

SOULISM.

Or the Doctrine of "Soul in Human Embodiments."

Compared and Contrasted with "Orthodox Spiritualism," "Transcendental Egoism," and "Theosophical Re-incarnation

BY FREDERICK F. COOK.

Written Expressly for The Progressive

new order of progression. But even to "things of the spirit," as we should, minds of every school of thought, is one our "feet touch the other shore?"

logical definition, is unable to answer spirit, my advice is to read e riddle of existence in its entirety, Spirit World," limited by it. This solvent, in distinct then his case is simply hopeless. tion to the concrete term Spiritualism, I shall venture to call Soulism-though the more descriptive title employed by the inspiring intelligences of Mrs. Cora Wright) affirm a transcendental ego

man Embodiments. I am of those who believe that a New Dispensation is upon us; and that this Dispensation can no more be expressed by the term Spiritualism than the manifestations of the "Holy Ghost" during the apostolic period can be made to express the full significance of the Christ mission

With regard to man's spiritual origin there are at least four distinct presenta-tions in the composite known as Modern Spiritualism. These are held by: (1) Those I have denominated "orthodox" Spiritualists, who derive the human ego m avowedly non-egoistic antecedents. (2) Those who declare for a "transcendental ego" as lying back of the conditioned ego. (3) Those who posit a meta-physical abstraction styled Spiritual Monad," and further its development to individuality by means of successive incarnations. (4) And, finally, those who start with soul as perfect being; to whom soul is the individualized and illumined source of all manifestation in the realm of moral consciousness-in the lower or sensible domain of man-and whose mode of expression is by impulsions into matter, each impulsion resulting in some form of expression in con-And while the soul is never embodied as soul, that which it seeks to express is embodied. And as it is reasonable to suppose that it will have nodesire to ex-

course, materialism pure and simple: from which implication an inclusion of spirit matter," or a "spiritual sub-tance," in no wise saves it: unless the matter as substance thus posited be con-ceived as having what alone can be said ciousness. But such a conception necessarily involves the thought of pre-existence, and that is "orthodoxy's" particular bete noir. Therefore, and because t likewise closes the door against mir-From time immemorial thinking men ism" is unalterably bound to a purely have pondered "the whence, the why, and the whither." All along the ages and—destiny. Many Spiritualists were, there have come to the race, in one form and are to-day, recruited from the ranks or another, "intimations of immortality." t never until there appeared the va- my own. The idea of existence that ried phenomena that group themselves logically goes along with the material-under the term Modern Spiritualism, istic concept is modified with difficulty: m upon an orderly arrangement some sort of spirit admission, the modifacts, and apply to it the powers of an fication in the concept goes no further

now, if the answer to the "whence, why and whither" given by the New Dispens"things of the spirit" to our materialislimited to material or purely formal that our logic stands in clear denial of

segment of the "whither:" while its de-liverances, upon both the "whence" is it that presents itself as a necessary -that is to say, upon the development of this materialistic form origin of existence and its intrinsic mor-al meaning—are still adapted to a form and substance world; in some things a thought now happily in a rapid de-slightimprovement on this matter-world, cline: a stage of thought quite oblivious to the truth that there are moral consid-"But the spirits tell us theirs is a world erations bound up with man's conception of things; that they live in houses, that they are surrounded by fields and garportance as influences to conduct than related to his destiny. And the the limpid brook murmurs musically by amount of attention now given to themes And pray, if our minds remain cast in suggestive of pre-existence (or better, this "form of things," what report do ite existence) by the questioning you think we shall be able to make when of the significant manifestations of this ing is more literally true than that we spiritually vibrant epoch. It is clearly now make the Spirit-world we shall in-apparent that there is now also in Spir-habit. It must inevitably be the exact apparent that there is now also in Spir-habit. It must inevitably be the exact itualism a lively awakening to the larger thought of which the phenomenalism of has no other meaning than a modificathought of which the phenomenalism of has no other meaning than a modificathe hour is but a suggestive prelude; and tion of our concepts, not to any absolute that whatever answers most completely from whence as nothing it issued forth. Sound reasoning demands that ideas ditions reported by our translated friends be held strictly to the implications of are true descriptions—that is to say, the terms in which they are expressed. they are bona fide transcripts of what Now, the term Spiritualism, in its they have perception for-but this truth modern restrictive (i e., sectarian) appli- is a purely subjective one, and does not cation, is limited to the sphere of sensi- go one lota beyond the individual limble phenomena—i. c., the sphere of the manifesting spirit—and all thought areas lying outside of this formal or sensible presentation are logically excluded from its definitive meaning. This is a these material notions may be carried But if Spiritualism, when held to a in their application to the realm of by Dr. Eugene Crowthere is that in the world now which ell; and if that does not open his This answer, as a voice, is in Spir- eyes to the absurdity of the fixed and

TRANSCENDENTAL SPIRITUALISM. L. V. Richmond, by whom these inter-pretations of transcendental existence retaining the pretations of transcendental existence and being—as lying back of the tion. embodied or human ego. In THE PRO-GRESSIVE THINKER of June 14 last, I find this answer by Mr. Wright's control to the question, "What truth is there that

> have ever seen. He said: The ego, the transcendental self, if creation out of something like unto it-self; that is to say, the transcendental ego must either always have existed, or indebted to cause for its existence. If it was created,—that is, if it had a beginning-it was either created from some-thing like itself, or from something diferent from itself. If created from some-

in human embodiments," man as man is never re-embodied, and his egoistic integrity remains inviolable in the concentral wards you, or as it would appear to you, with your present comprehension, if you stood in my place,—i, e., the place of his control—it is thus and so. But if I turn

dental ego" carries with it too many two positions that failure comes in. most likely means of having immortal- elements,

life, will be more and more brought into the forefront of discussion by the intelligences who have this movement in their wise keeping.

In a sense, all descriptions of formal concluding the sense, all descriptions of formal concluding to the sense of ment of whatever is once embodied, is indisputable. The reason, therefore, why it meets with such strenuous opposition, often quite bitter and vindictive, is primarily due to the fact that there is in all human beings an unconquerable own perverse will extinguishes it.

5. Once begotten it is immortal, unconquerable own perverse will extinguishes it.

6. The soul is in its nature eternal. sition, often quite bitter and vindictive, is primarily due to the fact that there is in all human beings an unconquerable

4. It is perfected, or dissipated and lost.

5. Once begotten it is immortal, until its some, therefore, when I say that I am a ishes finally if uniformed by the spirit.

RE-INCARNATION.

That the reader may clearly distinguish at the outset between Re-incaration and Embodiments-two radically the ego never had a beginning?" And I different ideas, but about which there is a deal of confusion in the public mindogically conclusive on this head that I let me say that Re-incarnation starts with an indeterminate germ, and builds to it is in The ergo the transcendental self if of the Carpenter of Judea. A sensible vouchment should never be mistaken for a spiritual reality.

"The ego, the transcendental self, if it up by repeated incarnations into an individuality which by its own acts creation out of nothing, or it began by creation out of nothing, or it began by creation out of something like unto its may become entirely extinct, when the indeterminate germ returns into the body of eternal substance from whence it must have had a beginning. If it al-we have *Embodiments*, which starts not ways existed, it is self-existent: it is not with an indeterminate "Monad," but it was derived; while over against this will be forever. For this soul there is no building up by accretions from with-

there your "transcendental ego," the eternal self-consciousness, of which you are but a matter-limited fragment.

The inspiration of Mr. Wright teaches by implication, embodiment, but not embodiment, but not embodiment. Standing on the dividing in all-consciousness has any meaning, it line, his office—and that of others like bodiments. Standing on the dividing line, his office—and that of others like him—seems to be that of a bridge, whereby those whose vision begins to open to the theme celestial, may pass open to the theme celestial, may pass it was all conscious individuality—because individuality—because individuality—because individuality—because over into the wider realm by a perfectly individuality in consciousness; not to be natural gradation: for once let the thought of an eternal "transcendental of all possible absurdities. If there is ego" as background to the human ego, actuality anywhere, it must be when we take possession of your consciousness, strike eternal substance—and all that and it will not be long before you will feel the impulse to know more about your it is possible to conceive that what

rect touch with the "transcendental ego,"—i. e., the soul—more and more inform the mind, and make it ready for divine and ever diviner inspirations.

The "transcendental Ego" descends Right here we strike the radical defect in the constitution of the ready for the rea to distinguish spirit per se, namely self-con- to the world of phenomena for what? in this doctrine, In that it predicates po-For experience or expression, you may answer. But suppose it fails, what then? Suppose the "expression" dies before any "experience" comes to it— a thing active, or between the seed and it likewise closes the door against miracles, or the idea that each spirit is a special creation, "orthodox Spiritualism" is unalterably bound to a purely materialistic concept of human origin and destiny. Many Spiritualists were You see in what a dilemma this "transcendental ego" puts you, unless you go with the embodimentists in the affirmation that what it fails to get or to express at one time it will get or express at one time it will get or express the min terms of seing, or of eternal substance, or of soul, at the next trial, or the next, and so on, until all its divine attributes find full interms of actuality and not of potential trials. and satisfying expression in the Christiality. If, on the other hand, you exman. Manifestly if the "transcenden-press them in terms of matter, then you unfettered reason. This marks a new than the formal fact necessitates,—and epoch in human history: the advent of in place of seeking to adapt our notions to find a reason against a second or any and they are subject to the mutations of number of embodiments on merely form-al grounds. Obviously, the "transcen-individuality on a bridge between these implications to be a safe resting point. bridge will not carry, and underneath Many who have been lured from their flow the waters of oblivion. And this

concepts, it is conclusive only as to an exceedingly narrow and circumscribed segment of the "whither;" while its deity assured to them, will scamper hastily back to the arms of Mother Nature, and denied—is seen to be a shaky sort of a with an added industry seek for the contrivance even by those who are loggerm of the ego in the primal activity of matter. Others, however, will feel an ble for it, and accordingly they give it equally strong impulsion in the opposite only a sort of nondescript provisional exdirection, towards the soul; and, regard- istence-a sort of something-nothing or ing human existence no longer as primarily and principally a physical queslute individuality depend on its good betion,—a mere achieving of material havior. If it is very good," then there form, with a mysterious "spirit form" comes a time when it partakes of the diattachment-will now begin to ponder it vine spirit, and its future is thereafter as essentially a moral proposition. The eternally secure; but, on the other hand, physical generation of life is a scientific if it turns out "awfully horrid," it is left question; the spiritual expression of it to its own evil devices, and the individ-I think it safe to go on the theory into the bosom of the conscious substance

1. The soul is the seat of the divine

2. It is engendered in the lowest forms

The soul is the individual, and perbeliever in these teachings for the sim- One is at a loss to account for contraple and plain reason that it is the only dictions so obvious on rational grounds. resentation of another-world order in Occult causes alone are capable of furwhich, on purely logical or philosophical rishing an explanation. There is an atgrounds, a contention for the continuity tempt in "The Perfect Way" to show of egoistic identity can be successfully that the inspiration which expresses itcan. This answer, as a voice, is in Spiritualism, but, strictly speaking, is not materialistic views of spirit existence, limited by it. This solvent in distinct then his case is simply honeless. related to and identical with (to the degree that it represents "expression")— things, of "elementals" and other such The second class (represented on our an everlasting, "transcendental," un-rostrum, for one example, by Mr. J. Clegg created self. "transcendental," un-lectual and moral status: "Of contradictions in their own statements they are We have now to consider Re-incarna-tion. This doctrine is chiefly distin-guished as the modus operandi of Theos-only. That the real of the said nondescripts remain wholly unabashed by the disclosure of them. Obviously, for once these phantasmic reflections must have escaped the limitations of Spiritualism, and turned them-

selves loose for a "pienie" in "The Now let us note what another authority in Theosophy reports on this subject. Mr. A. P. Sinnett (whose open-mindedness and undogmatic manner of treating this subject deserves special recogni-tion), in his " Esoteric Buddhism," is delightfully comprehensive, but exasperatingly vague. He, too, begins the move ment from neumena to phenomena with which nothing can be added, from which nothing can be taken, which was, is, and will be forever. For this soul there is spring," "the tide of life, the spring," * * " "the tide of life, the wave of existence, the spiritual impulse,

others this self-evident one: that con-sciousness (which can never be other than purely fortuitous, becomes involved with common matter, and thus is there evolved a self-conscious being, which, by virtue of the "finer stuff," is guaranteed an immortal existence. This is, of course, materialism pure and simple: from which implication an inclusion of the common matter, and it will not be long before you will feel the impulse to know more about your relations towards it—why it felt called upon to express itself at all, and what the impulse to know more about your relations towards it—why it felt called upon to express itself at all, and what the impulse to know more about your relations towards it—why it felt called upon to express itself at all, and what the impulse to know more about your relations towards it—why it felt called upon to express itself at all, and what the impulse to know more about your relations towards it—why it felt called upon to express itself at all, and what the impulse to know more about your relations towards it—why it felt called upon to express itself at all, and what the impulse to know more about your relations towards it—why it felt called upon to express itself at all, and what the impulse to know more about your relations towards it—why it felt called upon to express itself at all, and what the impulse to know more about your relations towards it—why it felt called upon to express itself at all, and what the impulse to know more about your the intervence of this state actual. And while it is possible to conceive that what state phenomenal may lose something—not in itself, of course, but as expression—it is simply inconceivable that it is should gain anything, and, least of all, into the impulse to know more about your feature in the impulse to know more about your feature in the impulse to know more about your the intervence of the intervence of the impulse of course, but as expression—it is simply inconceivable that it is possible to conceive that what passes out of this state actual into a state phenomenal may lose something—not in itself, of course, but as but in spite of matter-matter doing its utmost to limit his consciousness to its peculiar conditions and forms: and in some instances (as in the case of idiots) tial flame to the merest flicker of selfplete triumph of matter over its hereditary enemy. In the child, years elapse before persistent self-consciousness is achieved—i. e., before that which realizes itself as absolute self-consciousness establishes itself in some permanent modification as human self-consciousness And in all cases matter puts its peculiar limitations upon the intruder. Some it permits to realize only the clods of the clothe the body. This, indeed, is a limitation to which the vast majority are because the soul, through repeated embodiments, expresses more and more its divine attributes-make touch with the

ence between the ideas comprehended respectively under the terms Embodi-ments and Re-incarnation has, I trust, been made sufficiently clear. But what has not, perhaps, been emphasized as it carnation and "Orthodox Spiritualism start from precisely the same premise; neither positing a self-conscious entity as lying back of and constituting the real element of spirit, and both conceivmaterial processes: the only difference "Orthodox Spiritualist" believing that the single concatenation of fortuitous incidents by which a human body ap not only to create a spirit, but that a spirit once called into existence has no the change called death; while the Rencarnationist regards successive "baths working. In this instance, the logic is obviously with the "Orthodox Spiritualist," for the simple reason that if man be regarded as naught besides an evoluthe hour is but a suggestive prelude; and the hour concepts, not to any absolute order of things to be objectively distance of the inner or spiritual corned, but to more appropositions of existence comes and what it is not, according to this inner or spiritual inner

> should get a firm hold on the idea that all the while that man is, his spirit is also-that each expresses distinct state of self-consciousness: the one humanly or materially limited, the other only spiritually limited-the man being excluded from the spirit in order that he may realize a feeling or state of selfhood, but the spirit all the while in cluding the man in its consciousness, but always, remember, according to its own way of regarding things. Now let us suppose the man dies. What happens? Why, simply this: that he now realizes himself more or less under another aspect or form of consciousness which, however, has always co-existed with him-and thus, step by step, h proceeds to make the acquaintance of his larger spiritual self, by entering more and more fully into the self-exist-ent consciousness of his spirit. Life and death are thus made complementary modes of exchange. The spirit puts forth man for moral achievement, and it The spirit puts is in this wise that man enriches the new experiences—experiences that are absolutely necessary to call into activity all the powers of which the spirit feels itself informed, but for which it finds no means of expression in a state void of

truth, it would not be a rational person's simply—nothing. These, matter (or worth while to give the slightest heed to its casuistic puerilities. simply—nothing. These, matter (or era psychologists must be classed under this head) unhesitatingly defines constitute the sum of the universe. As has sciousness in terms of matter and motion, matter, so has consciousness, an infinitude of modifications; but, in the last ic state is thus rigidly ruled out of h istence have been brought clearly to no-tice in what has gone before; and among to these two conceptions. In so far as to these two conceptions. In so far as spirit can be said to have "form "-i.e., in so far as it presents an appearance conformable to human conception—it is longer a speculation or hope merely, but a counterpart of the human body, and may be conceived of as the resultant of material conditions. But is this "form" the spirit per se, or only a thought garment put on for purposes of sensible recognition? If you answer that the "form" expresses spirit per se, then, surely, we have spirit as a material product. If, however, your answer is that the likeness is as a thought-woven garment, then the spirit must be regarded as the expression of some eternal verity: a counterpart of the human body, and is a fact susceptible of demonstration and its existence prior to any earthly ter death: it is in this that egoistic embodiment is a necessary corollary.

And if this pre-existence be granted, then the putting on of material conditions has a far other meaning than is we were before. How consciousness is conserved. Granted that it is so, what then? Surely we are no nearer the solution of the problem than we were before. How consciousness

> der stands towards us as the immediate give consciousness to an immortal soul? promoter as well as the conservator of in fine, is it possible to conceive that it while soul is that which puts forth the tion upon consciousness—i. e., crib and expressions—is that which employs the confine it, and reduce it to its lowest spirit-state as a vehicle for expression- term as expression and is that in whose supreme conscious-ness all associated expressions or embodi-doubtedly false, but it is strictly logical ments constitute a unit: not by any pro- -there is perfect accordance cess of loss to any single embodiment or his premise and his conclusionexpression, but by reason of each gaining way along he holds himself strictly to what all the rest contribute. In this conditions of matter, time and sense. view, neither spirit nor man is anything in itself or himself—both are at best only supremely difficult one if he provide temporary states. Man dies in the himself with no other premise than tha spirit to vaster outlooks, and so spirit taken by the Materialist, for it is his at last dies in the angel, and by this business to show how that which is now

> man eventuates in what we call birth— here—no confusion of notions is we ought to call it death. The process to the angel, we call dying—it is really to eternity—to a philosophical mit a succession of birth-throes. The first simply an unthinkable procedure. is a descending series from light into if you say man is immortal by reas deeper and ever deeper darkness and the spirit within, which is an etlimitation, until the human expression in substance, you are bound to concede matter is achieved; the second is an it, as a possession before material birth ascending series from darkness and im- all those essentials that you expect it

> portion, for no effect can exceed its And if consciousness be regarded as pr cause. It is by reason of the soul's con- existent-(i.e., eternal) no sciousness that man is conscious (though in an absurdly limited degree, com-

law" impelling to re-incarnation being a pure gratuity.

Man is not being. If he were, he would have compassed the universe and compassed the universe and eternity, and there would be literally every larger perceptions of its diviner nothing more for him to do. Reing is ever larger perceptions of its diviner self.

Let us, by way of illustration, take some man of note. He has had many experiences. Man, therefore, is not being, but because he is an expression of, or from, being, he has an intuition of being, and it is this sense of being that constitutes his ego. This sense is that which unites him to the absolute. It is a something related neither to time nor to space. Regard it as we will, we can consider it only as a quality—as the "knower" in

concepts. He has now, so far as physical aspects are concerned, mastered the idea will come back to him when he enters taken from. To the scientific mind it is now simply inconceivable that a single has outwardly contracted and crowded atom ever subtracted, from the totality.

This concept marks a transcendent achievement in the evolution of the human mind. And, following this as a will when the final hundreth part shall is in this wise that man enriches the spirit; per contra, when the man enters the spirit; and finally, it is he, as the totality of spirit, that determines upon another embodiment. Is this Re-incarnation? Obviously, no. The man who died is forever secure in the spirit; nay, to all intents and purposes, he is that spirit—and spirit he remains, without a scintilla of loss—and what happens to him by and through another embodiment is all gain, by an absorption of new experiences—experiences that are already and the new and the final hundreth part shall will when the final hundreth part shall arrive, and the human book is finally closed? Clearly, it is only by considerations of this character that we can ever arrive at any satisfactory conclusions upon this deepest and sublimest of all subjects. Spirit is a state. From that state you are now excluded. That state does not await your death. That state is now what it ever will be. All you have lost you will find there. Of course, it is there so being we are bound to assume, or we cannot think arrive, and the human book is finally arrive, and the human book is finally alonged. being we are bound to assume, or we can-not think rationally about the spiritual ness. If in spirit you expect to be ad universe. Each realm requires a final basis—an eternal background, whence issues the entire phenomenal phantasmagoris—an eternal background upon which the panorama of phenomenal existence nictures itself in an endless

ordinarily imputed to birth—i. c., as conferring existence—for that it already had. Obviously, then, there is but one ness?" Is it a product of matter t Is it a product of matter that conclusion permissible to us, namely: you are now conserving in the spirit, or that which spiritually exists comes to is it something by itself to which matter From the point of view of Soulism, form? In other words: can matter ere spirit is that which in another world-or- ate an entity—can matter create (i. mbodiments or expressions in matter; can do anything more than put a limita

birth the horizon widens to proportions obviously in time is to be got into comparatively illimitable. prisonment to greater and ever greater possess after its earthly pilgrin obviously, the only elements the obviously, the only elements that matte The soul is being: it is the measure of ter can yield is experience, provided the all consciousness that can ever be man's is ready to hand a consciousness to receive neumenal consciousness of soul; and thi Man is not being. If he were, he would phenomenon, so humanly limited, will

only as a quality—as the "knower" in contradistinction to things known—and cannot be considered other than as the hundreth part remains. Where now Man advances from stage to stage by are these ninety and nine parts? You will very thoroughly, that the sum total of that realm. Very well, but in what form the universe can neither be added to nor are they in the spirit. All was in conatom can ever be added, or one solltary them out, and now the vital question is,

Those with duclear for a "transcent late" (live their for from senthing dile level to treat of the color of t

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will cease.
There are two causes that can produce the stignats. If the subject is highly madiumistic, Catholic spirits can so manipulate the forces of the body that there is a determination of blood to the paims of the hands, the dorsum of each loot and to the side, producing wounds are made on the body of Jesus at the time of the Crustifician. They were not always accesses in infinity a medium that possessed in infinding a medium that possessed in the versions of in infinding a medium that possessed in infinding a medium that possessed in the versions of interpretation of the controlled for that especial purpose. There was Christine de Standsele, who was said to be a hysterical, epileptic and ornatic woman, sho had five wounds on Good Friday, the crown of thorns on Tuesday of Passion Wock and the bloody sweat on Holy Thursday.

The details of hor experience, as given by Dr. William A. Hammond in his prominent Spiritualist and a most excellent worker. It is apposition to that old static prost. Sho tee mas undendation of the static in translations of Christ by Judas, the Latin vulgate uses osculared for the surgistion of the frame not to the surgist in the case would not the five to the finish occur means to come, wherever the last worker like like word on the look of the five the five the five the five the five the five to the surgist in the surgist in the case of the blood of the surgist in the versions of the blood of the five to the five Francis Bernadone, but would use any one who could be controlled for that estate the best of the standard of t

the Ignorant members of the Catholic

O'Sullivan, the housekeeper, and Miss Collin's companion. The appearance of these wounds led to an examination, and two wounds of precisely similar character of the gospel, teaches the aspiring ter were found on the feet. Like the hands, they exhibited two dark red spots, from which the blood flowed quite freely. Another large spot, from which the blood flowed on the right side just below the breast. It wishes to impress it with high and hale assolutions and so attenting the right side just below the breast.

make the form and the specified the order of the policy. Another large post, from which the policy of the policy o

parently, that it was to be a duty only temporarily. 'Render unto Casar,' etc. With a great individual to worship, one whose personality not only made its impression on his followers while he lived, but has entered into the faith of his followers with a literature. Some discussion may be indulged in at a latter stage of the proceedings, but revision is now so nearly an accomplished fact that the public will hardly take much interest in its further discussion. No one supposed that the Presbyterian Church had stood stock-still over since the Westminster Assembly met. but it

Things were and are and are to be; I peer not into invatery, And cry, made bold through fear " I see!"

Things were, and are, and go their way, Whether they govern or obey; With them I go and cannot stray.

" I do not know;" all thought sublime, All prophesics of former time, But blie this pearl in seas of slime.

The Thomas Bill.

THE PROGRESIVE THINKER
Discuss may never a 18 Labour 100
Life State of the California of the Californi Cassadaga to the Front.

church entertainments. The Young People's Working Association aids the uncomployed in getting work. And a good orchestra of sixteen pieces has been formed by the church, to furnish music at all the numerons church entertainments. The whole church, in a word, is a busy hive of spiritual and social life, with every kind of helpful agency in active operation; and instead of being a hindrance, the pressession of a clear-cut, vital creed is found to be a help. In facel, it is their states of through an inverted how there are many, very many mystics who have not yet had the opportunity afforded them, but will most likely be permitted being a hindrance, the pressession of a clear-cut, vital creed is found to be a help. In facel, it is their helpful helpful agency in active operation; and instead and interpreted the signs of the curve who are the horoscope, which made growth look like horoscope, which lasting and mediums, and all those who have wish to add that not only to those already advanced. It is default on the very graw hor who or light and knowledge of the original properties and which lasting

Something Important.

STICHATA.

They are a field of support for the finding of the support of the first of the first

Scored a Grand Triumph,

in thought and original in treatment. Though an ardent realist, Mr. Garland is a critical artist, and the appearance of his work will be eagerly looked forward to with anticipation of keen delight by his many admirers.

The many admirers are the moving apirits, and the manner in their own locality in the regist direction. We shall give it a cordial support.

General Survey.

best paper to read? I suswer briefly, that THE PROGRESSIVE THINICER Is the

A State Organization.

We are glad to know that the Sipicitation of this State will seen effect an organization under the head of State Paychical and Spiritual Culture Association Mr. Jenffer, of this city, and Mr. Butts of Peorla, are the moving apirita, and they will accomplish what they have undertaken. This is certainly a move in member of the society as much me

A Lively Paper.

E. Garner, an active worker in the cause and now residing at Pueblo, Col., writes as follows to Mr. Jenlier, "The Producestive Prod

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One With Which Spiritualists Should be Familiar.

Henry J. Newton Throws Light on the Blavatsky Society.

To the Editor:-It appears from a the number of the New York Recorder at Henry J. Newton, the President of First Society of Spiritualists in this ty, denies that the late Mme. Blavatsky as the founder of the Theosophical Scety. Furthermore, he says that the



ages in the Kabbala, my interest as a Spiritualist was aroused by his declaration that in ancient Egypt the spirits of the departed used the incense made by ming various aromatic gums, herb, essences, as the material of forms in which they made themselves visible to ortal eyes. He dwelt on the superior inement of this method to that of the odern materialization scance, in which e suppose the spirits to require the orization of a medium entranced in a lark cabinet, and to draw the material or visible and tangible forms, not only com the magnetism of the medium, but also from that of the sitters in a 'circle

"Mr. Felt said he had not only disovered the formula and the proper com-



through with the society, having met the expenses of hall rent principally out o my own pocket. As to the original mem rship and declared objects of the so-ety, this book, which is the original ecord of the organization of the Theoonhical Society, will tell you precisely. in his bookcase and brought out a leath-er-covered quarto, decorated with the Theosophic symbol already described.

> PREAMBLE AND BY-LAWS. THEOSOPHICAL SOCIETY NEW YORK, OCTOBER 30, 1875.



IMPORTANT QUESTION.

Is Spiritualism a Religion, a De-

was the founder of the Theosophical Society. Furthermore, he says that the only genoine old, original organization of Theosophists was formed in his house in the first page: President, Henry S. Olcott; Vice-Presidents, S. Pancoast, M. D. Henry Felt; Corresponding Secretary H. P. Blavatsky; Recording Secretary, J. Newton; Librarian. Charles Sotheran; Counsel, W. Q. Judge; Counselled and its pretensions by the recent death of Mires. Blavatsky, its high present each of Mires. Blavatsky, its high present death of Mires. Blavatsky, its high men and the first officers is written in the soul these of the name of Judge Jackson in the soul those scientific men who so hastly particulated. However difficult the fact out, and those scientific men who so hastly particulated. However difficult to stomp to the famous Cardiff Glant do not appear to the famous Cardiff Glant do not appear to the famous Cardiff Glant do not appear to the famous Cardiff Glant do not app Simmons, M. D. Herbert D. Monachesl. The large number of medical men and other real origin of the new religion in that has attracted so much attention by its fastinated so much at the sould within. In the sould within, from 'the interior of being—spiritual is much at the sould within. In the sould within, from 'the interior of being—spiritual is attention to the sould within. In the sould within, from 'the interior of the sequention of the sould within. In the sould within, from 'the interior

gives the whole thing away in a nutshell. through him have produced some very other Liberals will do the same. In this the chances are that should they stumble onto a few spiritual facts, their spirisuch as causing the house in which he a copy of the 'Holy Bible Abridged.' ble onto a few spiritual facts, their spiritual perceptions are not far enough developed to cognize them. I have known learned men, and women, too, that were presented with positive spiritual phenomena through the physical, and yet were not convinced. Such people are only in a state of Becoming. The astral is not far enough evolved through the material for the animal, man, to cognize soul, to say nothing of its manifestations through the physical when out of the material body. Were they competent men for this work, they

on beyond the highest flight of the ideal imagination, aye, on up to Potentia, up to primordial spiritual essence; back into infinity itself, and with their chemical retort and geological hammer and LATER.

LATER.

And with the planet, what form they took on, etc., etc.

The next thing he knew he was lying on his bed where they had laid him for his bed where they had laid him for dead where they had laid him for the properties a striking off editions. Into infinity itself, and with their chemical retort and geological hammer and astronomical apparatus, striking off edition after edition of billions upon billions of worlds, the freight of all that ever was and forever, since it is announced that a staff of ministers composed of different denominations and professional scientific men are to take evidence and sit in judgment on this subject. We notice the name of Judge Jackson is left out, and those scientific men who so hastily passed and those scientific men who so hastily passed and those scientific men who so hastily passed and ment on this wall feel to the course of absolute law and life back into life being; they may possibly discover that Spiritualism is not such the famous Cardiff Giant do not appear.

chosen from Webster's Dictionary, not for the signification of "wisdom religion," mow given to it, but for fits euphons, and because one of Webster's definitions of "thesophix" conveyed the idea of whether is decision on the maliability of the society will be society and questioned as even to make the following and questioned as to find the society of the Thesophical Society will be society of the society of

read a paper on the Egyptian Kabbala. He claimed to have made some original discoveries in regard to the secrets of Eastern wisdom and magic as practiced by the Egyptians Pharoah's time, and by Indian fakirs and yogis to the symbolical meaning of various passages in the Kabbala, my interest as a Spiritualist was aroused by his declars. on the narrower field of Spiritualism. with which mediumship was treated by pure and simple." "The narrower field of Spiritualism, pure and simple." the Seybert Commission and others, before I would submit to the manipulations fore I would submit to the manipulations Such a conceited and limited knowl- of such learned gentlemen. I positively

hese investigation O. v. Capac, Mich. O. v. LATER.

Spiritualism has this day been publicly declared in the village of Capac, by Mr. Cole, the M. P. minister of this place, to be a delusion and a lie, and was heartily endorsed by Mr. Townsend, the M. E. minister of this place, in his heartily endorsed by Mr. Townsend, the Call by Mr. Townsend, the Call by Mr. Townsend, the M. E. minister of this place, in his heartily endorsed by Mr. Townsend, the Call by Mr. A friend of the writer, whom we will call by Mr. A friend of the writer, whom we will call by Mr. Cole, the Mr. A friend of the writer, whom we will call by Mr. Call by Mr. A friend of the writer, whom we will call by Mr. Cole, the Mr. A friend of the writer, whom we will call by Mr. Cole, the Mr. A friend of the writer, whom we will call by Mr. Townsend, the Mr. A friend of the writer, whom we will call by Mr. Townsend, the Wasks, for in his youth he was subdend of the Mr. A friend of the writer, whom we will call by Mr. Townsend, the Mr. A friend of the writer, whom we will the Call by Mr. Townsend, the Mr. A friend of the writer, whom we will call by Mr. Townsend, the Mr. A friend of the Writer he Last of the Last of the All by Wasks and old-time Spiritualists and the fell so wend that th

THE BIBLE.

The Postmaster Decides it Is Not an Obscene Book.

MR. WANAMAKER-MR. ST. JOHN.

If all the Liberals of the country make up their minds to pursue the course determined on by our friend St. John, as outlined in the subjoined letter. Holy John will have a racy, not to say vulgar, quarter of an hour.

Mr. St. John some time ago became in-

the Bible into our common schools, and want us to swear by it in court, and are determined to engraft it into our national Constitution. And now I am deter-mined to feed them on their own filth Such a conceited and limited knowledge of what they are about to enter upon, by these learned and eminent men, such that the invisible intelligences through him have produced some very other Liberals will do the same. In this

freighted with immortal life; and still opinion still." No amount of evidence know what kind of people, if any, in

The next thing he knew he was lying

the news will have reached the mountain peaks on the Highlands of Heaven, and week passed his longing became insatitate, but could find no outlet. At last he ling stars when they sing together for low.

The history of a memorable scance will both prove and lilustrate our state ment.

A friend of the writer, whom we will

there he had written out all that had occurred to him while he was out of his body on that memorable night, for according to his own trance-writing he had actually visited Mars, and this is what he wrote:

**Eight days after this event, March, 1880, Dr. H. visited a lucid and trustworthy medium, with the purpose of calling for his friend Dr. Brent. When seated before the medium, the mother

dle-aged and the old, for time appeared to have no tooth on Mars. Presently I was met by a man who (by way of intro-duction) said to me: "You are not mak-Dr. Brent being allowed to take con

for you are in darkness, and we call your senses. world the blind man's world, for nothing superintendent)? What is he doing? there is forescen, so you cannot progress as fast as you would could you see as we do. Here on our planet we see every head an event before it transpires, even to the B. said:

of death, to which he replied: "Not in the least, for we know the change is beautiful, and we obey every law of our existence so perfectly that we die without a pain or a struggle. Our marriages are perfect and bring happiness to all, for all marry, and when our people to be of a marriageable age they build in their mind their ideal of a husband or wife, and the ideal is in perfect keeping with the real; hence when they are first seen they are recognized and foved at a glance; in fact they know and love each

other before they see each other."

He then asked me if I would like to must know." look through their telescope, and when I assented he led the way to it and leveled it on our earth, and bid me look. Upon looking I could see distinctly our town and the college, and even the town and the college, and even the stairs that lead to my room, and I could the great majority." see men hurrying up and down the steps. "Hu and wondered what the cause of such a dead?"

Pomeroy, Imma.

OFFICE OF THE ASSISTANT the 16th ult. you print a letter from Mr. beautiful everything looks. Such lovel

The stands of the control of the con

DEATH.

Interesting Particulars in Regard to the Change.

Thousands of people pass over the mystic river and land on the other side of life without knowing they have made the transit. As a being does not know when he is born, so, likewise, he does not know when he dies. What! Do you mean to say that when a man dies

re does not know it? Exactly so. Such seems to be the rule, though there are many exceptions. What are the proofs?

of Dr. H. came, and after a little per-sonal conversation said: "We know Upon reaching Mars I found the inhabitants there were very much like the children of earth: in form and feature walked upright, and were very intelligent, the only marked difference being they all looked young, and it was only by closely scrutinizing each of them that could discern any difference between the youth and the middle-aged, and the middle-aged and the oil. for time appeared Dr. Brent being allowed to take control

duction) said to me: "You are not making much progress on your sphere, are you?"

"Well, Doctor, I am glad to see you. You look well, and I think your brain is pretty well." He said: "Well, you are, considering the circumstances and the later that I almost begin to doubt my own that I almost begin to doubt my own that I almost begin to doubt my own I have seen so many queer people lately that I almost begin to doubt my own senses. Where is Shurtlieff (a former

he in the asylum yet?"
"No! he is in Napa." Turning his head and looking out of the window. Dr.

very day we are to die."

I then asked him if they had any dread of death, to which he replied: "Not in the change is Mrs. S. to her grave some few years."

"Have you not spoken to her yet?"
"No, but I will." Then putting his hand on my head again, Dr. B. said:

"Doctor, there is surely something wrong with you or me. What is it?"
Looking about the room, he asked:
"What place is this. This is not Stockton. I was never here before?
Who is this woman?"
"This is a feloud of mine whom you

This is a friend of mine whom you "Yes, but what is the matter? I see so many queer people around. What is

"My good friend," I said, "you have

"Hudson, you don't mean to say I am Yes, that is the English of it."

"Why should I die? I had a great deal of work to do."

"The fact is, your heart was so over loaded with fat it could not work any longer."
"Yes, that is true, and it was pressing

The Theosophical Society Did Send Slade to Russia.

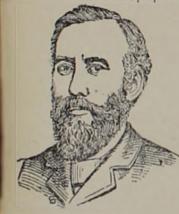
To THE EDITOR:—In your issue of death, it is a pretty good thing. Ho beautiful property in local to the large transfer of the control of the large transfer of the control of the large transfer of the large transf



ately, and questioned as to his moviedge of the Theosophical Society. "As a matter of exactness," said Mr. Newton, "it seems to me that the newsper accounts of the organization of the will.

ges in the Kabbala, my interest as a piritualist was aroused by his declaraon that in ancient Egypt the spirits of he departed used the incense made by rning various aromatic gums, herb. desences, as the material of forms in which they made themselves visible to nortal eyes. He dwelt on the superior efinement of this method to that of the odern materialization seance, in which suppose the spirits to require the orinization of a medium entranced in a or visible and tangible forms, not only om the magnetism of the medium, but also from that of the sitters in a 'circle

Mr. Felt said he had not only disovered the formula and the proper com-



W. Q. JUDGE. bination of gums and herbs for produc

ten, among whom were Col. Henry S. Ol-cott, Judge Cross, Dr. Charles E. Sim-clever woman!"



bination of gums and herbs for producing this materializing incense of the olding the materializing incense of the olding materializing incense of the old in the statement of the most interest materializing incense of the old partial materializing incense of the ontogeneral material materializing incense of the old partial materializing incense of the old partial materializing incense of the flushing difference of the flushing difference of the flushing difference of the flushing difference of the flushing of the phenomena heave the second of the construction of the p

the Theosophical Society. We held several meetings here in my pariors, as the result of which, on Oct. 30, 1875, four or five weeks after the appointment of the committee, the Theosophical Society was formally organized under that name.

Lyman C. Howe writes as follows from St. Louis, Mo.: "Mr. and Mrs. Perkins are here. They hall from Council Bluffs, lowa; formerly from San Francisco. They gave a test meeting the result of which, on Oct. 30, 1875, four for five weeks after the appointment of the committee, the Theosophical Society was formally organized under that name, and adopted the symbol of the interlaced

IMPORTANT LESSON.

One With Which Spiritualists Should be Familiar.

Henry J. Newton Throws Light on the Blanchesty Should be Familiar.

Henry J. Newton Throws Light on the Blanchesty Should be Familiar.

Henry J. Newton Throws Light on the Blanchesty Should be Familiar.

Henry J. Newton the Complete of the Sympton Should be Familiar.

Henry J. Newton the Should pertance to Mr. Newton's revelation as a the real origin of the new religion that has attracted so much attention by its fascinating philosophy and its rapid growth in this country, as in Europe and in ladis. Mr. Newton was seen at his homestead in Vermont, thoroughly industed in Vermont, thoroughly industry the late properties where the claims of spiritualistic mediums. There is not a word in this original constitution of the original Theorem and Other Oriental Literature," or "Esoteric Buddhism"—the rullying cries of the present society.

Similants, Mr. Newton's revelation as the real origin of the new religion and the prophetal society setting up any claims to present a new religion—nothing about a "Universal Wisdom Religion," or a Brotherhood of Humanity," or the "Study of Aryan and Other Oriental Literature," or "Esoteric Buddhism"—the rullying cries of the present society. In fact, according to Mr. Newton, guage that can convey it; yet within all "It was in September, 1875. I think, that I found myself one of the company gathered on evening at Mme. Blavats, rooms in Irving place to hear a going mathered to have any legal business meetings. The society was practically dead and abandoned when I resigned. Neverthough it were sworn to on a stack of though it were sworn to on a stack of the decision was that the book was that the book was the brown the Bibles as large as a court house," Spiritualism, or covers them the slime of their own venom, and renders famous the name of him who said, "He would not believe, even though it were sworn to on a stack of though it were sworn to on a stack of Bibles as large as a court house," Spiritualism has nothing to fear. I think and abandoned when I resigned. Neverthough it were sworn to on a stack of Bibles as large as a court house," Spiritualism of the sweet of their departure from America, an article appeared in the secrets of the was not true, as there by the Egyptians Pharoah's time, and by Indian fakirs and yogis to this day. Through his interpretation of the symbolical meaning of various passages in the Kabbala, my interest as a suppose of the company at the slime of their own venom, and renders famous the name of him who sages in the Kabbala, and he could not decide, and a decident to the the slime of their own venom, and renders famous the name of him who said, "He would not believe, even the slime of their own venom, and the slime of their own venom, and the slime of their own venom, and the could not decide, and the could not decide, and the slime of their own venom, and the slime of their own venom, and the slime of their own venom, and send the slime of their own venom, and the slime of their own venom, and the could not decide, and the slime of their own venom, and the slime of the said. "He would not believe, even the said, "He would not believe, even the said, "He would not believe, oven the said, "He would not believe, oven the said, "He would not believe, oven the said, "He would not believe, even the

ble onto a few spiritual facts, their spiritual perceptions are not far enough developed to cognize them. I have known learned men, and women, too, that were presented with positive spiritual phenomena through the physical, and yet were not convinced. Such people are only in a state of Becoming. They would consider it beneath their dignity to treat even a dog for blindness with a clod of clay containing a little sarral is not far enough evolved through the material body. Were they competent men for this work, they would already know, and would have so declared to the world. Spiritualists of the phenomena are such that they very often say they were so produced. "Sir:—Visit and tremble from garret to collar, with a violence that would nearly frighten him out of what little with possessed; and the fact that he is only half-witted would most likely be treated with contempt by "learned men." They would consider it beneath their dignity to treat even a dog for blindness with a clod of clay containing a little spirit. The ignorance and simplicity in such instances are substituted for the facts, which are ignored altogether.

If the phenomena are such that they could be duplicated in any manner, they very often say they were so produced. "Sir:—Violence of the world. Spiritualists of the world. Spiritualists of the world. Spiritualists of the world. Spiritualists of the world in any manner, they very often say they were so produced.

Literature," or Esoteric Buddhism"— others, any more than he can impart the rallying cries of the present society. seeing, etc., for there is no external lan-private investigation while alone, and In fact, according to Mr. Newton as executors of the society that the cause of Spiritualism of the society that the cause of Spiritualism of the cause of the contract of the cause of the cause of the cause of the contract of the cause of the caus with an apparatus of his own invention, In less than two years," Mr. Newton the with Mme, Blavatsky's death should be corrected. The facts, indeed, may shed some light on the real character of the present movement and the motives and pretensions of its promoters. I happen to have at hand documentary evidence action of business, but for months before my relate to you.

The facts which I will research the society died a natural continued, "the society died a natural continued, the month happ

> only propose to concentrate our efforts on the narrower field of Spiritualism, with the knowledge of the contumely with which mediumship was treated by pure and simple." "The narrower field of Spiritualism, pure and simple?" field of Spiritualism, pure and simple?" Such a conceited and limited knowl- of such learned gentlemen. I positively edge of what they are about to enter know a young man whose mediumship is upon, by these learned and eminent men. gives the whole thing away in a nutshell.
> The chances are that should they stumble onto a few spiritual facts, their spiritual facts, their spiritual facts.

If all the Liberals of the country make

It was in September, 1875, I think, rope in 1878, not more than three memhaters of Spiritualism, or covers them enough and done damage enough alall found myself one of the company bers could be got together, so it was imwith the slime of their own venom, and ready."

shall follow. The churches are forcing the Bible into our common schools, and want us to swear by it in court, and are determined to engraft it into our national Constitution. And now I am deter-mined to feed them on their own filth until they get enough of it, and hope all other Liberals will do the same. In this they can be greatly assisted by ordering a copy of the 'Holy Bible Abridged.'

Yours fraternally, M. W. St. John." We have since received a copy of the letter to which Mr. St. John refers, which reads as follows (It will not escape notice that Mr. Tyner is getting a little belligerent and inclined to talk

Slade to Russia. back sharper than official duty strictly OFFICE OF THE ASSISTANT

the rest to say what ought to be done was much more surprised upon looking with them, and where they ought to go," to find the writing was all his own, for there he had written out all that had occurred to him while he was out of his body on that memorable night, for according to his own trance-writing he had actually visited Mars, and this is what he wrote:

**Authors a main's so timestical and so unsatisfactory.

Eight days after this event, March, 1880, Dr. H. visited a lucid and trust-worthy medium, with the purpose of calling for his friend Dr. Brent. When seated before the medium, the mother there he had written out all that had oc-

Upon reaching Mars I found the in-

to earth will rise again." Spiritualism has been sat down upon a great many times, but it always rises stronger than ever. It has come to stay, and cannot be got rid of. Its towering apex is the reputation and eternal happiness on event before it transpires, even to the

very day we are to die of death, to which he replied: "Not in the least, for we know the change is beautiful, and we obey every law of our existence so perfectly that we die with-

ther before they see each other."

"This is
He then asked me if I would like to must know." I assented he led the way to it and leveled it on our earth, and bid me look. pon looking I could see distinctly our town and the college, and even the stairs that lead to my room, and I could see men hurrying up and down the steps, and wondered what the cause of such a commotion could be.

MRS. M. M. SISCO.

Pomerny, Inca.

THE QUESTION SETTLED.

ATTORNEY GENERAL.
WASHINGTON, D. C. April 10, 1891.
S. B. HUMBERT, Postmaster, Cedar

To convince the readers of your valuable
What is that crying for. Who paper that I made an erroneous state
I told him I thought it was his poor such action at any time appears on its records."

What was the object of publishing such a statement? Queried the reporter, "I believe it emanated from Col. Object, and was designed simply to screen the real nature of their visit to India. The Russians were then advancing on the Alghan frontier, and it was of great importance that they should have showled the English position and preparations to resist their movement. Mee. Blaratsky had twice visited India before, and was an experienced traveler, a clever talker and an accomplished linguist, speaking ten or twelvelanguages. Only a short time before they decided on goils, she spent the whole evening talks. This takes the mind of the processing of the account of the processing of the processing of the account of the processing of the pr

the first and index provided by the factor of the provided by the provided by the factor of the

DEATH.

Interesting Particulars in Regard to the Change.

Thousands of people pass over the mystic river and land on the other side of life without knowing they have made the transit. As a being does not know when he is born, so, likewise, he does not know when he dies. What! Do you mean to say that when a man dies he does not know it?

Exactly so. Such seems to be the rule, though there are many exceptions.

What are the proofs?

The history of a memorable scance will both prove and illustrate our state

A friend of the writer, whom we will call Dr. Brent, a fleshy person of 65 or 70 years of age, was an old-time Spirit-ualist. He had been a student of its philosophy for over twenty years. He was superintendent of the asylum for the insane. He died suddenly away from home. The first thought with the public was suicide. But a letter was soon found in which, just before the fatal issue, he wrote to his wife expressing regret that he was to leave her with financial or business affairs so unsettled and so un-

of Dr. H. came, and after a little per-sonal conversation said: "We know habitants there were very much like the children of earth; in form and feature walked upright, and were very intelligent, the only marked difference being they all looked young, and it was only by closely scruting again of them. here to get waked up. He has not the least idea of the change he has made. Your mother found him talking with a erowd of people, most of whom have something the matter with the head or Dr. Brent being allowed to take control

and speak, said:
"Well, Doctor, I am glad to see you.
You look well, and I think your brain is
all right (putting his hand on my head). I have seen so many queer people lately that I almost begin to doubt my own ence. Where is Shurtlieff is former superintendents. What is he doing. Is

he in the asylum yet?" No. he is in Napa. Turning his head and looking out of the window, Dr.

B. said: "Why, there is Mrs. Shurtlieff. How I then asked him if they had any dread death, to which he replied: "Not in Dr. Brent had followed the remains of Not in Dr. Brent and tollowed the few years

"Have you not spoken to her yet?"
"No, but I will." Then putting his hand on my head again, Dr. B. said:

"Doctor, there is surely something wrong with you or me. What is it?" Looking about the room, he asked:
"What place is this. This is not

Stockton. I was never here before? Who is this woman?" This is a friend of mine whom you

Yes, but what is the matter? I see so many queer people around. What is

"My good friend," I said, "you have been born again, and have gone over to the great majority."
"Hudson, you don't mean to say I am

Yes, that is the English of it."

"Why should I die? I had a great deal of work to do." "The fact is, your heart was so over-oaded with fat it could not work any

onger."
"Yes, that is true, and it was pressing The Theosophical Society Did Send Slade to Russia.

To the Editor:—In your issue of the 16th ult. you print a letter from Mr.

Is small to really show the short of the 16th ult. You print a letter from Mr.

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Is small to really show the short of the short of the 16th ult. You print a letter from Mr.

Is small to really show the short of th

Only a short time before they decided on going, she spent the whole evening talking with a member of the Russian Logaring with a member of the Rus

SYBILLA:

A True and Thrilling Narrative of "One Alone."

in mind as in person, under the iron may depend. That night Flora dragged me with her That night Flora dragged me with her rule of a proud father and jealous, cold-hearted sister, this lovely child of sixteen was coerced into an engagement with a millionaire more than double her age; chosen, bid for, and traded off to a green conversation of which I give these age; chosen, bid for, and traded off to a green conversation of which I give these age; chosen, bid for, and traded off to a green conversation of which I give these age; chosen, bid for, and traded off to a green conversation of which I give these age; chosen, bid for, and traded off to a green conversation of which I give these age; chosen, bid for, and traded off to a green conversation of which I give these age; chosen, bid for, and traded off to a green conversation of which I give these age; chosen, bid for, and traded off to a green conversation of which I give these age; chosen, bid for, and traded off to a green conversation of which I give these to her father's library, and thore ensued a conversation of which I give these fragments.

Our line of the market of the usually passed the night, I strove to daily more intolerable in the unequivocal tokens of Mr. Master's and Augusta's usual and pitcons manner.

I rose, purposing to open the door for metallic and the conversation of which I give these to he usually passed the night, I strove to daily more intolerable in the unequivocal tokens of Mr. Master's and Augusta's usual and pitcons manner. despiser of women; coarse and uncouth in every point but the gliding of an immense fortune. Two young girls had already shared his name, house, and poisonous atmosphere, and in the name of "wife" been sold to early graves. "Mr. Varley has been unfortunate with his wives," men said, and though he was forty and she sixteen, Flora Masters was deemed fortunate when selected to be the third wife of this man.

ost interior thoughts from childhood. In deep sympathy with each other, the our fervent longings would mount the curling waves and sail off in fancy barques to picture out the wonders of

"But, papa," Flora one day ventured to say, "the other day, Jennie, our cook, "Be"

Was in a fit, and Anna, our laundress, The had her ankle dislocated; now, if I had learned these things, I might have cured poor Jennie, who had to almost

Flora and I had interchanged our

mot see the difference between selling in the grasp of his matchless ambition floor, dropped the tumbler on the myself to him for a piece of selling myself to him for a piece of

Begone, serpent!"

came, by virtue of his position, in daily contact with her, and something of the new relations she was about to assume darned upon her, indifference was changed to loathing, deepening daily into positive horror.

We had a seamstress in our family the scenes of light and glory I was accurately passed away. That which was left in its place, however, was the view of the mixty mountain range, on which, heretofore, some two for some time we all regarded as accurately passed away. The whole was the view of the mixty mountain range, on which, heretofore, some the was gone. I felt no surprise at this lightest attributes through your personnality,—that the world is beneath

It Abounds in Startling Situations.

By that Peerless Woman.

MRS. EMMA HARDINGE BRITTERS.

TEX.

By the properties of Mas. Even Harding Startley of Plans and the properties of the properties

"Father, why did you dismiss Ageness"

"I am astonished, Flora, that you compel me to repeat the disgusting facts of which I should think you would be ashamed to speak."

"Oh, father! Agnes said herself she sinned for bread, to save an old blind father from dying from starvation. Father, you are not old, or blind, or starving! Why should you ask me to sin for bread?"

"Father, why did you dismiss Ageness."

daily more intolerable in the unequivocal to may dress, whining in a most unusual and piteous manner.

I ose, purposing to open the door for his exit, the spoon and glass of medicine still in my hand; but whiist in the very act of rising, a lady stood between me and the lamp. She was there with the same instant is knew—I cannot say by what in stinct or through what effect of consciousmes—that I beheld the apparition of my bread?"

curling waves and sail off in fancy barques to picture out the wonders of unknown lands and act imaginary dreams of discovery, explerations, intercoverse with distant nations, and all the glowing scones of life shut out from eager woman. The mystery of the stars, the ancient temples written over with the hieroglyphics of old, bygone days, these we would long to spell.

When Charley came home from college, and gilliby poured into our eager cars the wonderful revelations that chemistry, anatomy, and physiological sciences would yield, we would both impore to be permitted to learn them, too.

Seeining myself to him for a piece of unknown lands and sail the wonders of infamy and the Church of the functions father. Here an confer.

To supply the last great desideratum, Miss Masters, an immensely rich heir eagly that it seemed as if I lived years in the process) melted into—nothingness; whis Masters, an immensely rich heir eagly that it seemed as if I lived years in the process) melted into—nothingness; whis Masters, an immensely rich heir eagly that it seemed as if I lived years in the process) melted into—nothingness; whis Masters, an immensely rich heir eagly that it seemed as if I lived years in the process) melted into—nothingness; whis we resolved to exchange a plain ungainly person for his very attractive form, a narrow, envious mind for his splendid intellect—in a word, to barter a fine fortune for a fine man. Slanderous that the other passed my mind. Yes, I was all over—there was surely nothing the process with the process) melted into—nothingness; whis was awake. If, indeed, I had been dreaming, or in a fine fortune for a fine man. Slanderous that the other passed my mind. Yes, I was all over—there was surely nothing the process of the start car. To supply the last great desideratum, Miss Masters, an immensely rich heir eagly that its seemed as if I lived years in the process. The process of the start car. To supply the last great desideratum, Miss Masters, an immensely rich heir eagly the process of the st sciences would yield, we would both implore to be permitted to learn them, too.
To such requests as these Mr. Masters invariably replied with a scornful. "Now, may heaven grant me patience with this most unfortunate child?" cried invariably replied with a scornful. "Pshaw," what need have women to cram their heads with such stuff; 'tis only fit for men who make a business of it."

**ell me," replied the hardened girl; the pollution is the same in the end. "Now, may heaven grant me patience with this most unfortunate child?" cried with this most unfortunate child? "cried Mr. Travers sat by Miss Master's side. The glass,' what had become of it? At my feet it lay on the marble hearthman appendage seemed to call the ratification of the bargain; and so Mr. Travers sat by Miss Master's side. The glass,' what had become of it? At my feet it lay on the marble hearthman, Mr. Travers stood at last by Sybilla Morand's side in the shadow of Mr. Master's window curtains, imploring the hearthman appendage seemed to call the ratification of the bargain; and so Mr. Travers sat by Miss Master's side. The glass,' what had become of it? At my feet it lay on the marble hearthman, Mr. Travers stood at last by Sybilla Morand's side in the shadow of Mr. Master's window curtains, imploring the hearthman appendage seemed to call the ratification of the bargain; and so Mr. Travers sat by Miss Master's side. The glass,' what had become of it? At my feet it lay on the marble hearthman appendage seemed to call the ratification of the bargain; and so Mr. Travers sat by Miss Master's side, whilst Sybilia Morand played, sang, talked, laughed, and amused the behavior of the bargain; and so Mr. Travers sat by Miss Master's side, whilst Sybilia Morand played, sang, talked, laughed, and amused the behavior of the ratification of the bargain; and so Mr. Travers sat by Miss Master's side, whilst Sybilia Morand played, sang, talked, laughed, and amused the behavior of the pollution is the same in the ratification of the bargain; and so Mr. Travers s version, he scowled upon me with a look of hate I shall never forget, and thunsaid Sybilla to dy with him from hated I watched him like one in a passive bonds without delay.

Add the control of th The next minute I passed the threshold of the library, and soon the arms of
Flora were wound around my neckinstead Anglesia and loveled such me, in which everything appeared luminous and comprehensible, as if it had been all written down, I knew the little and the earth is represented by some mystic in were divine.

O'er the mountains, plains and meado broads a warm inviting bain.

Broads a warm inviting bain.

And the earth is determined to the earth is determined by some mystic in were divine.

bread?"

"Good God, Flora! What horrible fancies have you been imbibing? Can you see no difference between the disgreeful prostitution of the streets and the holy state of marriage?"

"No size a superson distance of the streets and the streets and the holy state of marriage?"

"No size a superson distance of the streets and the holy state of marriage?"

"No size a superson distance of the streets and the holy state of marriage?"

"No size a superson distance of the streets and the holy state of marriage?" In deep sympathy with each other, the same restless nature, eager for life's busy conflicts, had forced us each to exclaim, when we saw the boys go forth to school, college, and a place in life, "Would we were like them." Sometimes we would climb jagged rocks, high over the lashing waves of the ocean, and myself to him for house and lands, and on the same restless nature, eager for life's but noble descent. By powerful interest and marriage connections, Mr. Travers and marriage connections, Mr. Travers and obtained a sent in Parliament, bid fair to distinguish himself highly by his intellectual attainments, and only needed the lever of wealth to place with once were like them." Sometimes we would climb jagged rocks, high over the lashing waves of the ocean, and

onds without delay.

Reader, I hated Augusta, and loved logical condition that seemed to possess

i. ... when the soul is able to express

AN ANGEL WIFE'S MESSAGE.

BY EMMA BOOD TITTLE

I see thee sit with heavy hands.
And sorrow-hended head,
And dream in slience of the lands.
Where dwell the cherished dead.

I see the memory of me
All fresh within thy heart,
And know, wherever I may be,
I never will depart.

O, if the shadow-lands of earth, With all their clouding cares, Their shallow revelry and mirth, Their blossom-bidden snares, Have not the power to drive away

Love's precious memory. Think you an augel for a day A faithless soul can be! I am not changed by this fair clime of which you vaguely dream;
I love the tender olden time.
Back in life's scurrying stream?
Your noble words, your smiles, your tears,
Your efforts to do well,
Which sanctified those earthly years,
Ah! I remember well?

The saintly angels are most fair
And gracious unto me,
There's beauty in their loose, bright hair,

And cloud-like drapery:
And oh, their crystal purity
Is such a quiet rest!
It falls like moonlight over me,
And gathers in my breast!

But ever, dear one, in my thought I bear thy mortal face: With every dream it is inwrought In all its manly grace. So think not in thy loneliness

I do not love thee vet, For I remember but to bless, And never can forget.

SPRINGTIME.

BY BUSHOP A. BEALS.

Down the shadowed west there lingers Lines of crimson, gold and brown, And the light of fairs fingers Gently scatters fragrance down.

While in silence full the shadows, Reaching earth with holy calm, O'er the mountains, plains and meadows, Broods a warm inviting balm.

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