thing, why is it that there were no myths until the coming of man? The tadpoles and Saurians, the mastodons, Irish elk, cave bears, and those much-lauded fellows, the anthropoid apes, had no mythology. For thousands of years those creatures were in the midst of the most wonderful natural phenomena; yet no myths were printed on their minds. But by and by man came upon the stage, and lo! all at once, as if by magic, up sprang the myths! The trees and streams became alive, the sun was transformed into a god, and the moon into a goddess, and wind and thunder and lightning took on the form of personality.

### THE EXPLANATION.

Somewhere there must be an explanation of this strange fact.

What is it? Why, this: When man came he projected his personality into the realm of the material around about himself.

As Amiel observes, "Every landscape is a state of the soul"—so much of the subjection thrown out upon Nature.

Take the little girl with her doll. In the act of attributing life, speech and passion to the doll the child simply makes the thing of wax or porcelain a reflector of its own personality. It merely projects so much of its own self outward, to be mated with another imaginary self. In the same way the primitive man makes the sun or moon, the stream or star into a spirit, which is to be worshiped with fear and trembling, or with adoration and love, as the case may be.

In one of his charming books John Burroughs tells us of a certain man who, upon returning to his birth-place after a long absence, was desirous of seeing, above all things, an old spring, which he had frequented in his boyhood. That, at least, he hoped to find unchanged. There his lost youth would come back to him. The faces of father and mother he might not look upon, but the face of the spring, which had often mirrored those of father and mother, he fondly imagined would beam on him as of yore. Now, did the spring create the sentiment, or did the sentiment merely crystallize, as it were, about the spring? The latter, of course.

### MIND THE INTERPRETER.

It is the mind that interprets nature. There is nothing in nature but what the mind supplies. Does the sculptor interpret the marble, or his own ideal? Is the music in the instrument, or in the player's soul? Nature is a meaningless thing until man reflects upon it his own genius. When you commune with nature you commune not with nature, but with your own being. Woods, waters, skies do but furnish the conditions of the communion, and are simply what you make them.

"We receive but what we give,  
And in our life alone doth nature live."

Mythology is but psychology—the reflected splendor of the mind. There were millions of eyes on earth before the advent of man—eye of beast and eye of bird; but back of the eyes there was no human mind, and the wonder and mystery named mythology were unknown. But when the human eye opened upon the scene, instantly the prospect was invested with a deep and thrilling interest—hope was born, and fear, and love and mystery! In tree, stream, cloud and star, sunshine and storm, the strange new creature found a myth—a story of terror or of joy, of heaven or of hell!

O wonderful soul of man! I realize the fact that in many ways we are weak; but I know that down underneath the weakness there is a glory unspeakable!

We are told that here and there in the great briny ocean are springs of fresh water, which force themselves up from we know not what mighty depths. Even so are there springs of the moral and spiritual sublime, which push themselves up through the heavy strata of our animalism, to manifest themselves in the manifold splendors of art.

The charm of that matchless book, "Pascal's Thoughts," lies in the fact that it reveals to us, as scarcely any other book does, our littleness and our greatness, our weakness and our strength, our shame and our glory. For example: What a novelty, monster, contradiction, is man? A judge of all things, yet an imbecile worm of the

dust! A depository of truth, yet a sink of doubt and error!—at once the glory and the refuse of the universe! Man is a reed—but he is a thinking reed.

Weak as he is physically, his brain teems with thought too deep for speech! Cribbed, cabined and confined by the flesh, he chafes like the caged lion that sniffs from afar the wideness of the desert and the freedom of the great mountains. "Have you read the Wandering Jew?" inquired one man of another, and quick as a flash the answer came, "I am the Wandering Jew myself." It means me, it means each one of you. Man, man is the great Wandering Jew, ever restless, never satisfied.

### RICHTER'S LEGEND.

You will recall Richter's sublime legend: "God called up from dreams a man in the vestibule of heaven, saying: 'Come thou hither and see the glory of my house.' And to the servants that stood around his throne he said: 'Take him and undress him from his robes of flesh; cleanse his vision, and put a new breath in his nostrils; only touch not with any change his heart—his human heart, the heart that weeps and trembles.' It was done; and, with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of heaven, without sound of farewell, at once they wheeled away into endless space. Sometimes with the solemn flight of angel wing they fled through Zaphirs of darkness, through wildernesses of death, that divided the worlds of life; sometimes they swept over frontiers, that were quickening under prophetic motions of God. Then, from a distance, that is counted only in heaven, light dawned for a time through a sleepy film; by unutterable pace the light swept to them—they by unutterable pace to the light. In a moment, the rushing of planets was upon them; in a moment, the blazing of suns was around them.

"Then came eternities of twilight, that revealed but were not revealed. On the right hand and on the left, towered mighty constellations, that by self-repetitions and answers from afar, that by counter positions, built up triumphal gates, whose architraves, whose archways, horizontal, upright, rested, rose, at altitude by spans that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates. Within were stairs that scaled the eternities above; above was below, below was above, to the man stripped of gravitating body; depth was swallowed up in height insurmountable; height was swallowed up in depth unfathomable.

"Suddenly, as thus they rode from infinite to infinite, suddenly, as thus they tilted over abyssal worlds, a mighty cry arose, that systems more mysterious, that worlds more billowy, other heights and other depths, were coming, were nearing, were at hand.

"Then the man sighed and stopped, shuddered and wept: His overladen heart uttered itself in tears; and he said: 'Angel, I will go no further; for the spirit of man acheth with this infinity. Insufferable is the glory of God; for end I see, there is none.' And from all the listening stars that shone around, issued a choral voice: 'The man speaks truly; end there is none; lo also, there is no beginning.'"

And in the midst of it all is Man, with eternity before him, and eternity behind him; with infinity above him, and infinity below him, and still he is restless, dissatisfied, looking into the present for the future, into the seen for the unseen, and into every miserable failure of to-day for the golden completeness of some immortal to-morrow!

### MIND IS A FACT.

Such is the mind of man! And this mind is a fact. How slow we are to perceive that a fact is not necessarily a stone or a steam engine, a star or a continent, that is, something visible and tangible. A fact is whatever is. The harp is a fact; and a fact, also, is the impression that is made upon you by the playing of the harp. The book on your table is a fact; as is also the thought of which the book is the casket. St. Peter's is a fact and a fact, too, was the conception of the great cathedral when it was but a thought in Michael Angelo's mind. Away with the stupid idea that, in order to have a fact, we must have something that can be handled, weighed and measured! Whatever is, is a fact, whether it be of the material or of the spiritual order.

And logic obliges us to accord to every fact a respectful hearing.

That prince of free thinkers, the late John Stuart Mill, said: "If in our survey of human nature and life, we leave any element out, our conclusion will fail more or less in its application." Continuing, Mill says: "In our estimate of man's life, we should take care and weigh with all due caution the element that exerts any particular influence on his life."

Now the spiritual element has exerted a greater influence upon man's life, for good or for ill, than all other things combined. It may be truthfully affirmed that the history of man is the history of the spirit. We heartily wish that much of this history had never been written. Page after page of it is terrible! But it was all very sincere; and it remains true that, down underneath the wilderness and the terrors, was the soul, swayed to and fro by its infinite desires!

And this fact cannot be thrown out of court. It demands, and must be given, a hearing. It has some sort of meaning. It is not science, but bigotry, which declares that it is unworthy of consideration.

### THE INVISIBLE.

It is no argument to say of the spiritual side of our nature that it is concerned with the invisible, and is, therefore, false. It is true that it is concerned with that which to the eye of flesh, is invisible; but by what sort of logic do we prove that all which cannot be seen by the fleshly eye is unreal? By no sort of logic can we prove it.

A French traveler once met a Kaffir away out in Darkest Africa who put to him this question: "Years ago," said the untutored savage, "I went to feed my flocks; the weather was hazy. I sat down and asked myself sorrowful questions: Who has touched the stars with his hands, on what pillars do they rest? The waters never weary; they know no other way than to flow without ceasing,

from morning till night, and from night till morning. But where do they stop? and who makes them flow thus? The clouds also come and go, and burst in water upon the earth. Whence came they? and who sends them? I cannot see the wind, but here it is; and what is it? Who brings it, and makes it blow, and roar and terrify us? How does the corn sprout? Yesterday there was not a blade in my field, to-day I returned and found some. Then I buried my head in my hands and was troubled."

In the Kaffir behold us all! We ask a thousand questions, but no answer comes! Each one of us is a little island of twilight in an infinite ocean of darkness. The great things and the small alike baffle us. We question eternity, and there is silence; we ask about to-day, and there comes no reply. Ant-hill and solar system, body and mind, man and God, are alike inscrutable.

It will avail us naught to turn to science, for upon the great questions of genesis and destiny, science is dumb.

We are too apt, as Buckle remarks, to speak as if we had penetrated the sanctuary of truth, and raised the veil of the goddess, when in fact we are still standing, trembling, before the vestibule. The highest of our so-called "laws of nature" as yet purely empirical. Not one single physical discovery that has been made has ever been connected with the laws of the mind that made it; and until that connection has been ascertained, our knowledge has no sure basis. On the one side, we have mind, on the other side, we have matter. These two are so interwoven, they so act upon and perturb each other, that we shall never really know the laws of the one unless we also know the laws of both. The laws of nature have their sole seat, origin and function in the human mind. They are simply the conditions under which the regularity of nature is observed. They explain the external world, but they reside in the internal. As yet we know scarcely anything of the laws of mind, and therefore we know scarcely anything of the laws of nature. We talk glibly of "gravitation," yet we know not what gravitation is. We discourse fluently of "atoms," "molecules," "forces," but to save our lives we could not say that we knew what they were.

### SCIENCE AND THE SPIRITUAL.

Well did the poet sing: "Behold! We know not anything."

It is a great mistake that some people make about science. The Spiritual, they tell us, is hazy, science is clear; the spiritual deals with conjecture, science with certainty; the spiritual rests on faith and hope, science reposes upon the bed-rock of demonstration.

But let us hear Professor Huxley, as he delivered himself just before he passed out from us. Says Huxley: "Any human belief, however broad its basis, however defensible it seems, is, after all, only a probable belief; and our widest and safest scientific generalizations are simply statements of the highest degree of probability."

Professor Clifford said of the nebula hypothesis: "Having determined the elements of their curve, in a world of observation and experiment, they prolonged that curve into an antecedent world, and accept, as probable, the unbroken sequence of development from the nebula to the present time."

Those of you who have carefully read the great Darwin will remember that pronounced as were his genius and patience, his modesty was even more pronounced. Nowhere did he claim anything dogmatically; he declared that he was obliged to be contented with a probability.

In matters spiritual, then, as in matters scientific, there is nothing unreasonable, to put it mildly, in falling back upon Bishop Butler's maxim, that "Probability is the guide of life."

I say this not apologetically, as though I were asking for the spiritual side of our nature that which did not rightfully belong to it. The spiritual begs for nothing; it simply demands its rights—as those rights are admitted by the scientists themselves.

Let us once more refer to Professor Clifford. Says Clifford, with reference to the way in which the scientists reached the conclusion known as the nebula theory: "Having determined the elements of their curve, in a world of observation and experiment, they prolonged that curve into an antecedent world, and accepted, as probable, the unbroken sequence of development from the nebula to the present time."

Now, with regard to the spiritual: "Having determined the elements of the curve (of the spiritual facts) in a world of observation and experiment, we prolong that curve into a future world, and accept, as probable, the unbroken sequence of development from the mortal to the immortal."

Professor Clifford takes certain physical facts and draws from them a conclusion about the past; we take certain spiritual facts and draw from them a conclusion about the future. The logic is the same in both cases; the only difference being this: In one case the argument is prospective, while in the other it is retrospective. The principle is unchanged, and we have as clear a logical right to argue from certain spiritual facts forward to immortality, as Professor Clifford had to argue from certain physical facts backward to the nebula hypothesis.

I repeat, then, it will not do to cry "Facts! Facts!" The Spiritual has on its side as many facts as the material has. Not the same kind of facts, but facts nevertheless, from which we are logically entitled to reason along until we reach the same goal at which the scientist stops—probability.

Not is this probability to be despised. To quote Bishop Butler again: "If you were obliged to take a journey by night, would you not give heed to any shining light in the darkness till the day should break? It would not be altogether unnatural for you to feel how much better it would be to have daylight; you might lament that the darkness concealed so many beautiful views, and wish for the sun to draw away the veil; but how ridiculous it would be to scorn the guidance which the lesser light might afford you, simply because it was not the sun itself!"

There is a final thought to which I would call your attention.

### PRIESTCRAFT AND RELIGION.

The idea seems to prevail with some that the spiritual element, at present, to be found vigorously entrenched in human nature, is not natural but unnatural, a sort of artificial excrescence upon our humanity, bred and nurtured by priestcraft for its own honor and profit.

Now there is no one who has less use for priestcraft than I have; nevertheless to claim, as many do, that the priests originated religion, is, in my opinion, pure nonsense. Religion is not talking of theology, or of ritual, but of religion is the sentiment of the mind—religion, I say, is the result of priestcraft, but of human nature itself. It is here not as the result of a plot; it is here as the result of the constitution of our minds and hearts. Why does the beaver build its dam? Because it

has thought the matter over, and came to the conclusion that it would be a pleasant and a profitable thing to build it? No! It is a law of the beaver's nature that it shall build dams. Do the birds say to themselves in the fall or spring, "Let us go North," or "Let us go South?" Nothing of the sort. When the migratory season arrives, away they fly, in obedience to a law that is as rigid as gravity.

So it is with man and his great spiritual desires. They are a part of his nature, of his truest, deepest, divinest nature; and he can no more help dreaming his dreams of the infinite and the immortal, of progress, and of eternal progress, than the beaver can help building his dam, or the bird help following the migratory instinct.

I have said that man and his spirituality are indissolubly linked together—that the spirituality is a part of the man.

### COSMIC POWER.

But not all is said yet—for we must remember that, both human nature and its mighty aspirations, are parts of a still larger something.

The following, taken from the Arena Magazine, is vouched for by several of the leading men in England and America. An Irishman, it seems, owned a tame seal, which, though affectionate, became a great nuisance about the house. It was sent away for long distances on ship-board, but it always came back. Finally the owner tried the cruel experiment of putting out the creature's eyes, and shipping on a sailing vessel. When more than half way across the Atlantic the seal was thrown overboard. But once again it reached home, for one morning it was found dead, of starvation, at the door of the Irishman's cottage.

Now for the problem: How did the creature manage to find its way home? What-guided the poor blind thing, through the eighteen hundred miles of briny deep, to the right shore, and to the right spot on that shore? "Instinct," do you say? Yes; but what is instinct? What can it be, but the operation of an intelligence larger than that belonging to the creature itself? In the language of the writer of the article from which I quote: "The seal was able to make drafts upon the 'All-Knowledge.' The seal did not go alone; along with it went a great Cosmic Something or other, the nature of which we cannot understand."

Well, here we are, shaping the rough and the rude into forms of loveliness, dreaming magnificent dreams of an endless advancement in all that is true, beautiful and good! Here we are! But we do not stand alone: back of us is the great Cosmic Power, which is none the less real for being unknown. The wisdom called human is not wholly such: it is the human assisted by a draft upon the "All-Knowledge."

Thus it would appear to be the case, that the spiritual, the aspiration that links us to the immortal and the ever-progressive, rests upon a very secure foundation—even the Eternal Nature of things, which acts through us, and expresses itself in us.

For two reasons I will not attempt to develop this wonderful thought; I have neither the time nor the ability. It is a thought before which we feel like being silent, not because we would not speak, but because we cannot. We can but try to feel what the poet wrote:

"Fair are the flowers and the children, but their subtle suggestion is fairer;  
Rare is the roseburst of dawn, but the secret that clasps it is rarer;  
Sweet the exultance of song, but the strain that precedes it is sweeter;

And never was poem yet writ, but the meaning outmasters the meter.

"Never a daisy that grows, but a mystery guideth the growing;  
Never a river that flows, but a majesty scepters the flowing;  
Never a Shakespeare that soared, but a stronger than he did enfold him;

Nor ever a prophet foretells, but a mightier seer hath foretold him.

"Back of the canvass that throbs, the painter is hinted and hidden;  
Into the statue that breathes, the soul of the sculptor is bidden;

Under the joy that is felt, lie the infinite issues of feeling;  
Crowning the glory revealed, is the glory that crowns the revealing.

"Great are the symbols of being, but that which is symbolized is greater;  
Vast the create and behold, but vaster the inward creator;  
Back of the sound broods the silence, back of the gift stands the giving;

Back of the hand that receives, thrill the sensitive nerves of receiving.

"Space is as nothing to spirit, the deed is outdone by the doing;

The heart of the wooer is warm, but warmer the heart of the wooing;  
And up from the pits where these shiver, and up from the heights where those shine,  
Twin voices and shadows swim starward, and the essence of life is divine."

### Pithy Paragraphs.

There is a remarkable difference between matter and mind, that he that doubts the existence of mind, by doubting proves it.—Colton.

The true universe of these days is a collection of books.—Carlyle.

Labor to keep alive in your breast that little spark of celestial fire called conscience.—Washington.

Never does a man portray his own character more vividly than in his manner of portraying another.—Richter.

The condition and characteristic of a fool is this—he never expects from himself profit nor harm, but from externals.—Epictetus.

Not every love is generous or noble, or merits high encomium, but that love which prompts and impels man to live generously and to act nobly.—Plato.

The longer we live and the more we think the higher value we learn to put on the friendship and tenderness of parents and of friends.—Dr. Johnson.

A tight comprehension of the processes of life and of the means of influencing their manifestations is only just dawning upon us.—Huxley.

As a vessel is known by the sound whether it be cracked or not, so men are proved by their speeches whether they be wise or not.—Beaumont and Fletcher.

## UNITING FORCES.

Coalition with Churches Not Desirable.

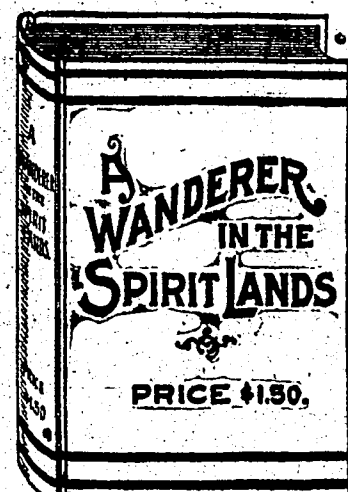
Some time since, an article appeared in a spiritual paper, headed: "Why should not Unitarians and Spiritualists Unite Their Forces?" The writer said, "While I am now, and have been a believer in the possibility of spirit return for more than twenty-five years, I am also a Unitarian in belief and am a member of that church society. That in that city, Denver, there was at a low estimate twelve hundred unorganized Spiritualists. That Spiritualists though numbered by scores of thousands, were practically unorganized, and were utterly unprepared to make an aggressive campaign against error or to defend their own belief, and while calling themselves 'Harmonical Philosophers,' were inharmonious and discordant from a lack of unanimity of action. That he thought these unorganized Spiritualists should join forces with the organized Unitarians and help spread the pure gospel they professed to believe in. That in their chaotic condition they could not command the respect of the secular press nor the public at large. That the Unitarians had among their ministry the broadest, brightest and grandest men of the age. I have not quoted at length from the original, but enough to show that my reply thereto seems to be in order.

If all were as honest and sincere in their desire for the highest advancement of Spiritualism as our brother, it were well for the cause. But unfortunately all are not. While I, with many others, would be more than glad to have a more concerted mode of action in opinion, to regulate and establish the Spiritualistic platform on a secure, remunerative foundation, one that would offer no premium to frauds, but the highest incentive to honest workers, still I think such a scheme as the joining of forces with any church organization would be decidedly impracticable, and would only result in complete inharmony. In the first place, Spiritualism must stand on its own merits. We do not need the protecting influence of any church, however much we may affiliate with, or respect the members thereof. We need to stand free and independent, and for this we should strive. We are a body peculiarly our own. All Spiritualists cannot affiliate for the reason that some are materialistic in their manner of thinking, while others recognize an infinite power as a pervading and directing intelligence. The two elements would each have to stand by and for themselves, as they would naturally clash, although each faction holds to the same grand truth—the immortality of the soul. To join our forces with the church in order to be benefited by the moneyed condition or wealth accruing therefrom, seems to me too much like a girl getting married for the sake of getting a home, and who generally finds her sorrow that the getting married is the smallest part of the business, and that she is practically worse off than if she had remained single. There is no rule however, without an exception. This may seem a ridiculous view to take of the matter, but the idea came to me and I expressed it. So while the church may welcome an honest Spiritualist as an accession to its membership or otherwise, many of its members, would, I fear, be like unto a certain priest who had no use for the brother who had fallen by the wayside. Of course, there are the good Samaritans in all positions of life, many of them, I am glad to say, in the churches. But not all would be so brave, by public opinion by taking the Spiritualist by the hand and owning that they, too, were of the same way of thinking. You see, whereas we have knowledge, the church and its followers have only faith.

Not as an organized body, the two are not ready to join forces. It is not a question of our going to the church for help, but of its coming to us for light and knowledge. So while we can say, "Bless God for M. J. Savage, who has the courage of his convictions, and knowing the truth does not deny it," we must perforce be our own standard bearers until the time shall be fully ripe, and the "Church of the Spirit" shall be what its name signifies, and the Fatherhood of God, and universal brotherhood shall be a living truth. This is my view of it, but I am only a unit.

MARY E. VAN HORN.

Milwaukee, Wis.



Read our announcement of this remarkable book on our second page.

The one divine work and the one ordered sacrifice is to do justice.—John Ruskin.

Take theology from the world and the churches can be schools, and the cathedrals, universities.—Ingelsoll.

If thou seekest to please thou art lost.—Epictetus.

It cannot be shown that faith in any religious dogma is essential to good character.—D. Shaw.

Go do your duty, giving to every task the sublimest motive which you know and which you can bring to bear upon it.—Phillips Brooks.



## LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from the Spirit of a Well-Known Lady, Given through the Mediumship of Carlyle Petersilea.

## LETTER NUMBER FOUR.

A lady now came forward and took my hands. "Madam," she asked, "do you remember me?" I looked at her searchingly. Surely, yes. It was Lady ———. We shook hands warmly, then she embraced me with a kiss.

"How glad I am that you have come," she said. "We need a leader, and just such an one as you are. You were born to lead and dominate the minds of others. Your will power is exceedingly strong. You may be able to do, at once, what we have all, thus far, failed to accomplish."

I looked at her in amazement. She had always been a large, strong, powerful, dominant woman herself; yet, here she was, not yet reincarnated.

"Really, My Lady," I said, "I had expected better things of you. What is the matter? One would suppose that it would be easy to obey a great, divine, universal law."

"Well, there's the rub. The law, as far as I have thus far observed, is not universal—that is, we find ourselves, as on earth, surrounded by thousands and thousands of people and not one of them, so far as I can learn, has been able to take on another body of flesh. Madam, I have myself about given up the idea, but I was eager to see you. We were such old and good friends, you know, and used to think so much alike on all subjects. That is what has brought me here to-day."

"Lady ———, I am surprised at you. Have you, indeed, proved yourself so weak?"

"Well, I have come here to-day to see you, thinking that perhaps through you I might regain my former faith. But, really, I don't see how it can be. Look at me. Look at myself. We are as large, nearly, as we were when the flesh covered us. It seems to me that I have simply stepped out of a lot of heavy, cumbersome clothing and ran away and left it. You know that is a way we women had—of unfastening our clothes, allowing them to drop upon the floor, and stepping out of them, while our maids took care of them. Look at me, Madam, look at my hands, my form, my limbs. I am but very little smaller than formerly. How can I ever force this big hand of mine into the tiny hand of an infant, or this large head and my long, thick, flowing locks into the head of a puling babe? Madam, I have tried; I find it impossible."

"But when we become less gross we shall lose these spiritual bodies," I said, "and shall become drops in the great ocean of spirit life—in the great ocean of God's life. It may be that we shall have to wait a long time before we return and take up another body."

She shook her head. "Yes, we often used to talk about that, but I begin to think that we were egregiously mistaken. Why I have seen angels who have been here in the spiritual realm for thousands and thousands of years, they are like very Gods themselves, filled with all manner of knowledge and wisdom; besides, they are not one but two as one; that is, these God-like angels are male and female, two bright, shining forms united in love, wisdom, thoughts, words, deeds and purpose; to separate them would be impossible. You shall soon see for yourself, Madam. The union and coalescing of their minds, positive and negative, form a battery, as one might call it, which emits pure and sparkling thoughts, sweet, heavenly and God-like, besides they are constantly performing great and good deeds. It is because I have come in contact with one or two of these that my faith has begun to waver."

"And what do they say on the subject of reincarnation?" I asked.

"They say it is utterly false, without the slightest foundation in truth."

"Bah!" I ejaculated. They are lying spirits, trying to deceive you."

She shook her head. "Can lying spirits be beautiful, bright and shining angels?" she asked. May it not be, rather, that we are mistaken?"

"Then," said I, hotly, "where is the law of eternal justice? On earth some are rich, others poor; some are slaves, others kings, rulers and princes, presidents and congressmen; there are lords and ladies; laborers and sewing girls; wretched women with drunken husbands who abuse them and the children they beget in sorrow and misery, poverty and degradation; there are those who are married and those who are single; those who are loved and those who are unloved; there are pure women and those who are not so; there are good men and bad. I have not seen justice on earth anywhere. How is all this to be righted, tell me that? Some live in palaces, some in hovels; there are some women who are happy with their husbands, others whose lives are intolerable in the married state, while there are others who are so wretched they wish themselves dead every moment of their earthly lives. No, Lady ———, I shall still hold to my views. The great law of reincarnation only can make things right. It is only through this law that the suffering ones of earth can receive justice and recompense for all they have endured."

The people were now listening eagerly to my words, but Lady ——— still shook her head.

"Madam," she said, "I shall show you, by and by, things which I have seen. You speak of the law of justice and recompense for the wrongs and inequalities of earthly life; but I have already seen with my own eyes one who was a crippled, wretched pauper on earth, owning and residing in an elegant mansion here, together with a beautiful lady, his wife. His limbs were crippled no longer, his form was erect, manly and beautiful, his face noble, his head surrounded by a shining light. I spoke to him. I asked him how he obtained all these things? and he replied:

"I do not wonder at the question, Lady ———, for when you saw me last on earth, I was a wretched sufferer. Because of my crippled body I could not labor to obtain the material things of life and so became a pauper, but I cherished all this beauty in my mind—my soul was filled with it. I planned this beautiful mansion day by day, yet I did not then know that it would ever become real. I thought of myself as being symmetrically and finely formed. I dreamed day-dreams of a pure and loving wife who would share with me my beautiful home. I thought of sweet children—in fact, dear lady, I thought constantly of everything that was beautiful, pure and good, and would not allow my mind to think of anything that was not good and beautiful. Then I thought, if I were not crippled and in poverty, of all the good I would do to those who suffered. My mind was busy all the time giving of my imaginary riches to the poor and needy. Oh, Lady ———, as my body grew weaker these images grew stronger until they were so real that I was happy even before I threw down the misshapen body, and I had scarcely left it when to my utter surprise and amazement I was actually here, as you now see me, dwelling within the creations of my own soul, for all these things were spiritual realities, my thoughts were things—spiritual things—real to the soul as material things are to the material body. My spiritual form, dear lady, had never been crippled, and was as you see me now."

"But your wife and children? I asked in astonishment. "My wife was also real. She existed on earth as I did. Not a cripple, however, for an accident befell me; but owing to my misfortune we never met on earth. She was a poor, sewing-woman, and passed into spirit life in grief and poverty. There is a great natural law, lady, of counterparts, which you do not yet understand—that is, she was really myself, or the other part of me and was in spirit precisely like the ideal that was ever present with me, when in my crippled body on earth. She told me, when

we met here, that she had always beheld me in her mind; that she had kept herself pure on account of this ideal, which has at length proved real. She is my wife. This is our home; at least for the present; but, lady, a grander palace yet awaits us, for it will be here according as we build."

"But the children?" I cried. How about them?" "We did not meet on earth to marry and have children of our own, that is, begotten through fleshly bodies; but there are millions of poor, little infants here, whose fathers and mothers are still on earth. We take many of these little ones, especially those that have no relatives to love and care for them. We usually take those that have been repudiated, or cast off, because not born in wedlock. These little creatures, not being to blame in the least, thus find justice and recompense."

There were others who had much to say while I remained in that hall; and I talked a little myself. I shall not go on with a continuous account of my experience in spirit life, but give a sketch here and there as occasion requires. It is the uppermost and all-important questions in the minds of the people of earth that I desire to answer; and I will answer them truly; I will neither falsify nor deceive any.

How can I prove this to you? Simply by repeating the words that Jesus used, "By their works ye shall know them." I cannot always cater to preconceived ideas and stubborn prejudices and tell the truth; consequently, some may call me a blatant Ananias; but that will not make me such. Usually, the one who calls out such pretty names is throwing forth his own venom and is himself laboring under the most woeful delusions.

Most truly yours, MADAM .....

## LETTER NUMBER FIVE.

A lady has just written to our sensitive to know why the spirits do not help her? Why those on the brink of ruin are not saved? Why the spirits who can lift ponderable objects do not find gold and place it in mines or other places where she and others might find it? Why her father, who, as she says, is responsible for her being, does not come and help her, and do precisely as she desires him to do? That the spirits ought to do this, that and the other—that is to say, just that which she thinks they ought to do. That the spirit of Professor Franz Petersilea must know that she is writing a letter, and that he ought to govern things so that her particular spirit friends shall come to her and do just what she asks them to do. Now I am not Prof. Franz Petersilea, as I have already told you, but as I am inspiring or controlling the medium at the present time, I presume what I may have to say will answer as well. Prof. Franz Petersilea has left the medium for a while, and certainly I am not know where he is, although he told me he intended to take a long journey.

It would be impossible for a spirit to make any progress if such spirit were confined in one place or attached to an earthly medium for a lengthy period of time.

Now, first, I shall say, it is not the province of mortals to command spiritual beings and tell them what they ought or ought not to do.

Spirits are not to be put beneath the feet of mortals, but it is the province of the spiritual to instruct and guide humanity, neither can a spiritual being transcend natural law. I do not know this lady's father. I am not acquainted with her, and her relatives are strangers to me. How preposterous to think that the spirit of Prof. Petersilea should know that she was writing a letter. Does this lady, and others, realize that there are many millions of beings residing on the earth at this moment? That there are countless millions of spiritual beings within the earth's spiritual spheres? That the earth and its inhabitants, together with its spheres and their inhabitants, are as but grains of sand in the great universes of space? That she herself is but a speck in the great universe of sentient creatures? That her father and her friends can only act in accordance with natural law?

She intimates that because Prof. Petersilea can control his son, her father ought to be able to control her.

Now I know nothing about these personalities. I only know this by coming in rapport with my sensitive at this time. I find it in the mind, as the medium has just received and read the letter from the lady; but I do understand the law which governs spiritual communication, and it is well that I should explain it, that all may understand as well as the lady mentioned. I also find that the medium has received many letters similar to the one of which we speak. One letter particularly, in which the writer states that he would like Prof. Petersilea to cause spirits—the spirits of his particular friends—to come and rap on the head-board of his bed, and they must rap Morse telegraph signals. There are many, many others who write that they do not believe in Spiritualism, but if the Professor will see to it that spirits come to them and do exactly as they may specify and desire, perhaps they will believe—maybe so—and if they were to change their minds they consider it would be the most important event that ever happened to the human race, for which the whole world ever after ought to be very grateful; and especially will they be conferring a great favor upon the medium by condescending to admit, after all these wonderful things have been done especially for their benefit, to say that they don't know but it may be so. They say that the Professor's letters sound true. I suppose by that they mean there is written within them many things which appeal to their sense of truth.

Now, as before stated, I do not know these people and I do not think the Professor does, but I will go on and state how it is that the Professor is able to hold communion with his son. The father and son were, while the father still remained on earth, almost identical in their tastes and proclivities, both being eminent musicians. The father had almost absolute control of the son's greater part of his life on earth. The father and son, for many years, were associated together in the son's conservatory of music; they thought alike in nearly everything. The son was the very core of the father's heart, the apple of his eye, for the son carried out in detail that which the father had always striven to do but had not accomplished. The father did not become as great a player as he desired to be, the son became all that could be desired. The father had not been able to carry the business to a successful issue, the son accomplished all that the father desired to do.

On just one point they differed. The father did not believe in immortality, the son could not be made to disbelieve it. Unknown to himself there resided within the son great psychic powers, and this means that he was a greater sensitive than the father, more easily controlled by spiritual beings; and even in his early childhood he was controlled to play by the great masters in music, and at the early age of nine years played the most difficult music from Bach, Beethoven, Mendelssohn, Mozart and many other of the grand old masters; but neither the son nor the father knew at that time, that it was spirit control. How well the father understands it now, and the son thinks he cannot be mistaken. The father went, at length, into the spirit world; and to his utter astonishment found that he still lived. The tie between the father and son could not be broken. The great sympathetic cord held the father and son firmly together. The father was a man of great determination. His earthly life had been a public life given to the teaching of the world, and this from his early manhood, studying first for the ministry, but repudiating the creeds, became an agnostic, afterward studying music, becoming a professor and teacher of that art, teaching the public all his life on earth.

(To be continued.)

Man creates his own gods; they are powerless to change him.—Eliza Burt Gamble.

Fanatics have become tyrants whenever they obtain the power of doing mischief.—Voltaire.

## FALSE FAITHS.

A Minister Tries to Answer Questions.

To the Editor:—A short time ago a deacon of the Congregationalist church said that their pastor requested anyone that had any questions to ask, to drop them into a query box on the door for that purpose, and wanted to know if I had any to ask. I gave him the following: "All powerful—Is God able to destroy evil and evil willing, where is his benevolence? Is he willing and not able, where is his power? Is he both able and willing, why do we have sin?" On the following Sunday he preached a very able sermon from an orthodox standpoint, which I think was the outgrowth of the question asked. It was headed, "Some of the False Faiths."

It was in part as follows: "The constant seeking after new faiths and beliefs, and the growth of our extreme intolerance in religious matters and a symptom of an unhealthy spiritual condition." I think the good brother is criticising other beliefs for the very act that his own church is guilty of.

Again he said that where there were two or three small churches struggling for existence they should unite as one and worship together as brothers.

A good brother of the church he was willing to unite with the Methodist, Presbyterian, Christian, Episcopalian, or Catholic church, and form one grand congregation and worship together. I will be safe in saying no, unless they all came to him.

Again he says, "stick to the faith of your good old Christian mother." After seeing almost my allotted three score years and ten, would it be policy for me to hold to a faith of forty or fifty years ago, of a bygone time, and infant damnation, simply because my sainted mother was taught that doctrine from childhood, by those whose opinion was no better than her own? Could he hold his congregation together. If he should advocate that doctrine, to-day? We are given intellect by which we must judge; would it be policy for us to worship anything which did not appeal to our reason?

He says, "Friends, by their fruits ye shall know them. Men never have, and never shall gather grapes of thorns or figs of thistles, and that is what all false faiths are doing."

I will agree with him on this point. But what are the false faiths? I have learned in the past ten years by statistics that there are more criminals behind the bars from the clerical class than any other class of citizens in proportion to their number. Also the ma-

## RIGHT GENERATION.

A New Century Revolution.

To the Editor:—A resolution recently offered in the legislature of Indiana, contemplates the restricting of marriage to those qualified to give birth to strong, healthy, moral children. Children, conceived in love, children that are desired and as welcome as a fine colt, calf, lamb or pig, upon some of our fine stock farms.

The author of this resolution writes me the resolution was favorably received by the members of the legislature; he further writes that he considers this a very important subject, and that divorce laws should be less restrictive, but marriage laws more so, that more thought is given to producing the stock than a better class of humans.

As the writer is much interested in all clear-cut reforms, bottom reforms, he was gratified to learn that a legislator, a farmer, that other minds had caught the vibrations in the air.

Right Generation versus Regeneration is the coming new world reform, restricted marriages, restricted births, no more children conceived in lust, and born criminals, no more half-bred, unwelcome, loveless offspring; marriages deferred until the contracting parties are matured physically, mentally, morally and spiritually; this is a revolutionary demand, but it is on the boards, and will receive a warm, welcome response from millions, as soon as understood.

It signifies a rest for the preachers, doctors and lawyers; they have lived and thrived upon the ignorance and stupidity of the enslaved masses in the past, and are to-day doing their best to fasten chains upon all the wealth-producers as never before.

Cut off the birth of slaves is a common sense law; if laws can be made restricting healing by medical monopolies, certainly laws can be made and executed to prevent criminals, slaves and degenerates from being born, and if not born then we will not be taxed to death to care for them.

This, as said before, will clip the wings of the parasitical professions; let them go to work and earn an honest living. Let them turn teachers, the field is immense, opportunities, inviting.

The writer may have more to say upon this most important of all subjects connected with the uplifting of humanity; how many Spiritualists are willing to let go of the old barbarous, selfish expressions, and commence a new life at the beginning of this new century?

How many are willing to assist in making a new world fit for civilized human being to live in? How many are

## CONGRATULATIONS.

Every person who believes in truth and justice should join in congratulations to George B. Warne and his associates for their decisive victory in the case of the Illinois State Spiritualist Association. While deploring all controversy among brethren of any denomination, this appears to have been an instance where it was unavoidable, and happily for the State Association this came at a time when there were men at the front well fitted to fight the battle. Let all honor be given to Dr. Warne and his brave associates.

Aurora, Neb.

Fort Wayne, Ind.

New York State Convention.

The fourth annual convention of the New York State Association of Spiritualists will be held in the First Spiritualist Church in the city of Buffalo, N. Y., on May 24, 25, and 26, 1901. A number of the best speakers and mediums will be present, and a very interesting and enjoyable time is anticipated. The State Association has made a brave fight against the attempted legislation in this state although sadly handicapped by lack of funds, and it is earnestly hoped that all Spiritualists of our Empire State will awaken to the urgent necessity of unity and cooperative effort and join the Association for mutual protection. A list of speakers and mediums will be published later. For all further information address HERBERT L. WHITNEY, Secretary.

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ready to control their appetites and passions, and grant to woman as much freedom and universal law as a sensible stock-raiser grants to his blooded stock."

The writer would be glad to hear from interested parties upon this subject, this all important subject.

DR. M. E. CONGER.

350 Warren Avenue, Chicago, Ill.

THE HOME CIRCLE.

Hearing a Spirit Mother's Voice.

To the Editor:—I believe you have invited all investigators to report to this column their efforts and success with spiritual experiments in the home. I know I always eagerly look for every experience here reported; perhaps some may be interested in mine.

We have a little lady medium here, from your city, who is giving what she calls treatments for developing mediocrity powers. In passing judgment upon her abilities, she has recently affirmed I had psychic powers. Now, I have written all my life, but never rhymes, and feel quite incapable of even memorizing a poem. So I was skeptical, to put it mildly. At my third sitting with her there was an idea flashed through my mind that jingled into rhyming lines as I gave it to her. No more of it could I get, though the poetic influence fell then on her, and she told me it was my mother's spirit that mother gave me the power, and that mother charged me to write the gift as her best request to her. Late that night as I was preparing for bed, the lines returned to me and I thought I would jot them down while in my memory. I picked up a slate near by—could find no pencil, so took a piece of chalk some one had been using. I wrote the two lines, a third one seemed "to come along," and then one followed another. I had written three stanzas, with less effort on my part than many a letter I have written. I would like to see them in our Progressive Thinker, but that I claim great merit for them, but it seems remarkable to me, that my hand should have framed the lines at all, and all so easily and untroubled.

MY MOTHER'S VOICE.

There is a song which could I sing. Would bring an angel on swift wing. To give me joyous greeting; And so it is I strive and hope. With fears and tears for words I grope. To catch that strain so fleeting.

Oh, could I hold that magic strain. That haunts my brain, o'er and again. What heavenly rapture would be mine! The whole world, then, must needs confess.

My entire right to blessedness. Could they but hear that song divine. And so I beg thee, spirit sweet, Give to my pen a power so fleet. To grasp and hold the melodious sound; That one and all may with me rejoice, As I hear again my mother's voice.

And know that heaven on earth is found. RALPH DOUGLAS. San Antonio, Tex.

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after all, the wonder is not that there  
be one priest who left the sanctuary at  
all that all priests do not." —James Farnon.







Mrs. R. S. Lillie, at the

**MRS. LILLIE'S ADDRESS.**

And so will this soul be able to continue his search into knowledge.

"What delight would there be in conversing with the great and good and asking them questions, and besides being happier in that world than in this, they will be immortal."

We have had that light which proves immortality.

**Of the Wisconsin State Association and the N. S. A.,  
at Milwaukee, Wis.**

The afternoon session opened with congregational singing, followed with invocation by Cassius McFarlin, and an address by Moses Hull, of Buffalo, N. Y., on "Spiritualism, the World's Only Hope." He held the closest attention of his audience from start to finish. He was followed by George B. Warner, president of the Illinois State Association, who gave an earnest and eloquent speech on the status of the movement in general, and the 'supreme' duty of Spiritualists in enforcing honesty and truthfulness, and keeping the movement so

gard to death—this wondrous change in life. And as we look upon this age and find it marked peculiarly with that light which has brought this knowledge to man, naturally we turn back in our thought and in our researches to see, as we have here in turning over just a few of the leaflets, to see what man has caught as gleams through the dark-

There are many of you here to-day who have the power of spiritual vision, of that interior sight. I believe that with you can see standing in our midst to-day the spirit of him who has been born again—can see that by the tender care of those who watch this immortal and have watched his life, he has been brought to this place that he may know of this event—know of your tenderness, your love, of every kind act, of every thought, of every power—“God’s messengers,” as he has so sweetly said to

comes as a spirit to-day. To all present, to all distant, to all who loved him tenderly, to all who are seeking the light and truth, he would say, "Rest not until it shall be revealed; rest not until thou shalt know." And just here he would say, to all who are believers and who are not believers in this new school of philosophy, we stand as one—death touches all of us, let us believe as we may. We are alike at this point, with a common bond, and common destiny. Let all who can, seek to know the way and the truth, and let all who can, seek to know the way and the truth in all knowledge from all sources. Let this man's experience become your helper. He has gone the way we are going. We think that it is a most beautiful thing that he went through the gates ajar and then came back, and he said, "My Helen, my sweetheart, my wife, I have come again, I have been away and must go again, but I will come back in a day or two to be with you always." To every one who looks for light and immortality, we would say, be true, serve the truth. Let sorrowing man let his tears running down his face know what he saw through the gates ajar, as he said, "It is true; it is true, I am going," almost as our elder brother said, "I go, but I will come again," so he said, "I go, but I will come again. There is work, but I will come again." There is work to be accomplished.

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rice.

Resolution of condolence were tendered to our brother and fellow-worker, F. Corden White, in the sudden transition of his companion, which occurred April 14.

A communication from President Watrous, of the Business Men's Association of Milwaukee, was read, with the urgent request that the next annual

The committee on Resolutions, consisting of Moses Hull, chairman, Will C. Hodge, Mrs. Jennie Peters and Mrs. Frances Wheeler, reported the following, which were adopted:

Whereas, Spiritualism has ceased to be a mere curiosity, and has become a great movement to give the people rational evidences of a continued life after the event called death, as well as to lead them to higher and more rational ideas of life here; and

Whereas, the "go-as-you-please"

down, but by that spirit of altruism which assists those beneath us to rise, we should strive to make it our business to assist those whose environments in life have prevented them from making the progress we have been able to make.

Resolved, that while we are willing to assist the lowest of the low to rise to higher altitudes, our motto for ourselves and our workers should be "Be ye clean that bear the vessels of the Lord," and that we should therefore require pure lives of those who go before

The meeting was a pronounced success, was entirely harmonious and, it is

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## NOTICE.

## NO MORE PATIENTS

Can be healed by us for at least one month. No new cases taken until after May 15. We can do justice to only so many patients. Can't cure by the wholesale. We must study each case.

**DR. G. E. WATKINS,**  
71 Gainesboro st., Boston, Mass.

## INDIANA.

## An Awakening Among Spiritualists.

The Spiritualists of Indiana are awakening to a realization of the necessity of thorough organization. Since we came back to the state we have organized and chartered societies in every town but two that we have visited, and these two will soon join us.

This is an object lesson, a real demonstration of what may be done if the effort is made. If two missionaries can organize and charter sixteen societies in ten weeks, and set them to working regular meetings, doing active work for our cause, where little or nothing had been done before, why would it not be a good idea to put many more missionaries into the field, multiplying the number of societies and establishing them in the good work, that the grand truths of Spiritualism may be carried into every home and every life?

To do the best work in the missionary field, I think two workers should go together, that one of them at least should be able to give platform tests and messages. The messages attract a large number that would not come for the lectures alone, and when they hear the lectures they get interested in the philosophy as well as the phenomena.

We find that the old Spiritualists do not object to a few good tests from a medium who is a stranger. In fact they enjoy them as well as the skeptics and investigators.

We find Spiritualists wherever we go, and they are nearly all ready to organize. It is very rarely that we meet with an opposition whatever on the part of Spiritualists. They have evidently discovered, as have we, that organization is the only method by which Spiritualism can be kept free from dogmas and objectionable creeds, and preserved to Spiritualists as a distinct philosophy in its purity, as originally given by the spirit world to bless mankind.

There are many Spiritualists in this country, we all know. According to one of the reports of the president of the N. S. A., there are one million, five hundred thousand Spiritualists in the United States, and Canada.

Now suppose that one Spiritualist in every fifteen could be induced to give one dollar per year to the missionary fund of the N. S. A., that would mean an annual income of \$100,000. Yes, if there were but one hundred thousand Spiritualists in our country, and each of them would give one dollar annually (the price of one sitting or seance), to this missionary fund, the N. S. A. board would have one hundred thousand dollars each year with which to carry on this grand work. With this amount placed at their disposal together with the collections, etc., made by the missionaries, the N. S. A. could place three or four hundred missionaries in the field.

Now let us see what three hundred missionaries could do for our cause.

We will place everything at the very lowest estimate, and see what may be done. If these three hundred missionaries should organize but ten societies each per year, we would have three thousand societies at the end of the first year. If each society was composed of but 30 members, the societies we have organized this winter average more than 30 members each) the aggregate would be a membership of 90,000—quite a nice little body of working Spiritualists for one year's labor, I am sure. And 90,000 active Spiritualists added to the present membership of the N. S. A. would make a very respectable showing, and would be an inspiration to the Spiritualists of this nation and of the entire world. It would enhance those who are discouraged and inspire all to greater activity, while the membership would continue to multiply many fold. We are not now talking about the boasted millions of Spiritualists in the United States. These figures hardly reach the first one hundred thousand mark.

If these 90,000 Spiritualists were divided equally among the forty-five states of our Union, the number would only reach the low figure of 2,000 in each state; only a fraction of the great number of Spiritualists in any one of these states.

There may not be a single state in the Union that does not have more than the entire ninety thousand Spiritualists within its borders. If only two missionaries could be sent into each state of our Union, what a grand work could be done. If each of these missionaries should organize but ten societies per year, we would have an addition to our working force of 900 societies composed of 27,000 members.

Spiritualists of the United States, read this carefully, reflect upon it, and then act. We desire to hear from every locality in Indiana where there is need of work. Address Rochester, Ind. Home address, 618 Newland avenue, Jamestown, N. Y. E. W. SPRAGUE.

## Predictions That Came True.

Lord Roberts makes no secret of the fact that years ago his march from Kabul to Kandahar was foretold to him by a "fortune teller," and that he was so impressed at the time that he had full faith in the prophecy.

The late Sir Harry Parkes was the son of a farm laborer in Warwickshire, and like many of his class, more than an ordinarily superstitious. One day at a country fair a fortune teller told him that he would find great honor and wealth "on the other side of the world." Parkes selected Australia as the place where the promised fortune lay, and landed at Sydney in 1839 with a wife and baby and three shillings. Fifteen years later he entered the Parliament of New South Wales, and ultimately became Premier of the colony, a knight, and a man of British battle-ship Victoria was lost a certain individual wrote to the newspapers asserting that he had foretold to Admiral Tryon the date and nature of the disaster. This statement, incredible as it may seem, was substantiated later by the production of documentary proof. It was this same astrologer who predicted to President Grant the hour and day of his assassination.

Mme. Modjeska, the Countess Bozota, when she was a girl of fifteen, accidentally encountered a gypsy woman in the Ring Theater, Vienna, who told her that one day she would wear a coronet.

Two years later the actress married her guardian, M. Modjeska, and they lived happily together for many years. Nevertheless it came true, for after four years of married life M. Modjeska died, and three years after Mme. Modjeska became the wife of the Count Bozota Chlopowski.

Ten years ago two pretty girls, Rachel and Laura Gurney, were assisting in the establishment of Mme. Elise, a well-known London dressmaker. Dissatisfied with their surroundings, they sought, half in jest and half in earnest, the services of a Bond street sorceress, who promptly comforted them by the assurance that they would marry titled husbands. So preposterous did this fortune-telling, nevertheless, the one is now Rachel, Countess of Dudley, and mistress of Whitley Court, Worcester-shire, Hinxley Hall, Staffordshire, and a mansion in Carlton Gardens; while the other, as Lady Troubridge, cuts a conspicuous figure in the smartest London society.

Even Queen Victoria confessed to a certain amount of belief in fortune-telling, based on the fact that when a girl, at Broadstairs, she, in company with several young friends of her own sex, had foretold to her a number of events which were fulfilled in a remarkable manner. Among other things, she was told of her marriage with Albert Edward, and, further, that one of her immediate descendants "was to reign over a great European Empire not then created." This has come true, and her grandson, the Kaiser, now reigns over the German Empire, which did not then exist.

The utterance of these prophecies was a certain "Mother Madder," a once well-known character at East Coast watering places—Chicago, Inter Ocean.

## Girard College, Philadelphia.

Referring to the famous old Girard College, of Philadelphia, and the fact that the founder, Stephen Girard, although a French Roman Catholic, so dreaded the influence of the priests that he excluded them and all other clergy from his privileges, a correspondent of a daily paper says:

"For almost three-fourths of a century Girard College has been doing its noble work, and thousands rise up to honor both it and its founder. It is one of the wealthiest educational institutions in the world. It was founded after the death of Stephen Girard, with money left by him for the purpose, and has helped to fit hundreds of boys for good citizenship, who might otherwise have sunk under the heavy burden of poverty and orphanage. There is a rule forbidding any ordained minister of the gospel or missionary of any sect, whatsoever, being admitted within the gates of Girard College at any time or for any purpose, or under any pretext. Should this rule ever be violated, the penalty would be that the entire estate would revert to the French heirs. Mr. Girard, in his will, expressly disavows any intention to cast a slur on religion by this strange ruling, but makes it, he says, in order to prevent the possibility of any sect gaining control of the college. There are religious exercises in the chapel every day, conducted by one of the professors, and the highest moral training is inculcated among the students by both example and precept, but the choice of individual belief is left to their matured reason. Mr. Girard was by birth a Roman Catholic, and was baptized by that church."

## PASSED TO SPIRIT LIFE.

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

Mrs. Julia Houghton, widow of Dr. Eli D. Houghton, passed to spirit life, from the home of her daughter, Mrs. J. Chapman, 21 Fairmount street, Nor-wich, Conn., March 20, 1901, aged 83 years. The truths of the spiritual philosophy were to her a comfort and strength, ever making its teachings manifest in her every-day life. Funeral services were conducted by Miss Lizzie Harlow, of Haydensville, Mass., who made a fitting address upon the fruitage of such a life. To the large circle of friends who miss Mrs. Houghton's moral presence, her expressions of sympathy and kindness will serve as a lasting benediction. M. A. H.

Dr. W. L. Richardson passed to spirit life, Easter morning, at Fame, Kansas. He was born in New York state, in 1820; served as a surgeon in the 62d Ind. Vol.; came to Kansas in 1873. He left orthodox for independent thought, and became a Spiritualist through his daughter's (Mrs. Hooker) mediumship. Fame, Kans. MRS. HOOKER.

Passed to spirit life, April 8, from his home in Wheeling, W. Va., Geo. T. Carroll, at the age of 53 years. He investigated Spiritualism three years ago, passed up higher a firm believer in its beautiful philosophy. He was beloved by all. Was a kind husband and a loving father. He leaves a wife and three children to mourn his loss. G. WILLIAM WAY.

Mrs. Phoebe Knowlton passed to spirit life from the home of her daughter, Mrs. Chas. Freeman, April 21, at Akron, Michigan, aged 77 years. She has been a devoted Spiritualist for many years and took great delight in reading The Progressive Thinker. She leaves two daughters, her husband having preceded her to the spirit world eleven years ago. L. E. SIMONS.

## SPECIAL NOTICE.

If you are sick and want a thorough diagnosis by spirit power, send name and address, with stamps for reply, to me. DR. J. R. CRAIG, Sacramento, Cal.

"DO NOT USE DRUGS." By the aid of Psychic Power I can teach you how you can cure yourself, by mental healing. Send stamps for diagnosis to M. H. Striff, 1511 1/2 K street, Sacramento, Cal.

Any subscriber to The Progressive Thinker sending us within ten days from date, ten names of persons, with addresses, deeply interested in Spiritualism, in his town, will receive three months' subscription to The Sermon Magazine, edited by Dr. Austin, free. The Sermon Publishing Co., Toronto, Canada.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music by C. F. Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social singing. For sale at this office. Price 15 cents.

"Falmagne's Inanities, Incongruities, Incomprehensions and Blatancies;" a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism. By Moses Hull. For sale at this office. Price ten cents.

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Any and All Diseases Cured by a Combination Originated by DR. J. M. PEEBLES, the Grand Old Man, of Battle Creek, Michigan.

The Sick Who Write Him Receive Absolutely FREE

Diagnosis and Full Instructions.

The phenomenal cures made by Dr. J. M. Peebles, the eminent scientist of Battle Creek, Mich., have attracted physicians and scientists throughout the world for a marvelous manner in which he has cured all diseases, and given permanent health, vigor and strength to all who desire it. His work is indeed blessed and wonderful. He has cured from the fact that he has discovered the secret of the soul, which is the key to the power of the mind, and he has prepared in his own laboratory, making the strongest healing combination known to the world. This wonderful man has so perfected his method that it now reaches all classes of people for its ANNOUNCEMENT. If you are in any way sick and will write to Dr. J. M. Peebles, telling him your leading symptoms, he will send you his psychic power diagnosis of your case and send you full instructions free of any charge. No matter what disease or how long you may feel, for there is hope for you. 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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

L. 23

CHICAGO, ILLINOIS, SATURDAY, MAY 11, 1901.

NO. 598

DR. MORGAN WOOD'S ATTACK ON SPIRITUALISM

Hudson Tuttle Returns the Reverend Villifier a Roland for His Oliver.

One of the rising stars in the orthodox pulpit is Dr. Morgan Wood, of Cleveland, Ohio. His bold, liberal utterances have won him foremost place and brought a throng to hear him. He is not a Talmage, whose negro eloquence attracts by grotesque phraseology and athletic gesturing, but he usually speaks in plain language, attractive because he has something to say. He also combines shrewd business principles with his other qualities and advertises his sermons and his church in the sporting page of the dailies, instead of the column given to church announcements. He says he wishes to call those who read the amusement advertisements, as well as the religiously inclined.

So pronounced for liberal ideas has become that he was engaged by the management of Cassadaga Camp Association, and delivered five lectures there, and perhaps feeling that the engagement had somewhat compromised his orthodox standing, ended by insulting his employers by advising them to clean out the false and deceiving mediums from their camp, as though these were officially upheld. If mediumship is all a deception, to follow this advice would be to thrust out all mediums, and if the management had endeavored to retain only the worthy, it was uncalled for and unpardonably insulting.

Dr. Wood has been remarkably liberal, and feels it essential for his welfare now to hedge, retract and explain. He is too honest for the double part he plays. He has not rehearsed sufficiently to make Dr. Jekyll and Mr. Hyde balance. His sermon, "Facts and Truths of Modern Spiritualism," is a confession of his belief in Spiritualism, and a lame attempt to break the force of the confession by objecting to the "tricks." He says:

"And you will recollect that it is our opinion at least that departed spirits are not fenced off from us in some distant planet, but how they move unperceived among the things we see. They often walk with a friend and called: 'Oh, I was just thinking of you.' These are strange coincidences. A son returning from college, fell overboard and barely escaped drowning. As it was proved afterward the mother was at home in great distress at that very hour, and said to her friends: 'There is bad news for me; my son is in trouble.' . . . . . The angels are ministering spirits sent forth to them that shall be heirs to salvation. Our departed friends are spirits and have not gone so far away that they cannot come back to us. It is the common opinion that Samuel did really come back to Saul and converse with him. Moses and Elias did return and appear to Peter, James and John on the Mount of Transfiguration. We are compassed about with a cloud of witnessing spirits. John Wesley and Adam Clarke and hundreds of others believed in the communion of departed spirits. We may accept this teaching and no doctrine of Christianity is interfered with. . . . . Whatever is true in the system the church will utilize for the comfort and help of the living. These spirits will talk with us during the day as well as during the night, if we only stop long enough to listen to them, and do not allow the hurry and dash of business to drown their voices. We need not turn down the lights to realize their presence and power, for they do not love darkness rather than light. We need not fall into mesmeric or clairvoyant sleep in order to have them commune with us. We may be said that they have gone from us as they once lived with us, and while we cannot look upon them they can look upon us."

What more could a Spiritualist say for his beloved knowledge of the future life? Dr. Wood will have the church seize Spiritualism and make it a part of the faith for the "help and comfort of the living." Dr. Wood, by his presentation of the teachings of Spiritualism shows that he has closely studied the subject, and hence when he mistakes he cannot plead ignorance. He fairly and clearly presents the leading errors taught by Spiritualism, and shows wherein they conflict with the church faith. The fact of this conflict to him is all the evidence required to show that they are false. He may sometime see what a woeful mistake he has made in thus drawing a parallel between the most advanced liberal thought and the orthodox scheme of salvation. He will find it difficult to persuade his hearers that there is "evil worship" in the following, which he says Spiritualists believe:

"They (Spiritualists) are never heard teaching the notion of the sleep of the soul in the grave with the body until the resurrection. Man as a spiritual being lives right on through and beyond death. The grave does not end all. It thus rebukes the materialism of our day, and falls in line with the orthodox teaching of the times, holding fast the doctrine of man's immortality beyond death, a doctrine full of comfort to the good. It also reflects the gross materiality of the future life. There is no gross heaven, no gross hell. The highest heaven is the nearest approach to love and fellowship with God, and the lowest hell is the farthest removed from that fellowship. They do not believe in the resurrection of the body in any sense except that which takes place by the emergence of the soul at death. Again, they teach that man's allotment in the future is in strict accordance with his character here. There is no sense in an arbitrary assignment of men to stations in the future. Man enters at death upon the initial state for which his character has fitted him, and from which he may rise or fall, 'as he sows, so he shall also reap.' In this, of course, they are in full accord with the teaching of the Scriptures."

How is it possible after these admissions, and the declared intention to amalgamate the doctrines of Spiritualism into the church faith for "the help and comfort of the living," thus acknowledging that Spiritualism furnishes the help and comfort that the church has not, for Dr. Wood honestly to make bold accusations against that system?

He begins by saying that Robert Dale Owen, for a long time a disciple of Spiritualism, finally believed it to be only electrical or magnetic, and then proceeds to show the untenableness of such a theory. Mr. Owen wrote voluminously on the subject and died strong in the faith, and it will be perplexing for Dr. Wood to show that he did not.

Then he asserts that "Spiritualism claims a supremacy over civil law, and every man will then be his own ruler, and his natural demands his highest law." "Government would be thus broken up and social order could not exist." This he claims as a doctrine taught by leading Spiritualists. Where did he find it? In the "Spiritual Age," a paper that never had any circulation, did because it had no support, many long years ago, and we presume never heard of by one Spiritualist in a thousand.

His greatest objection is that Spiritualism teaches free love. This is a very old objection which has been used until threadbare. It has been proven false over and over again, but rises like Baucis's ghost at the back of needy ministers. Who is Dr. Wood's authority? John M. Speer, a man who thrust his vague theories upon Spiritualism in its early days, and who was ignored by the vast majority of believers.

Dr. Wood, when he brings forward the wild vagaries of this apostle of free love, and asserts that Spiritualists receive and practice them, does a great wrong to millions of people, pure and noble in their domestic lives, who would make and believe in the opposite of what he defines and slanderer, the opposite of the Christ he would have imitated. Will he for a moment dare compare the domestic life of Spiritualists with that of church members? Will he claim less scandals, less divorces among church members than among Spiritualists? We recommend for his reading, a volume, "Crimes of Ministers," containing several hundred pages of liaisons, stealing, robbery and other crimes of gospel ministers. In fact scarcely a paper is published without a news item of some fallen brother in trouble with some lamb of his flock.

To bring John M. Speer, and the Spiritual Age, forward as witnesses against Spiritualism, would be to bring John Calvin piling green frogs against a vetus, to prolong his category against heretics, the priest of the Reverend Jasper with his literal rendering of Scripture, that the "sun do move," or the "flaming sword," to represent the belief of orthodox Christianity.

We strain the bounds of charity and will think Dr. Wood makes the accusation in good faith, and that he does not stultify and degrade himself to the ranks of a common villifier by his slander, as those with which it was made. So heretofore, Ministers have repeated the story of Thomas Paine's "awful death-bed confession," continuously for generations and will for generations to come. It has been proven to be an orthodox lie, and knowing it to be a lie, they hesitate not to repeat it.

I thought at first I would spare him the infamy of quoting from this passage of his discourse, but a line of the trail in the dust all that exalts women above the condition of a slave and a brute; when they constantly seek to sap the heart of all virtue and generate within it all the elements of Atheism and falsehood and shapeliness; when they crush the voice of conscience and make of purity a name; when they advocate these things practiced in all ages only by the vilest and meanest of human beings; if it is not only a lie, but a public sentiment and broken the silence and pronounced its awful verdict of condemnation, but high time also that we inquired respecting the producing cause of this corrupt brood of iniquity and crime."

Never in one sentence was more in famous falsehood compressed, and yet

terrible as it is, Dr. Wood says the church should comfort Spiritualism for the "help and comfort of the living." If Spiritualists are opposed to marriage, why is it that their lecturers are given the right to perform the marriage ceremony by the National Association, and thereby stand exactly the same before the law as the ministers of the gospel? Why is it that Spiritualists owe the civil law, even more strenuously than others? If appearance counts for anything, it would be easy for every lapse from virtue of a spiritual teacher to find three score and ten of gospel ministers, and as for the laity, nine-tenths of the inmates of the state prisons and penitentiaries are set down as having been reared under church influence, and last year, after careful comparison of the reports of twenty-two states prisons, I found not a single Spiritualist reported within their walls!

The most illustrious Spiritualist of the age was Queen Victoria. That she was a zealous believer is recorded in the Court Journal, and is undisputed. So strong was her belief, or better, knowledge, that to her death did not annul her marriage vows, and she became a model of conjugal devotion, for as the wife of Ulysses awaited his coming from long wandering, she awaited the meeting with Prince Albert in the spirit world. What she and received Spiritualism had it taught the freedom of license? On the contrary, to her it was all that was pure and elevating in relation to the sexes.

William and Mary Howitt, the distinguished authors, were leaders in Spiritualism, and their united lives is proverbial.

Dare Dr. Wood apply his general charge, made unreservedly against all Spiritualists to each member A. R. Wallace, Cromwell Varley, Wm. Lloyd Garrison, Gerrit Smith, Joshua R. Giddings, Governor Tallmadge, Hon. N. P. Banks, Leon Pavre, Hiram Powers, Florence Maryatt, Robert Chambers, Epes Sargent, Alexander Aksakof, of the Imperial Court of Russia, Abraham Lincoln, Lord Dunsen, Prof. Hodgson, Prof. James, Prof. Hyslop, and thousands of others, more or less noted, who have received Spiritualism? These names are taken at random and reach across the half century since the dawn of the movement, and are among the purest and best who have contributed to the advance of the great movement. To charge them with advocating a system which would overthrow civil government, or destroy the social obligations which have been enacted because found necessary for the welfare of society, is self-confession of ignorance or willful perversion of the truth.

It is difficult to analyze Dr. Wood's position. He unconsciously plays fast and loose, and is so saturated with the philosophy of Spiritualism that he cannot keep it from utterance. On the other hand he dare not openly accept it. He covers it over with slanderous objections, and tramples on it with rough-shod feet. His mind is in the state of ferment, and it will take time for it to settle. He stands on dangerous ground, on the ragged edge. A little more and he will be a free thinker and a Spiritualist outside his church. All his education and prejudice draw him to the old and awaken his conservatism. His training has been in the narrow channels of bigotry and superstition, his instincts are for wider ranges of thought. He hopes to compromise to turn, and make over the dangerous reefs, but he will find a tempestuous sea, for there is not a more deplorable position for a high-minded, independent man than making a living out of the hypocrisy of belief; of being alive to the new and living thought of the age, and yet having the corpse of dead beliefs fastened like a Siamese twin to his side.

HUDSON TUTTLE.

MARRIAGE NOT A FAILURE.

The subscriber and his better half expect to celebrate the 55th anniversary of their marriage, on the 14th of June. The following is their little story in verse.

LOVE MAKES HOME.

As two little children were playing one day,

On the bank of a beautiful river,

The angels in charge heard one innocent say:

"Oh! I'll love you for ever and ever."

They grew bigger and bigger, this girl and boy,

Drawing closer without an endeavor,

'Till they whispered in mixed trepidation and joy.

"Let me love you for ever and ever."

Then they called on the man in Episcopal gown.

How they hastened lest something might sever,

And while joining their hands he this blessing brought down:

"Be united for ever and ever."

Then vine after vine were entwined 'round their hearts,

And alas! gifts went back to the giver, But seen or unseen, no affection departs.

The Divine is for ever and ever.

And tertiary life streams ruffled by cares,

Have commenced their careers from "the never,"

Like the rest, to be hustled by mundane affairs.

And then pass to the ever and ever.

But the pair have grown and she leans on his arm,

As they walk on the bank of the river Which they soon shall cross o'er, yet they feel no alarm,

For they'll love on for ever and ever.

Oh, glorious is the Summer Sun when sinking in the west

And glorious are declining years, blessing and being blessed,

And glorious are the hopes of two, whom love has made but one;

While they near the better country as the years roll on.

As the years roll on,

They draw nearer to the angels as the years roll on.

THOS. HARDING.

Sturges, Mich.

CHANGED HER FAITH.

How Mrs. Clara Stewart Became a Convert to Spiritualism.

SAW HER FATHER'S IMAGE—LATER, WHILE ATTENDING A SEANCE, FELL INTO A TRANCE AND HAS SINCE BEEN A MEDIUM.

From Catholism to Spiritualism was the step taken by Mrs. Clara Stewart, of Fond du Lac, who as an officer of the State Spiritualist Society took an active part in the latest gathering in Milwaukee, says the Milwaukee Sentinel. To one unfamiliar with the precepts of the faith to which she now clings, it is a strange, weird story that Mrs. Stewart tells of the way in which the change of her belief was brought about, and the earnest manner in which she tells it, aided by an attractive and dignified personality, lends an impressiveness almost uncanny to the recital.

"My father, whom I honored above all men," said Mrs. Stewart last evening, "was a Methodist, while my mother was an ardent Catholic, the faith in which I was reared. We lived in Elmira, N. Y., where I went to a Catholic seminary, and it was the attendance at this school which brought about ultimately my knowledge of my present belief. My father's faith was the source of no little feeling in the children with whom I attended school, and the small quarrels in which children take part, not unnaturally perhaps in my case centered upon the fact that my father was a Methodist. But one day my poor father was killed by the cars, and his loss was a fearful blow to us all."

HOW SHE LEFT THE SCHOOL.

"It chanced shortly after this that a little girl with whom I was having some words, gave a parting slap by exclaiming: 'Your father has gone to hell!'"

"This was a remark for which I was quite unprepared, and it made a lasting impression. Of course I cried, and of course this weakness showed the others a spot where I could be touched. The result was an argument on the subject of another's hands, but her own labor in wash and with hair."

In the face of expressions of this sort, which are not uncommon in humble surroundings, many of the "courtships" and amenities of polite life appear vulgar and empty, and primal equality as a dogma seems, perchance, a less preposterous idea than it has been supposed to be.

The above from the Chicago Tribune was most excellent; yet the fact should be understood that no two are actually on the same plane of life, who are not approximately about the same spiritually and intellectually. That law holds good in spirit life.

VERITAS.

BEFORE EARTH'S CRADLE SONG.

Anniversary Tribute to Dr. Jacob Swanson, Minneapolis, Minn.

Not yet in sight—

The summit of the "Eternal Hills"

Though long

A pilgrim on the upward way.

One more sweet year

With amber, gold and purple light

Is added to the now long list

Of years.

The three score years and ten.

But what are years?

Men measure them and set the bounds;

Mendition-trammelled, count the hours

Which tell the story of a life.

Protesting—

Yet, time-serving and creed-bound,

As in the story of an Eden and the Fall,

Man meekly bows his head;

Himself, he paves the way

And dies!

What purpose all these so-called years—

And what is life?

A span—brief passage 'twixt the cradle

And the grave

Then death!

Love-lighted for a season and embowered;

Or, travel-stained and weary with the load,

Beside the wayside falls!

What has been wrought—

Is this the end?

What of the past, before earth's cradle

Song, thy song

We sing?

Whence cometh thou, Oh! healer,

Friend!

Still wrestling, Jacob-like, cooling the fevered brow?

Embody once!

Ere this, thy willing feet, may be,

On some "shore of time," again and yet again

Have trod

To learn all wisdom's ways.

We have thee thus, on this thy Natal Day.

Thou lover of mankind!

And, angel-matched, proclaim thee victor—ere the dawn

Thou has prevailed.

To-day we voice thy song, thy notes of joy.

"There is no death—no years,

Save God's Eternal Years."

Beloit, Wis. JOEL B. DOW.

that I was losing control of myself; I could not breathe; and finally it seemed as if I were smothered by a huge mantle. I became unconscious and remained so for two hours, during which I had never heard. It was a wonderful manifestation.

"This was my initiation into Spiritualism. My efforts now are devoted to spreading the truths of Spiritualism, and at the same time to expose and if possible sweep away much that is false that has been done under the cover of that religion."

It is never too late to give up our prejudices.—Thoreau.

"Belief" means not wishing to know what is true.—Nietzsche.

ARE PEOPLE EQUAL?

Some Reflections Thereon.

A few years ago W. D. Howell remarked in a magazine article that every one wishes equals for associates, and insisted that, despite a natural tendency to "heave half bricks" at strangers, our ideal and preference are really for a society in which all should be equals.

Prince Kropotkin in his recent visit expressed the conviction that no one has a right to consider another his inferior, and that a contrary attitude in given cases is apt to be based—though the fact may never be realized—upon misjudged or artificial distinctions. He instanced an escaped thief hiding in a ditch, who saw the husband take early leave of his wife in the adjacent cottage, soon afterwards heard the woman shouting that her child was in the burning building, ran in his convict's garb to the rescue, and was immediately returned to prison with two years added to his sentence. Intellectually this thief was equal to planning and executing his escape. Morally he was equal to an act of self-sacrifice. To determine whether he was, on the whole, actually inferior to some "respectable" persons might prove a baffling task.

The distinguished Russian's demand for equal appreciation for all as the only true and rational social attitude received a touching illustration in his own experience while in this city from a West Side Bohemian washerwoman. She had read and greatly desired to see "that man who works to help the working people," and she came early on Sunday morning to await his appearance at breakfast. Having shaken hands with him and exchanged a few words in German, she announced to the hostess in departing that she would "call for the wash next day" as usual, and added: "If that gentleman has come washing I will do it for him and I will not charge him anything."

No king's token ever bespoke finer feeling than this offer—which was duly fulfilled. The rough-handed widow, dwelling with her two children in a plucked rear flat and eking out each month's rent in two hard-earned installments, bestowed upon one whom she regarded as a great man not a purchased occasion, but her own handwork and her own labor in wash and with hair.

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LIFE BEYOND DEATH.

Rev. Minot J. Savage's Book.

The Rev. Minot J. Savage has added to the literature of Spiritualism an important work in his recent book entitled "Life Beyond Death," which is not only an interesting and comprehensive volume upon the subject of Spiritualistic and psychic phenomena, but is a valuable historical resume and critique of man's past and present beliefs concerning immortality and a future state. One doubts, however, regretfully, whether Dr. Savage may be pleased to have his work classed as Spiritualistic literature and himself as a Spiritualist; for, like so many others who having the knowledge and experience which the Spiritualist possesses and which entitles him to the appellation, Dr. Savage disavows and disowns the name Spiritualism as properly applicable to his knowledge and belief, and takes the pains to tell his readers in most emphatic language that he is not a Spiritualist.

Dr. Savage recounts an experience with Spiritualistic mediums, whom he is pleased to call "psychics," far wider and richer than that of the average Spiritualist. Every phase of phenomena, with the possible exception of materialization, is found to be genuine and is certified as such; but every such phase is one which the Spiritualist has long ago recognized for years as belonging to Spiritualism and occurring only in the presence of mediums. These manifestations mean to Dr. Savage just what they mean to the Spiritualist, nothing more and nothing less, namely, that the so-called dead are yet alive and under certain conditions are able to communicate with their friends and others still in the flesh. In fact, the doctor is inclined to hold with Dr. Hodgson, Prof. Hyslop and Prof. Lodge, that communion between the two worlds, the natural and the spiritual, is even now a demonstrated fact; and these gentlemen hold such communion to be demonstrated by the facts obtainable only as manifestations through mediums, exactly the same body of facts which has been in the world since the beginning of human history, but the importance of which has not been recognized by a distinct class of persons denominated Spiritualists, soon after the celebrated manifestations at Hydesville in 1847.

Dr. Savage also recognizes the great importance of the subject, quoting and endorsing Gladstone to the effect that (meaning Spiritualism) is the most important subject in the world. Spiritualists since the beginning have also held. Then, too, the doctor says that the most important of the belief or knowledge of a future existence to the earthly life of mankind; as does and has the true Spiritualist also from the beginning. Then, again, we find the doctor stepping out into the world of spirits in order to speculate as to the kind of life there is in that world for the disembodied spirit, and strange to say, if the doctor were not a Spiritualist, we find here the view agrees remarkably well with the Spiritualistic theory of the naturalness, infinite variety, usefulness and progressiveness of the spirit life.

Yet the doctor is not a Spiritualist, because, forsooth, there are some people and things attached to Spiritualism as prated about in the daily press which are distasteful and unspeakably disgusting to him.

Now I live in Chicago; there are many people and happenings in this great city which utterly disapprove of and which are thoroughly disgusting to me; but I am a Chicagoan despite myself and my likes and dislikes. If



## LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from the Spirit of a Well Known Lady, Given through the Mediumship of Carlyle Petersilea.

LETTER NUMBER FIVE.—Continued.

Now, as death could not break the tie between the father and son, and as the father had always controlled the son, he must still continue to do so—he must now make the son acquainted with all that transpired to him as a spirit—he must also still continue to teach the world. At first it was very difficult to overcome the son's prejudice against Spiritualism. Not that he did not believe in it, but he well knew that it meant ruin to his financial success—that it meant ruin to him in his business—that the moment he proclaimed that his father's spirit had returned with messages from the other and higher world, that moment all his former successes would melt away, and the brand, "Spiritualist," would be upon him.

Nevertheless, he bravely did it, because he could not be deceived nor mistaken in his father; and, as he well knew it would, the fashionable world fell away from him. No matter if he played like an angel—for the angels really played through him—or could teach their children better and more thoroughly than most others; he was a Spiritualist, and that was enough. Now this man has suffered untold agony, but he will never give up the truth. He has already sunk large sums of money in trying to give his father's messages to the world.

Altogether, these things have ruined his business and his financial prospects; from being able to earn thousands of dollars a year, he can earn but a very few hundreds, and musicians far, very far below him in ability, talent, education and attainment, take the places that he should occupy because, forsooth, he believes in a great and eternal truth. But if this man comes to the door of starvation and passes through it, he will never give up that which he knows to be true, and he will struggle to give to the world that which the spirit world desires that he should give. He asks not money nor scrip, but as one of old said: "That which I freely receive, I freely give."

Now, I have written out these details to show those and others, who have written the letters before spoken of, what it is to be a medium; moreover I wish to say right here and now, that although this man has for many years desired, as much as any of those who have written to him, rapping and some physical demonstrations, such as the moving of ponderable bodies, he has never had even one; he has longed, as much as anyone could, to see a materialized or etherialized spirit; but has never seen one. These messages that his father allows given to him, is all the phase of power that he knows anything about personally, although he believes that all things are possible to the spirit.

Yes, this is true when conditions are favorable; but a spirit cannot go and rap on a headboard, rap out a telegraph dispatch and so forth, unless there are conditions that enable him to do so. A spirit cannot go and place gold in a mine under any circumstances. A father in spirit life, who is responsible for bringing a child into the world, may, in his higher wisdom, know what is best for the child, better than the child can know, and may in his love withhold that which the child cries for, because it would harm it. One cannot always know what one's spirit friends are doing for one. What might by one be considered ruin, might really be for one's eternal welfare; but these spirit messages are not designed to cater to this one or to that, but for the world at large, that all who read them may be benefited and that newer and higher truths may be given to the world than heretofore.

And now let me say to you one and all: Your spirit friends have something of more importance to do than to stand by your side, or under your feet, to do your bidding, to do just as you think they ought to do, to gratify your every whim, to ever stand ready to help you to grasp material wealth, for the richer you are in material things the poorer you will be in spiritual things. "What does it profit a man to gain the whole world and thereby lose his own soul? Cease trying to dictate to the spirits what they shall do, and what they are expected to do, and what they ought to do; and try to do something for yourselves. Probably if they did just as you desired in all things, you would repay them by calling them liars, deceivers, evil spirits and so forth; and if they would so demean themselves as to do all that you ask of them, they might deserve such epithets; and, certainly, if they would do just as you wish them to do, they would, perforce, be very ignorant, for they would have no time to inform themselves on any subject other than to delve in the earth after gold, or to put themselves below those of earth as servants to do their bidding.

Now, I am a spirit, and I am here with this medium, writing this message to the world. Do you think the medium tries to dictate to me what I shall write or what I shall not write? If that were the case I could not write at all. But I come and lay my hand upon the head of the passive medium and subdue the will entirely, then I gently take control of the brain until it is my own brain, as it were, and then write my own words and thoughts and wishes. There is no benefit accruing to the medium.

You who have written the letters herein spoken of, would you be willing to sit for hours and write for spiritual beings without even the faintest hope of reward—quite the contrary—laying yourself open to all manner of abuse, not even receiving or hoping for the slightest credit; and if the spirit in its higher wisdom said aught that conflicted with some one's supposed knowledge, to be called an ignoramus, one who attracted and was controlled by lying and evil spirits?

Now, when you are willing to lay down your life like this, to bear with equanimity all such insults, when you are willing to give all without hope of reward, then, perhaps, the spirits will come near unto you and make use of you as an humble instrument to benefit an unwilling world; and after you have sat hours each day or evening to receive the messages, which can only be given in the merest scrawl, employ and pay an amanuensis to copy them all out for you and put them in proper shape for the press, then when your manuscripts are ready, carry them to the postoffice and pay at the rate of letter postage; all this out of your own pocket, without hope of reward; or, at least, earthly or material reward—quite otherwise—doing the very thing that blights and ruins all your worldly prospects.

You say in your letters you want to be mediums. You blame the spirits that you are not. Are you willing to hear all that I have herein written for truth's sweet sake without other reward than the still small voice which says: "Well done, thou faithful servant. Enter into the joys of thy Lord?" And what are those joys? Tell us, ye wise men.

I hear some of you say the joys of heaven. Well, heaven is happiness.

Material wealth never yet gave happiness to any one. The joys of heaven are love and wisdom. To be wise is to be happy; to be loving is to be happy; and as rapidly as one gains wisdom lovingly, give of one's store to brothers and sisters without money and without price.

Would you, my friends, who have written these letters, be willing to spend a large portion of your time in writing books, publishing them at your own expense, which means about five hundred dollars for five hundred copies, perhaps sell a very few after paying a great deal for advertising them; would you be willing to do all this for truth's sweet sake? If so the spirits may use you as instruments wherewith to help the world; and this not one year, or two, but twenty years, and still expect so to do for the remainder of your earthly life, and the money that pays for all this must be earned some other way, and the very thing you are doing hinders you from earning it in that other way.

Friends, are you willing to do all this for truth's sweet sake? If you are, perhaps you may become mediums. After all I have said do you still wish to become mediums? If you do, I will yet tell you more.

Are you willing to be slandered and called a "free-lover," and to be looked upon with horror and aversion because the spirits write through you, that, in the spiritual world men are still men and women are still women, and that the union of the male and female constitutes a completed angel or whole—which is as true as that the sun shines or the worlds roll in space—and this, not by the outside world so much as by the ones calling themselves Spiritualists, those who say they want the truth but will not receive it when it is given to them. More yet—are you willing to be repudiated by your nearest of kin and cast off by those whom you thought loved you, looked upon with aversion and contempt, because the spirit of your father wrote messages, saying that he still lived, and told you somewhat of his present life? Now when you are willing to suffer all this for truth's sweet sake, perhaps you may become mediums. Most truly yours, MADAM.....

LETTER NUMBER SIX.

My life on earth was not an ordinary one. My life here in the spirit spheres is still more extraordinary. The influence of my earthly career follows me into the spiritual. I would that it were otherwise, or rather I wish I had made no mistakes in my earthly life. Those who set up for teachers should be very careful what they teach, for it is hard to undo that which they have done. I had been here quite a length of time before I wavered in my belief in reincarnation. I was by nature very stubborn in my opinions, firm, one might say almost dogmatic; but when once convinced that I was in error I became enraged at the mistake I had made, and I can liken my feelings to nothing better than that I desire to crush the error under my feet and stamp it out; and this is about the way I feel at the present time; but when one finds that the errors which one taught on earth have followers by the thousands, then is one grieved to the soul, for now, even if one would, one finds it most difficult to counteract such errors, for the followers say: "Madam taught us thus and so," and if I come back and say I now find that I was mistaken, they will not believe that it is I, but rather that the medium is a falsifier, or that the control is a lying spirit.

Ah! I sigh deeply, for my heart is much grieved. But it is useless, for that which is done cannot be undone. I can only hope now to do all in my power to counteract the errors with truth, trusting that a few will believe me, and it is to these few that I shall now talk. I shall not enter into the details of meeting my own particular friends and relatives, for that would be of no especial interest to the general reader; but I met them all, or all whom I desired to meet, and then once more, as I had done on earth, I wanted to carve my own way, how my own path, find out things for myself and in my own way.

No matter what Lady ——— had said to me, no matter about the Mahatma, or the Old man, or all the others whom I met, my way was not their way and so my own real character asserted itself. I made many, very many attempts myself to become re-embodied, only to meet, on every and all occasions, with signal and unequivocal failure.

At last my eyes were opened to my own folly, and when once they were opened I looked with surprise and disdain on my former self. Could it be possible that I had ever been so foolish? Ah, me! Yes, I had been, but it was the folly of a child, for my earthly life by this time had resolved into that of a childish rudimentary state, the very first rung on the ladder of existence. This thought comforted me somewhat, but the higher I climbed the more careful I would be and take better heed to my steps, place my feet more firmly on the rock of truth. When at length I became fully convinced that reincarnation was wholly without foundation in truth, I was eager to meet with various renowned men and women, who had, like myself, been teachers and reformers of earth. Lady ——— was only too glad to be my companion, go with me and help me in my quest. She had for many years of earthly life been a true and faithful friend and trusted confidante, and we now seemed to take up anew the broken thread which had run through our earthly lives; and we found that all broken threads, or threads that seemed to be broken by so-called death, were again taken up here, so that not a single thread was broken after all, it was only in the seeming or rather some threads were taken up for a season, that a beautiful pattern might be the result when they were once more woven in with the web of eternal life. So it was with Lady ——— and myself. Now someone will ask: "Did you not go and live with your former husband, the husband you had on earth?"

Now, you do not want me to be a lying spirit, do you, and say that I did at once? for if I did not I might be countenancing free-love or bigamy. Well, whether you say this or not, I shall tell the truth at all hazards.

No, I did not go and live with my former husband. He was altogether hateful to me, and I would much have preferred the old reputed haid to companionship with him. I did not even seek him, or try to know anything about him, and if I had seen him coming in one direction, I would immediately have taken the opposite one.

Husband, do you say? Why, my soul had never been married, and I had really been as much alone as though I had never taken on the bonds of so-called matrimony; and, as no one came forward to claim me as an affinity, I still remained simply Madam ———. I did not affirmatively very readily with the opposite sex when on earth, and I did not seem to take to it here either. I am simply relating my own experience, not that of others. Thousands of former husbands and wives were reunited here, but there were exceptions to the rule, and I was one of the exceptions. Thousands of others were drawn together here through natural affinity, but here, again, I was one of the exceptions.

So Lady ——— and I thought we would be companions in our search for truth until that truth should sever us. We really did not know how long that might be.

Did not Lady ——— meet her husband here? No; he was still on earth and cared no more for truth or spiritual things than did his ox. He thought of little else than to eat, guzzle wine and beer, and when he should die he would know no more forever. And so Lady ——— and my Lord were separated. She found no pleasure in being near him, and his brain was too coarse and stupid to be impressed by her gentle spirit.

Always pitted her when we were in the earthly life, for she never dared to show what her feelings really were toward him, while I openly flouted my unnatural and most unhappy marriage.

So Lady ——— and I joined hands in friendship, and together went in quest of truth, that sweet, pure, coy maiden Truth; as beautiful as she is pure and simple. Truth and Simplicity are twin sisters, and are ever found in each other's company. Remember that, all ye esoteric teachers.

(To be continued.)

To get something for nothing, in whatever way, demoralizes effort.—David Starr Jordan.

In vain do we talk of progress and superior light if we have not yet learned the elementary rules by which men of sense, having a certain end in view, adapt their means to the attainment of that end.—W. E. Gladstone.

Old deeds for old people and new deeds for new. Old people did not know enough once, perchance, to fetch fresh fuel to keep the fire a-going; new people put a little dry wood under a pot and are whirled round the world with the speed of birds in a way to kill old people.—Thoreau.

## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT LONDON, ENGLAND.

Professor, Steffy Hunt has told us that "crystals certainly live." He said: "Crystals certainly live. When it is considered that it is demonstrated that these stone plants are affected by light, it can be realized that they are not so insensible as popularly supposed. The life of crystals is a different kind of life from that of plants, but if I understand the term, they live in their own way quite as definitely as do plants and animals."

But is not everything, in a sense, alive? We are apt to associate aliveness with consciousness. Is not that our fundamental mistake? Consciousness should perhaps be regarded only as a highly developed and specialized form of life. The grades run down, from man to moss, in a way which really defies break. Why not run from moss to snow flakes, over the first patterns on glass? If crystals are, in any sense, alive, surely the lovely frost pictures on our window panes are? Truly, there is no death. It is a delusion!

Edna Wheeler Wilcox's bright little Easter poem is just as good as a sermon—and better than some that will be preached on Sunday upon "The Resurrection." It is entitled "The Tendiril's Faith":

Under the snow in the dark and the cold  
A pale little tendril was humming;  
Sweetly it sang beneath the frozen mould  
Of the beautiful days that were coming.

"How foolish your songs!" said a lump  
Of clay;  
"What is there, I ask, to prove them?  
Just look at these walls between you  
and the day—  
How can you have power to remove them?"

But under the lee and under the snow  
The pale little sprout kept singing.  
"I cannot tell how, but I know, I know—  
I know what the days are bringing."

"Birds and blossoms and buzzing bees,  
Blue, blue skies above me;  
Bloom on the meadow, and buds on the trees,  
And a great, glad sun to love me."

Then a pebble spoke up. "You are quite absurd."  
It said, "With your song's insistence;  
For I never saw a tree or a bird,  
So of course there are none in existence."

But "I know, I know," the tendril cried,  
In beautiful, sweet unreason—  
Till lo, from its prison glorified  
It burst in the glad spring season!

WAS QUEEN VICTORIA A SPIRITUALIST?

This question has often been put to us, and we have often wished that we were able to give an authoritative reply. We think we are in a position to do so now. Again and again we have seen the assertion that Her Majesty was a Spiritualist beyond a doubt, and that John Brown was her clairvoyant medium, and we have seen it stated that an American medium, visiting this country, gave Her Majesty a seance at Her Majesty's request. But we have never the direct assurance of one who is in a position to speak with authority, that in no one of these assertions there is a particle of truth. After majestic funeral, her death, and was fully persuaded in her own mind that Prince Albert was frequently with her, guiding, protecting, and sustaining her; but this was belief only, not knowledge. In Spiritualism as we know it she took no interest whatever. We may wish it had been otherwise—but it is well to know the truth.

## HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

MEDIUMSHIP.

In our last issue we endeavored to throw some light on the nature of the after-life, and two contributions which appear in the present issue suggest the necessity of considering another problem, viz.: the reliability of information tendered by

HONEST DISCARNATE SPIRITS

to equally honest ones still in the body. In one of the letters referred to, a series of untruthful messages given by a dishonest spirit are presented, but these scarcely need consideration; dishonest and tricky spirits are plentiful on the earth plane as elsewhere, and unprincipled, and it requires only a little discretion to detect them. More credence, however, seems to be given by many people to messages from an unseen intelligence than those received from the visible and tangible. Yet, were a few individuals on one side of a high wall, hearing voices on the other side, to interrogate the speakers, we venture to think few intelligent individuals would accept as truth anything that was told them without verification; and we have no more reason to rely on the word of an unknown and untested disembodied entity. In this instance, it is seen that when the investigators went more seriously to work to get light on the subject, that a more truthful spirit came to their aid, and gave them the truth as far as his knowledge went. The truthfulness seems to have been suggested by Mr. Charles Dawbarn's "Ego" articles, which certainly afford considerable material for thought and discussion, but thoughtful and instructive as they undoubtedly are, they are based upon his individual experience and observation, and need to be checked by the experience and observation of other intelligent investigators. That

"THE FOGLAND"

he refers to as constituting the dividing line between the "Foglands" is a bit of a puzzle for those who pass through, especially by those who experienced in their transmission, we can readily admit; but there is abundant evidence that facts do pass through this "fog" in good condition. Spiritual chemistry cannot be measured by our terrestrial standard, neither can the control of the ether forces be gauged and limited by our material knowledge. Scientific men in this world form a very small proportion of the mass, and we presume the proportion is not much larger in the other world. True, the knowledge of the laws controlling communication may be acquired more rapidly by an intelligent disembodied spirit; but it is only by scientific methods, involving study and application, that the spirit can be utilized; give a competent spirit communicator all that is necessary on this side is a suitable instrument and conditions. That one word implies so much in spiritual communication, we have seen in circle where the same intelligences attended, with varying results; though the motor nerves and muscles of the medium were controlled more or less, the brain was not differing from the medium's, and his attention often diverted from it without its ceasing. Yet, on one occasion we would get a deeply interesting and instructive communication of

themes outside the knowledge of the medium, and couched in language quite foreign to his natural style; at another time a briefer and more labored one, and sometimes but a few short sentences. These failures and partial failures were always referred by the spirits to

UNFAVORABLE CONDITIONS,

some of so trifling a nature that from our side we should have been hardly conscious of them, yet declared by our friends on the other side to be an "insurmountable obstacle." They wrote on one occasion whilst kindly admonishing us, "Exercise your reason in thinking on this matter that we are much more anxious than you that high truths should be revealed to you, but we most likely see all the difficulties that intervene whilst you see none." And only by degrees were we able to realize the perfect conditions must be to ensure fluent communication. Our correspondent "Electra" refers to the prevailing ambition to be a medium, and the erroneous and unreasonable ideas entertained by many people of the ease with which the occult powers may be attained. Mediumship of some sort may be attained by many people, but high and valuable mediumship demands certain qualities inherent in the individual, just as talent and tendency in the artist or musician. All can be taught to paint, or play a musical instrument, but few would be able to entitle themselves artists or musicians. The undeveloped medium, ambitious of distinction, falls an easy prey to undeveloped spirits, who flatter his ambition and often make him an instrument to deceive his fellows; the destruction of his own moral stamina. Mediumship, when it manifests itself spontaneously, should be cultivated as a gift to be used for the

BENEFIT OF HUMANITY.

If the practice of it necessitates the abandonment of pursuits on which the possessor has depended for a livelihood, it is legitimate for him or her to demand a reasonable recompense for its exercise; but when business considerations take the lead, and the moral aspect becomes secondary, the quality of the mediumship and moral tone of the medium are very apt to degenerate.

Experienced Spiritualists are well aware of the difficulty the average spirit has in transmitting literal messages through the so-called "fogland," but there are many experts in the spirit land who have the energy and ability to surmount the adverse conditions to a great extent, and as they are ever on the watch for a medium who will meet them half way by giving harmonious conditions, the responsibility rests with the medium, and a few mediums in their entirety, and this is all at the present time that is needed. Let two or three clear channels of communication be open in each country, and the printing press will do the rest. Better this than hundreds of defective and unreliable dials. In the reception of moral teachings or friendly messages, exactness of form is not of so much import. We get the idea, which is the essence of the communication, and it vibrates through us, causing agreeable and elevating emotions. This is the value of the wisely-conducted

HOME CIRCLE:

It satisfies us of the fact of spirit intercourse, but rarely brings us into rapport with exalted spirits, these select instruments through whom they can reach the multitude. And through one of these channels, hundreds of those who have personally satisfied themselves of the fact of spirit communion can receive the higher pabulum in accordance with their aspirations and requirements.

LIGHT OF THE EAST, CALCUTTA, INDIA.

One of the sayings of Ram-Krishna Paramahansa quoted in the Brahmana runs thus: "The sun can give light and heat to the whole world, but it can do nothing when the clouds cover the earth and shut out its rays, similarly, so long as egotism covers the soul, it can do nothing." This is a highly significant statement in the spiritual sense and in it is concealed a world of thought. To the practical student of Spiritualism, it is of vital importance to realize the truth concealed in it.

What the Vedantists urge when they speak of renouncing the self is that the individual should forget the sense of "I-hood" when performing every-day actions. He should work unselfishly for the sake of others and even for his own sake as a matter of duty.

In short we should forget even when immersed in our daily occupation acting simply like a machine and as a matter of duty.

We should, when acting thus, learn to regard ourselves as the vehicle of God, the medium through which the Divine finds expression in the world. The truthfulness of our mind if persisted on for a long time will place the soul in rapport with the God-head.

Man has a visible and an invisible workshop. The visible one is his body; the invisible one his imagination. The imagination is the sun to the soul of man, acting in its own sphere as the sun of the earth acts in his. Wherever the latter shines, a great light is shed on the soul, and vegetation springs up; and the sun of the soul acts in a similar manner, and calls the forms of the soul into existence. The spirit is the master, imagination the tool and the body the plastic material. Imagination is the power by which the will forms real entities out of thoughts.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful, illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

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Every Subscriber to the Progressive Thinker Reaps the Benefit of the Divine Plan.

A Share of the Profits of the Office Returning to Each One.

Volumes 3 of "The Encyclopedia of Death and Life in the Spirit World," and "A Wanderer in the Spirit Lands," a most remarkable book, will be furnished until June 1st, for 25 cents each to ALL who send in a yearly subscription to The Progressive Thinker. The price of each one of the other six books when ordered ALONE, is 50 cents. Any two of the other six books, when ordered, alone, is 90 CENTS. When we say "ordered alone," we mean when you make no additional order.

Bear in Mind that there are only two books that are sent out for 25 cents each—Vol. 3 of the "Encyclopedia of Death and Life in the Spirit World," and "A Wanderer in the Spirit Lands." Don't substitute any other books for them, for they will NOT be sent to you. Any other single book ordered is 50 cents; that is, when ordered alone.

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Any seven of the eight Books you may order, Price \$2.55.

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There are many thousands of subscribers on our list who have lately renewed their subscriptions for The Progressive Thinker, and knew nothing of our new book, "A Wanderer in the Spirit Lands." This must always be the case, when a new work is announced; it can not possibly be otherwise. But all of them can get any one or all of the books announced in this column when they renew their subscription, hence no injustice is done to anyone. We want to be saved from annoyance, extra expense and trouble, hence we repeat again that none of these books will be sent out to anyone hereafter, unless the order for it is accompanied with a year's subscription to The Progressive Thinker. These books are furnished on the Divine Plan, a share of the profits of the office returning to each one, and we make these conditions, and don't ask us to change them. If you fail to order the books here announced when you send in your subscription, then you must wait until you renew. Each subscriber becomes a partner with us, and receives a portion of the profits of the office in books.

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Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritualism. Price.....\$1.50

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The Next World Interviewed. Price.....\$1.25

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These eight books substantially and elegantly bound, and printed in the neatest style of the printer's art will be furnished to our subscribers alone for \$2.50. But bear in mind that in order to secure these EIGHT valuable books for \$2.50, the order must be accompanied with a year's subscription for The Progressive Thinker, thus saving sharing to a certain extent in the profits of the office. The paper one year, \$1.00; the eight books, \$2.50. Total, \$3.50.

The aggregate price of these eight books to the trade is \$12.25. In order to assist in forming a Spiritual and Occult Library in every Spiritualist's home, these eight valuable books are furnished to our subscribers for \$2.50, which is less by far than their actual cost; as we have said before, the profits of the office returning to each subscriber. The authors make no charge for the vast amount of labor bestowed on these works, and which extended over many years. The publisher receives not a single cent for the great expense it was to, hundreds of dollars being paid out in putting them in type, and electrotyping the pages, and making them ready for the printer. That is why you are getting these intensely interesting books for almost nothing. We are only carrying out the Divine Plan, inaugurated by The Progressive Thinker.

There are thousands of Spiritualists who take no Spiritualist paper, and this inducement is offered, in order that they may commence forming at once a Spiritual and Occult Library, and thus keep in pace with the advancing progress. These books must not be considered as premiums, but as part of the Divine Plan, as stated above. The postage on the above books and expense of mailing is about 35 cents; hence you are almost receiving them as an absolute gift.

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## HYPNOTISM.

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HYPNOTISM AND SUGGESTION, WHEN RIGHTLY APPLIED BECOME POTENT AGENTS FOR GOOD.

Mental and Moral Culture: Hypnotism in Mental and Moral Culture, By John Duncan Quackenbush, Fellow of the New York Academy of Medicine, Member of the New York Academy of Sciences, Fellow of the New Hampshire Medical Society, Member of the American Association for the Advancement of Science. Bear in mind, please, that this book treats of Hypnotism in Mental and Moral Culture. It should be in every family. Price, \$1.25.

A Complete System.

Hypnotism, a Complete System of Method, Application and Use, including all that is known in the art and practice of mesmerism and mental healing, prepared for the self-instruction of beginners, as well as for the use of advanced students and practitioners. By L. W. D. Laurence. A good work for anyone to read. Price \$1. Paper, 50 cents.

The Field of Hypnotism.

Hypnotism, by Albert Moll. The author says: "Various recent researches in the field of Hypnotism have rendered it necessary to remodel in part the earlier edition of the work. I have brought the history of hypnotism down to the present, and have throughout, I trust, presented the subject in its present state. In accordance with a wish which has been expressed by many, I have especially developed a chapter on the medical aspects of Hypnotism." This is a work of over 400 pages, and is certainly very valuable. Price \$1.50.

Hypnotism—Its Uses and Dangers.

Hypnotism, How It Is Done; Its Uses and Dangers. By James R. Cooke, M. D. Dr. Cooke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, some negroes, quite a number of French, a few Germans, and a few of the Northern races, such as Danes, Russians, etc. It has been his purpose to illustrate the differences in the hypnotic state as they occur in the various nationalities, and in that respect the work is very valuable. Price \$1.50.

Its History and Present Development.

Hypnotism—Its History and Present Development, By Fredrick Bjornstrom, M. D., Head Physician at the Stockholm Hospital. This being a Swedish production, it will fit into your library very nicely, though you have all the other works on Hypnotism. Price 75 cents.



**The Religion of Spiritualism,**  
 Its Phenomena and Philosophy. By Rev. Samuel  
 Watson. This work was written by a modern Seer,  
 and contains a full and complete description of the  
 phenomena of Spiritualism, and a full and complete  
 explanation of the same. It is a book of 160 pages all for 25 cents. This book contains  
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By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of the author. Price 10 cents. For sale at the office.



ment, and of laws discussed, and the Law of Nature founded on justice and equity—is finally proclaimed to an expectant world.



## QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

HUDSON TUTTLE.

Student: Some time ago the question was asked where a young man desiring to secure a medical education could do so thoroughly and cheaply. We have learned that the University of Missouri exacts no fees in any department, and is said to have able professors. There is one deficiency—that of clinical practice. Of course a graduate from this school does not have the standing in the profession that he would have in the older colleges, but he would have a diploma that would protect him from the tyranny of the law, and thus allow him to win his way by his skill, which after all is nine points of a physician's success. It is the personal magnetism of the doctor, the confidence his patients repose in him, that wins over all the medicines he may give.

M. Coronado: Your experience was more than a dream. It came to you, as the like at rare intervals enters into the lives of all, a spiritual hour of sensitiveness, and the spirit of your own soul and the shadowy figure of death with which you saw him struggle as he rose upward, symbolized his triumphant entry into spirit life.

H. C. Sessions: Q. Is "Infinite Intelligence" as accepted by the N. S. A., the same as the Great Positive Mind of Andrew Jackson Davis, in his Nature's Divine Revelations, and what does it mean?

A. We have many times in this department attempted to show how unsatisfactory and delusive all attempts to explain the nature and power of God must be. The finite mind has no means of fathoming the Infinite. The mathematical skill of a Laplace, the comprehension of a Darwin, are incomprehensible to a boor, and being incomprehensible so to such, they would be infinite intelligences. When this phase is applied to God, it really is a high-sounding verbiage which has no more meaning than a fog has form. What the N. S. A. understands by Infinite Intelligence is beyond my ability to answer. Perhaps the desire was to use a term so general that few would object. It was Allah, Jehovah, God, force, intelligence, anything and everything.

Theodore Parker used to pray to "Our Father and Mother," conveying his belief thereby that there was a negative, feminine, as well as positive, masculine. It was a pretty conceit; that was all. It had no meaning. For if Father was infinite, omnipresent, where would there be place for Infinite Mother God? If two infinities be added together there is no increase, for nothing can be larger than infinite. If father and mother God are finite, then their union may be supposable, but then two finites, however large, or any number of finites, do not, added together, make an infinite.

Infinite mind is unthinkable, necessarily the mind of the universe, and gives personality to the subjective ideal. When men talk glibly of Infinite Intelligence, and Infinitude of God, how like it is the meditations of a grasshopper, such as a grasshopper may be supposed to entertain. Mounting a high rail fence and looking over the fields of grass, he exclaims: "What a wonderful world of grass, all made for grasshoppers! It must have been created by a tremendously big hopper, who knew just what he wanted of grass, and made grass, and to grass we return. He is infinite and beyond comprehension by us common hoppers, but there are certain old hoppers who have been told by other old hoppers, who for some ten thousand generations of hoppers received the knowledge from hopper to hopper, that sometime in the past this Infinite hopper had made himself visible and gave the law to all the hopper world. We are told that he then appeared just like a well-grown hopper, the perfection of a hopper, and this we believe and by believing are content. This Infinite hopper made the world and all things therein, for us hoppers, and anything which conflicts with us is evil, and all that assists us is good. No other beings have any rights we are bound to respect, for our Infinite Hopper gave us the earth."

This illustration shows how idle it is to speculate on a subject abstractly removed from human comprehension. It is like that of the origin of matter, or of force. We are compelled to stop at the threshold of incomprehensible causes. And why this urgent, constant controversy of opinions about God, for they are only opinions? Why must the question be solved? Really, the subject of the nature, and existence of God is the least consequential that can engage the human mind. It is not God but man that should receive attention.

Chas. M. Renhart: Q. Are there any books on Spiritualism in the German language, and where can they be obtained? Are there any in French?

A. Several of the books of Andrew Jackson Davis are published in German. The "Arcana of Nature" was the first book on Spiritualism translated into that language.

Lichtstrahlen, published at West Point, Nebraska, is a German paper devoted to Spiritualism, issued by Max Gentzke, who also has a number of German books on Spiritualism on sale, including some of A. J. Davis' works. There is almost a library of Spiritual books in French, mostly contributed by that voluminous writer, Allen Kardec, and saturated with the doctrine of reincarnation. The "Arcana of Spirit-

## AGENTS WANTED.

Agents wanted in every town and city for the sale of "Mediumship and Its Laws." For terms, address Hudson Tuttle, Berlin Heights, Ohio.

ism, and "Mediumship and Its Laws," are being translated and will soon be published in France.

H. E. Pomeroy: Q. What is your interpretation of the 10th chapter of Acts?

A. The writer of the Acts had this problem to make plain: How came the Gospel, which in its beginning was exclusively Jewish, to be preached to, and accepted by the pagan world? Peter who was the rock on whom the church was said to have been founded, and to whom was given the keys of heaven and hell, was an appropriate person to resolve this mystery. Cornelius, a pagan, but evidently already converted to Christianity, had doubts and wondered how it was possible for this most exclusive Jewish nation to evolve such as himself. He heard that Peter was near, he was only a day's journey distant, he saw him for him, Peter at the very hour had had a vision or trance, which was most timely, and which without hesitation interpreted to mean that all mankind were equally acceptable to the new faith.

Is this a straightforward narration of events, or was it written to explain a mystery?

The 18th and 19th verses of the 10th chapter of Matthew read: "I say unto thee, Peter, upon this rock I will build my church; and the gates of hell shall not prevail against it, and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Those verses were written after the Catholic church had gained power, and men began to question the source of the authority it arrogantly claimed. Peter (the original Greek word means rock) was as a matter of course declared the first pope, and this passage interpolated to explain and prove that he was delegated by Christ. Perhaps no one paragraph ever written has been the cause of more damnable oppression. On it is based all the claims of infallible power of the priests, the divine office of the pope, the commission of sins, indulgences, and all the authority with which the priests rule the cringing slaves who believe in this doctrine.

By whom the book of Matthew was written, or when, no one knows, but in order of time this passage was written many centuries after, and as this chapter of the Acts depends upon this passage, it must have been written still later, and must be regarded, although padded with imposture, as most artfully devised for its purpose.

## BOOK REVIEW.

Eight Lessons in Scientific Occultism. By Carrie Fuller Weatherford.

In the small compass of 91 pages is packed an amount of valuable truths, that is hardly to be found elsewhere in large volumes. Clear, pointed, definite and practical, in plain, common language, are condensed rich thoughts, and the student is guided to the source of students and learners.

It teaches one to develop naturally and normally; how to receive healing from high and beneficent spirit helpers, and how to educate your psychic gifts that you can control the force and heat your friends and family. It is not Christian, Mental nor Divine Science; but it is Spiritual Healing from ascended beneficent souls.

The lessons furnish a complete presentation of the principles involved, and method by which to develop normal psychism, also how to heal others, and how to obtain healing for one's own body.

Each sentence contains crystallized thought, without repetitions and useless verbiage; in fact, the pages from beginning to end are concentrated Spiritual Science.

The lessons are certainly unique in literature, teaching a new line of thought, which will be found of great value in the development of spiritual gifts and the giving and receiving of healing.

The lessons have been thoroughly tested during the last five years by Mrs. Weatherford's classes, with remarkably excellent results.

The price seems large for the amount of matter, but when the quality, the real value, is taken account of, it is worth the price. It is asked for it. Send orders to Carrie Fuller Weatherford, Alaska, Mich.

The Common Sense Philosophy of Spirit or Psychology. Written from Spirit Impression. By Charles H. Foster, Alameda, Cal. \$1.10.

This book impresses us as being eminently interesting and instructive. It is partly a narration of mediumistic experiences, and partly devoted to an original discussion of questions pertaining to natural philosophy and science bearing intimate relations to Spiritualism.

Psycho-Palmistry Key. A complete series of lessons talks on the science of palmistry, soul science, mental science, occultism and its separate departments, hands and readings of celebrities of all walks of life, diagnosis of disease, and palmistry of the Bible. By Blanca De Ories. Published by the Erie Lithographing and Printing Co., Erie, Pa.

A fully illustrated book of more than 300 large octavo pages, elucidating palmistry, and astrology as related thereto. Seems to comprise about all that can be said on the subject.

The Praise of Polly. By Erasmus. With portrait. Little, Brown, Crawford, and his little sister, Thomas Moore. Illustrated with many curious engravings, designed, drawn, and etched by Hans Holbein. Peter Eckler, publisher, New York. Price \$1.

Penned by the hand of genius, it is today as entertaining and instructive as ever. It has justly held a foremost place among the writings of this eminent scholar.

An Angel's Message. By Emma Crawford.

Written by her mother, and dedicated to the friends of Miss Emma Crawford, and to the higher life. 1891. A beautiful, elegant, intensely spiritual and elevating. Price \$1.25. Address Jeannette W. Crawford, Denver, Col.

What the New Thought Stands For. By Charles Brodie Patterson. Published by the Alliance Publishing Co., New York. Price 10 cents.

A clear and succinct statement of the agreements and differences between the New Thought and Christian Science.

Realization. A Course of Lessons Upon the Inner Nature of the Self. By Loraine Pollett. For sale by the author, Atkinson, Ill. Price 50 cents.

Instructive essays on Consciousness and Super-Consciousness; Clairvoyance; Intuition; Telepathy; Oneness; or Syncretistic Harmony, and Unity.

## CHURCH SECURED BY SPIRITUALISTS

FIRST ASSOCIATION WILL NOW MEET IN THE BUILDING AT TWELFTH AND THOMPSON STREETS.

"Enthusiastic Spiritualists from many sections of the country participated in the dedication services of the church property recently acquired by the First Association of Spiritualists of Philadelphia yesterday, at Twelfth and Thompson streets. The building had formerly been utilized by the United Brethren for mission purposes, by other sects. Less than a week ago the Spiritualists obtained an option on the property and acquired possession last Friday.

"The church was handsomely decorated with potted plants, evergreens and flowers, but the most conspicuous feature was the display of American colors. The First Association is said to be the oldest organization of its kind in the world, and a number of the original members, who participated in its formation in 1841, were present at the dedication, among them being John Langham, of Ellwood, N. J., who is now 90 years of age, and who recently donated 200 acres of woodland in New Jersey.

There was a two-fold object to the meeting—the first to celebrate the opening of the first church owned by the association in this city; the second to bid farewell to the Rev. N. F. Ravlin, pastor for the last two years, who will return to his home in California.

Addresses were delivered by members of the different associations which have sprung from the parent stem in the last fifty years.

The services were opened by the singing of the National Anthem, 'America,' after which the resident speaker, Dr. N. F. Ravlin, delivered the dedicatory address, in which he referred to truth as the main principle of Spiritualism.

In speaking of the odium cast upon the association by those not familiar with its purposes, he said: "Ill-informed persons have an idea that the Association is a collection of individuals with fake mediums and others who conduct meetings under the cloak of Spiritualism. Nothing is more repugnant to an honest Spiritualist than that which savors of charlatanism. An association, we reiterate those who claim to be mediums, and who use the livery of heaven to deceive people and trifle with the most sacred emotions of the human heart. For such as these this church has no room."

Those who also made addresses were Professor Wm. M. Lockwood, of Chicago; Mrs. Minnie Palmer, of the local Second Association; Thos. M. Locke, vice-president of the National Association, who presented the congratulatory greetings of that body; Mrs. M. E. Cadwallader, vice president of the First Association, and representing the Woman's Progressive Union, and Captain Francis J. Kaffer, president of the First Association.

All congratulated the members on the purchase of the property, and spoke in glowing terms of the prospects of the Spiritualistic movement throughout the world. Mr. Locke said that it would not be long before whole congregations would embrace the doctrine, and with the conversion of congregations and pastors would come the transformation of material churches into temples of Spiritualism.

The Rev. Mr. Ravlin declared that before his departure it was his intention to raise \$1,000 for the improvement of the present edifice, and that he was going to start a subscription list on the spot.

"Who will begin the list?" he inquired.

"Put me down for \$2," said a lady in the front.

"I'll do it to you by and by," replied the Rev. Ravlin. "We want to begin with larger amounts than that."

Two subscriptions of \$100, two of \$50, eleven of \$25, and various other small sums were procured, the total amounting to \$800.30.

"It was announced that the association expected to clear its new home from all encumbrances within a short time, and during the day subscriptions aggregating about \$1,000 were received, of which \$125 was contributed by the children of the Lyceum and the Sunflower Club.

The trustees of the First Association, for it was Dr. Ravlin's last day as resident speaker. After two years arduous labors here he will leave to-day, accompanied by Mrs. Ravlin, for their home in San Francisco. Dr. Ravlin delivered his farewell address last evening, and there were few dry eyes when he concluded. During the services both Mr. and Mrs. Ravlin were presented with gold medals, bearing the emblems of Spiritualism, and Mrs. Ravlin was also the recipient of a gold-handled umbrella."

Mrs. M. E. Cadwallader made the presentation of the Maltese Sunflower Badges on behalf of the Progressive Lyceum, and the Twentieth Century Sunflower Club, both auxiliary to the First Association, and the gold-headed umbrella. In addition to the \$1,000 received by the members and friends of the Association the dedication services, the Woman's Union donated \$1,200 towards the property. It is worthy of special mention that the Lyceum and the Sunflower Club not only subscribed \$25 each to the fund, but the individual members of these societies raised the subscription to \$135, thus testifying the deep interest taken by the Junior Spiritualists in the work.

The trustees of the First Association will proceed at once to the necessary alterations so as to have the church ready for occupancy in the fall. Your readers probably wonder why there was no report from this association of its anniversary exercises which were held with enthusiasm. The reason therefor, was that we desired to be sure that we would be able to secure the church, before making any public announcement. Suffice it to say that the anniversary was celebrated with elaborate exercises all day. The music was excellent, and the decorations consisting of the National flag, potted plants, and palms together with cut flowers, made our beautiful Casino Hall still more so. Dr. N. F. Ravlin, delivered the principal address; and we were also favored by an address by Dr. B. F. Austin of Toronto, Canada, who complimented the Association on their declaration of principles, which he said he had never seen equalled for earnestness, comprehensiveness and simplicity.

Many who have heard of the legacy which was left the First Association by Mr. McIlroy, and which is in litigation at the present time have thought that the present property was purchased out of that bequest. Such is not the case. In order to set the matter right, we desire to say that even should we win the suit in question the Association does not receive the bequest until the passing away of the heirs of Mr. McIlroy; so there is no likelihood of the money coming to us at the present time. The property we have acquired for our meetings is entirely independent of the legacy, but is a great step forward in the direction of ultimately securing a

larger building. The present premises will be entirely refitted, with electric lights, the walls will be decorated, and altogether transformed. We also hope in the near future to add an additional story for the use of the Lyceum and entertainments. The best feature of the dedication services was that all the Spiritualists of the city were in their congratulations, and seemed to be as proud of the acquisition as if it was their own property. We hope that the interest awakened will continue, and that a new era of prosperity is opening up for the parent association of Spiritualists, which will celebrate its golden jubilee in 1902.

M. E. CADWALLADER.

## FLYING CHIPS.

Information for Illinois Spiritualists.

Illinois State Spiritualists' Ass'n, 4203 Evans Ave., Chicago.

Much misunderstanding exists upon the question of membership in this association. Even the editor of The Progressive Thinker calls himself a member, but he has not been one since 1896, when, under the leadership of Bro. Jenner, an entire reorganization was made by obtaining a charter from the Secretary of State at Springfield. He is not alone in the misapprehension. The constitution and by-laws, whose adoption was declared legal by Judge Stein's recent decision, recognize only voting and honorary members of the association. The first named class is composed of the official board and of delegates from societies regularly chartered by it. The second division includes individuals who have complied fully with its organic laws and paid an annual fee of one dollar, which confers upon them all the rights of voting.

Every Spiritualist in Illinois should become an active member of a local society and may at the same time greatly aid the work by payment into the State Association's treasury of the fee for honorary membership. Your active co-operation is all-important now. The National Association looks to the State organizations for its source of power, while they in turn are burdened upon the subordinate societies to charter under the National Association. Citizens of Illinois now only become identified with the National Association through connection with the State organization auxiliary thereto.

Advice at once the kind of assistance needed on your home field. If you wish a special meeting give full particulars—its week day or Sunday preferred for it, and name the talent you wish present to aid you.

The fee for a local charter is five, while that for ordination as a public medium is ten dollars. Every existing society of Illinois Spiritualists is invited to charter under the State Association. See that your dues and blank forms may be had of the secretary.

Chicago mediums of any phase who will pledge themselves to the avoidance of deliberate trickery in their manifestations are invited to furnish this office with the time, place and kind of circle, seance, or sitting they give and the fee they charge for the same. This information, together with the requirements for admission thereto, will be used to answer frequent inquiries from students for reliable mediums.

This office is also interested in protecting genuine mediums from imposture, while it guards the ignorant public from robbery by fakirs in uniform. It has never been unjust to a worthy worker. All talk of dispossessing mediums is the wishy-chatter of designing tricksters who wish to cover their tracks—sometimes echoed by their dupes.

Every person holding ordination papers, or other endorsements wrongfully purporting to be issued under the name and seal of this association, is hereby notified that any attempt to use the same will be at his or her personal peril. Officers of societies and individual Spiritualists of Illinois are asked to note that all documents of the above character issued before November 2, 1898, should bear the signature of G. L. S. Jenner, president, and after that date the genuine signature of George B. Watson, president. Report every case in which a document of the above character is used to this office at once. You will be promptly advised as to the true character of the document.

GEO. B. WATSON, Pres't Ill. S. S. A. ELLA M. JOHNSON, Sec'y Ill. S. S. A.

Uriel Buchanan's Helpfulness.

In No. 596 of the ever inspiring Progressive Thinker, Brother Buchanan has a communication on the "Laws of Attainment," that is another step of progress. He touches depths of mind seldom reached.

In the past much has been written and sung about the choice qualities of the heart. Just what was meant by the word "heart" was a mystery. The unlearned called it the physical organ. The more learned refused to be so material, yet they failed to make clear their meaning. Brother Buchanan makes it clear as sunlight. The anatomist knows that the small back brain contains more life than all the other brain parts. He knows that the small part of iron may pierce clear through the front brain and the patient live. He knows the touch of the finest needle point to the back brain means instant death. Brother Buchanan establishes the figurative, the poetic, and the loving heart in this deepest life brain. How clear, then, it becomes. The means for its cultivation is readily apparent. It makes the mind and heart to be in harmony with the perfection and argument flows so clear, luminous, and natural because one's truth foundation. This theory locates the intellect and heart in the head and makes their cultivation much easier. It makes new ground for the true faith. It lights a new way to the greater enjoyment of the good, the true and the beautiful. It demonstrates that faith in the harmony of law and application to it will fully satisfy the soul's strength.

Such teaching gives the soul the "still small voice." It clearly locates the soul. We know better the meaning of soul culture. It is clear how tempests may toss the outer, yet the inner man remain tranquil and at ease. Present suffering readily merges into glory. The true source of love is no longer a mystery. To be in harmony with the perfection and spirit of nature is the fulfillment of love. Progress in knowledge takes on new pleasures. The ideal becomes the real. A nobler existence is born. To be "conscious of power" is great joy, but to know the right kind of power is the rub. Under Bro. Buchanan's theory doubt and difficulty flee away. He does not teach not to be "of the earth the earthy."

Contrivance makes the very earth a glory. Who would not be a Spiritualist? It is evolution whether we will or not. Verona, Wis. E. W. BALDWIN.

## DALLAS, TEXAS.

State Association Convention

The fourth annual convention of the Texas State Association of Spiritualists was called to order in the parlors of the Watkins Hotel at 2:30 p. m. by the president David G. Hincley, who appointed the following committee on credentials: A. A. Kunkel, Dr. H. S. Bock and Mr. Lamar.

The committee reported the following societies represented: Galveston, by Mrs. Helen Bock, with 9 votes; San Antonio, by Mr. Atthey, 2 votes; Rosenberg, W. H. Harrell (appointed by president), 1 vote; Dallas, by W. Lenox Fox, W. H. Harrell and Mr. Lamar, 3 votes.

The following societies were not represented: Pioneer, El Paso, Platanita, Comanche, Midlothian, Fort Worth, Houston and Stephenville.

The following officers were present: President, David G. Hincley; secretary, A. A. Kunkel; treasurer, Mrs. Ellen Thompson Richey by proxy, John W. Ring; trustees, Mrs. Jennie Hagan Brown, Mrs. Fannie Brown by proxy, Mrs. Atthey.

Minutes of board meeting held at Oak Cliff, October 9, 1899, read and approved with the following correction: The motion made to amend the constitution and by-laws, struck out.

President Hincley made a verbal report, that while the State Association had not been particularly active, it retained its own dignity and the respect of the charter society.

Mrs. Jennie Hagan reported that she had purchased such reports of the National Conventions as were obtainable, and they were at the Temple at Fort Worth at the disposal of the Texas State Association. Mrs. Brown further reported that President Barrett and Mr. Francis advised the printing of lectures in several papers and circulated rather than the purchase of tracts.

Report of the Psychic Class by John W. Ring, resolved and ordered filed.

Quarterly report of the Galveston Spiritualists Society received, read and ordered filed, together with the previous quarterly reports.

Report of John W. Ring, delegate to the National Convention, read and ordered filed.

Committees were appointed on Resolutions, Auditing, and Ways and Means.

The following resolution: The Spiritu-

alist Society of Fort Worth, Texas, hereby sever their connection with the Texas State National Association, by amending Art. 6 of its constitution, by adding to the word clergy in the fourth line, the words, "shall render to the officers a written report of the work for the past year, at least thirty days before each annual meeting, of all their clerical duties performed as above specified; failing to comply with this article for two consecutive years, the officers shall revoke the officer's papers of ordination."

was ordered placed in the hands of the committee to revise the constitution and by-laws, and report at the next convention. This committee consists of W. H. Harrell, W. Lenox Fox and Mrs. Jennie H. Brown.

The auditing committee made its report.

The following was read, accepted and ordered filed: "The First Spiritualists Society of Fort Worth, Texas, hereby sever their connection with the Texas State National Association, by amending Art. 6 of its constitution, by adding to the word clergy in the fourth line, the words, 'shall render to the officers a written report of the work for the past year, at least thirty days before each annual meeting, of all their clerical duties performed as above specified; failing to comply with this article for two consecutive years, the officers shall revoke the officer's papers of ordination.'"

That all chartered societies keep in touch with the work of the association through the secretary, and that they be urged to make special efforts in adding to the membership and support of the State Association, that every energy be exerted with payment of present dues; that a special missionary fund be established, and that all persons holding missionary credentials from the association, report work to the secretary, at least quarterly; that the ladies over the state be solicited to co-operate in the raising of funds, by bazaars, local or general, and in other manners, as only women's ingenuity can suggest.

The committee on resolutions reported the following, which were adopted:

Resolved, That a vote of thanks is herewith tendered Captain Watkins and wife for use of parlors for the meetings of this convention.

Resolved, That every possible effort be put forth by the T. S. N. A. of S. for the success of a camp-meeting by T. C. M. A. this fall.

Resolved, That a vote of thanks is herewith extended to the Dallas News and The Herald, for courtesy accorded to this fourth annual convention of the Texas State National Association.

Whereas, A bill has been introduced in the present state legislature, making vaccination compulsory, which bill has been referred to Judiciary Committee No. 2, therefore, be it

Resolved by the Texas State National Association of Spiritualists, that such laws are contrary to the spirit of the Constitution of our Government, and by unanimous vote of the Texas State National Association of Spiritualists do hereby petition our legislature to not allow this bill to become a law.

Resolved that a copy of this resolution be sent to the chairman of both houses of the Legislature.

The matter of keeping in touch with the work of ordained ministers for the mutual good of the workers and the association, was carefully discussed and a committee was appointed, consisting of David G. Hincley and W. Lenox Fox, to further investigate and report to the incoming board.

The courtesy of railroads was duly mentioned.

The following officers were elected by acclamation: President, John W. Ring, Galveston; vice-president, Dr. H. S. Bock, Dallas; secretary, Mrs. Nettie M. Wood, Houston; treasurer, H. A. Landis, Galveston; Trustees, Mrs. B. Lenox, Stephenville; Chas. W. Newman, San Antonio; W. H. Harrell, Dallas; Mrs. Fannie L. Overman, San Antonio; Mrs. Lou Lang, Rosenberg.

Convention adjourned.

MRS. NETTIE M. WOOD, Sec'y. JOHN W. RING, President.

Derivation of "Religion."

To the Editor:—In the Banner of April 13 Dr. Peebles says:

"The word religion was not derived from religere, as some theologians, following Cicero and Lactantius, have affirmed, meaning to bind back; but it was derived from religere, to think, to reflect deeply, as being that divine emotion which causes spiritual contemplation, leading to the inner life of the soul."

The writer is mistaken as regards Cicero's derivation of the word religion, which is from religere, "to read over again," etc. And he has made a graver mistake in affirming that the word is derived from religere. Turning to my Latin Dictionary, Almsworth's, I find religere and religere, but no religere. Nor is such a derivation as Dr. Peebles hints at, either in Webster's Unabridged or in Century is to be found in any Latin dictionary I want to know it.

"Cleanings from the Rostrum." By A. H. French. Cloth, \$1. For sale at this office.

## PERSONAL MAGNETISM

A College, Chartered Under State Laws, With a Capital of \$100,000, for the Purpose of Teaching Personal Magnetism and Hypnotism by Correspondence.

EVERYBODY MAY NOW LEARN

Ten Thousand Copies of a Valuable Work on These Sciences to Be Given Away to Advvertise the College.

The American College of Sciences, of Philadelphia, Pa., is a novel institution. It is chartered under state laws, with a capital of \$100,000, for the purpose of teaching Personal Magnetism, Hypnotism, Magnetic Healing, etc., by correspondence.

At an expense of over \$5,000 the college has issued a remarkable work on the sciences, ten thousand copies of which will be given away absolutely free. The book is elegantly illustrated with the most expensive engravings, and it is decidedly the finest and most comprehensive work of its kind ever published. It is the product of the combined talent of thirty distinguished hypnotic specialists and scientists. It thoroughly explains all the hidden secrets of Personal Magnetism, Hypnotism, Magnetic Healing, etc. It is full of surprising experiences, and makes many startling disclosures in regard to the use and possibilities of this secret power.

The college absolutely guarantees that anyone can learn these sciences in a few days at home, and use the power without the knowledge of his most intimate friends.

The reporter asked for the names and addresses of some of the pupils so that he might communicate with them personally. Several hundred were offered, from which the reporter selected eighty-four. The replies received were more than sufficient to convince the most skeptical in regard to the wonderful benefits to be derived from this mighty power. There were absolutely no failures. All had learned to make practical use of the sciences. The following extracts are taken at random from the letters, for the benefit of readers:

J. H. Schellert, 1412 Aron St., La Crosse, Wis., writes: "Hypnotism truly reveals the secrets of life and the mysteries of nature. My own father could not have convinced me of the wonderful power of it had not actually tested it myself. I consider a knowledge of these sciences invaluable. The book has greatly increased my life up to the full measure of their possibilities."

Mrs. Edna M. Watson, Marlborough, Ind., writes: "Hypnotism opens the road to health, happiness, and prosperity. It should be studied by every one. I will not part with my knowledge of it for any amount. The instructions have developed within me a power which I did not dream I could acquire."

J. W. Clinegar, M. D., Springfield, Ohio, writes: "I



