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

CHICAGO, ILL., SATURDAY, DEC. 10, 1898,

INDIVIDUAL STEPS OF SPIRITUAL GROWTH

A Discourse Civen Through Mrs. Cora L. V. Richmond, Washington, D. C., October 16, 1898.

morning brings the lesson of each day, and step by step to conquer pain and strife. Not all at once does the glorious orb,

the sun, mount to the zenith and the noonday here, but first it is the faint gray light and then one triumph is won, one step nearer the daylight; then at last the full-orbed splendor appears and the gray morning gives place to gold, and a new triumph the old world o'ertakes, for lo! its full kingdom doth

The same is true, dear friends, with spiritual growth. Many people consider that mere knowledge of the facts but it is the use of life that makes up the value both of human existence and of the states beyond.

have thought that the one essential death of the body. This is a most imneed do nothing more, that there is nothing to overcome; and because they have been relieved from the tortures of in later years can take a very active burning hades and the fear of a personal Satan, that there is then nothing to conquer, they are very much mis-

WHAT IS LIFE?

Life on earth is not simply a fact which the scientists would have you of atomic and molecular vibration; life is not a mere matter of chemistry, but it is a matter of individual unfoldment. Whatever are the steps of each in-gividual life for the unfoldment most those steps must be taken; they cannot be evaded, nor avoided, nor circumvented, nor can you go bethem, around them or above them; there must be steady onward

Of course it is not the province of this morning's discourse to give the other directions. reasons why many lives begin, appaearthly existence greater advantages and opportunities, or begin where others seem to leave off;

the average human conditions, as they appear in human personalities, there is to be found this one salient point: It seems as though the discipline and experience that is the hardest for each to bear is that which each one has to bear: is that which comes to each one. Of course if there were no overruling intelligence or law in the universe this would be difficult to understand. So we hear a person say: "I do not see why I should be called upon to suffer in this particular way." Or "There is So and So, who seems to have a very easy time and leads a sort of butterfly kind of life; he has no care, and pros perity comes to him." But you do not see his inner nature, you do not understand what trials he may have, or what lack of real inner experience. If there is a superficial life it may be superficially happy, and there may be apparent sunshine; but if, ultimately,

seems to have been no preparation. NEED OF EXPERIENCE.

· We assure you, from the study of spiritual principles and laws in both realms of existence, that we do not think any individual suffers or has an experience that is not needed. We do not true: that each individual has what he or she deserves; no one deserves. apparently, worse than one has, and a great many deserve better than that which comes to them. But each one undoubtedly does receive that which is needed; the need is that which is answered; not the desire, not the wish, not the deserts. So we must conclude that the moral universe is governed by just as absolute and beautiful laws as material universe, and we must conclude that there is no chance in the in later life to take away some of the moral or spiritual realm any more than

there is in the material realm. When the agnostic says to you: "Oh. if I had been God, I would have made every human being happy," then you may ask of Natural Law: Why do you may ask of Natural Law. Why do you not make all sunshine? Why do you have and again; evidently they are there for you to overcome. Now the thing that minion of natural law, if it is necessary to have shadows in nature, if action and reaction are necessary in the but to move out West where there were forces of physical life, if storms are the not so many stones, to cultivate a movitable consequence of certain con-larger farm and at last to enter another inevitable consequence of certain conditions of the physical atmosphere that field of labor. If you find around you must be purified, if lightning and thunder and violent forces or manifestations of nature are necessary; then why are not the sorrow and discipline of human with energy, endowed with thoughts, experience as the result of passion

moral atmosphere? If the universe is dominated by law of which, when compared to the whole every part is related to the whole and parts are equal to the whole; then in the moral realm, we also contend. every part is related to the whole. and that there are no mistakes in the arrangement of the moral forces of the

THE SHADOWS OF LIFE.

and that individual effort being neces- that very harshness, very hardihood of

Step by step, ever step by step we sary, it is a process of growth and unwalk life's way. We cannot leap at foldment. These shadows, temptations once to the highest heights; but each and passions are in the human life for the manifestation of a certain kind of energy with which they are to be dom-inated and overcome.

For instance: I e is a destructive element, of course I you let it loose, uncontrolled, there I li be great seeming disaster, but in one of these stoves, especially on a cold morning like this some of our earthly friends would find it an exceedingly comfortable companion. That kind of destructive force which is in human nature, that when let loose produces war, rapine, ruin and lawlessness is, when governed, the energy and force that controls the material world around, of existence here and hereafter constitutes spiritual growth. Of course the knowledge of the fact is important; other elements with which he is surrounded. The energy of that boy of yours, which, of course, sometimes seems so destructive around the house-Even so a great many Spiritualists hold and with the furniture, and with which it seems so hard to cope, is that thing is to know that there is a future which in later years will give him life; that there is not death with the power over affairs, make him perhaps governor of the state or of the nation, portant thing to know; it is the one or if the sad necessity of war comes, primal factor connected with the make him a great warrior through knowledge of future immortality, but it dominating that energy by wisdom and is not all. When people think that, because they know of a future state they child that has no energy or force of that kind, of that which impinges on

part in the affairs of the world. Now the duty of parent and child, both, is to govern that element of, socalled, destructiveness, until it becomes the energy of guiding, governing, and controlling or conquering in the life-time every other passion, as it is called, of human nature. That which runs to believe; it is not simply an aggregation lawlessness in appetite is simply a quality of nature ungoverned; a child very frequently does not seem to know when to stop eating; but possibly if the parents were careful enough the child would only eat that which it requires. There sometimes seem to be inherited appetites, but if these appetites are curbed and tempered to moderation they will very soon be under control. We do not think there is any necessity of "hereditary" appetites dominating, any more than hereditary tendencies in

OVERCOMING ENVIRONMENTS.

A great many people seem to think they must die of consumption if their parents or their grandparents have had individual life has a dominating influence of its own. That force is the individual consciousness, ego. Every life has a specific purpose.

But many say: "Our steps of spiritual growth are often retarded by others." People come to us and say: "Well, I could advance more spiritually if I had different surroundings." Do you think so? Are not your surroundings for you overcome or adapt yourself to? Sometimes, however, the greatest obstacles in their surroundings come largely from within; but if they are such that you cannot adjust yourselves to them or conquer them, then they are for you to overcome in another way.

A genius is not less a genius because of the surroundings. Daniel Webster was born in the same state that thousands of other men were who had but small attainments; his surroundings were precisely like those of hundreds of others, but it was not in him to reshadow comes to that life, then there main subject to those surroundings. When a Whittier and Longfellow were assisting at the plow or picking up stones to build stone walls on New England farms, do you suppose their vented for one moment their poetic fire, aspiration and love of humanity; Those surroundings were there to be not use a harsher phrase, because it is overcome. If one is not a genius, then one must overcome in other ways, or be

We once heard a gentleman who had attained quite a position in the affairs of the nation say that the principal discouragement of his young life was picking up stones in a certain field on his father's farm in New England; because, he said: "Every wall we built seemed to increase the number of stones on that field." That was his discipline, and it may have enabled him stones and obstacles from the national fields, although there are still plenty there and they seem to increase, as the stones on the field of his father's farm. Trials in human life seem to grow. When you think you have overcome New England boy did, was not to stay there always picking up those stones, conditions such as cannot be overcome or done away with, then the whole uni verse is before you, and you, endowed can press forward to another field of necessary for the purification of the labor, or another field of surroundings. Mostly it is intended that one shall conquer the elements of dissension and disaffection within; mostly it is intended that one shall discover the best qualities and conditions in their surroundings, especially in their human surroundings.

The earth and the elements are measurably dominated by you, or you get away from them. Daniel Webster "New England is a good place to emigrate from." Doubtless had the The shadows of life are the results of | Puritan Fathers landed upon the praiconditions that are existent and need ries of the West, New England would to be overcome by the individual effort, | never have been populated, but perhaps

to meet other obstacles.

SPIRITUAL CONDITIONS.

We have often heard persons say: "If I could only be in an atmosphere of spiritual appreciation and congeniality." But they are not there, and if their duty is clearly where they are, what is the meaning of it? That they shall create spiritual conditions and congeniality. No uncongeniality can affect you if you are congenial. The splendor of the sun drives away the night; the glory of the morning drives away the shadows, even from the corners of this room, though it is not admitted in its full brilliancy. That which is positive in the great spiritual universe must dominate that which is negative. Growth is positive, lack of growth is negative. This positive ele-

ment is that which should dominate. Now, instead of saying: "Oh, I cannot grow in my present surroundings," let in the sunshine into your own heart. The avenues of spiritual life are not from without, but from within. Unfold from within. Radiate upon your own surroundings. Our word for it, it will have its effect in time; even those who do not sympathize with you will learn to respect you if you are true to yourself, true to your own convictions, and those who at first scoff will learn to inquire. We have known a great many instances where this perfect radiation of a spiritual atmosphere and presence at last conquered the most obdurate opposition, the most obdurate uncongeniality.

gentleman once came to us and said he did not see how he was going to get along in his domestic relations. "What is the matter?" we said. "Oh, there is inharmony at home." Who is inharmonious? Well, he thought it was his wife. Are you harmonious: 'How can I be, under such circumstances?" But you were once; why not continue the harmony in your own nature, until there is harmony as there once was? He said: "I had not thought of that." "Try," we said. "But," he said, "she does not seem to love me as before." "Do you love her?" "Yes, I think I do." "Be sure of it," we said; 'go on with your kindness, with your affection, and see what the result will be." It was not a year before all seemed to be adjusted by the light of positive affection, of positive harmony. The radiation of goodliness and kindness has its effect on every household. Most people seem to think it the duty of others to do everything. Do thos things yourself that you expect of others, in the home, in society, in all

that relates to human life. RESPONSIBILITY.

"But," says one, "if the child is dis obedient and goes astray; if a great calamity comes through the influence of the life of another?" Parents, bear in mind this fact, the life of the child is only yours as far as the duty of parents is concerned; the child's responsibility belongs to its own life. If it responds to your wish it is a comfort, it is blessed. But you are not responsible for anything except the loving and fulfilling of your duty to your child. If the household in devious ways, and you have done your best for that child, we think then the responsibility is not

with you. "But it brings sorrow," Yes. Still there must be some selfishness mingled with that sorrow, for do you grieve as much over the delinquencies of your neighbor's son? Do his shortcoming affect you so? No. Then is it not partly because of pride, of reputation, you think it will bring reproach upon the family or household? Still the grief that is natural to the parent may afflict your hearts in some degree; but when you feel the absolute consciousness of having fulfilled your duty then you must leave the rest to his destiny and the controlling power of the infinite

"But," you say, "so many burdens have come into my life because of others." Then if you have helped others to bear their burdens, and have made a greater burden than is necessary of that which has come to you, is it not evident that there is some lesson, some spiritual growth that is needed? If there has been shown to you a great picture of sunshine and cloud, of splendor and shadow, is it not because there is something to be learned; that the background of shadow is there for the light? The steps that are invariably taken in that way are only known to the individual, they are a portion of each individual life and can only be known to the guardian angels and to the Infinite life and love. Those steps, however hard to bear, however devious however strained, nevertheless are the steps that must be taken individually until the weakness is overcome, until the shadow is outgrown, until the individual rises to a higher height than

to see the shadows. Have you ever climbed up the Rocky Mountains or the Alps and seen the clouds below and felt like crying out to others to come and see it? If so you understand what we mean by being above the shadows. The clouds that are about you when you are on the plains are the result of moisture rising from the earth, and are not only needed to water the plains but are the result of earth's condition. If you have the courage to climb and can bear the rarefied atmosphere of the high altitude, you can be above the clouds: Proving that in human ways of life the clouds are only relative, and mark cer-

tain states or conditions of mind: "The shadow of a great rock in weary land," was prayed for by those who dwelt in the glare and glamour of the desert. So when the great sun of prosperity shines with unremitting radiance and ardor, people often sigh for "rock in a weary land." Kings, rulers and people in places of power, whom many are weak enough to envy, orten pray for that shadow, and they often hide away from the glamour of the adulation, praise and fawning of their servitors.

SPIRITUAL UNFOLDMENT. Certain spiritual heights are the result of this conquest; not only spiritual

the Puritan race made it possible for unfoldment, but of the correct under-this nation to conquer other difficulties, standing of the knowledge that comes. standing of the knowledge that comes. Spiritualism offers: First, the fact of a future existence to those minds who do not know it by intuition, and then

offers the vast realm of spiritual unfoldment, its methods, its relation to human life. Whatever relates to spirit or spiritual unfoldment may be known here as well as beyond. Not what relates to the conditions beyond the change called death, excepting by those have experienced that change; that knowledge must come necessarily from them. But the states of present spiritual growth, to the end of overcoming earthly conditions, of dominating It is the lack of unfoldment from individual appetites and passions, of within! You have not taken this next overcoming the shadows that seem to besiege and beset one's way, of understanding the lesson and meaning of life; to the end of knowing that the another, and lo! the height is there and purposes of life are spiritual, that the the victory is won. individual is complex in his construc-tion, that the physical body must ultimately go back to the dust, and that, therefore, the ultimate end and spiritual purpose of life is the enlightpertain to the spirit and to the triumph of the spirit over physical conditions. This is, of course, the end and aim of

human life. People delve, and dig, and sow, and reap, build houses and tear them down, and make physical existence the sum total of life; learning at the end, that the only treasures that pass beyond this life and enable one to enjoy the earthly state perfectly are spiritual and

not material. There are a great many men who are exceedingly prosperous materially who are, nevertheless, exceedingly religious, though they may not be very spiritual. We mean by religious, that which dominates in the usual Christian churches. Many people accept the theory of salvation and press forward to win it for themselves and for others; at the same time they are also dominated by great energy to win success in material ways. yet in possessing these requisites there may not be essential spiritual growth. There may be, sometimes, great love of humanity, and that love of humanity constitutes spiritual growth, because it is forgetfulness of self. We know of some millionaires, multi-millionaires, who also possess a great amount of religious energy and a great amount of apparent love for humanity. There is not only that dominant energy that makes them succeed in material affairs, but there is that which extends over a broad humanitarian plain, and which makes them see that there is something else than mere material affairs. We do not offer these as exemplars, but simply as illustrations of certain kinds of energy that are frequently associated together, and that dominate men of

affairs. George Peabody was one of those also one who considered himself a steward in the hands of a higher power for doing good. He made no extensive pencil were on the table. arranged them so that people did not feel themselves to be dependent. We have often referred to this man because he was a genius in the direction of knowing that men of affairs in earthly life are but subject to some higher motive, some higher principle, than mere material success. If this thought was dominant both in lowly lives and those who are called more exalted; if people who are not wealthy did not envy the wealthy, and those who have the gift of making or aggregating wealth could dispense it wisely; the world would exhibit then those states of spiritual growth to

which we refer. The large majority of people who are in indigent circumstances or who lack wealth, and must toil for their daily bread are, perhaps, striving with their conditions and rebelling against them instead of considering that in many ways they are blest. Berhaps nothing s more corrosive of all the human passions, excepting fear-fear is the most debasing-and more or less destructive of human happiness, than this envying of worldly success. One of the great conquests, or steps of spiritual growth, is to dominate that which covets the possessions of others: to dominate that which corrodes the life and wears away useful endeavor. This is a great

triumph. A CONTRAST.

How do you do it? By the knowledge that the highest and best possessions are those of the spirit. You may enter the house of a millionaire, and if he does not know that the spirit is life when the child of his heart has passed out of human life, and the casket lies there holding the lifeless form, he would give all his earthly possessions for the restoration of physical existence of the life of that child; in many instances he would give one-third of his possessions to know that that child lives. But he has not the steps of knowledge by which to know that life exists beyond the death of the body. You may enter the cottage of a laborer and find there the body of his child. He is calm and tranquil, there are flowers on the door, there is a cheerful expression on the faces of his wife and children. They have been taught selfcontrol, and they know that the body lying there was but the habitation of he spirit, which lives as a portion of their household and abides in their

Which household is the richer of the two? With whom would you change places, if at all? . !

There can be but one answer: Men and women go hunting the whole world over for happiness (which lies at their doors), hunting in every clime and in every land for the treasures and knowledge that are within, and oftentimes go seeking for comfort and consolation at external shrines, when the light of the spirit is ready and willing to eliminate the shadows of their dwellings. But human lives are immured in the

shadows, that their eyes may become accustomed to the light; they are girded around with obstacles that they may conquer them and gain strength. Oh, you hearts that are weary, perhaps because you will not lift the load or burden of life from within; Oh, you eyes that are filled with tears because your hearts are not attuned to the sale at this office.

within and above, look to the glad sunshine that pleads out to you from the skies bending above you with the sun's blazing light by day and stars by night; while the pleading millions of look to you for strength and comfort and to the mute messengers of min istration bending above and around

What is the matter that you are out of harmony with this glad and won-derful universe; that you cannot sing the song of freedom and the song of the stars, that you cannot rejoice in the night and in the day? What is it? Ah! step. You may seek to evade or avoid it; but press forward and take that step, and another, and another, and the victory is won.

A HOME CIRCLE.

Delightful Seance at Home.

To the Editor:-We would be pleased with a little space again in the columns of The Progressive Thinker, which we week with its varied news and views of able writers on the beautiful philosophy we so much love. No doubt some of the readers are interested in the pheas we are, notwithstanding the fact that some think we should outgrow it, and consider it only milk for the babes. We think, however, that the ever-recurring, rap, voice or message, in whatever shape or form, should ever be welcomed as if from angel loved ones. As demonstration of the philosophy we so much love, therefore, allow us to say a few words about the seance at our home

last Thanksgiving day. On that day we invited friends of us, and they suggested that they take friends who are mediums, along, and have a home seance, which we have often spoken of but never had, as we live fifteen miles out of the city. We were pleased with the proposition, although the mediums they intended to take along were entire strangers to us; very highly of them, and rightly so, for so did we when the day was over. The mediums were Mr. and Mrs. ,Arnold, 293 34th street, Chicago. After satisfying the mortal man and the dining-room table was stripped of the empty dishes, we proceeded to darken the room, and closing the doors leading to other rooms, we formed a circle and joined hands around the dining-room table. the mediums included; no cabinet, no curtains, no paraphernalia of any kind. no trance, everything normal. A small music box, a vase of fresh roses, a trumpet, a paper tablet and a slate and

To begin with, the music lifted at once and floated about in the room over our heads, playing all the time, being wound up by spirit power; likewise the trumpet conveying messages of love, and music as on a flute. The flowers in the vase were distributed, the ladies' hair receiving the most attention. Handkerchiefs were taken from one another and our eyes were wiped as by mortal hands. Forms and faces and lights we saw floating before our eyes: tender touches we felt on our faces and hands. The mystical rap was there, with its intelligence. This lasted for about two hours, pausing twice in that time. There was no hostile influence, a nice bright day and everything harmonious we think had something to

lo with the fine results we obtained. When in your own home like this, all doubt and criticisms as to genuineness are out of question, and when mediums like Mr. and Mrs. Arnold conduct se ances like this at our home, they can not help but inspire faith and trust, and create good conditions. Yes, we long for more seances like this, with instruments like Mr. and Mrs. Arnold to convince the doubting mind, of the spirit-world around us. Blessed privilege to be able to demonstrate to mortals the immortal, the life beyond, the home H. P. KELDER. Norwood Park, III.

DAY AND NIGHT.

The day lies warm and still O'er yonder wooded hill; The noon-day softly dies In Paradise.

Rich colors manifold With molten streaks of gold; In lakes of azure mist Rise isles of amethyst.

The day floats down the West, Tranquilly at rest; And rudely sweet and strong Echoes the harvest song. The shadows soft and dim,

Murmur a vesper hymn,

In solemn thankfulness; Night comes to soothe and bless And from eve's departing rim Of the horizon dim Rises the harvest moon replete Brooding o'er her sheaves of wheat.

Stars beam forth with holy light, In the soft and stilly night, While the incense in the air Whispers God is everywhere. To my dear ones in the East,

Hold I in my anxious breast.

From this land of the West,

Parting words of peace and rest. BISHOP A. BEALS. Summerland, Cal. "Social Upbuilding, Including Co-op erative Systems and the Happiness and Eunoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises

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the last part of Human Culture and

PENCIL SKETCHES.

Moses Hull Writes of His

Tempus fugit! The first mail this morning brings me three letters complaining that "we do not hear from you through The Progressive Thinker as often as formerly." The fact is, I do not get the time to hardly answer my private correspondence. I would like to reate correspondence. I would like to report every week but there are not hours enough in the day nor days enough in the week to do all that must be done. "The harvest is indeed great, but the laborers are few." I must not carry any part of my report back of the present month (November) or even this pa

per will be too long.

The very first day of this month found me in Cedar Vale, Kansas, nearly fifteen hundred miles south-west of this place, to debate with Rev. T. J Popplewell, of Independence, Mo. had an eight session debate, each session lasted two hours, making sixteen hours in all.

It is refreshing to meet one in debate who is a gentleman in all that word implies. Such was and such is Mr. Pop-plewell. There was not one slanderous word, or one mean insinuation uttered in all his sixteen speeches of thirty minutes each.

While I have met opponents who were in many respects much nearer the twentieth century than is this man, he is much more than an ordinary debater. In ability he is many laps ahead of Eld. Covert. In honor, decency and gentlemanliness the two names should hardly be mentioned in the same century. If there were any ill feelings engen-dered in the audience during the debate, I did not find it out. The admittance to the debate was

free, which is always a mistake. It generally overcrowds any hall obtainours to come and spend the day with able, and many come just for fun, or as have little interest in either side of the question; but they make a noise, and they crowd out some one who would ed two thousand copies of a small tract like to purchase a ticket and a seat and entitled "The Devil and the Adventsit quietly and hear the whole debate. ists," a reply to one of their tracts I generally went to this hall from ten to thirty minutes before time to begin. soon exhausted and more have been In the evenings especially I always called for from that day to this. I paid found a crowd reaching clear down to no attention to the call until I found the bottom of the stairs.

Well, the debate was a good one, and ground in the contest. My friends were all eminently satisfied; they said the time and money were both well expendlarge and as deeply interested audences as ever assembled anywhere.

The First Spiritual Church in Buffalo is prospering as well as could be wished for. I surely have no reason to I hope Spiritualists will now everycomplain; my salary thus far has never

compare in intelligence and honor with any audience in the city. We have at least a dozen members who are worth Buffalo, N. Y.

The price is ten cents each, or three for MOSES HULL.

Buffalo, N. Y. more than their weight in gold. They strive with all their might to know what is their duty, and then do it.

I became pastor here with many misgivings. I felt that I had wandered so long that I was fit for nothing else but a wandering vagabond; but I like being increase in the delegates and voting settled. No one can do effective upbuilding work in any other way. A speaker should be one with his people. lots in November. Incorporation under He should be interested in something more than to deliver his lectures and take his salary. He should be interested more in the place where he is settled than it is possible for him to be elsewhere, except on the condition that he is settled some other place. In fact, no one should settle unless he is willing to become one with his people. Those who cannot settle on such terms should buckle down to hard spiritual and intellectual labor until they prepare them-selves to do pastoral duty. The people want to see that the pastor is not with them merely for his salary, but that he feels the burden of his work, and is all the time looking out for the good of the people, and then they will generally second any move he will make for the progress of the work.

It has been my custom for the greater part of my life to try to help somebody on Thanksgiving Day. This year, at one of our meetings early in October, when the time came for the invocation, I said: "Instead of praying for the audience, I want to pray to you." then spoke of the hundreds of poor in religion of humanity; insist that no our city who very seldom found an oasis in the desert of this life. I tried to show them some of the things that we could be thankful for. I then told them of one thing that would make me more thankful than anything else that public funds for the support of secta-I could think of, and that would be to see the members of this church roast from fifteen to twenty-five turkeys, and get plenty of other good and wholesome food and throw its doors open and feed the poor-not the worthy poor, but the poor without regard to what their lives or characters had been-the widows and orphans. Besides that I wanted them diums should be properly protected by to give them a good entertainment at night; all to be as free as heaven's air and talents; discriminate between honis to those who need it. I wanted the est mediumship and tricky imitation, meanest of the mean, and the lowest of and in supporting and defending methe low to be made as free and given as diums demand that they be true repregood a seat and as well-filled a plate as | sentatives of the claims for which they would be given to the mayor of the city were he one of our guests. Let us make them thankful. . Nothing further was said. At night

the president and several other members of the church came to me and said, "Brother Hull, will you please repeat that prayer to-night?" I did, and the result was that we got up a union thanksgiving for the church at the Temple, at 1 o'clock—a dinner that all enjoyed. We issued over two hundred tickets to the poor to come in between | tle; Mrs. Esther Thomas, S. M., secretwo and four o'clock; those tickets we tary, Seattle; Mrs. M. E. S. McCall. put into the hands of policemen and treasurer, Tacoma; P. C. Mills, Edschool teachers and others who knew where to leave them. The tickets invited the holder to dinner and the entertainment. Well, 115 of them came in with tickets in their hands-poor children, women and men. A good warm and clean meal was provided for each one. It would have done you good

to see them eat. I heard that one woman and six children were there who had had nothing to eat save what they could gather out of swill barrels for two days. All were invited to remain for the entertainment. Most of

them accepted the invitation.

Our women and some of our men went into the temple kitchen and worked like beavers all day. Some of them beginning as early as 9 o'clock in the morning and some of them were still at work when I left at ten in the

with tickets several came without them. As we had plenty of provisions such were treated as well as the others. It is safe to say the temple was more than half full of people all day, or at least from noon until 10 o'clock at night. Notwithstanding the crowd, if there was one unkind or naughty word spoken, I have not heard of it.

Some of the readers of The Progressive Thinker know that I am teaching a Bible class through the mail, by aid of typewriter and mimeograph. My class now numbers over one hundred, scattered all over the continent. From letters received from many of mystudents I am convinced that I was led by a higher power to institute this class. Some of my students have already organized Bible classes, taking the lessons I am giving as a kind of foundation; others talk of doing the same thing. I hope they will. I have lessons enough mimeographed to take many enough mimeographed to take many more students. I have as yet only issued the first series of five lessons. Attending and working at the National convention, spending two weeks in Kansas and debating, writing for the papers, conducting a large correspondence, doing pastoral work, preaching three times a week, and occasionally lecturing, has left me little time for work on the lessons.

Besides all this, within the last week I have written and put into the hands of the printer a thirty-six page pamphlet. A few years ago I wrote and printsoon exhausted and more have been Adventists distributing their tracts against Spiritualism at the door of it is safe to say that truth lost no three of the halls where I lectured. Besides that, they had another that they were handing out, equally as assumptious and vile. The thought occurred to me that the Adventists and their devil had waked up, and it was time that Spiritualists were awake. this new pamphlet. In this I give the devil and the Adventists both their due. complain; my salary thus fall made on the complain of these been one hour behind time. Once it or to me, and get a supply of these reached me a week in advance. where send to The Progressive Thinker dusm and their devil

State of Washington.

The State Spiritualists' Association of members, twenty-four being present in June, and forty-three casting their balthe state laws, adopting constitution and by-laws, declaration of principles, and election of officers for the coming year, was the order of business. Evening sessions were devoted to in-

spirational and phenomenal work. The declaration of principles and resolutions were as follows: We believe in the infinite spirit and intelligence called God, and the immor-

tality of every human being. We believe that every human being is divine germ capable of infinite un-

We recognize the universal brotherhood of man. We assert that a continued life is proven by present revelations of posi-

ive intercommunication between the nortal and spiritual spheres. We believe in love, purity and fidelity

as the spirit of religion, and justice as the highest moral law. Pronounce for a continued better civ-

ilization, moral purity, social evolution and religious freedom; recognize in Spiritualism the science of life and the property shall be exempt from taxation because owned by any religious sect; demand that no legislation shall be enacted that seeks the union of church and state; protest against the use of rian schools; desire that no special Sunday laws shall restrict the rights of sects who worship on other days; protest against all laws tending to restrict the free exercise of spiritual mediumship and of magnetic healing; oppose all base use of mediumship and deprecate the sensational display thereof; mea generous compensation for their time stand and keep a clear line of distinction between mediumship and fortunetelling, and all phenomena on which are predicated claims of demonstration should be as certain, well authenticated and unimpeachable as the data of any other science.

Following are the officers for the coming year: Mrs. Lilian S. Nagell, president, Tacoma; Mrs. Nina Gifford, first vice-president, Seattle; Dr. George Castiday, second vice-president, Seatmonds; George E. Knowldon, Tacoma; Chase, Edmonds; William M. King,

Centralia, trustees. The State Spiritualists' Association of Washington sends you greeting. ESTHER THOMAS, S. M.,

Seattle, Wash,

WRITTEN BY

CARLYLE PETERSILEA.

... AUTHOR OF ...

"The Discovered Country," "Mary Anne Carew, Wife, Mother, Spirit, Angel," "Philip Carlislie, a Romance;" "Oceanides," a Psychic Novel, Etc.

CHAPTER XVI,-Continued.

"Oh, yes, Clarance, of course."

calls the elder lady Aunt Galeria; and he speaks to the such thoughts away—that it was the wicked one trying to young girl, calling her Juno. Marjery, I know who they deceive me and lead my soul down to hell as he had alare now, for mamma often talks to us about them; they ready done by my brother; and when I said that I was not are our own Aunt Galeria, and Juno, the cousin whom we deceived—that my brother was good and not wicked, he

has turned him out of doors, and made you the heir of Holy Virgin. The lady is in that other world; she must Dunraven."

The boy laughed a silvery peal.

heir I am, to be sure. Sister, whatever could I do with ened. so much land, and hundreds of people as my tenants?" and the child essayed to lift his nearly helpless arms, and ing ill, and not just like other people, you imagine all this they dropped back powerless, having raised them but a about the beautiful angel lady; but, sweet brother, you

"Sweet Marjery," said he, "a beautiful lady is standing here by my side—a bright, majestic lady—and her voice sounds like that little purling brook just back of the old tower; and she says;

"Clarance, your brother is coming back. You will be heir no longer. It was nice to play at it for a little time, but houses and lands like these you will not want. You will sail away from here, my pretty boy, but not on a lumfrom side to side, as gracefully as that of your sister's, and | would all get out and run away, in his absence." on as fair a neck."

The boy's eyes were closed, and an angelic smile hovered about his sweet lips.

"Sister, she says that I shall be the heir to heavenly

Tears were by this time rolling down Marjery's cheeks, and the old man, who had been tenderly wheeling the boy, wiped his eyes on his sleeve.

"Oh, Master Clarance!" he said, "we canna spare theewe canna spare thee, sweet lad. Ne'ertheless, the Holy Virgin's will must be dune, for it maun be she who talks to thee, me darling boy. She loves thee, as we all canna help ourselves to do the same."

Clarance shook his head. "No," said he, "it is not the Holy Virgin, but the spirit of a lady, who says she loves me, and will become a mother to me in that bright land where I am shortly to go. Marjery, dear, I see this beautiful lady much of the time, and, sister, if this lady can be here with me now, when she is like those who are called dead, and is not the Holy Virgin, I shall be tall and beautiful and straight, like brother Ar-

Marjery, with sobs and tears, tenderly caressed and kissed him.

"O, Clarance, darling," she cried, "you are as beautiful as an angel to me, now. I cannot part from you, my sweet pet. It is just fancies you have, that is all. You will live and become the neir to all this vast estate—live to time. He usually arrived at Dunraven about ten in the love me and make me happy. You are all the brother I morning, and departed the next morning about the same have now, Clarance. Arthur is not our brother any more, time. so papa says."

"Well, if a hundred papas say so, I will not believe it," said the child with great earnestness. "Nothing can hinder Arthur from being our brother; and according to the or children, would be visited with condign punishment. laws of our land, he is the rightful heir of Dunraven. Even if I were to live, and he did not come home for many years, he should still be the heir of Dunraven. I would seek him all over the earth, until I found him, and I would then bring him home, sister dear, and he should be my honored elder brother. But why did papa disinherit Arthur? Why is my brother a wanderer on the face of the earth?"

"Clarance, Clarance! Papa has forbidden us to talk of Arthur."

"Papa has no right to say we shall not talk of our brother; and I am determined to talk of him; and I must

know why papa is angry with him."

"Well," said Marjery, "if you insist on knowing, I must tell you, even at the risk of papa's displeasure. He is under the anathema of Father Antone. He scorns and repudiates the confessional, and says he will not confess or He denies our blessed Lord and Savior. He laughs derisively about the Holy Mother of God, our Blessed Virsays, to live among decent people—not really fit to live at him, and as the wicked one cannot be driven out of him, he must be driven forth to live among swine and wild ica. Papa says that Satan has taken Arthur to live in America for that very purpose."

Clarance was gazing at his sister, with large, surprised eyes, a sorrowful puzzled expression sweeping over his

"Does the devil live in Arthur all the time?" he asked. pression. "The devil is seeking, at all times, whom he come a vile heretic, our daughter refuses to take the veil maun devour, an' he has found a willin' ne'er-do-weel in Arthur.'

well, old man?" exclaimed Clarance, with flushing cheeks. "My dear Arthur, who has loved us all so much, who has while on the beach, say that he would never confess to been kind and good to everyone, even to you. What right Father Antone again. Now, what is to be done, my lady? have you to call him a ne'er-do-weel? Did he not give The holy father, as you know, is here for the purpose of you a hundred pounds when you were ill and helpless with that pain in your back? Has he not been the kindest of son of our daughter's unwillingness to enter the convent. masters to you all, and is he not the best of brothers to In her confession to the holy father, she has been Marjery and me? What wrong has he ever done to anyone? You are a thankless old man, and I have a mind that you shall not wheel me."

"Oh, Master Clarance, forgive me! I shall speak no whom?".

more." "That is right," said the child. "You may not speak more about Arthur; and whatever Marjery and I may say, Dunraven, I have a right to know why I have usurped my Morgan." brother. Then it is because he will not confess to the "O! woe betide us!" wailed Lady Katherine. "Dennis not believe."

become of you?"

"Marjery, dear, I shall go and live with that beautiful

angel lady. I have asked her many times, in secret, for what reason should I tell all my thoughts to Antone? At confession I was obliged to tell him all about the angel "Now I hear them talking, and our own brother Arthur lady, and what she said to me. He said I was to drive have never seen. Oh! Marjery, they are all three coming called me an ill-shapen spawn of the evil one. Marhere to Ireland. Arn't you glad, dear sister?"

"Oh, Clarance! Clarance! How strange you talk. I father wrong. I will never confess to Antone again, and don't think Arthur will ever come home again since father I shall ask the angel lady all about the Savior and the

know all about it." The old man groaned and shook his head dolefully at "Me, the heir of Dunraven?" he echoed. "A pretty Marjery. That young lady looked interested, but fright

"Clarance, darling," she said, "you are not well; and befew inches. The child laughed again, more merrily than must confess to the priest, for he alone can shrive you. Unless we do this, dear brother, we are in great danger, and may never reach heaven."

"And will Arthur never reach heaven?" asked the boy. Marjery covered her face with her hands, and the old man groaned again most dolefully, shaking his head the while as though it were hung on a swivel.

"If Arthur cannot enter heaven," continued Clarance, "nothing shall ever force me inside the gates until he is with me. I will go down to that hell which you tell me bering boat, like that yonder. You will sail away, little of, and ask for an interview with that devil; then I will with a troubled sigh. "Did he say anything to you, holy one, on wings of light, to a land more beautiful even than beg him to see my brother; and if Arthur father, about a banshee being near him, with whom he Iredell, where these helpless arms will become strong and must stay there, I will stay also. O, I can't understand it well-shapen; where these useless limbs will bear you up at all. First they say that Satan is with Arthur. How as lightly as a feather; where this bowed back will be as can he leave his abode to live with Arthur, and yet keep the kind." straight as an arrow; where this bright head can be turned all the others in that dreadful place? I should think they

CHAPTER XVII.

Father Antone.

"Now, Marjery, I see the beautiful lady again," and the boy's troubled eyes closed. "She is laughing, and she says: My dear pretty boy, it is all false. Your brother is good; far better than Antone, and much more intelligent. Satan has nothing to do with him; besides, there is no such being as Satan. All such ideas are superstitious nonsense. You need not confess to Antone; such confession is of no use whatever. He had far better confess some of his sins to you and others, who confess to him.' Now," said the boy, as he opened his eyes, "I shall brave my father's displeasure, and I will never be shrived by Antone again."

The sun was now lying low, and as Clarance seemed fatigued, Marjery proposed they go to the house at once, why may I not be with you, when I am like those who are which they did, and the boy was taken from his chair and called dead? Wouldn't you like to see me, Marjery, when laid upon a dainty couch within his own chamber, to rest and sleep after the exertion of the chair ride on the beach. Marjery went to her own room, to dress for dinner.

Father Antone usually dined at the manse on this day, for the monastery to which he belonged was nearly twenty miles away. He not only dined at Dunraven, but remained over night, for the family of Lord O'Donnell must be shrived, and the servants afterward. This required

Lord O'Donnell, together with his lady, was completely under the dominating power of the Roman Catholic church, and anything partaking of heresy in his servants Antone had prevailed upon Lord and Lady O'Donnell to allow Marjery to take the veil and she was expected soon to enter the convent of Notre Dame. The sweet girl herself did not wish to become a nun. Although she revered the religion of her fathers, and was by nature somewhat devout, still the world held untold charms for her; and, above all else, she had a lover; but this was a secret which she as yet had never divulged to anyone-no, not even her brother Clarance had divined it. Arthur, previous to his banishment, had looked a little suspiciously upon young Dennis Morgan.

Arthur would have favored Morgan's suit, if the young counle had confided in him. Dennis was well born, although at the present time his family were in rather reduced circumstances. His father, Sir Sidney Morgan, and his gifted and admirable mother, were well aware of their son's attachment to the gentle Lady Marjery, of lay bare his soul to any man. He will not attend mass, which they highly approved, at the same time being fearnor kneel at any service, within the church at any time. ful that his attentions to the daughter would not be acceptable to Lord and Lady O'Donnell.

The fact that the family were in reduced circumgin Mary. Oh, he is very, very dreadful! Not fit, so papa stances, and, worse than all, Mrs. Morgan had once been a governess, previous to her marriage, was enough to prejuall. Papa says that Satan has gotten full possession of dice Lord O'Donnell against the family; and certainly young Dennis' suit for the hand of his daughter would meet with nothing but the bitterest opposition from him. beasts. That is the way, you know, they all live in Amer- Under such circumstances, however, Marjery would not willingly take the veil. Her mother had implored, her father commanded, but all to no purpose; she would not consent to enter the convent.

Lord and Lady O'Donnell were in their private sitting-

room, conversing earnestly together. "Katherine," said Lord O'Donnell, with a frown, "we "Hush, hush, child!" said the old man, with a scared ex- have little comfort with our children. Our eldest has beof perpetual chastity; and now a greater sorrow is in store for us. Our son Clarance is showing heretical ten-"How dare you say to me that my brother never does dencies. Old Hugh tells me that our child is talking in a very strange manner; and that he heard him this very day, obliged to admit that she is in love."

"In love!" exclaimed Lady Katherine, holding up both hands. "In love? Our Marjery in love? and, pray, with

"Yes: he obliged her to reveal the name of the young man; and, as if our afflictions were not too heavy to be borne already, she must add to them by being in love with you are to hold your peace. If I am the present heir of one far beneath her in station—none other than Dennis

priest—because he will not or cannot, believe in the Sa- Morgan! And his mother once a governess! My Lord, vior and the holiness of the Virgin Mary? Then, if he there is but one way left for us. Marjery must take the does not, and cannot believe, I will not confess, and do weil. O! would that I had obeyed my father and taken it myself. It would have been far better than to have "Oh. Clarance! Clarance!" cried Marjery, covering her brought such unnatural and disobedient children into the streaming eyes with her hands. "Then father will dis- world, with which to feed Satan's maw. O! woe-woe beown and disinherit you! O, my poor, darling, little, sweet, tides us! But what has come over Clarance? He has alafflicted brother! What will become of you? What will ways been sweet and obedient, although not as devout as

one could wish." "His mind, it seems, is becoming as distorted as his purgatory who go roaming about over the earth, seeking Price \$1. For sale at this office.

fancies. He is constantly talking of some sort of a ban-shee, and he says the banshee denies the Savior and the Holy Mother of God, and scornfully laughs at the sign of the cross. - The child, no doubt, is verging toward an innocent."

"O! Holy, Mother of God!" prayed Lady O'Donnell, sinking on her knees and crossing herself devoutly. "My poor boy becoming crazed, or an imbecile? O, well, my lord, the bansheeswill take our poor deformed boy, no doubt. May the Holy Virgin rest his soul! We shall soon be childless. Arthur banished, Marjery a bride of heaven, and Clarance the victim of a banshee; then who shall be hejr to the lands of Dunraven?"

"Let the Holy Mother Church become the heir of Dunraven," said Lord O'Donnell, with great solemnity. "If our children prove unworthy, let us give all that we possess to the Holy Catholic church, that our souls may rest

in the peace of God forevermore." "Amen! Amen!" coincided Lady O'Donnell.

Dinner was now announced, and they descended to the arge and elegantly appointed dining-hall. Father Antone and Marjery were already there awaiting them.

The priest, like all of his class, was clean shaven, with closely cropped hair, closely buttoned black coat and vest, a simple line of white collar showing around the neck He was spare of form, rather tall and well built; his manjery, I think my brother is right, and Antone and our ner was polite, grave, smooth and suave; his conversation slow, and very guarded. He looked and appeared a chaste and holy man-all but his eyes. Ah! a wily serpent lurked within them, concealed by his apparently frank gaze. Whenever his eyes rested upon Marjery's face, or her glance met his fully, she experienced a creeping, crawling sensation throughout all her flesh; she could not have said why; and many times she imagined them to be the shining eyes of a snake, with the elongated body and tail, together with its poisonous sting, hiding from sight within his brain. Marjery scarcely ever looked at him, avoiding his gaze whenever it was possible.

"Holy Father, have you shrived my son Clarance, yet?" isked Lord O'Donnell.

The priest raised his eyes with impressive solemnity. "I was with your son, my lord, a half hour since, but he utterly refused confession, and would not partake of the wafer; however, I managed to sprinkle him with holy water; and the frankincense and myrrh are still smoking within his apartments."

"What can the child mean?" asked Lady O'Donnel held conversation?"

"The boy did not; but old Hugh told me something of

"Did you speak to the child about it, holy father?" asked Lord O'Donnell.

"I did the same," answered Father Antone.

"And what was his reply?" "He said he had nothing to do with a banshee—that he had never seen a fairy, nor spoken to one."

"The dear child!" exclaimed Lady O'Donnell. "Then it is all false about the banshee?"

The priest shook his head dubiously.
"I fear not, my lady," he replied. "The young lord insists that a beautiful lady, as he calls the troublous thing, is with him most of the time; he also says that he is to accompany her shortly into another world.

Marjery gave the priest a quick glance. The serpent within his eyes made a little spring toward her; but, bethinking himself, coiled closely down again, with watchful, shining eyes.

"Oh, it is all one and the same," asseverated Lord O'Donnell. "A banshee can take on the appearance of a beautiful lady, or any other form it may choose, for its fateful purpose." "Holy father, are you able, do you think, to exorcise

the baleful imp, and set our son free?" "My lady, I have already done what I could. If he should still be troubled, I shall think it advisable to call a

conclave of my brethren, and together we may be able to accomplish that which, singly, I may fail to do." "Do so, holy father; do so, by all means. But if you should one and all fail, as in the case of our eldest son,

Arthur, what then?" asked the anxious mother. "The only thing left to us, in that event"—with another furtive glance at Marjery—said the holy father, "would be to pray his soul through purgatory as quickly as pos-

"But father, we hope that Clarance may live to become he heir of Dunraven.'

The serpent shot itself out toward Marjery once more. "Unless we can rid your son of the banshee, he is doomed-doomed!" deeply and solemnly rang the voice

Lord O'Donnell's brow corrugated, and his face flushed at the words of the priest. Lady O'Donnell sobbed, with her handkerchief to her eyes; but to the astonishment of all, Marjery raised her head haughtily, and looked Father Antone straight in the eyes. The serpent quailed and shrank farther and farther within its hiding place, and a greenish veil seemed to fall down over its eyes.

"Doomed? My sweet, angelic Clarance, doomed? Doomed to what, pray?" asked the girl, with an unusual fire in her eyes.

"We cannot disinherit him," said Lady O'Donnell, "as we have done Arthur. It would never do to turn him forth upon the world, in his worse than helpless condi-

The priest slowly assented. "But I will answer Lady Marjery's question. The boy is doomed to death; and his soul to purgatory, if we cannot exorcise the banshee. Is it not well known to all Irishmen, that if the Holy church cannot dislodge a banshee, the one whom it troubles is doomed, without hope of escape? But Lord, and my Lady O'Donnell, we shall bring all the rites of the Holy Mother church to bear on Lord Charance's case. There-

fore, let not hope depart from you." "Lady Marjery," asked her father, "does Clarance talk to you of the banshee?"

"My brother says nothing of a banshee to me," answered Marjery, "neither can I believe there is anything of the kind near him; if, indeed, there is such a creature as a banshee. I think, papa dear, that it is childish to believe in fairies. You and mamma have often said as much yourselves; you told me only the other day, papa, and Clarance was with us and heard what you said, that it was childish to believe in fairies."

"Yes." replied Lord O'Donnell, "in the general accepta tion of the term, I think there is no truth; but a banshee is an entirely different thing." "Then," said Marjery, "may I be allowed to ask Father

Antone what a banshee may be, if not a fairy?" The serpent in the holy father's eyes twinkled with in-

sidious cunning. 19 "A banshçe, my fair Lady Marjery, is an evil spirit

trying to obtain possession of a soul, generally a youthful one, for which purpose it takes on any appearance it likes best, for the sake of accomplishing its object. Sometimes it appears in the guise of a lovely fairy; at others, the shade of some relative, friend, or playmate of the person thus seeing it! I presume the evil one," and the holy father crossed himself devoutly, "may put on almost any form he pleases, except that of Our Lady, the Saints, or the Savior of mankind."

"I thought you said at first, most reverend father, that it was an evil spirit. You did not say it was Satan; and I understand a spirit to be that of some departed human being. If so, why must it necessarily be evil? Are there not many good spirits as well as evil?"

Marjery gave the priest rather a withering look as she asked these questions.

"Good spirits do not spend their time in tormenting the living. Their beatific life in heaven, and their attitude of adoration toward the Infinite Father, does not allow of their leaving the presence of the Most High, for

Hugh says his head is filled with wicked, elfish | listening ears wherein to pour their deceitful tales," and the serpent within the reverend father's eyes wore a very descritful expression, and then lurked backward into the dark chambers of his brain.

CHAPTER XVIII.

Marjery Must Take the Veil.

"My brother," said Marjery, "is as near an angel now as it is possible for a soul to be. His poor little emaciated body scarcely holds his spirit down. It really seems, at times, as though his head alone held his soul to earth. I am many years older than my brother, and I do not remember of his ever committing any sins whatever. His nature is so pure and angelic that he has never been known even to speak a cross or fretful word. What sins he ever could have committed that he needs to confess, I am at a loss to comprehend."

"In Adam's fall, we sinned all," and the serpent within the eyes of the priest thrust his sharp, poisonous dagger into sight.

"Why should my poor little brother suffer for the sins which Adam committed? Adam was a strong man, better able to bear the consequences of his own sins. It seems to me very unjust that Clarance should help to bear Adam's burdens—sins which were committed thousands of years ago; if, indeed, the eating of an apple was a sin at Ill. My brother and I have eaten many, very many, and no one ever told us we were committing sin by doing so; in fact, mamma and the doctor both advised the eating of apples for our health. All these things which you tell us, are so mystifying and contradictory that I sometimes feel like fully taking Arthur's part; and my mind now will think the same thoughts he has so often expressed."

The priest's eyes, together with Lord and Lady O'Donnell's, were turned upon Marjery in surprise and anger. "Lady Marjery," said her father sternly, "you forget

yourself. Your mind has been poisoned by your brother Arthur. Really," he continued, turning to Father Antone, "Arthur should have been sent away long before he was, that my other children might not have been contam-

"You recollect, my lord," replied the priest, "that I advised it some years before you consented to do so; I advised it as soon as I found that Salan had fast hold of him, and could not be dislodged." The serpent's eyes, within the priest's shone with malign subtlety.

"Would that we had listened to you, holy father," sobbed Lady O'Donnell. In consequence of our disobedience, I fear all our children will be lost."

"Marjery," said Lord O'Donnell, with much severity, "your foolish and wicked words have forced me to a decision. My mind has wavered a little concerning you; for which I humbly beg Our Lady's pardon. Holy father, shrive me of this sin. Lady O'Donnell and myself have hesitated somewhat to give our only daughter to be a Bride of Heaven. We will hesitate no longer. We perceive most plainly that if we do, she will soon become the bride of Satan. We must save her, at least, from so horrible a fate."

The serpent's eyes twinkled, but the priest's eyelids drooped over them, to conceal their triumphant eagerness. "But, my poor Clarance! holy father; he is but an innocent. Surely Our Merciful Lady will forgive the unmeaning talk of such an one as he."

"We will do penance, and intercede for him, ourselves," answered the holy father. "Besides, hundreds of masses shall be said for the purging of his soul; and then put our trust in the Savior."

Marjery's face was deeply flushed, and her eyes wore a hunted expression. She looked at the priest with mingled feelings of horror, fear and disgust-looked at him as one looks at a crawling, slimy poisonous snake from which there is no escape. She felt that she was hedged in on all sides, without so much as a loop-hole. To enter a convent and become a nun was to her the death of all earthly hope. The walls of a convent were simply the walls of a prison; the nun's cell, a dungeon—a hopeless grave. She doubted if she would ever behold her father, mother or brothers again. Her very life was centered in the poor little helpless lad. To be torn from him, would be to her worse than death. Her arms had been around him more than half the time since his birth. No one else had ever combed out his long, beautiful, sunny hair, which she had brushed and wound so daintily about her fingers, to which it clung like soft tendrils; and then, she carefully withdrew them, dozens of long, shining curls lay about his head and shoulders—those poor little shoulders that were so cruelly humped to his ears—those dainty pink and white ears, so like beautiful and fragile sea-shells. Oh, she had held those little cold, claw-like hands within her own, hours and hours every day, to make them a little more lifelike; perhaps it might make them grow a little more like her own soft, perfectly formed, warm ones, filled with living magnetic power; how, every day, she had softly stroked that cruel hump, because the sensation was pleasing and grateful to the afflicted child; how the little silk socks had been removed each day, that the nearly lifeless feet, no larger than those of an infant's a few days old, might be softly chafed, and then kissed lovingly, as a mother fondles, plays with and kisses her baby's rosy toes. Oh, Marjery's heart was bursting with gricf and anxiety.

The serpent's eyes watched her, furtively noting each expressive shadow as it flitted over her ingenuous countenance. Although her heart was bursting with grief, at thought of her brother, one glance at the priest turned her grief into anger and repulsion.

Would her life be any more acceptable to God, shut into a nun's cell, where she could do no good to anyone, where she could not even manifest her love and care to her helpless and sorely afflicted brother? Did God require -that her father and mother should give up to this living death, their only daughter? Oh, she could not believe a loving and merciful God could or would be so cruel. It seemed to her that the priest was the cause of all her trouble. Why should he particularly care to have her enter the convent? Hundreds of other young girls were never expected to become nuns. A number of young ladies of her acquaintance never even thought of doing so, neither did the priest, or their parents require it. Why should God want her more than these others? Two or three of these young ladies were betrothed and would soon be united to their lovers; and she, Lady Marjery O'Donnell also had a lover. Why could she not be allowed to plight her troth to him? He had already confessed his love to her, and her heart had fluttered like a bird's wings, the lids had drooped over the sweet, shy eyes, the little soft, magnetic hand had trembled in his firm clasp. Ah. she could not hide the truth from herself. Her heart beat a rhythmical response to his ardent love pleadings:

"Marjery, I love you. Be my wife." No serpent lurked within his eyes, but a bright angeliboy, a veritable cupid, instead. Their glance was as pure and innocent as that of Clarance's. She had even prom ised to meet him at their trysting place this very evening. All the foregoing thoughts chased each other rapidly through Marjery's brain. She raised her eyes to her father's face pleadingly, unconsciously clasping her hands together as though in prayer.

"Papa," she said, "I do not wish to become a nun. Let me stay at home with you and mamma, whom I love, and darling Clarance. He needs me more than anybody thinks. I really think, dearest papa, that he will die if I

(To be Continued.)

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ABSTRACT OF DR. PEEBLES' LECTURE IN THE VAN BUREN OPERA BUILDING, SUNDAY, NO-VEMBER 27, TREATING OF DEATH, INFANTS, IDIOTS, SUICIDES, FATE OF THE WICKED, MOURNING, ETC.

The Doctor said in substance that the word death was a misnomer, as man never dies. It was that appendage of himself, the human body, that died. All organized things and beings must, by the immutable law of Nature, become disorganized. Life and death are comparable to two ripples upon the measureless ocean of existence. Change is the universal law. It is absolutely unwise to prepare to die-but wise to prepare to live. That is, to live rightly, and he who lives aright, that is, lives in harmony with the laws of the universe, lives an honest, upright and benevolent life, is prepared for any and all changes of existence.

But what transpires after death? Only three answers through all antiquity have been given in answer to this question. The one is annihilation or absorption into the deific ocean of matter. The second is that multitudinous millions will be doomed to never-ending torments in hell The other is that human beings at death, so-called, throwing off their mortal vestures, exist in the spirit world which refined, etherealized world is all around us, and that in this world all human intelligences have better facilities for progress than in this present world.

Annihilation is almost unthinkable. It is certainly unphilosophical. Substance, that is something, cannot become nothing. It would be just as logical to say that nothing can become something, as that something or substance can become nothing. But man is substance, is a positive substantiality, and by parity of reasoning can never become an unconscious nothing. The most ingenious chemist with all the mystic powers of the compound blow-pipe has not been able to annihilate the minutest molecule of matter. It may change conditions, but the primordial substances still remain. At nearly eighty, I have thrown off some fifteen or twenty bodies but I am the same undivided, conscious personality. And yet, if annihilation were possible, it would show infinitely more beneficence on the part of God, than for him to continue in existence countless millions for the sole purpose of everlastingly tormenting them in hell-fire. Orthodox preachers are becoming afraid or ashamed to preach as they once did this pagan doctrine of eternal hell torments. As a dogma it is devilish and blasphemous. Milton's poetic devil could do no worse than to create millions of thinking human beings, knowing that the very existence that he forced upon them would result to them in endless tortures. When I use the word God I use it in no anthropomorphic sense, but as did Proclus when he said, "God is causation;" as did Jesus when he said. "God is Spirit;" as did Emerson when he said, "The Over-Soul;" or as did Andrew Jackson Davis when he said, "The Great Positive Mind."

Leaves recently fell from the maple, the oak, the ash and the elm. Falling leaves symbolize death. The earth to-day is wrapped in the winding sheet of death. This is beautiful. Before our gardens can again be clothed in lovely garments of green, they must first have been stripped by autumn gales and winter winds. Before we can have the full corn in the ear, the outermost kernel must die in the cold damp earth. And so before we can again re-clasp the hands of our loved ones above, our bodies must go down one by one, to swell the great city of the departed-the city of Silence. Our dead enter the spirit world mentally and morally precisely as they left this. They take with them consciousness, memory, intellect, aspiration, and all, in fact, that they have gathered here in this preliminary school of existence. Death is no savior. The resurrection does not transform idiots into sages, nor the selfishly wicked into saints. . Corsets and cloaks and masks and wigs and all kinds of society gearings fall off this side or Death's portal, and each soul gravitates to the spiritual sphere that this life has prepared it for. Returning spirits teach-demonstrate this.

DEATH BEAUTIFUL.

There is seldom any pain in the process of dying. The throes and spasms often seen at the bedside of the dying are only the struggling efforts of the real man, the conscious soul to burst away from its dissolving, entangling tenement of mortulity. Dying, to mortals, is much what hatching is to birds. Unhatched birds grow, but their shells do not grow. Growing within as the unhatched bird does, it feels, after a time, cramped; and becoming uneasy and restless from the environments, it struggles, and breaks through the shell, preparatory to soaring away into the gardens and groves that gladden the hillsides. The shell died; the bird lived. It is beautiful to die. And when the body is dead, it should be cremated and not buried. The decaying and putrefying conditions of grave-yard buried bodies is deleterious to both air and water. Floods bear this cemetery-poisoned water into cisterns, wells, and streams, causing typhoid fevers and almost innumerable diseases or deaths.

There should be no black at funerals. There should be no mourning garments worn. The constituents, of no color, is so repulsive to exulted spirits as black. Put upon your door knobs baskets of ripened fruits, sheaves of wheat and wreaths of flowers, but no gloomy dangling crapes. If you will not cremate your dead, then bury them far away under banks of flowers and evergreens, symbols of chambers of the head and chest to resonate to the highest immortality. Never confound the cast-off body with the freed and risen friend.

INFANTS CARED FOR.

The infant enters the spirit world as an innocent and lovely infantile spirit, and is taken charge of by tender mothers, by maternal spirits and loving angels, who conduct it to the summerland shores of innocence and beauty, where it is loved, schooled, and trained in all the educational glories of the higher life. It there grows and matures to the full stature of manhood or womanhood. And yet, it is neither natural nor right to die in infancy or childhood. All need the struggles, trials, and experiences of mortality. These strengthen true manhood, as the winds strengthen the towering oaks on the hillside. Some poet thus sweetly sung in writing of the departure of children:

The angels have need of these lovely buds In their gardens so fair; They graft them on immortal stems To bloom forever there.

WHAT OF IDIOTS?

there are no idiots. But owing to the malformation of the organization, or some impaired nervo-vibration, or nervo-impaired lesion, the Divine spark, the Ego, could not manifest through the imperfect organism, and hence the unfortunate child was called an idjot. But the Divine Ego was there all the same awaiting better conditions for development. In all my journeyings around the world, visiting infirmaries, leper hospitals, and homes for the weak-minded, I have never seen an idiot. I have seen thousands called idiots. Blind Tom is called an idiot, but who would not be proud to make the rich thrilling harmonies that he evokes upon piano or organ? And remember, the music that he evokes is not in the piano, but in his own conscious soul. This idiot, so-called, only gives expression to the musical tones that vibrate and thrill in his own conscious spirit. In mechanics I am an idiot. When a lad I could not make a hand-sled, and now I cannot make a door-button. I have no mechanical from five to ten minutes in vocal exercise I am quite rethe better land, other hands than mine, other brains than I round of hard work.

mine, will have to plan construct and give it external expression. In visiting idiotic asylums, I have seen grown-up youths taken there as idiotic children solve, after a few years, problems on blackboard, I have heard them declaim, play on pianos and engage in the profitable avocations of life.

And what of suicides—those guilty of taking what they cannot give? It is to be regretted that Col. Ingersoll who says so many brilliant things, encourages suicide under certain conditions. The act seems to me cowardly. Men who kill their bodies to get away from misfortunes, do not by the act get away from themselves; neither do they get away from the troubles and trials that they cowardly tried to shirk. The true, brave soul says, "Come, chains or crosses—come, pains, pangs, or keenest sufferings, I will live, bravely live till Nature severs the chain that connects the mortal with the immortal." Whoever saw an apple want to fall from a bough while yet green, hard and gnarly? The pippins ripen, and the grain-fields yellow, and the leaves turn sere, before they fall. Nature should be the guide. When suicides enter the spirit world and become conscious, they see at once that they have come where they were not wanted-come uninvited and see that they have shirked or left undone the manifold works that they ought on earth to have accomplished. They are now earth-bound. An aura of moral darkness bitter, biting, gnawing, galling remorse. They are in the hades of discipline. Their appointed work will perhaps be to try and prevent others from the commission of this rash, mad act; and through preventing others and laboring for the uplifting of those who are spiritually below them, they themselves gradually reach the lighter, brighter and higher spheres of existence.

CAPITAL PUNISHMENT.

And what of those who suffer capital punishment This is a relic of barbarism. To hang a man by the neck until he is dead is brutality. It is the for retaliation. It is mosaic. It is worse than useless also, because it does not kill the man. It only lets him out of his body into conditions where obsessionally he can do far more mischief, if so disposed, than if permitted to remain in his body. He should have been imprisoned, made to engage in hard manual labor, and had facilities given him for mental, moral and spiritual improvement. All punishments should be disciplinary. This is the only rational and humanitarian view of the subject. Usually murderers in their cells are visited as was the Californian Durant by sickly ladies and the pious clergy. These preachers converse with them, pray over them, and pronounce them "converted" and fit for heaven. Then the law kills them, kills them with rope or electricity, and the secular press, occasionally, in fact generally, in speaking of some one's suffering capital punishment, says-"Jerked to Jesus." In fact, orthodox theologians and creed-bound sectarians preach good, upright, conscientious, honest men like Thomas Paine and Abraham Lincoln to hell, because they had not been converted and subscribed to some iron-clad creed; and at the same time they preach black-hearted murderers into heaven because, at the eleventh hour, they repented and professedly believed on the Lord Jesusmaking belief, rather than character and conduct, the passport to heaven! I pronounce all such doctrines and dogmas dangerous, demoralizing and devilish, and preachers who endorse and proclaim them from their velvety pulpits ought to be civilized, enlightened, and themselves converted to the gospel of common sense, justice, reason, philosophy, and the progress that characterizes the noontide glories of this nineteenth century.

HINDRANCE TO PROGRESS.

It is not strange that the so-called Christian religion, orthodox Christianity, is declining. It is only mosaic paganism. The people are outgrowing it. Its creedal carcass ought to have been buried long ago. It stinks. It is a hindrance to progress. It is demoralizing inasmuch as through some hocus-pocus substitution, some sacrifice of atoning blood, it promises escape from just and adequate punishment. Yes, it is dying—dying, and what will naturally take its place? What can take its place unless under some name it be the philosophy of Spiritualism? This is a momentous word-momentous, because in Spirit it spans all the good and true wherever found, and there is nothing so encouraging in sickness, so consoling in death and so sweetly comforting to mourning friends. Its voice says, "Look not, O sad-hearted soul, graveward, but heavenward. The pronounced dead is risen and the dear one is conscious of life, love and immortality." Pure love is immortal and unselfish friend- by whose superiority I felt myself depressed, was as much ships are undying. When my mortal work is done, when my physical life is ending, let there be no sniveling, nor anxious fussing about my bedside. Let not a tear be shed-why should any weep when I am on the wing upward? Let there be music and flowers and thoughts of happier reunions in the blessed beyond.

What's Your Keynote?

"The first thing to do is to find your patient's keynote," said the specialist in lung troubles, according to the New

He was expatiating upon his new theory—he said it was new, and dare a layman contradict?-that the coming cure for consumption, bronchitis and pneumonia would be pneumatic massage of the mucous membrane of the air chambers and passages of the body.

"And what do you mean by the patient's keynote?" I

entured. "Why, that's easy enough to explain," said he. "Every man or woman has a keynote—a note in their voice trained or untrained, which when uttered causes the air

"You don't sing? So much the better for illustration. Follow me and try each note of the scale in succession, C, D, E, F, G, A, B-stop. Sing B again to the word, 'Say-ah-oh,' swelling out the 'oh' to the fullest extent. There you are. Didn't you feel your chest and throat and head and nose-every air cavity in your body-thrill with resonance when you gave out that 'oh?'

"That's your natural keynote. Of course, if you were a trained singer you would make every note in the scale the same way and you would be talking about your fine method. But the great majority of people with untrained voices, or voices that, musically speaking, are no voices at all, have only one note that resonates all their air chambers simultaneously."

"But the pneumatic massage?"

"Ah! that's what I'm coming to. Now, just sing your keynote two or three times more. That's it! Now again! Again! Good! Now tell me, how do you feel? All in a glow, you say? And that little cold in your head? Forget you had it, eh? And your chest feels fuller and your breathing easier? Just what I contend. Precisely what I have found in my own case. That's the pneumatic Idiots, and what of them? Philosophically speaking, massage of the mucous membrane of the air chambersthe nose and head and throat and lungs.

"The resonating tone has put new life into the membrane and the activity is promotive of health. Apply the principle to consumption and pneumonia patients by approaching huge resonators to their mouths and noses. Try one note of the scale after another until the patient's keynote is discovered. Then give him a dose of resonance as many times a day as the case may demand. I'm confident that, unless the patient is too far gone, he is bound

to be benefitted." When Dr. Frank E. Miller, who is not only a throat specialist but a trained vocal musician as well, was asked f he thought there is anything in the "pneumatic massage of the mucous membrane of the air chambers" theory, he smiled and said:

"It is plausible. I know by personal experience that often when I'm tired out by-professional work if I spend skill and if I ever have a residence, a house-like home in freshed mentally and physically and ready for another

Sleep.

Will the mystery of dreams ever be solved-the romance of sleep-that comes to all alike, rich and poor, saint and sinner, male and female? Even dogs dream, they say, and if dogs, why not horses and cattle and every

other kind of animal? And yet, common as dreams are, and familiar to everyone, the metaphysicians and the philosophers have made but little progress in solving the problem. There is perhaps not so much superstition among the educated connected with dreams as fornierly, though there are still vast numbers of people who have faith in the dream book, and look upon their dreams as prophetic and full of omens. There are still interpreters, too, who will tell you for a consideration the meaning of your dreams, though few of them are as successful as Joseph when he revealed to the butler, the baker, and afterward to Pharaoh himself the portents of their respective dreams.

And yet dreams "come true," as almost everybody has experienced. Not all dreams, but some dreams. Humsurrounds them and they are pierced with regret-with a | boldt relates in "Cosmos" that Columbus in a dream, long before his first voyage, heard a voice saying: "God will give you the keys of the ocean." Calphurnia dreamed on the night before the assassination that great Caesar fell mortally wounded at her feet, and she used all her arts of persuasion to keep him from going to the Senate on that day. And he would have stayed away had not Decius Brutus, one of the conspirators sent to bring him, given a different interpretation of the dream, and then satirically

The Senate have concluded To give this day a crown to mighty Caesar. If you shall send them word you will not come, Their minds may change. Besides it were a mock Apt to be rendered, for some one to say, "Break up the Senate till another time, When Caesar's wife shall meet with better dreams."

Caesar went to his fate and the dream came true.

I quote from Shakespeare, but the story is historical. The philosophic explanation of such dreams is that the waking thoughts being intently engaged upon any subect, either of hope, as in the case of Columbus, or of foreboding, as in the case of Calphurnia, continue in sleep, and in that state thought takes the form of actuality There are few people who have not in greater or less degree had dreams of this kind.

That the mind often works intelligently and logically in dreams, solving problems or smoothing out perplexing difficulties that have occurred in actual life, has been proved by testimony that cannot be gainsaid. Franklin gives several instances where lines of policy or of argument came to him in his dreams that had greatly puzzled him when awake, and Condorcet, the French mathematician, relates that he solved many intricate problems in his dreams. "Kubla Khan," that exquisite fragment of Coleridge's genius, was composed by him in sleep, and so vividly was it impressed on his mind that he sat down the next morning to write it out. While thus engaged he was interrupted by a visitor-a person from Porlock, a neighboring village-and when he resumed his pen the poem had vanished from his mind and he was never afterward able to recall another line. How many lovers of poetry have anathematized that "person from Porlock' would be hard to say, but their name is legion.

"The Devil's Sonata" is one of the finest and most remarkable compositions for the violin that is known. Its composer, Tartini, the renowned Italian violinist, says that he dreamed that the devil challenged him to a trial of skill on the violin, and that the Prince of Pandemonium so far excelled him in brilliancy and execution that he gave up in despair. On awakening and finding that it was all a dream he wrote out the notes that were still throbbing in his mind.

Dr. Johnson tells that he had once a dream in which he engaged in a contest of wit with some other person, and that he was very much mortified by imagining that his opponent had the better of him, something that the Doctor seldom permitted in his waking hours.

In explanation of his dream, however, he said: "One may mark here the effect of sleep in weakening the power furnished by me as that which I had thought I had been uttering in my own character."

Not only are the reflective powers weakened in dreams, as Dr. Johnson thus points out, but the moral faculty also, and it is quite certain that excellent people, who would not wrong a neighbor or a fellow being in any way in their waking hours, view with the utmost serenity of conscience the commission of almost any crime.

Strange beyond all comprehension are the phenomena of sleep. While prone upon our beds we enter a land of enchantment, where we see, and converse, and travel, and engage in wonderful enterprises. We are limited by neither time nor space. The impossible becomes the actual, the unborn live, the dead come back, and miracles are the commonplaces of existence.

One-third of our lives are passed in this realm, which Shelley has called the brother of death.

> How wonderful is Death, Death and his brother Sleep! One pale as yonder waning moon, With lips of lurid blue; The other rosy as the morn, When throned on ocean's wave, It blushes o'er the world; Yet both so passing wonderful.

Two things in human experience, apart from revelation, tend to prove the immortality of the soul. One is that the mind never grows old. The man of seventy is as youthful in his mental emotions and thought as a boy of fifteen. The other is dreaming, wherein the mind apparently acts independently of the body.

Can immortality be any more improbable or impossible than our dream life?

-James Stuart in Times-Herald.

UGLY HANDS.

The roughened hands that never shirked, The plain brown hands that planned and worked, Are folded now in peace and rest Upon the wayworn, weary breast. O'er ivory keys they never strayed; Embroidery, lace, they never made-Poor tired hands!" On one of them Flashed never brilliant, shining gem.

They cooked and washed, they scrubbed and mended, Unto the children fondly tended; They soothed the head that ached and beat And gently bathed the fevered feet.

They gladly toiled from morn till night That they might other hands keep white And tried so hard to roses spread Adown the path for loved ones' tread.

They were so tender, quiet, we-Ne'er noticed how unselfishly They clasped each cross with trust and prayer. And burdens bore more than their share.

Aye, ugly, coarse, unlovely quite, They look to our defective sight; But, to their mission dutiful, In God's eyes they are beautiful.

-New Orleans Picayune.

THE RESURRECTION.

What the Mind May Do In Moments of Some Interesting Reflections and Speculations Thereon.

> One of the tenets of the great religious bodies of the day that is most widely and tenaciously held, is the resurrection of the dead. Through the ages of the past it has been insisted upon under a rain of blood and fire, and at the edge of the sharpest and most merciless swords. The most unrelenting of these proselyters have always been the teachers of the doctrines of love and good fellowship. The more they "so loved the world" the more they slew; the higher was piled the hecatomb of victims they offered up to appease the awful anger of their God, who is

> declared to be Love itself. Perhaps the originators of the creeds upon which the sects of the world are founded, supposed it were better to die and be resurrected by some power outside of and be-yond themselves, than never to have died at all; but that the self-same atoms that are laid down by an Ego, shall, after the lapse of centuries, come perfectly polarized into contact once more, after service in myriads of animal and vegetable forms, is, to say the least, incredible. The power and method of the true resurrection must, then, ie in another direction than the popular belief.

> The perfect man of Galilee declares: "I lay down my life of myself that I might take it up again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again." This declaration puts a new phase on the matter. We do not die because we must, but because we choose We are not only the arbiters of our lives, but the architects and builders of our own bodies as well. They become vigorous or otherwise as we choose to make them. We ourselves, then, fix both the days of our birth and of our death. Grant this, and the question stares us in the face: Why die at all? It is a waste of time, and the growing to the years of understanding a useless repetition. If we can retake the body after we have let go we certainly can hold it without laying it down.

The record of the wise ones says: The Nazarene retook his body, and carried it with him. If he did this, where is it now? He could not carry a visible body into the invisible realm; therefore he must be somewhere in the visible. To those who without much thought deny the possibility of this or of the resurrection, I reply the Spiritualists have already solved the problem and demonstrated beyond question the possibility of the resurrection of the body. If it is ourselves and not an outside power or God who does the resurrecting, then every individual must be his own resurrector. The materializing of the smallest part of a finger or of any other part of the body makes the visible presence of the whole body a possibility.

If a full form appear, it is but a short distance to the body that should be perfect throughout; the complete resurrection, as its believers understand it. Materialization is incipient resurrection. It would be possible and must be, for the materializing spirit under favoring conditions to refuse to dematerialize, and claim its place on carth as one new-born of the first resurrecting. But if the spirit has the power of obtaining a new body, this power must have been an undeveloped possession before it passed into the realm of the unseen. If it had this power, it had no business to die. It could have held its body constantly renewed in perpetual youth for the neverending ages, if it chose. The demonstrations common to Spiritualist gatherings

prove this. If they have proved anything they have demonstrated the power of self-resurrection. If they only will add to their empirical knowledge the wisdom of the most learned sages, which for ages has been most contemptuously tossed aside by the modern scholars, they may perceive the new life. The transmutation of the gross metals into gold by the use of the "Philosopher's Stone" and the "Elixir of Life," which are always suggested as matters to be used in conjunction, are in no sense myths nor fables. The path leading to everlasting bodily life, lies through materialization, transmutation. and the Elixir of Life. Because we are generators, and creators of bodies foreign to ourselves, we can be regenerators and recreators of our own bodies.

W. P. PHELON, M. D.

HAPPINESS IN HELL,

As Illustrated by a Prominent Catholic.

HIS VIEWS ARE CONDEMNED AS EVIL, AND HIS BOOKS PROHIBITED, AND THE OFFENDER SENT TO HELL.

E. G. E. (Mount Morris, N. Y.): A few years ago a Catholic priest taught that hell was an abode of happiness. (1) Will you please give some elucidation of this interesting doctrine, and (2) also state whether or not this doctrine is indorsed by the Catholic Church?

(1) Professor St. George Mivart a few years ago wrote three articles in The Nineteenth Century," in which he went so far as to say that, owing to the spirit of the dwellers in hell, being in harmony with the nature of most people, there is more happiness for the majority there than there would be for those in heaven. In support of his opinion he quoted many church fathers and St. Augustine, who said that "the damned prefer their existence, as damned souls, to non-existence." Professor Mivari affirmed that hell was designed for the gradual amelioration of the wicked, whose only punishment consisted in not knowing the beatitude of heaven, even as the man of lower instincts and animal appetite, though happy in the enjoyment of crude pleasures, misses the enjoyments of men of refined taste. (2) This doctrine was proscribed as in opposition to Catholic dogma. The articles were condemned alike by the Congregation of the Inquisition and the Congregation of the Index. As the decree of condemnation may be of interest to the readers, we give it here at length:

"The Sacred Congregation of the most eminent and reverend cardinals of the Holy Roman Church, appointed and delegated by our Most Holy Lord Leo XIII. and the Holy Apostolic See for the drawing up of a list of books of evil doctrine, and for prescribing, correcting and giving leave for the same, in the whole Christian commonwealth, has condemned and condemns, has proscribed and proscribes, or, if elsewhere condemned and proscribed, has ordered and orders that the following works should be entered on the list of prohibited books: Mivart, St. George, 'Happiness in Hell' (Nineteenth Century), London, December, 1892, and 'The Happiness in Hell, ib., February, 1893, and 'Last Word on Happiness in Hell,' ib., April, 1893. By a decree of the Holy Office, Wednesday, July 19, 1893. Wherfore let no one henceforth, of whatever rank or condition, venture to publish in any place or language, or to read if published, or to keep in his possession, the aforesaid works thus condemned and proscribed, but let him be bound to hand them over to the Ordinaries of the place, or to the Inquisitors of Heresy, under the penalties laid down in the Index of forbidden books. These proceedings have been referred to our Most Holy Lord the Pope by me, the undersigned, Secretary of the Sacred Congregation of the Index; His Holiness approved the decree, and ordered it to be published.

"Given at Rome, July 21, 1893. "CAMÍLLUS CARDINAL MAZELLA, "Prefect Fr. Hyacinthus Fratt, O. P."

The above, from the New York Tribune, illustrates the true character of the Romish Church. Freedom of speech and freedom of thought will not be tolerated

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SATURDAY, DECEMBER 10, 1898.

A YEAR OF GRACE.

Only one more year, then the end! Sinners, do you hear? Rev. T. J. Boyd, an Indianapolis divine, has been studying the "Word of God," as thousands of others have for many centuries, and has made the awful discovery that Nov. 11, 1899, will witness the consummation of all things, and that this earth, with all its homes and people, will go up in smoke.

The faithful servant of God has hit on a good time, at the end of summer and autumn, just as grim old winter with whitened locks is about to commence his icy reign. At that period each year the earth reaches that place in its orbit predicted by an old-time romancer, who said "the stars shall fall from heaven," as a harbinger of the grand wind up. A continuous shower of meteors, such as was witnessed by the writer in Nov. 1833, are good enough "stars" for all practical

The idea of a universal conflagration to end mundane affairs, was taught by the Egyptians two thousand years before our era. It was borrowed by the Jews resident in Egypt after the Alexandrian conquest, who probably wrote much of what we call the Old Testament, with its predictions of the destruction of the earth by fire. The Pagan priests of Rome, from whom the Christians inherit their faith, taught the same idea, and their successors have been predicting the end by fire ever since they have existed. It is almost a pity the idea cannot be realized, so as to end priestly rule and

HOW IS THIS?

In the Kansas City Star of Nov. 9, is a three column article in small type, from the pen of "Gath," otherwise P. H. Townsend, wherein he interviewed ex-Senator John Sherman. In the closing paragraph of that interview Mr. Sherman is reported to have said, remarking on his wife's illness and loss

"Man is a very insignificant creature although he has much pride. Everything we learn shows us that not only is this earth a mere attendant upon a solar system which is probably an inferior one among other solar systems, but the arrogation that to this world came the only Redeemer and Child of Heaven sometimes seems man's own egotism when there are so many other earths and other systems. Charity will allow wide differences of thought on all these questions and with or without charity man'will take up the subject of himself and his physical existence.'

That quotation is worthy of preservation, showing how one of the leading minds of America has allowed himself to think on the religious issues of the day. It is only a thought, briefly expressed, but it shows that John Sherman is not orthodox as to a world's Redeemer. Next we shall hear the cry of Infidel and Atheist against the distinguished statesman.

A LITERARY OPINION.

The Literary Guide for November, an English publication, commenting on an article in the Methodist Times, wherein the editor controverted the claim of a late speaker at a banquet that "It is impossible to communicate the Christian religion to India until we are thoroughly conversant with the Hindu

mind," remarks:
"Whether the fault lies with the mis sionaries, or with the Gospel, it is certain the progress made by Christianity in India is extremely slow. The re ligion of Jesus Christ has no stronger foothold in India than has Mormonism or Buddhism in Great Britain. That India will ultimately become Christian is as absurdly improbable as that Britain will one day vow spiritual allegiance to Jo Smith or Buddha. It is saddening to think of the money and energy which are annually wasted on Christian missions—missions so alien to the spirit of the people to whom they are addressed.

BAD EXAMPLE.

The Rev. Geo. R. Parrish, arrested at the close of a sermon at Marshalltown, Iowa, for a forgery on the Sandwich, Ill., Bank, when his trial came on at Sycamore, Ill., a few days ago, pleaded guilty to the indictment, and was sentenced to the Joliet prison for a term of years. In his case Jesus did not wholly pay the debt of his transgression. The pulpit does not always set a good ex-

"Arcana of Nature; of the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at

started ou with such a sourish of unspiritual pyrotechnics, making dire threats against Spiritualism, which was to be speedily pulverized and scattered to the winds, proved an unskillfully handled boomerang to its projectors. It wounded not Spiritualism, but on the contrary wrought damage to its inventors. Indeed, it proved a veritable blessing in disguise of fee to our cause. Anticinating a flerce attack all along our lines-as indeed was intended-Spiritualists awoke from slumber and prepared to meet the expected onslaught. That the projected war of exermination terminated in an inglorious fiasco, in which "our friend the enemy" was speedily placed "hors du combat," routed and driven from the field, with the loss of ordnance and ammunition, is a matter of history well known to our readers, who witnessed through The Progressive Thinker the Waterloo defeat the Antis suffered at Anderson, Ind. By Moses Hull, their weapons of slander were rendered useess, and their Bible ordnance was captured and turned against themselves. Since that time their efforts have become more and more feeble, as if they felt it were useless to try to continue

Apparently from that quarter, the

danger has become so minimized that it

is scarcely worthy of farther thought

or apprehension. However, it behooves

Spiritualists to stand ever on guard,

ever vigilant, ever watchful against

flank movements, ambuscades and sur-

prises. Defeated in one plan of opera-

tions, in the open field, the movements against us are now likely to be of the

more sinister order of sly municipal and

legislative enactments, cunningly word-

ed to hide treacherous antagonistic de

signs against Spiritualism as repre-

sented by mediums, healers, etc. If they can put down the mediums and

healers, they will have accomplished a

mighty stride onward in their work of

pulling down Spiritualism. Unless they

are closely watched, their evil measures

are likely to become laws, and Spirit-

ualists and the public will not even

have an inkling of their work until the

law is enforced in the arrest and trial

Such things have been done, and will

be done again unless prevented by the

enorts of ever-watchful friends of our

cause. Spiritualists should, as a mat-

ter of safety, closely scan the work of

their city councils and the legislatures

of their respective states. A little op-

position in due time, will save an im-

Another fee more treacherous and

more mischlevous than the outspoken

Anti-Spiritualist-who, though mis-

taken, has the virtue of the courage of

his convictions—or the sly framer of iniquity by a law, is the despicable crea-

ture who clothes himself in the garb of

medium that he may acquire pelf by fraud and deception. The business of

these swindlers should be made not

only disreputable but unremunerative

itualism should be cleansed from their

pollution; and Spiritualists, those who

have the good of the cause at heart

should do the cleansing work them-

selves, and not wait 10r non-Spiritual

ists or Anti-Spiritualists to expose the

fraud and east the discredit of the

fraud upon Spiritualism. When Spir

itualists themselves do the work it re-

moves the discredit from Spiritualism

and fixes it where it justly belongs, on

the brazen and treacherous enemies

And yet again we urge, as the most

against all enemies to our cause, the

that will result from a general observ-

all their various roles as materializers

et id omne genus, are working to de

stroy Spiritualism, let our people ev

spiritual journals, such as The Pro-

The family circle, reinforced with

good spiritual liferature, will prove a

stronghold of defense, and a most

potent force in carrying our cause on-

ward to complete victory, final and ir-

SUBJECTS FOR THANKSGIVING.

Several clergymen of this city, on the

Sunday before Thanksgiving day, ven-

tilated their opinions in their pulpits as

to what should be the subject of thanks

and how rendered. Rev. Jenkin Lloyd

Jones, in All Souls' pulpit, came nearest

to expressing the views of The Pro-

gressive Thinker, which were reported

"Would we give thanks for this last

war, let us flee from the contagion of

battle, turn the hose Into the powder

chambers of our war vessels, spike our

guns and live the peace we profess.

Would we give thanks for the nation

that we boast of, we must purify it

from within. We want a desk for every

child in the state in the school sus-

tained by the state. Would we give

thanks for our successes in commerce

and increase in trade, give to our peo

ple postal savings banks to foster their

prudence and to protect their mites

give us the 'initiative' and the 'referen-

dum,' that will enable the people to de

mand the right and defeat the wrong

legislation at the hands of their repre-

sentatives. If we would give thanks

for the ballot we must purify it. If we

would praise the Lord for the triumph

of the flag we must make it still more

the emblem of equity, save it forever

from that moral confusion which mis-

takes might for right and bigness for

MR. AND MRS. R. T. VAN HORN.

his estimable wife celebrated the 50th

anniversary of their marriage, at their

rural residence near Kansas City, Mo.

We congratulate them on their extend-

ed travels in the journey of life, and

hope they will see many years yet. The

Colonel has been a remarkable figure in

politics, in literature, in journalism, in war and various other respects, and he

has made a marked impression for the

better on the present age. His Sunday Talks in the Journal of Kansas City,

were masterpieces, and were widely

read, having a soul-elevating, liberaliz-

ing influence. To say the least, he has

been one of the most remarkable men

of the present age.

December 2. Col. R. T. Van Horn and

disguised as friends.

gressive Thinker.

in the Record:

formation of family circles.

and dangerous. The garments of Spir

of mediums, in the courts of law.

talifized into statute law.

the warfare.

disturbed for, lo. 3,400 years. with other embalmed kings, to which place they had been removed for preservation during some civil commotion, perhaps when Egypt was invaded by the Persion Cambyses. It was the opinthe exodus occurred; but when his reoccasion. Now as Seti II. has risen, Jews." and speaks to us from his tomb, of course a revised opinion must be formed to meet the emergency, for-

Though the earth was all quaking And flaming the sky, The Bible must be sustained,

Ease the Church will die. We quote from the London Times: "As a sequel to his discovery of the tomb of King Thothmes III., at Thebes, M. Loret, director general of the an tiquities department, has discovered

Core to valuable information within the Prof. Histon was been delivering a Egypt, which ought to be of interest to course of lectures at Willard Hall, this all Christians, as they are to independictly, under the head of "Conflict of dent thinkers whose ambition it is to Christ with Civilization." The burden know the truth. It was during the reign of his fifth lecture seems designed to of Seti II., the pretended exodus of the prove that the object of "Our Lord's" Jews from Egypt occurred. Instead of mission was ast much political as rebeing overwhelmed and lost in the Red ligious, and that his crucifixion was not Sea with his entire army, horses, for his "going about healing the sick charlots and horsemen, as described in people and appealing to individuals to Exodus 14: "not so much as one re- be saved, or be good, but for disturbing mained," says the book, while in pur- the then, existing national order of suit of the fugitive Jews who were things."

and the water with the fact of

making their way on dry land through The dominie was right, if any trust the sea, a wall of water obedient to can be placed in the Gospels. Jesus same person, as was the case from the Moses' rod, piled up on either hand, aimed at the destruction of the Roman that Pharoah is found nicely embalmed power, and the rebuilding of the kingand quietly resting in his inscribed dom of David, of which it was proposed mummy case, where he has reposed unhe, as a descendant of that king, was to be the head. He is represented as The remains of Ramesis II. were posing as the king of the Jews. His found some years ago at Deir el Bahari, grand demonstration on entering Jerusalem riding on "an ass and its colt," is conclusive evidence of his purpose. To that end he was born, and for that offence against the constituted authorities he was arrested, convicted ion of Egyptologists for a time that it and crucified, before he had time to was under the reign of Ramesis II. that consummate his plans, while his executioners, according to the same mains were found Bibliologists fixed authority, placed upon his cross the upon Seti II. as the Pharonh of that legend: "This is Jesus, the King of the

It was not a Republic Jesus proposed to found; it was not a government "of the people, by the people, and for the people;" but it was the revival of the ancient kingdom then usurped by the Romans, and nothing more, else the alleged biographers falsified. But the. lecturer did not rest here. He continued:

"The early Christians were tortured, imprisoned, exiled and put to terrible and opened the tomb of Amenophis II., forms of death on the charge of

Life, Death, Immortality.

Life is the dreamy sleep, and death-miscalled-

Its shadowed valley, spanned by faith, with light

Its waters still, a stream down which we gently position in due time, will save an immense amount of trouble later on. It is vastly easier to kill vicious designed legislation beforehand, than to effect its legislation beforehand.

Its garb a mantle, whiter than the snows of earth, To robe the soul awaking into glad new birth; Its grave an open gate, through whose dark port-

Pass on to hope's fruitition—immortality. —Hannah More Kohans.

find is among the most interesting ever property and the state." made in Egypt, as, though the jewelry, and the Christians were branded as etc., were rified from the tomb probably Atheists, and destroyers of morals is during the twentieth dynasty, the mummies of Amenophis and of seven other kings are intact. The tomb is en-

potent measure of offense and defense sepulcher is reached. man is found bound to a richly painted oppression of the Christian cause." Words cannot tell the amount of good boat, his arms and feet tied with cords, ance of this important measure. While the Anti-Spiritualists and their most efficient allies, the fake mediums, the brazen counterfeiters and pretenders, in voman and a boy. None of the four to the dryness of the atmosphere they are all in the most complete state of erywhere set themselves at the great work of upbuilding our cause, which and although they evidently met with work can in no other way be done so violent deaths, they have the appearthoroughly and efficiently as by means ance of being asleep. The hair upon each is luxuriant, and the features reof family circles—and these seconded by the dissemination of spiritual litersemble to a marked degree those of the ature, and especially the wide-awake

fellahin of the present day. "The king's tomb is a chamber of magnificent proportions in perfect preservamassive square columns, is painted a of the rest of the floor, is the sarconhagus of the king, placed upon a massive ock of alabaster. The sarcophagus is of sandstone, artificially colored a bright rose hue, and contains the deavored to make up this loss by com-

around the feet and neck. "In a small chamber to the right are nine mummies, two of them bearing no us little else than a series of fables names and the other those of the Kings Thothmes IV., Amenophis III., Set Nakht, Seti II. (supposed to have been wiser, even among the Romish doctors the Pharoah of the Exodus), Rameses IV., Rameses VI. and Rameses VIII. who all reigned between about 1500 ology, worthy of superior credit, since and 1150 B. C. The tomb is that of Amenophis II., for whom it was built, of ignorance and falsehood." and is supposed to have been opened from violation. The floors of all the of animals, boats, etc. requiring im-

mense care in sorting for removal.
"The whole constitutes one of the most impressive sights that can be the body of an Egyptian king has been found in the tomb prepared for him, as previously discovered royal mummie had been removed from their tomb and secreted for safety at Deir e Bahari. Possibly this discovery of the bodies of murdered victims in a king's tomb may throw some light upon the rexed question of human sacrifices

which now divides Egyptologists. The public works ministry has re-M. Loret to remove only the smaller objects and to leave the mummies and bodies in their present place. railings may be placed to prevent in-

OLDER THAN JUDAISM.

An English author familiar with the sacred writings of Egypt, tells his readers that the tradition of a primeval revelation from God to man is much a new birth, nowhere taught in the Old The Akkadians grappled with feature in ancient Egypt.

a king of the eighteenth dynasty, who anarchy and Atheism, on the charge of reigned some 1,500 years B. C. The being the destroyers of morals, religion, That the Christians were branded as

very true. Mosheim says:
"The Christians . . . were looked upon as a sort of Atheists; and by the tered by a steep inclined gallery, which Roman laws, those who were charged terminates in a well of some twenty- with Atheism were declared the pests six feet in depth, and, this obstacle of human society. But this was not surmounted the entrance to the king's all: the sordid interests of a multitude of lazy and selfish priests were imme-"In the first chamber the body of a diately connected with the ruin and

But the martyr business was overa piece of cloth stuffed as a gag into his done by Prof. Herron. He, doubtless, mouth, and marks of wounds on the based his statement on the representabreast and head. In the next chamber tions in the Appals of Tacitus, which are laid out the bodies of a man, a work is clearly a Christian forgery of the 15th century. Said that learned bodies has been embalmed, but owing Christian author, Dodwell, for a time he Camden professor of history in Oxford University, some two centuries preservation, with the features perfect, ago, who had made a special study of

"Very few were put to death because they were Christians."

Moshelm says, because of the terpretation of Revelations 17:14. that the church was to suffer ten great calamities, "they endeavored to accommodate the language of history, even tion. The roof, which is supported by against the testimony of those ancient records, from whence alone history can leep blue, studded with golden stars, speak with authority." Further on, in and the walls are entirely covered with sec. 11, chap. 5, part 1 of the first cenpaintings, the colors of which are as tury, in his Ecclesiastical History, vivid as if laid on only yesterday. At Mosheim says, a diligent search was the end of this chamber, in an excava- made in the 8th century after books ion sunken several feet below the level and papers that told of these martyrs, and were answered with the statement that they had been burned, then:

"From the 8th century downwards, several Greek and Latin writers ennummy intact, with chaplets of flowers piling, with vast labor, accounts of the lives and actions of the ancient martyrs. But the most of them have given adorned with profusion of rhetorical flowers, and striking images, as the frankly admit. Nor are these records that pass under the name of martyrthey bear the most evident marks both

It is lamentable that the real martyrs later to receive the mummles of the of history, they who suffered death be-other kings, probably to save them cause of their religious convictions, were not Christians, but were persons chambers are covered with a mass of who antagonized Christian dogmas, and objects—statues, vases, wooden models they met death at Christian hands, not 'very few" only, as Dodwell stated, but by millions, as the history of the Crusades, and of the Inquisition, and the wars for the spread of Chrisimagined. For the first time on record tiahity, abundantly attest, and they who maintain to the contrary must be grossly ingnorant or vilely false.

WHICH IS CORRECT?

Geo. St. Chair, an English scholar, for ten years lecturer for the Palestine Exploration Fund, and an earnest student in Egyptian mythology, has lately given to the world a volume entitled "Creation Records Discovered in Egypt." He maintains that the legends of the Creation, the Fall of An-The entrance to the tomb will then be gels, the Serpent, the Deluge, and the built up until next winter, when iron Tower of Babel, with the Confusion of Tongues, had their origin in Egypt, to jury from touching by visitors, while explain perplexities growing out of affording them the unique sight of the their defective system of counting but lying in state of a king who reigned 300 days to the year. A reviewer of over 3,400 years ago."

St. Clair and his book says: "He possesses ample learning in the realm of Egyptian mythology and history, and he has arranged facts with consistency and clearness

We apprehend the Egyptian colonists brought those legends with them from the valley of the Euphrates, but their older than Moses. And the doctrine of origin was lost in their migrations. Testament, he found was an important same great problems which bailled the

The decline of the Latin governments is a subject for discussion among the leading public journals. That France, Italy, Spain and Portugal have all seen their best days, and are far gone in the decrepitude which marks nations, as individuals, there can be no doubt. The cause of this decline is traced to various sources, but the con-

AND THE PARTY OF PROSPECT

under the control of Catholicism, while the ruling powers are subordinate to the Pope. When the civil power of Rome, and the ecclesiastical, were centered in the days of Numa, B. C. 700, down to the civil arm was in the ascendant, and her power was commensurate with civilization. But with the death of that ruler power was gradually usurped by the religious, and Rome declined. Proyinces one after another were lost. Her

conquests ceased to be for civil control,

but to build up a mighty hierarchy

whose authority was to extend into

sensus of opinion seems to be they are

The Reformation was the first severe blow to Catholic ambition. Subordinate kingdoms rose in revolt, till finally the Latin nations alone remained. She came near losing France, and would but for Bonaparte with his army who restored to the Pope what was wrested from him by the French Revolution. Liberal thought, now restrained, is a powerful factor in France, which in due time will come to the front again then woe betide that government which attempts to suppress religious freedom Italy has already established civil rule in opposition to priestly, but the Pope still retains too much power, and

needs curtailing. Spain and Portugal are the only governments of Europe whose ecclesiastical rule remains unabridged, and they are the worst governments of civilization. Doubtless a revolution will follow in Spain when her contention with America is ended; then it is hoped before the civil strife is over religious freedom, hostile to priestly tyranny, will be established. It is conceded freethought, in its various forms, has a strong foothold in the peninsula, but it has been subordinated to the church by oppressive exactions which have kept the boldest silent. The late expressions of Gen. Weyler must have had a large backing to justify his denunciations of

the priestly class. France and Spain free Portugal will soon fall into line, as will her colonies. Catholicism has been the curse of the world from its inception. It crushed out the ancient Roman, Grecian and Egyptian civilization, it retarded progress everywhere, and established ecclesiasticism on the overturned thrones of prosperous empires. Her priestly eye is turned towards the United States, and she designs to reenact in America, with the Holy See ultimately established in Washington, her system of spollation which for centuries deluged Europe in blood. With that view she is expending a score of millions of dollars in the purchase of real estate in and around that city, and in the building of cathedrals, colleges, convents and monasteries, which will be ready to serve some future Pope when he takes his flight from Rome.

HOW CAN IT BE DONE?

How harmonize the following quotation from Aristotle, born B. C. 384, the tutor of Alexander the Great, and one of the brightest names of antiquity, with the ridiculous claim of the Ohristian clergy, that Jesus was the parent of the golden rule, and that the moral code was unknown until taught by him? The translation into English was made by Maj. Gen. Forlong, of the British Army:

"Cleanse and purify thy heart, for it is

Not by worthless ceremonies, prayers, and moaning

uphold right And do right. Sacrifice thyself at the shrine of duty; Forgiving injuries, and acting only to-

wards others As you would have them behave towards thyself.

According to accepted theology Aristotle was a Pagan philosopher; and Jesus was a God. Both may have borrowed the golden rule from the Chinese Confucius:

'Do unto another what you would he did unto you; And do not that which you would not have done to yourself.'

Thales, who lived a hundred years before Confucius, expressed the same thought, as did Isocrates, who died near fifty years before Aristotle was

A PRAISEWORTHY ACT.

The Woman's Christian Temperance Union, in National Convention, at St. Paul, by formal vote of 285 to 71, after six hours' discussion, determined on the 14th ult., to abandon the Woman's Temple, its bonds and mortgages, and its discord-breeding features, and devote their future to advancing cause of temperance, which called their organization into being. If it would place itself on a strictly humanitarian platform, drop its dogmatic "Christian' title, and invite all the world, without regard to creed, to join hands in crushing the demon of intemperance there would be reason to hope for its final success. True, it is Christians mostly who need reforming. Buddhists. Brahmins and Mohammedans are already total abstainers from the cup that inebriates.

PRAISED, BUT NOT READ.

A clergyman in the "Independent." says: "The Scriptures answer perfectly to Mark Twain's conception of a classic-a book everybody praises and

The time has been when the thought less praised the Bible, because they ignorant of its contents. In the last years it is only the priestly class who are able to garner pearls from its pages, and this is done by detaching them from their false or impure con-

ANTEDATES CHRISTIANITY.

A learned writer in an English news paper on the Ethics of the Great Re ligions, has demonstrated by numerous extracts from Hinduism, Buddhism, and Confucianism that all the mora doctrines of Christianity were taught long centuries before the period ascribed to Jesus. And yet the preachers will continue their falsehoods that the son of a virgin gave us our moral

MISLEADING. A SAD SUICIDE. The staff correspondent of the Chioga Record, writing from Paris, says:

"The French historian, Alfred Du-

quet, the leading authority on the

Franco-Prussian war, has written an

important article entitled "The Queen of Battles," which will be published in

ticle is based mainly on the lessons taught by the Spanish-American war.

In this article Duquet will say:
"The Spanish-American conflict is a

most terrible example of the deadly

abandon with which the discoveries of

nodern science have lent themselves to

the purposes of warfare. A few months before hostilities began I dined with an

American diplomat, who described the

new armaments in the American fleet.

Nothing, he said, could resist them. He

said the ships of an enemy would be

listened to him politely, thinking, how-

my dinner companion. In a word, the

the most powerful armament and the

That article is terribly misleading,

else President McKinley, and the whole

herd of priests and preachers, are mis-

taken in giving all the victories to God.

gains our triumphs over the enemy,

nitions of war or a navy? Why not

call the Chaplains only into service?

Let them join in "prayers and praise"

to the God of battles, then, as in the

great war with Milton's Devil, let

Jehovah send forth his son armed with

Jupiter's thunderbolts, and let him fly

the awful messengers of heaven, and

strike down all opposition? See book 6 Paradise Lost, 4th paragraph from end.

With ten thousand thunders in his

right hand, the son sent these before

** * * Down their idle weapons dropt

O'er shields, and helms, and helmed

Of thrones and mighty seraphim pros-

Who wish'd the mountains now might

Thrown on them, as a shelter from

Yet half his strength he put not forth,

His thunder in mid voiley; for he

Not to destroy, but root them out of

Such a help as that would deserve

thanks, and all would gladly award

but the Great Ruler whom The Pro-

EXCITEMENT.

the interview Dr. Toby said:

from 18 to 20 every year.

sends men and women here.

It is fear, terror and emotional

praise to him who brought the

him at the enemy.

trate:

be again

his ire.

meaut

heaven."

heads he rode

republic has pulverized Spain.'"

Saulois to-morrow [Nov. 16],

One Who Could Not Endure His Sad Condition.

ONE WHO POSSESSED COURAGE OF PURPOSE AND NOBILITY OF CHARACTER, SEES FIT TO END HIS OWN EARTHLY CAREER-HIS LAST LETTER TO HIS MOTHER.

In the city of P-, not far from Chiago, dwells a family who for true sterling worth are respected throughout the city, and for beautiful qualities of characters are tenderly loved by their friends. About three years ago a bright, intelligent, lovable little boy, a member of the family, was killed by sunk in the beginning of an action, the electric cars. It was a terrible without so much as a scratch being sustained by the American vessels. I shock to all, but especially so to the mother; but she bore it with tude, though she was noted for her tenever, there must be Gascons [great der love for her children. Friends and boasters] in America. Yet the destruc-tion of the Spanish fleets at Manila neighbors wondered at it, but she wrote to me, saying: "Had it not been for the and Santiago changed my opinion of knowledge of Spiritualism and the hope it gave me, I could not have endured it last war made it plain to all thoughtful when dear L, was taken away. The orminds that the queen of battles is no thodox religion cannot compare with true Spiritualism in hope and comfort. longer the infantry, but the artillery, and that, in fact, the nation possessing I know my dear boy is often with me, for I often feel his presence." most destructive explosive will pul-

There were other children, one of verize her adversary just as the great them a young man, bright and intelligent, with considerable artistic ability, but afflicted with a disease of the spine He was a companion to his mother, and many were the talks they had together about the "Beautiful Beyond," and the dear brother who had gone before. If it is God who fights our battles and The Progressive Thinker was a valued paper, and B—. studied it carefully. Always cheerful, kind and why the need of soldiers, arms, muthoughtful for all, B--. was tenderly loved. He and a sister were learning photography, and planning for a studio.

Often B--, talked of suicide, giving his opinion of H, yet no one thought that he, the sunny-tempered, brightfaced boy, could be contemplating the taking of his own life, though he always said: "I will not live to be over On the twenty-first anniversary of his birth he was particularly happy, eating a hearty dinner. In the noon he bathed, put on his best clothes, did some writing, ate supper and left the house "as happy as though he was going on a visit," his mother wrote me. After a time they became alarmed at his absence, and began searching for him. They found him hanging in the barn. Even to the last he was careful to do all he could to spare the feelings of his dear ones. He had placed a handkerchief around his neck, had drawn a pillow case over his head and placed the loop over that so that the skin should not be broken. His features were not distorted and he looked very peaceful and happy as he lay ln his coffin. In his pocket was found the followings

"To Whom It May Concern:-While in possession of my right mind I have decided to end my earthly existence. My reasons are that I cannot keep pace with the world."

gressive Thinker worships, never interferes that way with mortals. Only A note was with this, telling his the godly historian of Paradise Lost mother where to find a letter to her. has any knowledge of that great fight and adding, "Mother, my last wish is so well:

in heaven, and he seems to have made that I be buried just as found." Here heavy drafts on the old poets who told -'s letter to the mother he loved of the war Jupiter waged against the Titans, ending with sending Pluto bound in chains to Tartarus' deadly "My Dear Mother:-Were I the possessor of the whole world, I would ten thousand times rather give it than to cause you this one heartache; but, mother, I can't stay in a world where I INSANITY CAUSED BY RELIGIOUS can't keep pace with the rest of hu-manity. You and you alone know how The Tolcdo Bee published an interestmuch I would like to be an artist, and ing interview with Dr. Toby, of the I guess it's about the easiest trade or Toledo State Hospital, Tuesday, on the profession there is. I have worked subject of insanity caused by religious hard to try and succeed, and I have been successful to some extent, but no excitement. The interview was called man would give me employment beforth by a statement by Dr. Talcott, of cause I couldn't turn out his work fast Middletown, N. Y., to the effect that enough, or as fast as some one else "the way of an asylum often lies could; neither could I run a studio alone. I couldn't even do half the work. Oh! how that confession hurts, through a church." In the course of but now is the time for facts. "You must not, in speaking of this, confound true religious teaching with the frenzy which is sometimes known termination have kept me in hope so termination have kept me in hope so as religion. Religious teaching, as far, and, Mother, you know that G-Christ taught, no matter through what don't like the business. Don't blame

church it comes, is good for children her mother; she can't help it. and adults, mentally as well as morally. a noble girl, and would do anything in It is good for any one to be taught to the world for you or myself or any of be kind, loving and true. But there are us, and I wouldn't for the world have phases of so-called religious teaching her tie herself down to a business with that tend to send weak-minded people me that she did not like, just for me; off their mental balance. For instance, and then she wouldn't always be sinwhen they are taught that they are gle, perhaps. You see we must look hair-hung over the abyss of an eternal ahead in these things, and if famer hell. The doctrines of justice and love should invest his money in something and mercy never unhinged any reason. of that kind, and I should fail, it would 'Last year we admitted 18 patients break my heart, after he has worked whose condition arose from so-called hard-ah! so hard so many years, and 'religious causes.' We average, I think; deprived himself of so much, always working with that untiring persistency "Now do not understand me as say which in time if not before long, would ing one word against real religious break any man down, and then think of teaching-that always makes for good. me taking it and losing it! No! I would die first! You say I don't have ercises that unbalances minds and to work. No! I know I don't, but think of a life of idleness, and when father, "In this connection a few statistics unable to work, or on the other side. from the yearly records since the open what then? The poor house or something worse. Now, dear mother, think how much happier I will be, for I proming of the Toledo State Hospital for the Insane may be of interest. Of the 1.057 cases in 1888, when the hospital opened. ise you before God to work hard and 63 were set down as due to religious progress so I can meet you on the 'other causes; in 1889, 25 cases out of 570 admitted; in 1890, 19 out of 367 cases; in side.' You know God will forgive me, if this is a sin, which I don't think it is, 1891, 17 out of 314 cases; in 1892, 28 out You have always taught me the greatof 349 cases; in 1893, 15 out of 341 cases; in 1894, 19 out of 373 cases; in ness of his love and forgiveness of sin. If his love is greater than an earthly 1896, 14 out of 386 cases; in 1897, 18 parent's, then I know he will forgive cases out of 383 admitted. The proporme, because I know, Mother, you tion for eight years is not quite seven would forgive me. You say: "But God is more just than an earthly parent." Well, how are you going to divide love and justice. Mother, I am a firm be-

liever in Spiritualism. You remember

promised you that you should hear

from me. I will keep that promise if

possible. I hope I can be with L--;

he can help me so much. Now, mother, don't mourn for me. Just think how

nuch better off I shall be, and I shall

be with you a great deal, If I can. Mother, I know I shall progress for I

despise sin in its every form and I want

to be better and do better, and that will always be my aim, to be better. If you

will, you may show this to the children,

my ring until you don't need it any

more, and then give it to E-. I don't

know why, Mother, but I am happy,

I hope the girls will grow up to be good

I have given the letter exactly as

which the family do not wish made

public. Dear friend on the "Other Side," unselfish in life, he was unselfish

in death, and yet, not in death, for there

is no death. He lives and makes the

progress for which he longed and

body instead of the frail, crippled tene

ment which caged the strong, beautiful

NELLIE M. JERAULD,

nows the joy of an upright, strong

- wrote it, except giving the names

will meet you on the 'Other Side.'

"Your loving son.

AN ADVOCATE OF RELIGIOUS LIBERTY.

out of every 100 admitted.'

Lord Macaulay, the English scholar, essayist, historian and statesman, placed himself on record, by writing and publishing: "For my part I long ago espoused

the cause of religious liberty, not because that cause was popular, but because it was just; and I am not dis posed to abandon the principles to which I have been true through my whole life in deference to a passing or read it to them. I want you to wear clamor. The day may come, and may come soon, when those who are now loudest in raising that clamor may and now good-by to you and father and all the children. Kiss them all for me. again be, as they have formerly been. suppliants for justice. When that day arrives I will try to prevent others from oppressing them, as I now try to women, and I know they will if they follow your advice. Good-by again. I prevent them from oppressing others. In the meantime I shall contend against their intolerance with the same spirit with which I may hereafter have to contend for their rights."

THE CHURCH OYSTER.

A Peoria man choked to death at a church social Tuesday evening. unexpectedly found an oyster in his stew. It flustrated him so the bivalve became tangled in his caophagus with fatal result.-Ex.

Mediumship. A chapter of Experiences. By Mrs. Maria M. King. Price "Nature Cure." By Drs. M. E. and Rosa O. Conger. Excellent for every family. Cloth, \$1.50.

Thomas Paine: Was He Junius? An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this

Hustburg, Tenn.

Prof. Buchanan's "Primitive Christianity."

The completion of Prof. J. R. Buchanan's monumental work, "Primitive Ohristianity," forms a fitting occasion for saying something in behalf of the very large and constantly growing class of earnest investigators who are Spiritualists in essential belief, but who, not breaking altogether with the past, still reverence the great souls and seek to disentangle the spiritual kernel from the husks of myth and superstition which together form the world's great religious.

As the barriers between nations and races are now melting away at the be-hest of material interests furthered by physical science, so a better understanding of the ideals of humanity in all ages and among all peoples is now in progress, and a true spiritual conception is seen to be the universal solvent Touched by the alchemy of spiritual understanding, whose first manifestation is love, or universal charity, it is seen that all sincere worship has been a recognition of divine fatherhood and motherhood and the dependence of humanity on spirit for its existence. The while Spiritualists can reject it only by great mass of devotees of Christian orthodoxy can never be won from dogmatism to a higher spirituality by mere iconoclasm. The faith that their fathers lived and died by is too thoroughly ingrained by inheritance, by practice and by hypnotic acceptance of authoritalive tradition to be given up at the shattering of an image. Another idol can easily be formed in the ancient mold, and woe betide the hand that profanes it. But even with those who cling desperately to the old faiths there is an ever-growing restlessness, a shifting, a readjustment, an attempt to bring up to date by revision of sacred books and tinkering of creeds and the "reverent" irreverence called the higher criticism of the Bible. Where the coarseness of the clay shows too badly through the gilding of the old with man, and the elevation of the opimage its ablest worshipers and apolo- pressed in every station. gists are actually digging and chipping out in an unending effort to free the and a large fortune, sacrificing tempo idol from base material. And these men know and avow that the image is but an image, the symbol of a spirit which is sought thus to be revealed and made serviceable to humanity, but they still believe that through this old priest-created image is the only possible revelation of spirit. Hence their anxiety to preserve its crumbling form and to repel avowed attack from the outside, unrealizing that the very means they adopt but hasten the ruin of the idol without providing an accept-That the authorship of the books of

mitted by the ablest commentators. That the scriptures contain numerous errors, and that the books of the New Testament especially are the patch-work of various hands, is now admitted by the best scholars within the church. (See Encyclopedia Britannica.) These things, however, are rarely touched upon in the pulpit, the few exceptions as in the cases of Dr. Heber Newton. Minot J. Savage and Lyman Abbott arousing a whirlwind of criticism and abuse from the pulpits and through the tions of scripture are set affoat every day, in the light of Theosophy, of Christlan Science, of "Koreshan Science" and what not. It is exactly as I once heard a Catholic priest lament from his pulpit, with a deeper truth than he was probably aware of, "there are two hundred and eighty sects in the United States, and God knows where the truth Faith in dogmatic Christianity is sure-

the Bible is unknown has long been ad-

ly perishing, both from the attacks of science without and decay within, only aggravated by the supposed antitoxin, "the higher criticism." That the time is ripe for a transition to something else, either better or worse, is felt on else, ettner better or worse, is test of all sides. What shall it be? Shall all faith and with it all religion be swept down into the gulf of materialism? Shall the dreary horizon of the agnostic be the only outlook? Or what will be the only ou who feel themselves slipping from the crumbling rocks of orthodoxy into a quicks and of doubt beyond which they cannot see? Just at this crisis has appeared

(struggling to the light under difficulty, as every great thing in the world's history always has) the most notable book of the age, "Primitive Christianity," edited rather than written by that herole champion of humanity and spiritmality, Prof. Joseph Rodes Buchanan. proving, if credit is to be given to revclations from the spirit land, made through media of the highest moral and intellectual worth, that there is a de voted company of the grandest spirits that have ever left mortal clay, who are ready with the bridge that will carry the honest doubters from the treacher ous shore of orthodoxy to an acceptable religion which preserves all the of the old, illuminated and re-vitalized by new spiritual light.

The Christ of orthodoxy is now known by the unbiased to be a myth. In the sweeping away of the mythical conception of Christ the inspiring facts con cerning the most spiritually endowed man the world has yet known are in danger of being lost, together with the uplifting and spiritualizing influence produced by contemplation of such an exalted character, and the belief that mankind is on the road to a perfection of which that man was the prototype. In spite of all the overlay of myth and superstitious rubbish dragged from the wreck of older religions to form the faith of the priest-constructed church, similar to the use in church edifices of columns and idols plundered from the ruins of pagan temples, the radiation of love from the spirits of Jesus and his disciples taking the form of "the Christ ideal" in the minds and hearts of those Christians sufficiently developed to come en rapport with them, has been the unseen power that has inspired not only many a hero and martyred reformer, but many more humble fathers and · mothers whose transmitted spiritual development enables us to become re-

cipients of newer light. Deeds done "in the name of Christ" have often been atrocious, but those done in the spirit of Christ have always heen divine, whether the doer thought about Christ at the time or had ever heard of him. If we throw away all notions derived from the church, and simply understand that a man once whose organism was so formed that he was a perfect expression of divine love and harmony, in perfect com murion with the higher spheres of the spirit world, and further understand that such perfection is the goal toward which humanity should set its face. there need be no difficulty for the Christian and the Spiritualist to come to an agreement and find themselves on common ground. Of course the Christian will not advance to this understanding while holding the interests of the church to be paramount to the Interests, of humanity, Neither will the Spiritualist help the churchman to chip the shell by sneers and kicks hurled back in answer to those sent from the

pulpit. Take the Spiritualism from the.

rules for a dead morality and a meas of crushed to the earth, but sow I am free questionable history. Take the Christ and untrammeled. Willingly would a spirit out of Modern Spiritualism and devote space in the Tribune to Buckey of the children of the ch there is left only the bare demonstration of continued existence beyond the grave and a mass of questionable phenomena. A never failing love for all humanity, patient and untiring in its expression, which is what we mean by "the Christ spirit," this is the only force that will accomplish an atom to-

wards the world's betterment. In "Primitive Christianity" the character of the Nazarene, divested of all the "crown of thorns" of dogmatism, and "purple robes" of ecclesiasticism, stands forth the most sublimely spiritual being conceivable in human form. On reading the Gospel of John as here purified and expurgated by his spirit, we may well exclaim, "ecce "-behold the man who is seen to

be "the light of the world," not in the manner conceived by crafty priests and believed by trembling devotees, but in the noble, spiritual way that every man and woman may realize in his own being, if not here, then hereafter, finding in his own soul the only savior from sin and undevelopment, a burning and selfforgetting love for every manifestation of God's energy. Christians who decline to read this wonderful book deprive themselves of the best light of the age, the grossest inconsistency with their central belief, coming as it does from spirits of the grandest men who have ever lived, through media of the highest intelligence and integrity and at the hands of a man of world-wide fame for his scientific discoveries and selfsacrificing labors for the good of humanity, to whom Spiritualism is especially indebted for early and unflinch ing championship, for the original demonstration of psychometry and a rational psychology, to say nothing of his inestimable services in the field of medical discovery, the benefits of which are reaped by thousands of liberal and clairvoyant and mediumistic physicians the world over, and his noble and suc cessful efforts for placing woman on an

Prof. Buchanan has spent a long life ral advantage and high social opportu nity in the service of humanity and spirituality, and now toils on, the lonely survivor of his personal friends and companions, sustained by that pure force which flows alone from the spiritworld as he gives ungrudgingly the last of his days and the last of his means to Le work to which he is called. Future generations will realize the grandeur of his labors and the heroism of his sacrifices more than the present can do. On the other side of the veil, however, where vision is clearer, his work is estimated at its true, value, as may be seen from the following extracts from replies to letters in regard to "Primitive Christianity" which I have addressed to the spirit-world through the mediumship of C. L. Walter Lynn. The genuineness of these replies is as well attested as such evidence can be both from the characteristic style of the writers and the remarkable fact that the signature in each instance, while written in pencil and with great rapidity, closely resembles the autographs of these eminent men signed when in the

From Theodore Parker: "You ask my views regarding the works of Dr. J. R. Buchanan. To give you a comprehensive treatise upon them in view of their many excellencies would require volumes. I can only give them in a general way. I consider his revelations in science as valuable beyond price, and coming generations will revere his name. No matter what his defamers may say or do, 'Truth is mighty and shall prevail.' His sciences are based upon that article, so elusive yet so easy to gain, common sense, and I believe from a spiritual standpoint that the thoughts contained therein will do more to harmonize, develop and erant and inspiring. It will create bitlegion. Holy fire from priests and laymen will be poured upon his nead, and the jackals of so-called liberal journals lution of the Egg and Its Germ was in string pulling me toward the bed. will scurrilously abuse h.m. [This pre-troduced by a brief outlining of the de-troduced by a b men will be poured upon his head, and been already realized in some quarters.] The revelations in 'Primitive Christianity' I deem as reliable and their application to life as practical. History has denied us authentic authority regarding the past, but spiritual inluences are powerful and are giving in their testimony. Glory to God. the Omnipotent Power, is my rejoicing song. The dawn is coming and ignorance and superstition are defeated in the conflict. I have in brief given my opinions, and I trust you will receive them in the spirit given, love, the ruler of the

universe, eternal love." "Theodore Parker."

From Doctor Spurzheim: "Do you ask my opinion of Doctor Buchanan's works? Why, the record is written in the heavens and the rays diffused upon the earth in sunshine. I acquiesce in his treatment as regards the sciences, and consider his discoveries as valuable to posterity. He treats of all events logically and his reasoning is most profound, showing wonderful-powers of intellect. His faculties are marvelous in development. I could go on for hours, but could not do justice to the theme. Enough is to say, I am prepared to defend him against the attacks of wiseacres who are numerous by reason of environment of undeveloped intellects. His 'Primitive Christianity' marks a new era in history and will become famous not only from its merits, but from the onslaught of enemies. It is practical Christianity and should command the respect of thinkers. Philsophers should revere him for his unflinching integrity and adherence to truth. It is not fame that he seeks, but to benefit his fellow men. What could be more Christ-like?"

"Dr. J. G. Spurzheim." At the sitting at which the above communications were obtained, the folowing from James Gordon Bennett and Horace Greeley were given unsolicited, together with a long letter from Horatio Seymour on subjects of public welfare, but which not being specially germane to Prof. Buchanan's latest work, though quite in line with his well known political economic views, I will

ot quote here. From James Gordon Bennett: "Were I living in the flesh to-day and n control of the Herald as of yore, Buchanan should have all the space desired to defend his rights and proclaim his theories. The trouble is to-day that American journalism is not journalism; it is the veriest rot. Freedom of the press is a delusion. Thinkers and philosophers, as of old, are held to the ground seemingly in chains. But the time is coming when right shall prevail. I do not condemn, nor do I applaud Buclianan's theories, but I would like to see him have a fair chance. I endorse

him as a man of uncommon intellect." "Bennett, New York Herald." "The last years of my life were at this office.

chanan, but that is now impossible

as I have passed beyond earthly sor rows and pain. All that I can do is to give him my good will. As a reformer an honest man, and a deep philosophe I love and revere him. God grant that his closing years may be filled with peace and plenty and his reward of good work faithfully done, the appreci ation of his fellow men. Truly yours,

"Horace Greeley For the information of many inquir ers I will add a word in reference to obtaining "Primitive Christianity." For taining "Primitive Christianity." For said the professor as the party sat chat-perfectly obvious reasons none of the ting over their after dinner clgars, "if The venerable obliged to publish the work at his own of St. Louis, told me years ago. The

expense or leave the message to hunauity undelivered. With characteristic devotion he put the very last dol best to save him, but one night said he lar of his narrowed means into the pub- could not live till morning. To his lication of the work. Popular booksellers do not care to put it upon their shelves. It would drive away their orthodox trade. Hence inquiries concerning it should be sent directly to the the night as he should have done, Pat nuthor, at San Jose, Cal.

It seems needless to add that all truly liberal Spiritualists ought to read this to life again. And they had a wake revelation. Armed with its amazing over me, but I came back and scared proofs of the perversion of true Christianity into ecclesiasticism they will o'clock last night I fell back on the bed be in possession of the most potent of utterly exhausted and soon became unspiritual weapons against all in authorty in church or state who wish to perpetuate the errors of the past and I felt myself falling on the floor, which quench the dawn of spiritual light. A. G. MARSHALL. Brooklyn, N. Y.

THE TRANSITION.

Two Men Died and Came to

FEATURES OF THE SPIRIT STATE AS THEY DESCRIBED THEIR EX-PERIENCES - THE OLD BODY SEEN FROM THE VIEWPOINT OF THE NEW-THE NABRATOR IN ONE CASE A PHYSICIAN.

"Speaking of strange experiences," popular publishing houses dared to you care to hear it, I will tell you how bring out so revolutionary a work as it seems to die. My uncle, Dr. J. S. Long, one of the prominent physicians man that died was an Irishman named Patrick Flaherty. My uncle did his utter amazement he found the Irishman alive and on the road to recovery the next morning. . In reply to his ques tion as to why he had not died during

> "'Sure, doctor, I did die, but I came conscious. how long I remained so I don't know, but the next thing I knew I struck with a bound. I looked toward the bed and saw that my body lay there stiff and apparently dead, while

Suggestion for the Holidays.

The Holiday Season is at hand, and it is in order to make helpful suggestions to those Spiritualist friends who may desire to make some appropriate gift to a friend or friends. Among your Spiritualist friends you will find some who do not read The Progressive Thinker, whether from financial inability to subscribe or other causes. How appropriate and gratefully received a gift would be a year's subscription to The Progressive Thinker, especially when coupled with a beautiful copy of Art Magic or Ghost Land, either of which books is worth more than the cost of the book and the paper combined. You can not invest the money to better purpose. It will cement friendship, and aid in the upbuilding of a good cause. Try it.

PROF. LOCKWOOD.

Addressed Two Large Audiences at Norwich, Ct.

Prof. W. M. Lockwood, the eminent physicist of Chicago, spoke before fine audiences in the Spiritual academy Sunday. Treating in the afternoon upon the beautiful allegory of "The Fall of Man," as found in Genesis, 3rd chapter, showing a different interpretation than is generally presented, claiming that the picture represented the dawn of human reason, the wily serpent was the subtlety of human consciousness breaking away from priestcraft, the garden of Eden a state of blissful ignorance, Eve as the mother I noticed that I was still attached to of 25 degrees. It was about as far elevate the human race than all the teachings of bigots in Christendom.

The forbidden tree of knowledge looked like a string. Several times I looked like a string. Several times I looked like a string looked like a str spring up a new belief that will be tol- contemporaneous ancient history as key nor to smoke, and it made me mad proofs of the position taken, showing when Tim Cragan tried to pour some ter antagonism and his enemies will be | the allegory to have been written in the elohistic age.

The evening lecture upon "The Evolution of the egg in the ovary and oviduct, dwelling at some length upon the chemical and physical changes taking place in its development. He then de scribed the physical changes in the yolk of the egg, leading to the expansion of the germinal disk and the growth of the spinal cord. Then the changes obtaining in the vascular system promoting the heart and its action. instructing that the presence of oxygen stored in the laboratory of the egg lent its influence to the expansion and contraction of this organ. In conclusioin, the speaker affirmed that the difference of opinion between the modern physiicst and the ecclesiastic upon these and analogous issues in the evolution of sentient consciousness would disappear when the popuar mind comprehends that we live in a spiritual universe, where invisible modes of elemental motion promote the vast phenomena of nature.

In response to an invitation from the Spiritual Union, the Scottish rite order of Masons was represented by a popular delegation of officers and members. -Norwich (Ct.) Record.

"After Her Death. The Story of a Summer" By Lilian Whiting. No mind that loves spiritual thought can Summer" fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at the office. Price, cloth, \$1.

able work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion. etc. Price, cloth, 75c. For sole at this office.

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at this office.

sale at this office. "Historical, Logical and Philosophical W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale

my wife knelt beside it crying. glanced at my new body and saw was shaped and clothed like my old body. I did not feel a bit sarry to see the old man lying on the bed and never felt so well in my life as I did then. Just then Mrs. Maginnis, one of our neighbors, came in and she tried to console my wife. She said: "Well, we'll have the wake to-night. I'll have my man get the pipes and tobacco send Tom Johnson after the whiskey and my boy will go round and give the invites." And so she started the ball

a-rolling and in less than two hours we

had a packed house and the room full

of smoke. "Before the people came in I floated up and took my seat on one of the arrived on a narrow but well-built crossbeams, watching the proceedings. whiskey down my dead throat and then stuck a pipe in my mouth.

corn. Prof. Lockwood then proceeded unconscious again and the next thing i to show the different stages of the evoremember was when I opened my eyes est me for a drink. When they saw that I was alive the people fell over each other in trying to get out of the house. Soon Bridget came to me and acted just like a woman whose husband waiting to see you.'
"That finishes the Irishman's story,

but if you like I will tell you of another man who had a similar experience. which is more satisfactory, because he was intelligent enough to watch the changes and report them when he returned to consciousness. This incident happened to one Dr. Warren, a physician of Columbus, Ohio, about twenty years ago. I will give you the facts as they were related to me by one of the members of the Society for Psychical Research. Dr. Warren, when in full possession of his faculties, appeared to come to the moment of death in the last stage of typhus fever. Before the final lapse into unconsciousness he discussed with his friends the question of immortality. His voice failed and his strength weakened, and, as a last effort, he stiffened his legs. He lay for hours as dead, the church bell being rung for his death. A needle was thrust into various parts of his body from the feet to the hips without having any effect. He was painless for a long time, and for nearly half an hour peared absolutely dead. While his body was lying in this deathlike trance his was disengaging itself from its soul earthly tabernacle. This is the account

he gave of his sensations: "Human Culture and Cure, Marriage, discovered that the soul) was in the into a state of conscious existence and Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., LL.D. A most excellent and very value of my body, but not of it. With all the inter-est of a physician, I beheld the wonders est of a physician, I beheld the wonders of my bodily anatomy, intimately inter-woven with which even tissue for tissue, was I, the living soul of that dead body. I learned that the epidermis was the outside boundary of the ultimate tissues, so to speak, of the soul. I realized my condition, and reasoned calmly thus: I have died, as men term death, and yet I am as much a man as ever. I am about to get out of the body. I watched the interesting process of the separation of soul and

body. "By some power, apparently not my own, the ego was rocked to and fro, laterally, as a cradle is rocked, by which "Who Are Inese Spiritualists and process its connection with the tissues What Is Spiritualism?" A pamphlet of of the body was broken up. After a 40 pages by Dr. J. M. Peebles, the well. little time the lateral motion ceased, 40 pages by Dr. J. M. Feedles, the well that the soles of the feet, be-known author. Price 15 cents. For and along the soles of the feet, be-ginning at the toes, passing rapidly to the heels, I felt and heard, as it seemed, Objections to the Dogmas of Reincar the snapping of innumerable small nation and Re-Embodiment." By Prof. cords. When this was accomplished, I began slowly to retreat from the feet an introduction. Some of your readers toward the head, as a rubber cord | must recollect reading it. shortens. I remember reaching the hips

and aying to myself. "Now there is no life below the bips." I can recall no memory of passing through the abdomen or chest, but recollect distinctly when my whole self was collected in the head, when I reflected thus: I am all in the head now, and I shall soon be

free. I passed around the brain as if were hollow, compressing it and its membranes slightly on all sides toward the centre, and peeped out between the sutures of the skull, emerging like the flattened edges af a bag of membranes I recollect distinctly how I appeared to myself something like a jellyfish as regards color and form. As I emerged from the head I floated up and down, and laterally like a soap bubble attached to the bowl of a pipe, until I at last broke loose from the body and fell lightly to the floor, where I slowly rose and expanded into the full stature of a man. I seemed to be translucent, of a

"'I fled toward the partially opened door, but upon reaching the door I turned and faced the company. As I did so my left elbow came in contact with the arm of one of two gentlemen standing in the door. To my surprise, his arm passed through mine without apparent resistance, the several parts losing again without pain, as air reunites. I looked quickly up at his face to see if he had noticed the contact, but he gave me no sign-only stood and gazed toward the couch I had just left. I directed my gaze in the direction of his, and saw my own dead body.

"I saw a number of persons sitting and standing about the body, and particularly noticed two women, appa rently kneeling by my left side, and I knew that they were weeping. I have since learned that they were my wife and my sister, but I had no conception

of individuality. Wife, sister and friend were all as one to me. I did not remember any conditions of relationship; at least I did not think of any. I could distinguish sex, but nothing more. Not one lifted her eyes from my body. "'I turned and passed out at the open door, inclinging my head and watching where I set my feet as I stepped down

onto the porch. I crossed the porch, descended the steps, walked down the path and into the street. There I stopped and looked about me. I never saw that street more distinctly than I saw it then. I took note of the redness of the soil and of the washes the rain had made. I took a rather pathetic look about me, like one who is about to leave his home for a long time. Then I discovered that I had become larger than I was in earth life, and congratulated myself thereupon. I was somewhat smaller in the body than I just liked to be, but in the next life, I thought, I am to be as I desired. My clothes, I noticed, had accommodated themselves to my increased stature, and I fell to wondering where they came from and how they got on to me so quickly and without my knowledge. I examined the fabric, and judged it to be of some kind of Scotch material-a good suit, I thought, but not handsome; still, neat and good enough. The cont fits loosely, too, and that is well for summer, "How well I feel," I thought. "Only a few minutes ago I was horribly sick and distressed. Then came that change called death, which I have

so much dreaded. It is past now, and

here am I, still a man, alive and think

ing-yes, thinking as clearly as ever

and how well I feel!"

"In the exuberance of my joy at the thought that I would never be sick again I danced in high glee. I then noticed that I could see the back of my coat with the eyes of my old body while my spiritual eyes were looking forward. I discovered that a small cord, like the thread of a spider's web, ran from my shoulder back to my body and was attached to it at the base of the neck in front. Then I passed through the air upheld by a pair of hands which I could feel pressing light ly on my sides. I traveled at a swif but pleasant rate of speed until a man dies every twenty seconds I thought I ought not to have long to wait before some one would travel my way. But I could see no one. At last, when I was beginning to feel miserable, a face full of ineffable love and tenderness appeared to me. Right in front of me I saw three prodigious rocks blocking the rond. A voice spoke to me from a thunder cloud, saying: "This is the road to the eternal world; once you pass them you can no more return to the body." There were four entrances, one very dark; the other three led into a cool, quiet and beautiful country. I desired to go in, but had just come to life, and we've been when I reached the exact centre of the rock I was suddenly stopped. I became unconscious again and when I awoke I

was lying in my bed. I awoke to consciousness and soon recovered.' "This narrative was written out by the doctor eight weeks after the thing occurred, but he told the story to those at the bedside as soon as he revived The doctor who attended him said that the breath was absolutely extinct so far as could be observed, and every symptom marking the patient as dead

The above illustrates the grand truths of Spiritualism, and will be read with deep interest. LUCRETIUS. New York.

Washington's Vision,

As some of your readers are taking exception to that vision or are in doubt offer the following which I consider as good evidence as we generally get from those that have passed on to high er life. I first read the vision in "The Rising Tide," a spiritual paper then oublished at Independence. Iowa. was in doubt, though I had some faint recollection of hearing it spoken of before. This was during the rebellion. chanced that county business brought me in company with one John M. Spears, who lived 12 miles from me, and with whom I was well acquainted. He was a member of the Methodist church. We had spent some days in doing county business at West Union, Fayette county, Iowa. I represented one township center, and he another. Our business done, we started for home on the road to Favette. We were busy in conversing on various subjects. said to Mr. Spears: "Do you know any thing about Washington's vision?" His

reply was: "Yes, I know all about it. My grandfather was one of Washington's staff officers, and Iheard him tell my father time and again of that vision Washington told his officers and others. At one time in particular, grandfather said to my father (at the same time placing his hand on my boyish head). You will not live to see the second fulfillment of this vision, but this boy undoubtedly will;" and he did. Mr. Spears at this time was a middle-aged

man. I have had the vision published some three or four times with the above as

The Cause in Denver, Col.

Spiritualism is going along progressively and many are coming into the ranks all the time. My meetings on Wednesdays and Sundays are crowded with honest investigators and truthseekers; indeed I do not know of any period during my three years' work in Denver when there was as much manfest interest as now. Unfortunately we have no organized Spiritualistic so-ciety here, but the good work of disseminating the knowledge and truths of spirit return and communion is proceeding along the lines of extension and growth; and we have some steady going workers here all the time. Mrs. Shustrum, Mrs. Morris, and Mrs. Bedell hold successful meetings every Sunday evening, and each lady is doing a good work their own way. Mrs. Elsie Brown lectures to good audiences every Sunday afternoon, and has many appreciative followers. Mr. Mansfield, a permanent resident in Denver, carries on a good religious service every Sunday, while Mr. W. Marshall has been instrumental in forming a Sunday lyceum for children, which is well attended. Mr. L. W. Van Dyke has well-attended classes for occult science, astrology, etc., and as he is a most efficient teacher on these lines he is carrying out a great and grand work in Denver, and gaining much popularity. There is the same demand and desire in Colorado, as in every other State, for

This is but natural with investigators and skeptics; they must have some evidence of a psychical and material nature capable of satisfying their physical senses, and in spite of the many protests against "tests," our workers must continue to give the evidence of a power superior to themselves. Every protest to-day either comes from some one who had at one time in days gone by the same love for phenomena as modern investigators, or from public workers who in consequence of their inability to give tests do not gain as much popularity and income as their brother and sister "phenomena" "test" mediums. The trouble in the ranks of Spiritualism is due to the envies and petty jealousies among our own people everywhere, and with many of our workers. We are growing in numbers. The

tests, phenomena, slate-writing, etc.

literature is increasing in volume, and the increased demand for seance work is simply phenomenal. It is true we lack organization, and sometimes I cannot but think we are better without it. If organizations and societies are productive of so much dissension, and they have been, we are decidedly better without them. I have labored for the past seven years on my own responsi-bility (with very few exceptions) with the result that I have had no trouble inharmony, or discord, and I have suc ceeded financially and spiritualistically. Here in Denver I could form a society from three to five hundred strong, but my impressions hold me back. I know prophetically that the time will come when society work and organized effort will become universal, but the cause is not sufficiently ripe for any such move at present on any large scale. We are passing through the throes of evolution and the travail of creative growth. Spiritualism is in the ascending cycle, and with patience we shall yet see its "Banner" float over every orthodox citadel. GEO. W. WALROND. Denver, Colo.

THE N. S. L. A.

Important Statement in Reference to It-

These letters are not at all mystical; but it is desired that their full meaning shall be known to every Spiritualist-old and young. They mean the old and young. They mean the National Spiritualists' Lyceum Assoclation. Why should there be such an association? To answer that, we refer to all that has been said as to why the N. S. A. should be organized and supported. All that argument will apply, and more, too, can be said. The cause of the children should be a prime factor in the efforts of Spiritualists to teach the truths of the spirit. We have been asking how we can best develop the Lyceums, and to solve that we ask all who are interested in this important work to organize a system of development. None can do the work so well as they who are directly interested, and by getting such into an organized body, their ability can be concentrated and made co-operative. So long as we are not united in an effort the desultory labor lacks avail. There is much to do o help localities to organize and conduct the Lyceum; and then they will want proper books, paraphernalia. sheets and a children's paper. To do these will require plenty of brains and money. Organizers and instructors should be sent out; encouraging letters must be written, and much printed matter employed. Do you say that all this is to be another tax? Well. a little help from each who are able will do a mighty work for good in the educating of the rising generation. Surely we cannot afford to let our children drift into the schools of bigotry and superstition. The late scholars who have discovered that religious mania prevails greatly as the result of teaching religious terrors to children, should cause us all now to put our hands deep into our pockets to supply the needs of the Children's Progressive Lyceum. The conservator of such is the National Lyceum, and it asks for the cooperation of all who have desired to see something done to develop this school of truth for children of all ages. Local Lyceums should all join the National Lyceum. As I have plenty of time to devote to this interest, I will be pleased to assist the good work in any locality by either pen or voice.

Rochester, N. Y. G. W. KATES.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

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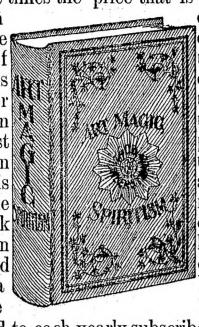
"The great mystery of existence consists in perpenual and uninterrupted change. Everything is immortal and indestructible—the smallest worm as well as the most enormous of the celestial bodies,—the sand grain or the water drop as well as the indest enormous of the celestial bodies,—the sand grain or the water drop as well as the highest being in creation, man and his thoughts. Only the forms in which being manifestisteel are changing; but Being steel remains eterosily the same and imperiabable when we die we do not lose ourselves, but only on personal consciousness. We live ont nature, in our rece, in our children, in our deeds, in our thoughts—a short, in the entire material and physical contribution which, during our short personal existence, we have furnished to the subsistence of mankind and of nature in general."—Bisechner.

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.. GENERAL SURVEY ..

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

WRITE PLAINLY,

Progressive Thinker is set up on a make month of December. There is no diminishing yet of the interest or attendspeed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in dress as above." the paper, all other requirements being favorable, should be written with ink The Progressive Thinker.

who differ from you.

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 article or item that appears. This rule will be strictly ad-

Mrs. Dr. C. S. Scott, of Chicago, she has returned to the city and is lo- Gillette in a discourse on insp Francisco Terrace, Flat 18. She has rebut would be glad to see her friends.

F. W. T. writes from Delong, Ind .: "The cause of Spiritualism is making rapid strides in this part of the country; there are so many who are not out-

Spiritualists just the same." A. L. Brown writes from Montana: "The books, Art Magic and Ghost Land, received. I have read them and must say that for spiritual truth and understanding. Art Magic is without a rival. Every true Spiritualist ought to have a copy of that book as well as the paper.'

Frank T. Ripley, platform test medium and speaker, will go East to Ohio, the first week in December. Societies wanting a speaker and test medium will do well to engage Brother Ripley Terms liberal. He can be engaged in Illinois, Michigan, Ohio, or Pennsylvania while en route. Address all let ters to the care of P. O. Box 77, Oxford,

Student writes from Cincinnati, O .: The First Spiritual Church of Cincinnati is holding regular services at Douglas Castle Hall. Sixth and Walnut streets every Sunday evening. Dr. Adah Sheehan Horman Is the speaker. and by her dignified presentation of our work is steadily gaining for the cause carnest investigators from the intellectual ranks that promise good to the cause. Dr. Horman is a forceful speaklogical in her conclusions, gifted with the use of language, graceful in appearance, and earnestly works to establish the idea of spirit and the meth ods of spiritual growth in the minds of her hearers. The First Church is to be congratulated. The expression here anent the action of the Illinois State Association versus fraud, good-good: with best wishes for the cause and its workers everywhere."

Carrie F. Weatherford writes: "I go to Rochester, Ind., for December and January. I shall return to Columbus for May and June, per agreement, but still have February. March and April disengaged. I want to give these three months to Michigan societies. During December and January I hope to receive week-night calls from Indiana and Western Ohio, and thus do a work for small towns and cities which could not be accomplished if they had to pay large railroad expenses, and I would ask the friends in towns near Rochester to write me for terms. Will also answer calls to attend funerals. Address for next two months, care of M. Bitters, Republican office, Rochester, Ind."

Mrs. Georgia Gladys Cooley gave three lectures at Ottawa, Ill., Nov. 22, 23, and 24, following with tests and spirit messages to friends in the audience. Her work was very satisfactory. and her audience increased in numbers every succeeding evening. Her lectures combined with her private seances ex-

given strength to the cause in Ottawa. Ind.: "I am surprised to see how hide bound some of our people are. will not read our papers or books, or even think for themselves."

Mrs. A. E. Sheets writes from 131 Yorkville avenue, Toronto, Canada: "I have been engaged by the Toronto minds of our correspondents that The Canada) Spiritualist Society for the

theater by Mrs. Waite and myself. Ad-T. F. McCandless writes from Atlanta, Ga.: "Mr. Williams was deon white paper, or with a typewriter, veloped here in our psychic class, and and on only one side of the paper. If gives promise of making a fine speaker you are not a fairly good penman, as well as test medium. To his credit please have your communications be it said, he is every inch a man of the copied by some one who is, and oblige highest character, and has not entered the field of Spiritualism for the money there is in it, but to elevate the cause CONTRIBUTORS:-Each contributor as well as humanity. Mrs. Gebauer, is alone responsible for any assertions our former pastor, still looks after the or statements he may make. The editor phenomena part of the work, although allows this freedom of expression, be-lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet work. She has endeared herself to the that is no reason why they should be suppressed. No one person has the all who have come within the circle of hence kindly feelings her influence, by her sweetness of disshould always be entertained for those position and unselfish devotion to the cause.

Hattie Tiffany writes from Minerva Ohio: "I was in Cleveland, Ohio, last week and did a good work while there." Paul S. Gillette writes in reference to his advent in Chicago and his meetings: "The Society for Spiritual Culture is now holding meetings at 11 North Ada street, in Brandel's Hall, beginning on the 20th ult. Services were opened in wishes to inform her kind friends that the evening at 8 o'clock by Paul S. cated at 46 North Francisco street, and Its Nature.' Mrs. Annie McD. Gillette (formerly Mrs. Annie Wagner) tired from her practice as a physician, followed with tests. Many of the old friends of Mrs. Gillette have not known that she is the same who was known to the Spiritualists as Mrs. Annie Wagner. She would be pleased to meet her old friends if they will call at 280 East spoken in their efforts, but are good Thirty-second street, not earlier than 3 p. m., as the forenoon is occupied away from home. Last Sunday we held services in the evening. The audience seemed to be pleased with the work and made us feel as though we want to meet more of Chicago's people. Then there should be a more solidated movement, one in good faith that would bring out the practical side or power of Spiritualism. We are con-vinced that Chicago people have in them the possibility of making Spiritualism a great social reformative move ment, one that will brighten the horizon of the great struggling mass of humanity. Mrs. Cooley's meeting at the First Spiritual Church sets an example that is worthy of emulation; the free expression of thought from those pres ent, and the able comment after each one by the pastor, made a most pleasant meeting, and one that left a bene ficial and lasting effect. We hope to see more of the Spiritualists out to meet us at the Sunday evening meeting, as well as in the Thursday evening

circle at our residence." Mrs. J. N. Chapman writes from Norwich, Conn.: "Prof. W. M. Lock wood, the eminent physicist of Chicago, closed a month's engagement with the Spiritual Union of this city, Sunday, November 27. The course of lectures given were entirely new and full of valuable instruction, presenting his thought in eloquent language. The Professor wins the attention of people who seek intellectual food, and are willing to think upon matters of vital Mr. E. W. Wallis, of Manimport. chester, England, served the Union the Sundays of October, doing excellent work. He is a trance lecturer, also a very pleasing vocalist. Miss Lizzie Harlow, of Haydenville, Mass., will speak the Sundays of December and January. She is a general favorite with

the Norwich people." G. H. Prentice writes from Lawton, Mich.: "A good many Spiritualists here and are all wide-awake and get out and hear all good speakers, such as Mrs. Marion Carpenter, of Detroit; Mrs. Robinson, of Port Huron, and Mrs. Jackson, of Grand Rapids. We expect to organize a society here soon, and are buying a nice camp ground, known as Bankson Lake. We are developing some fine mediums and expect to be heard

from." Secretary writes from St. Johns, Mich.: "You may think that we have gone out of existence, but we have not. We commenced last July with eight members, and now we number twenty-

two." Will C. Hodge has returned from Calcited interest and inquiry and have ifornia, and is again located in Chicago. He is open for engagements with socie-Wm. Shoup writes from Waldron, ties in any locality, and invites correspondence with camp managements for They the season of 1899. Will answer all calls for funerals. Address him at 40 Loomis street.

N. T.: Tuesday, Wednesday and Thursday, November 29, 30 and December 1. He was greeted by large audiences, and his lectures won the compliments of

J. R. Rockwell writes: "I retired about 7:30 p. m., and as is my habit after being settled in bed, I dropped into a passive condition. At this time I Clinton, Iowa, and as I walked along exact pic- came in view of our camp ground, and I beheld a strange sight. The grounds outside or appeared to be a complete circle bordered with timber upon the south, west the elegant and north, with a beautiful grove in the center, and as I approached the border offered as a the entire camp appeared to be covered with an immense sunflower, the yellow leaves on the periphery of the same were represented by tongues of fire, teresting of and as I drew nearer the south side of the flower began to roll up toward the North like a great scroll, and as it did so my spirit wife met me at the entrance and greeted me with a kiss and embrace, saying: 'Be of good cheer, all is well, and this scene before you is typical of the purification of the ranks of Spiritualism, and very soon she will stand before the world as a bright light shining in the darkness.' Then she van-ished from my presence and I regained heavy book my normal condition, and I lay there and recalled every word and feature of this vision as it passed before me, just as recorded here. I felt a thrill of Worth\$2.00 pleasure permeating my whole physical organism that words cannot describe. Thirty-two years ago I spent a month in Clinton, and one day I strolled up on the bluffs where the camp is located, and I recognized the make of grounds in this my second visit, but have never been on the camp-grounds in the flesh since the camp was located there."

C. W. Stewart writes from Spring-field, Mo.: "Another year has rolled away, and I am again in this city of the Ozarks. We have held several meetings here this month, I doing the speaking and Mrs. Josie Folsom giving tests before the audience. I cannot speak too highly of Mr. and Mrs. Folsom, either as mediums and workers for Spiritualism, or as genial, truehearted people. At their seances the investigator may witness most satisfactory phenomena, both physical and mental. Mr. J. M. White is also in Springfield at present, and is doing his home at Wheaton, Ill. some good work."

Mrs. L. LeSieur, Chicago, writes: The Band of Harmony Bazaar, held December 1, afternoon and evening, 608 Handel Hall building, proved a great financial success. We wish to extend to its members, and friends, very many thanks for their hearty co-operation, and liberal donations. One booth was taken for the display of a young artist's work, of more than usual ability: another for handsomely dressed dolls of all sorts. The other booths were filled with fancy, useful, and highly ornamental articles. All of them found ready customers. Three corners of the hall was curtained off for for tune-telling. Three ladies volunteered their services, one a clairvoyant, and two palmists; they were kept very We had many offers of help, and only harmony and the best feeling possible prevailed. The proceeds from the supper were more than double the usnal amount. The chances on the different articles raffled were all sold. We were called to order for a short time, early in the evening, to listen to some recitations and music, which was very much enjoyed. Before closing the few articles left were sold at auction. Rewe wish to flank everybody, old folks, young folks, and little folks, for their | miles." presence and help."

Wm. N. Current writes from Dunkirk, Ind.: "I received a copy of your paper and read most of its contents, but ail to see where the progress comes in. It is the same harping on psychic lore can't enlighten a person in the least. You can trace a man down to the River Styx, and there you have to leave him. You can give and receive tests until doomsday, and still be in the dark cirto make some poor green-horn believe that it is a message from dead friends; it is all a fraud! I am sorry so many get robbed of their money by those sharks called mediums. If you can find any medium that can sit by me and talk through a trumpet, trot him out to our place and I will pay expenses, but if he gets off in a dark corner, of course the show will go on. I have proven independent slate-writing a fraud, and I will make any slate-writer a present of \$50 if he will write between two slates that I put together. I have been among Spiritualists ever since I was a boy. I know what I am talking about. You cut off the chances to practice a fraud, and you spoil the whole thing." Our critical brother can easily be convinced of the truth of spirit return if he will come to Ohicago; and he will not be compelled to pay \$50 for the knowledge he will gain. It is an easy matter here, with our splendid mediums, for the skeptic to realize spirit communion. For Mr. Current to remain steeped in ignorance while the opportunity to gain the truth is here presented, is criminal Thousands of skeptics have been made Spiritualists by visiting Chicago. Try

t. Mr. Current. Mrs. Dr. McMaster writes: "I took your paper when first published, and have taken it ever since. I consider it a paper of high merit, and its contrib itors are aiming their guns in the right direction."

S. E. Thomas writes: "I am a reader of The Progressive Thinker; in fact everything that is progressive. The very pposition that the philosophy of Spirit ualism meets with is the strongest evilence to my mind of the beautiful truth it is holding up before universal humanity, either to be accepted or rejected. If we are not investigators, or thinkers, how is it possible for a man or woman to advance? I am surprised at the millions who don't read or try

to think for themselves." The Spiritual Research Society of Piqua, Ohio, suspended meeting last May, when the pastor, Mrs. Maggie Stewart accepted a call in the east to lecture and give tests, which occupied two months' time, since which time the officers have not put forth an effort to revive the interest so well and suc-cessfully begun. Mrs. Stewart held very successful meetings here for one tear, and did much good, as many manifested much interest in the new philos osophy, and it is to be hoped some one may be led to take the place left vacant by Mrs. Stewart, and follow up the

good work. Mrs. Nettie McManann writes: have been a reader of The Progressive Thinker for many years, and I used to think the writers were too radical against the Romish church, but the more one studies their past and present the opinion will be that such articles as the 'Trail of the Serpent' ought to be spread broadcast. My children attend a public school, which was lately taught by a young Catholic lady, and this office. Price, cloth, \$1.

them to ten me of her insinuating remarks concerning spirits. A Catholic church is not far from this school house and last printer after getting consent from all the school officers but one—a Catholic—this latter member refused me permission to speak on Astronomy I questioned, 'Why,' and he replied 'Something might be said which they would not like to have their children hear.' I spoke and received invitations to repeat my lecture in non-Catholic neighborhoods. Now may I ask who

really are the bigots?" Mrs. G. N. Kinkead, corresponding secretary, avrites: "The Spiritualists and Mediums's Home, located at No. 33101/2 Rhodes avenue, I am pleased to say, is doing well, and is fast filling with worthy inmates. The price of coming in to the Home for those who are able to jiay anything is \$12 per per month for room and board. This includes, comfortable beds, warm rooms, with plenty of good wholesome food, and all that is necessary for comfort. We have at present those in the in their publications. This animosity Home who are not able to pay, and we will be glad if all those who are inmay be partly attributable to the fact terested in such a home will do all in that here, as their power financially and otherwise to assist us in sustaining it for the benefit of the worthy ones who come to us for shelter and food. No matter how small the mite it assists in buying something for some worthy soul who is struggling to keep the spirit in the mansion that nature has given it. The home is something that has long been needed, and I hope all will band together and assist us in making it a success. There are entertainments and benefit seances held in the home every week, and which at present is about all we have to depend upon. We will be thankful if everyone who reads this will do some little mite for charity's sake, as I assure you it will be given in a worthy cause. Friends, help make it a success, and may the angels bless you. Please send all donations to my address, No. 75 Thirty-first street, Flat 1, Chicago."

Capt. Jack Abbott writes that Mr. L. Schlesinger is in New Orleans giving

G. H. Brooks will lecture in Pittsburg, Pa., for the months of January and February. He is now making out his list of engagements for the season of 1899, and would like to secure engagements for that season. Address him at E. J. Bowtell speaks at So. Hannibal.

N. Y., Dec. 11. Address 3 Linn street, J. M. Hodson thinks we should have some fixed principles by which Spirit-

ualism can be recognized legally, like the various Christian organizations. He thinks that all fakes when once proven guilty, should be sentenced to the penitentiary.

Lyman C. Howe, the veteran worker is now at his home at Fredonia, N. Y., where he can be addressed for engagements. Mr. Howe is one of our foremost workers, and should be kept constantly employed.

The San Jose (California) Mercury says: "Dr. H. M. Barker (husband of Mrs. Dr. Dobson-Barker) has been em ploying a large force of men on his place on Glen Ridge, in sinking a shaft in the hope of striking a vein of low grade ore which is traced across the ridge and runs through Dr. Barker's place. The men are down about one hundred feet, and are now running cross tunnels. The water is running in pretty fast, and the doctor is having a large pump built to clear the shaft of water. All are in hopes of striking a wide vein which is known to run ceipts of the evening were upwards of through this vicinity. The mine, which eighty-five dollars, and returns not all was struck last year in Lyndon canyon in. We now have a sum sufficient to and which has been prospected with enable us to help those in need. Again good results, is on the same ledge which can be traced across the country for

Addie Barnard writes from Maine 'Will you allow me space in your paper to say a few words in regard to the article by Uriel Buchanan on 'Guardian Angels.' Dr. Frank S. Bigelow, of Skowhegan, Maine, was present when that I find in all Spiritual papers. You | The Progressive Thinker arrived, and can talk until the end of time, and you at once his eye caught sight of the heading, and asked permission to read it to the family. We were all very much pleased, as it proved Doctor had told us in regard to true mediumship. True, honest, mediums are cle with trumpet to your mouth trying like the angels of love and peace; they are forced into the realm of poverty and distress. They come not with sounding of big names and wonderful works. They do not deceive anyone, "There is a class of people who wish to be humbugged,' said P. T. Barnum. Then a hue and cry goes forth, fraud here and everywhere, and while virtue and honest mediumship is being reject ed, deception and wickedness is a welcome guest, having a seat with the so-called great and wise, and the Angel of Love bows his head in sorrow. The true medium goes among those who are ever ready to receive messages of love from the angels. Let us all stand by H. D. Barrett in his effort to place true and false mediumship where it justly belongs.'

Remember that Dr. A. B. Spinney lectures next Sunday evening at 77 Thirtyfirst street. The hall should be crowded to hear him.

Correspondent writes: "The Progressive Spiritual Church holds its services regularly every Sunday afternoon and evening, at Handel Hall, 40 Randolph Our congregation is growing so street. arge that we have hardly seating capacity. Mr. Cordingley cannot be excelled. We have been more than pleased with the kindness many have shown in their interest for our progress. We are only too pleased to open our rostrum to any good psychic of speaker. We were very much interested in a discourse given by Mrs. Jeanne Weber. On the eve of Nov. 20, Charles Howell very eloquently lectured upon 'The Necessity of Spiritual Churches.' Louis Freedman, the celebrated Austra lian psychopath, is with us every Sunday evening, : Good music is always part of our oprogramme. A reception and Thanksgiving chaff supper given Nov. 24, for the benefit of the church, at the residence of Mr. Cord ingley, 3300. Wabash avenue."

MARRIED.

Married, by Dr. Adah Sheehan Horman, at ther Gresidence, Elsinore Gate and Russell 'street. Eden Park Cincinnati, Olio, on Thanksgiving eve Mr. William S. King to Miss Nancy Tyler. The groom is well-known to Spiritualists everywhere as the famous edium and worker for Spiritualism He presided at the first meeting held by Dr. Adah Sheehan Horman, who has made an excellent reputation by her philosophical presentation of our cause. The good wishes of many friends are extended to Mr. and Mrs King, who for the present will reside at Blue Ash. Ohio.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this look. Beautiful spiritual thought, combining advanced ideas on the fluer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at

From Light, London, Eng. PROF. ALEXANDER ON BRAZIL

IAN SPIRITISM.

Although Brazilian Kardecism is very orthodox, it is deeply tinged by native characteristics and religious tendencies Our South American Spiritists are more emotional than critical. In accepting the new doctrine, they do not always reject their own superstitions. The great majority of them

WERE ROMAN CATHOLICS before they were Spiritists, and thus it happens that saints are often supposed to act as their spiritual directors and to favor them with direct communications. At their meetings a gravely religious tone prevails-prayers offered to the assembled spirits of the good; to the Virgin Mary; to the presiding spirit guide. Nevertheless the Kardecists assume towards the church that fostered them a decidedly militant attitude, which is sufficiently noticeable

elsewhere, the priests

condemn SPIRITISM AS DIABOLICAL. If there are no pulpits in Brazilian seance-rooms, there are at least preachers; for at the meetings a great part of the time is consumed in the reading and exposition of chapters from such works as, "The Book of Spirits" and "The Book of the Medium." The phenomena which are afterwards induced are almost exclusively confined to trance utterances and automatic writing. Through ment, warning, or advice is received from the "protector" of the circle, and then begins what is here called "the work of charity"-"spirits" are brought by the "guides" to be educated, to be told that they have already

PASSED THROUGH DEATH, and to be freed from the delusion that they are still among material surroundings. The personalities presented by the trance mediums may fall into ten or twelve characteristic types, which recur, with slight variations, time and time again. There is the materialist, who comes back with his stock arguments against the existence of the soul; there is the self-murderer, who is still suffering from the subjective agonies of violent death. Sometimes the manifestation is that of a coarse or flippant personage who calls the sitters hard names, or indulges in

STREET-BOY WITTICISMS;

ometimes it is that of the vindictive obsessor, who expresses a desire to kill and carry off the medium. Occasionally the somnambule is supposed to be the mouth-piece of a priest or friar, whose knowledge of Latin seems to have been left behind with other worldly vanitles. The saint, the apostle, Allan Kardec, the archangel Ishmael, who presides over the destinies of Brazil, leave their high spheres to paraphrase the familiar teachings of the Sacred Writ and to interpret them according to the doctrines of reincarnation and fluids. It may be added that in conversing with these trance personages an inflated style of address adopted; verbs and pronouns are used in the second person plural, the effect being similar to that which would be produced by the employment of "ye" or 'thou" in English.

Most Kardecists who have the faculty of automatic writing use it occasionally to obtain diagnoses and PRESCRIPTIONS FOR THE SICK. Some of the more successful are in great request and may in the course of a year prescribe for thousands of pa-Their services are generally

gratuitous. The name and years of the ufferer are given- nothing more-and, after a moment's trembling, away goes the pencil in a general description of mate and at the special season of the and often takes part in organizations year, to affect persons of the sex and for their relief. Thus in Nictheroy, on age given. The remedies recommended the eastern side of the Bay of Rio, a by the pencil are nearly always charitable society exists which, homoeopathic, and, being concrete aids although it is not nominally under the to faith, they are frequently very auspices of Spiritism, owes its life and efficacious. Yet in fairness it must be said that there are many cases in healng mediumship which the explanation ere suggested does not cover. This phase of Spiritism presents some remarkable facts. In the hands of the mediums people have been cured whose

BAFFLED THE SKILL OF THE DOCTORS.

maladies

and the automatic diagnoses sometimes exceed in their accuracy the possibilities of mere chance hits or of mere inferences unconsciously drawn by the automatist. By far the greater part of the conversions to Kardecism are due to Spiritist healers.

Mention must also be made of the sit tings which are held for the cure of obsessions. Manias, in the opinion of the Kardecist, are caused spiritual influences; and therefore the supposed obsessing spirits are evoked by the aid of a medium, arguments being employed to

INDUCE THEM TO DESIST from their persecutions. Two or three cases of recovery are alleged to have coincided with such sittings. The animosity of the persecutor is always explained as the result of offences received from his victim in previous in-

carnations. Besides homoeopathic prescriptions passes are sometimes employed by the supposed possessors of healing power, but only one man has attracted general attention by his success in the so-called magnetic treatment of diseases. The latter, Dr. Edward Silva, is a British subject from Gibraltar, and resides in the town of San Paulo. If the positive declarations of patients and evewitnesses be of any worth, it must be conceded that, together with numerous failures, various extraordinary cures have coincided with his practice. In his rooms, the present writer saw a case in which in-growing eyelashes were made to

TAKE THEIR NORMAL DIRECTION It is not easy to determine what agency is operative in the processes of such as Schlatter, Zouave Jacob, and Dr. Edward Silva. The suave, sugges tive action of passes may be readily understood in cases of nervous dis order; but suggestion can hardly explain how passes and magnetized water can be efficient in diseases of the above nature. It is just possible that among

SERIES OF ETHER VIBRATIONS some may exist of teletherapic effect and that such vibrations may be generated by specially endowed organisms However that may be, the coincidences of cure with the practices of medium and popular healers will some day at tract more careful attention from med ical men. It is safe to predict that a not far distant future will witness a more official recognition of psychica therapeutics. There will be less experimentation with drugs, and perhaps more belief in the power of the living soul over the body that it inhabits. It has been seen that in our Rio sittings saints and apostles sometimes

append their signatures to

RELIGIOUS COMMONPLACES

clothed in poetic diction. Great names

are accepted without question provided they sanction the doctrines that are

cuse that is offered for these apparent

aberrations of automatism. Some ex-

DRAW NEAR TO SPIRITUAL

SPHERES

where such moods prevail, and that, in

names may then be given, which, how-

FOR PRESENT EXPERIENCE,

on their part to act and speak in ac-

cordance with these revived impres-

sions. Now, through Mrs. Piper, one of

the most reliable mediums of the pres-

ent time, it has been declared that

spirits in communication with incar-

INTO AN ABNORMAL STATE,

earthly memories are recalled with a

vividness that lends them the appear-

In the majority of those who accept

Spiritism, the character is modified for

good. There are, of course, a few black

sheep among the Kardecists; there are

mediums who lead unspiritual lives

and who suffer degradation in conse-

quence; there are those who talk like

evangelists at sittings, and who in the

outside world act just like other people.

SENSE OF RESPONSIBILITY

trouble, and compassion for the un-

vigor to its Spiritist members. The

Associação Charitas, as it is called, has

been widely useful in a way that

merits special mention. The funds are

principally obtained from families who

put into a money-box what remains

over from their daily household ex-

penses. Considerable sums are thus

collected monthly, these being imme-

diately applied to the succor of deserv

ng cases. To widows and orphans, to

the aged and infirm, to the shamefaced

poor who are unaccustomed to beg,

AFFORDED IN VARIOUS WAYS

and in such a manner as to make the

recipients feel that there is nothing

derogatory in accepting this assistance

Even outside the ranks of Spiritists,

the influence of a renewed and ration-

alized belief in immortality is, perhaps,

perceptible. The Catholic, who crosses

aimself at the bare mention of psychic

phenomena, is driven by them to

greater spirituality in the bosom of his

own church. Men of the world, who

look upon popular Kardecism with con-

tempt, are rendered uneasy by the

SURVIVAL AFTER DEATH

that reaches them from more scientific

the side of the greatest enlightenment

tion of the Republic seemed to have

substituted Roman Catholicism as the

religion of the State, has within the last

dwindling down to the position of an insignificant sect. Although all the

disorders through which Brazil has

recently passed cannot be laid at its

loor, it is to be recorded that with its

predominance has coincided the day of

social dissolution, selfish ambition civil strife, and vindictive cruelty

Brazil offers an object-lesson to the

world-a lesson which will be complete

when broader views of man's destiny

bring with them a juster perception of

NOTICE.

Contributing membership to the N. S. A. can be secured by individual Spirit-

ualists by sending one dollar to the sec-

retary, which will entitle the sender to

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nual reports of the conventions of the

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his responsibilities.

few years receded rapidly and is again

evidence for

But in general a higher

nate minds also fall

ance of actuality

mind may in sympathy

mistaken

Wife of the paster of the Baptist Church.

Address (in confidence) Dr. F. Abendroth. Fudinapolis. Fac.

MOSES HULL'S

to be orthodox. The friendly A List of His Noted Works. critic, who is pained at the thought

that simple faith should be misled by a delusion, welcomes any plausible ex. For Sale at the Office of The Progressive Thinker.

planation of the appearance of great Wayside Jottings.

names in automatic writing is to be found in the instructive work published by Mrs. Sara A. Underwood. The clue therein furnished may serve us here.

Let us suppose therefore that a wave of the author, also a portrait of Moses Hull. Price neatly bound in English cloth, §1. names in automatic writing is to be Let us suppose, therefore, that a person The Spiritual Alps by attuning himself to higher moods of and

and How We Ascend Theat.

and How ire Ascena Trees.

Or a few thoughts on how to reach that attitude where spirit is supreme and all things are subject to it With portrait. By Mosza Hull. Just the book to teach you that you are a spiritual being, and it show you how to educate your spiritual faculties Price, bound in cloth, 40 cents; in paper cover, 22

where such moods prevan, and typical New Thought. names may then be given, which, however, would be far from indicating an
individual presence or an individual presence of knowledge.

Trought.

Volume I. Nicely bound in cloth, 579 large, beautifully printed pages. Portraits of several of the beautifully printed pages. Portraits of several of the beautifully printed pages. The matter all original and spoakers and mediums. The matter all original and spoakers are all mediums. The matter all original and spoakers are all mediums. The matter all original and spoakers are all mediums. The matter all original and spoakers are all mediums.

Another doubt that is raised in the New Thought.

study of Spiritism, not only in Brazil
but in other countries, is likewise capable of receiving a civilently hypothetical ble of receiving a similarly hypothetical

ble of receiving a similarly hypothetical solution. It is quite possible that, in spite of the absence of sufficient proofs of identity, some of the trance personages of our seance-rooms are genuine. But if the individualities presented are treating; no history more true. Price in cloth, in the state of the proof of the season of the most continuing arguments on Spiritualism as a Leader of Armies. By Moses Hull. This is at one of the most continuing arguments on Spiritualism as a Leader of Armies. By Moses Hull. This is at one of the most continuing arguments on Spiritualism as a Leader of Armies. By Moses Hull. This is at one of the most continuing arguments on Spiritualism as a Leader of Armies. By Moses Hull. This is at one of the most continuing arguments on Spiritualism as a Leader of Armies. By Moses Hull. This is at one of the most continuing arguments on Spiritualism as a Leader of Armies. By Moses Hull. This is at one of the inspired Heroine of Orleans. Spiritualism as a Leader of Armies. By Moses Hull. This is at one of the most continuing arguments on Spiritualism as a Leader of Armies. By Moses Hull. This is at one of the most continuing arguments on Spiritualism as a Leader of Armies. By Moses Hull. This is at one of the most continuing arguments on Spiritualism as a Leader of Armies. By Moses Hull. This is at one of the most continuing arguments on Spiritualism as a Leader of Armies. By Moses Hull. This is at one of the most continuing arguments on Spiritualism as a Leader of Armies. By Moses Hull. This is at one of the most continuing arguments on Spiritualism.

they so often reappear still surrounded. The Real Issue.

after a lapse of months and years, by the subjective horrors of scenes that preceded or accompanied their death?

Or, to give concrete examples of this phase of manifestation, heart of the times, that every one should have. phase of manifestation, how is it that All About Devils.

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Address him at Berlin Heights, Ohio. 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 let-ters of inquiry requesting private an-swers, and while I freely give what-ever information I am able, the ordinary courtesy of correspondents is ex-pected. HUDSON TUTTLE.

Truth Seeker: Q. (1) When and by whose authority, were the Hebrew Scriptures translated into Greek. (2) To what extent do the two copies

(3) Where they differ which does our common translation or other English versions mostly follow.

A. On the authority of Johnson's Cyclopedia (Art. The Bible), which is certainly not to be regarded as favoring liberalty, the oldest manuscript of the Bible in Hebrew dates 1106 after Christ! It is there said: "If we wish to go back of this, to reach something nearer to the original work of the authors, and eliminate errors which may have crept in, we have no means of do ing so."
The story of the translation into

Greek by Seventy-two Elders, who each made a translation and yet by divine inspiration their works are identical, is set down by critics as a pious lie. The Pentateuch was translated by Alexandrian Jews, but the exact date, or number of translators in unknown, It was probably about 285 B.C., and the work thus begun was continued until all the books even the apocryphal, were translated The ability of the translators is shown in their work, some of the books being well rendered while others are so badly done, that without the knowledge of the original, they cannot be understood.

Yet at the time of Christ, the Jews themselves preferred the Greek translation, and when they quote Mark, Luke and Peter, and even Paul, go to the Greek version. Yet afterwards the Jews found this Greek copy so at va-riance with the original that they discarded it. Everybody who had a smattering of the two languages, translated more or less of the Greek Scriptures into Latin, and the fragmentary works slowly gave rise to innumerable copies. Jerome, it is said, learned Hebrew for the purpose of making a translation, 435 A. D. It was made for the people and called the Vulgate because in popular Latin. It was received after the manner of the last great revision of the Bible, with violent criticism, and opposition by the church leaders. It was finally adopted and became the sacred book, yet by repeated copying, when a copy was demanded for the newly invented printing press, all were so corrupt that the true text seemed lost, and Pope Sixtus V. arbitrarily decided which text should be used, and to this day his selection is the copy used by the Catholic church.

It is said that not a single one of "King James' translators" understood Hebrew! They relied on the Latin. probably verifying by the Greek text. The peculiar copy they used is unknown. Perhaps one of their number arbitrarily made a selection from the numerous copies, as Pope Sixtus V. set the example. With the exception of Matthew, all the books of the New Testament were written in Greek. Now it swould be presumed that a book that was to serve as a guide infallible to all coming generations would have been written in the most perfect manner in the best language. It is said: "The dialect of Greek in which the New Testament is written is called the Hellenistic. This was not a good dialect in point of grammatical accuracy, etc., and the influence of the Septuagint makes the New Testament a bad specimen of it. This assertion was made in the sixteenth century, and it was generally declared that the New Testament was written in "bad Greek."...."Nevertheless this lack of grammatical accuracy, of precision in the use of words and particles and adhesion to the rules of style, add greatly to the difficulty of intepretation of the New Testament."e Johnson's Cyclopedia, Art. Bible.

Here we have the history of the Bible. The Old Testament, written nobody knows by whom or when, trans lated nobody knows by whom into Greek; copied and changed from the original till even the Jews would not accept it, taking the Greek translation in preference, then repudiating the Greek as too beloously bad, and because the Christians gave it credence; the New Testament, written nobody knows by whom, in execrable Greek, and changed by copying until in despair, a pope had to take a certain copy and make it divine by arbitrary decree! It is on such a book that the destiny of mankind is said to depend!

Talk about the frauds in Spiritualism! The history of Christianity is such a tissue of frauds and deceptions that one feels at every step as though walking on quicksands and that the best authenticated matters were as untrustworthy as shadows. We are not sure that the much-quoted "church fathers" were more than monks writing anything they thought would advance

The pricelss writings of pagan philosophers were erased that the parchment might be used to record the conscienceless plottings of these saints! All church history was unearthed from the monasteries "where the priceless manuscripts had been buried," at an time, before the art of criticism had been perfected. Except a few interpolated passages profane history is strangely silent in regard to the advent of churchianity, which if as it claims to be, is the most wonderful and deserving of record of any or all the events of the ages!

"Health": Q. What are ptomaines? The word nowadays is often used, and with what, to me, appear variable

A. There is but one meaning to the word ptomaine, which is a poisonous alkaloid, the product of putrefaction in organic substances. This putrefaction is caused by the multiplication and growth of bacteria, the germs of which are introduced and produce the putre factive changes. They flourish best in substances rich in nitrogen, and the poison is the more virulent.

The quality of the ptomaine found in any given substance depends on the kind of bacteria, the temperature, and cles may be present at the same time,

introduced into the system. These germs, if they find favorable conditions, multiply and the blood becomes

poisoned with promaines.

If the latter are directly introduced into the system, then virillent symptoms at once indicate their presence.

Preserved meats, milk, ice cream, cheese, oysters, fish and many other substances in certain states are so saturated with these poisons that small quantities taken as food, produce great rganic disturbances.

In effect these putrefactive poisons are similar to the vegetable alkaloids, nicotine, atropine, morphine, etc., and often blend the symptoms of several. The detection by chemical tests is difficult and uncertain, and their antidotes equally unsatisfactory. To wash the alimentary tract with water and administration of antiseptics and sustaining remedies is prescribed.

J. H. V., Enciultal, Cal.: Q. The custom seems to be quite universal in this day and generation, to bury the dead (so-called) in graves dug on a line running East and West, and bodies interred facing the rising sun. When and where did this custom originate?

A. There has been great diversity among the various races, in the disposition of the dead. Some bury the bodies in a reclining position, others, as some Indian tribes, in a sitting posture, or placed on scaffolds in the tops of trees. The Parsees expose the dead to the ravenous vultures, and the purification by fire has been common. The burial of the dead in the present fashion is decidedly of Christian origin, and is the result of the belief that the dead would be raised up at the "last trump," and meet the Lord of Hosts, coming in glory in the East, This belief itself reaches back to sun-worship, for otherwise Christ might just as well be supposed to come out of the South as the

A body buried a few centuries, will have completely dissolved, and not a trace of the bones remain. Religious credulity only can accept unthinkingly the dogma that the Lord will come in the last day, and out of that spot, from which every atom of the body once buried there has gone will be the point of the assemblage of its particles, and out of the grassy sod it will rise in full life, to meet its reward or punishment! When this awful time comes and the earth quakes beneath the flaming sky, time will be precious, and to arise facing the throne will be acceptable sign

of Christian burial if not a Christian

This Christian dogma of the resurrection of the body, received from Egypt, where it was consistently acted on, by preserving the body as a munimy awaiting the return of the absent spirit is responsible for the opposition the movement for cremation meets. To burn the body and scatter its elements to the winds is an object lesson, showing before the eyes the impossibility of their being again assembled at a distant resurrection. Carefully burying the dead in a closed casket, apes the swathed mummy in its sealed case, and conceals the slow, yet inevitable processes of decay.

Mrs. M. T. DeG.: Q. I have a friend who succeeded admirably in getting messages by herself through the psy chograph, and even without it by writ ing, holding a pencil in her hand. But of late the influence controlling seems to be low and obscene. She is becoming afraid, and the old superstitious teachings of years is asserting itself and she begins to think it is Satanic How can she overcome this influence?

A. She can overcome it by simply rising above it. The lingering belief in evil influences, of Satan and his friends, s the open gateway for the entrance of disturbing influences. In such cases the lower nature is more susceptible than the higher, and the tendency is

every one. If disturbing-what we call themselves to the blood corpuscles and evil-influences come, we should first cleanse ourselves, by turning constantly to the highest and purest and inflexthly hold ourselves independent of all ard's blood is full of these squirming influences, and able to determine the "tendrils," every one of the millions of influences, and able to determine the order that shall enter our sphere.

In cases like the present, thinking of more hanging on, biting and devouring, the undesired influence, and talking is it a wonder that he "sees snakes?" about it with friends, is an exciting cause, and should be discontinued. Those thus sensitive often talk about troubles until every shadowy whim becomes reality and fastens on the mind with an energy increasing at every recital. The only advice is that given to those suffering from physical disease: Do not think about it, do not talk about it. Think and talk about things above and beyond.

Frank J. Tricka: Q. (1) Why are Catholic authorities opposed to the works of Josephus, and why were additions and forgeries made to them? A. The Catholics are not opposed to Josephus' writings more than to the

Bible of which they are a sort of paraphrase. As it is not considered advisable for the laity to read the latter, it come acquainted with the former. It is, in short, not advisable for the masses to learn from any source but through the priests.

As for additions and forgeries to the works of Josephus, it is difficult to explain why so much discussion has been called forth. The interpolation of a few passages is of small consequence when we consider how little historical value the work itself possesses. Josephus was unknown before the sixteenth century. The famous which has been so much depended on for evidence and illustration, there is no doubt, was the work of pious monks in holy cloisters, who by this means at tempted to prove that their faith had historical support, which it had not in any classic writing. To meet this over-whelming objection that not one of all the great writers of antiquity mentions the existence of a single actor in the religion which these later exponents regarded as the one world drama; or shall we say, tragedy? Josephus, and the works of the "church fathers" were written to fill this "want" and over-

whelm the skeptics. . Why search out passages and ex-claim forgery and interpolation, when the whole is a reeking mass of fraud and deception, shameless and outrageous, which only the glamour of superstition and religious education would for a moment tolerate.

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NEW GURE FOR DRUNKENNESS A SERIOUS QUESTION.

tion with antitoxin for diphtheria, va-

become addicted to drunkenness?

fountain of life itself should be pre-

introduced the most deadly poisons

fluid as yeast to corrupt and breed hor-

rible rottenness! Strong words, the

strongest the virile Saxon furnishes,

only can express the ignorance, the de

NORANCE.

growth of these; for it is well under-

The activity of the multifarious germs

with barbarous names, and their rela-

Piqua, O.

A Letter From Glenwood

Springs, Col.

terest the account of the sworn testimony in the case of Mrs. Mabel Jack-

man, and while I am grieved that any-

one who claims to be a Spiritualist and

we sow so shall we reap," could lower

themselves to such an extent as the evi-

rated, and am in favor of having every case of a similar nature shown up to

eleven names, which I herewith enclose

I wish to add right here that Mrs.

Glenwood Springs, Colo. 70

Man the Microcosm—His Infinite and Celestial Relations and Spiritual Pow-

Livermore, a most competent judge, telis of the delight and benefit to her

husband and herself in reading it. The

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"The Infidelity of Ecclesiasticism.

stood that there is a clear distinction.

gendered by decaying blood.

The New System of Medicine--The Cure by Inoculation With the Products of Rotten Blood. 1 ic

BY HUDSON TUTTLE.

The past few years has seen a revolu-| then, in utter faithlessness in the remtion in medicine. The bacilli have done edy, quarantines any rase of ismall pox, it! If nothing else has been demonand suppresses its spread by rigid strated, that of the want of confidence itary regulations. Then it is claimed by the doctors themselves in the syst the disease is checked by vaccination, tems taught by the medical colleges the only service of which has been to has been. If the methods of the books put fifty cents a head into the pockets are scientific and so far above criticism, of the doctors, and expose the "patient" that most stringent laws have been passed to protect the doctors in their those of having the disease. practice, why this desertion of the old émedies, and eager acceptance of new? If the various diseases for which poison rious fever "cultures" and consumption serum is now prescribed, were successfully treated with mineral and vegetable poisons, why now rush after the more deadly animal virus?

The toxins and antitoxins have be come a fad. Name and fame have been won by remorseless inoculation of helpless animals and human "patients"truly named—and the doctors are eager to do something new and bizarre to at tract the crowd and gather in the

CONSUMPTION GERMS, ETC.

Koch cultivated the germ of consumption until he had tamed it, and sent his "culture" forth to the frater nity to experiment with on their de fenseless patients. After the deaths of many, and the breeding of the disease where it did not exist before, it was silently but aside. It was not quackery the experimenters were protected law and "Boards of Health" in their heartless cruelty. Had anyone but an M. D. made these experiments, he would have been sent to the penitentiary. Pasteur, after sacrificing so many helpless animals that he could not count them, subjecting them to the most cilli are causes or results of disease, dreadful tortures possible to conceive. Do they create the waste, or do they claimed to discover a cure for rables in feed on the effete matter? Do they a "cultured" microbe, and hundreds of make the blood impure, or do they find those bitten by supposed rabid animals in the impurities a genial soil? The came for treatment, which consisted in firmest advocates disagree as to the saturating the system with this ture" which was the result of rotten blood in a living organism. The number of those having rables astonishingly increased. A new disease was created—the rabies of the laboratory. It has tion to organic function, is as yet more is not proven that a single case been cured, but it has been proven that a matter of hypothesis than accurate numberless ones received the deadly knowledge. virus at the hands of the doctors, and died therefrom.

Then there is the antitoxin for diph theria. A horse is inoculated with the his blood is taken, and sent out to doctors who have cases of diphtheria. The dollars. An old horse will furnish an almost unlimited quantity, as the blood is taken every day as fast as replenished, and the doctors who tend him have a veritable Klondike. Then the doctor with the patients is tempted to lodgment, destroyed. pronounce every case of sore throat, or cold, diphtheria, for by so doing and the use of antitoxin he greatly increases his fees.

Notoriety has been gained by heretofore unknown doctors, and money made, and now the leaders in the profession begin to express grave doubts as to the value of this blood poisoning. DRUNKENNESS GERMS.

The last effort in this direction comes from California, where a doctor D'Evelyn has set himself to the cure of drunkenness, not being satisfied with the gold-cure humbug. He examines the blood of one addicted to drink, and would be if Spiritualists would seek Spiritualistic of course finds a microbe as the cause literature as eagerly as many of them seek the said that those who looked through the logus phenomenal medium, and pay him or her downward.

We are all individual spirits, and we have the right and power to assert that individuality and rise above all and every influence. To make such assert that every influence. To make such assert that iton is a duty demanded of us, each and the first thought to be such assert that the family to little tendrils or feelers" that attach the family to little tendrils or feelers" that attach the family to little tendrils or feelers" that attach the family to little tendrils or feelers that attach the family to little tendrils or feelers that attach the family to little tendrils or feelers that attach the family to little tendrils or feelers. suck out their substance and vitality The doctor misses an opportunity to make his scheme plausible. If a drunk blood corpuscles having a dozen or Why his very eyeballs are filled with these wriggling eels, and the cells of his brain teem with them. Such a pic ture ought to make the most deprayed drinker desist without having another brood of serpents introduced! The doctor's object is to kill these "sarpents. and render the blood corpuscles immune. By inference it is to be con cluded that his plan is to obtain a less feroclous species to let loose into the blood. These attack the ferocious "tendrils" or "alcocytes," as he learnedly am glad that a crusade against such has named them, and although less deplorable practices has been inaugufierce, they come off victorious.

Influenced by the culture craze, he begins by making sots of a stable of the world as this one has been. The horses. He gives each horse a pint of harm such people do the cause is in-whisky a day, and increases until three calculable; and while we cannot but whisky a day, and increases until three pints is reached. In from three to five months the habit is acquired. The horse becomes an "old soak," and his blood shows the presence of the germs which the doctor wisely calls "alcovery of those things which are cytes." Some of these horses are crazy for whisky and stand shaking in their stalls, and so nervous that when spoken spirits and while we cannot but pity them for thus injuring themselves and retarding their own progress, yet when we consider the enormity of the confidence of trafficking in and making a mockery of those things which are the highest and most sacred of which we can conceive, we have to admit that they are deserving of very little to will spring as if for their lives.

At this stage the blood is said to be I trust that the good work of weeding he gave it to me. Soon I began to see "ripe," and is drawn, a quart at a time, out fraud will be vigorously carried on the strange and unpleasant occurrences, the serum extracted, and plaques satu- until people learn to respect our glo- and at first did not want to tell all I rated with it. The addicted patient has rious cause and mediums learn that saw, but the gentleman urged me to tell his arm scarified and the plaque bound "honesty is the best policy." On acon the wound, that the virus may be count of the encouragement derived and described is correct, it pertains to absorbed into the blood. "Alcocytes" from this exposure, I have started out a family affair which I was interested to get you a list of subscribers, and, ery five or six days a fresh plaque is with the assistance of Mrs." Messick, applied, and when the microscope no the wife of our local medium; Chas. V. longer shows the germs in the blood. Messick, I have succeeded in securing the cure is pronounced effected.

The poor children of the Youth's Di- with a money order for \$11. rectory were given over for experiment to the doctor, and the arms of every Messick is an enthusiastic worker and one of them were scarified and the is ever ready to aid the cause, while the plaques bound thereon. It is claimed materializations produced by her husthat they were all cured. How could band's mediumship are gradually addthis be known, for surely these poor ing new converts to Spiritualism. The children were not inebriates, and it cause is surely advancing here and in-would be impossible to know if they dications point to its being even rewould be impossible to know it they distribute point to adjust the not distribute.

The contact with the contact with the not distribute.

CHAS. P. HUBBARD.

MEDICAL SCIENCE!

Will it tell us by what process the fevered blood of a drunken horse, introduced into the velous of a man will of thought and experience, Lyman C. make him a teetotaler? It is the old, Howe speaks highly. Mrs. Mary A. oft repeated story. The doctor has a patent on his "equisine," and the plaques saturated with rotten serum Doctrine." By Edward Gibbons. This are worth more than their weight in

> If there is quackery under the sun, it Is this delusion, fostered by a class of doctors and upheld by the silence of others, that disease, which is itself either from the presence of poison, or organic change, can be cured by injecting rotten blood and thus adding to the demands made on an already overburdened by the silence of organic change, can be cured by injecting rotten blood and thus adding to the demands made on an already overburdened by the silence of organic change, can be cured by injecting rotten blood and thus adding to the demands made on an already overburdened by the silence of organic change, can be cured by injecting rotten blood and thus adding to the demands made on an already overburdened by the silence of organic change, can be cured by injecting rotten blood and thus adding to the demands made on an already overburdened by the silence of by Prof. W. M. Lockwood, lecturer upon physical, physiological and psychiatric profits and psychiatric psychiatric psychiatric psychiatric psychiatric psychiatric psychiatric psyc is this delusion, fostered by a class of

Is there Harmony in Human Life?

We are drifting along life's pathway heedless of the needs of others, and like a swelling tide we grow strong in power, and lostling others who are equally eager in pursuit of some world y possession of either fame or fortune The individual who becomes the pos sessor of great wealth is much in de mand by the world's social element. It is not what a man is, so much as what counts in the record of human affairs. Individuals are valued according to the children to dangers quite as great as amount of wealth they possess, and not according to the sterling quality of Are we to this to have added inoculacharacter.

I know a mother who was the happy possessor of three beautiful and accomgerms; virus of the rables, for fear they plished daughters, who married them may be bitten by dogs, on the way to all to dissolute men; two of those men school, and lastly have their blood satwere pronounced drunkards, and filled urated with serum from a drunken horse, because, forsooth, they may arated from his wife. Those men were wealthy human wrecks. Their According to this new system of medmoney was a passport into good so ical treatment, the blood, which as the clety. The real character was swal lowed up by the glitter of the golden served pure and free from effete and beauties that lay hidden in some bank vault, to be drawn out by some fair indecomposing waste products, is to have known, those that come from fever and drunkard and his money. decay of blood itself, which act on that

Mothers have a great responsibility esting upon them in regard to teachin their daughters the necessity of avoid ng unhappy marital relations. Many a millionaire may look with

ception, the greed, the just for cruelty, envy upon the cottage wherein dwells the worthlessness, the harmfulness of this treatment with the ptomaines enpeace, love and contentment, where two souls beat in unison, where it is ever the dawn of the morning light that breaks into that cottage door and plays ASSURANCE COMBINED WITH IGupon the windowsill within, where no taint of discontent has ever found a The assurance of the practitioners lodgment there. Each word spoken is using these "toxins" is only equaled by the uncertainty of their knowledge. It like notes of music, so enchanting that the soul is enraptured by the love ele is not yet demonstranted that the bament found therein. But, alas for human expectations, there seems but too few of these cottages to excite the envi of millionaires, yet we know a few such exist.

Ardent spirits as a beverage are and always have been an evil in the land, wrecking noble lives, making homes question whether disease is propagated by the germs, or by the products of the wretched. stultifying the nobler traits of human character. We pity the man born with the appetite for strong drink, but pity does not reform the man There is an evil in our midst and we must rid ourselves of it. We call drunken man a brute: is this not a slander on the brute? No one ever saw The germs of diphtheria are almost always found in sore throat or tobacco.

colds, and the awful bacillus tubercu-Another evil is selfishness. The intheria. A horse is inoculated with the losis, the hyena of consumption, enters dividual who feels that the whole world bacillus, and when "ripe" the serum of the lungs with every breath. Why do owes him something that he has never we not one and all have these diseases? purchased by kind actions, or generous tors who have cases of diphtheria. The Can there be more than one answer: deeds, but who feels that others must price for an inoculation is twenty-five The state of the blood is such that the bear the burdens of life that justly and conditions for their growth are adproperly belong to him, brings content and inharmony around him, be-cause of the burdens he places on the verse? The soil is not propitious. Then it is possible to have such a condition of health and tone that all disease shoulders of others, and he leaves the germs will be resisted and if they find impress of his character on everything

Views of a Prominent Worker.

J. R. Francis, Dear Sir and Co-worker:—I re-

ceived "Art Magic" and am delighted with it.

and think it should be found in the library of

every Spiritualist in the land, and it certainly

MRS. MAGGIE STEWART.

the trouble ended.

is immediately felt by the sensitive.

The writer has a distinct recollection

of being assigned a room in the old

some years ago, and on retiring for the

forter. Everything I touched seemed

to add to my discomfort. I had a

sleepless night, and was glad when daylight came so that I could leave

room for another one, and was then told that a man who was intoxicated

into it. I had a similar experience in

Washington, Pa., but as soon as freshly

washed blankets were put on my bed

Dear reader, have you ever thought

rock in my hand, and I wondered why

all, to go on, which I did. After I got

in. This knife belonged to my brother,

who figured so conspicuously in this

unpleasant affair of many years ago,

Here is a lesson, or a problem for the

scientist to solve, and it is this: How

long does it take to destroy personal magnetism infused into articles, either

metals or fabrics? Who can tell? Ancient relics, though they be handled

much, still retain the magnetism (if it

be magnetism) that tells stories that date back many years. With all the

disturbances incident to human life,

this magnetism, so-called, remains intact. Can anyone explain why it is so?

exists in the social atmosphere

We have drifted away from our sub-

day. But in looking over the world and

its inhabitants, we find human nature

Go where you may, the same element

exists, and we are forcibly reminded

that social, religious, financial, political

conditions, forms of government, etc.,

are of human origin, and that they

must have their good as well as their

All in nature's realm is harmony,

there is no quarrel between the sturdy

oak and the thistle for supremacy, no enmity between the thorn-bush and the

rose; the violet and sunflower bloom

together in harmony. All these testify

by their slow and silent growth to an

Omnipotent Power, the indwelling soul

MRS. MAGGIE STEWART.

evil tendencies.

pretty much the same the world over

that you have just described."

Walnut Street Hotel, Cincinnati, Ohio,

UNCERTAIN TONES ment that has been worn by such his one onto the shoulders of a highly sensitive person, and a thrill of disconfort

To the Editor:-I read with much in | night, sleep refused to be my com

must have long ago learned that "as that bed. I had the clerk change my

dence in the case seems to prove, yet I occupied the room previous to my going

ment of the children and adults?

social, intellectual and spiritual advance.

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Northfield, Mass, Nov. 9, 1898. Dear Doctor:-Treatment arrived the second. I will say, have gained for the last three weeks. If I gain as much in the next three weeks, I shall think I am

about well. Yours, etc., MRS. ROSE-P. ROBBINS.

Wichita, Kans., Oct. 13, 1898.

Dear Doctor:-This month's prescription reached me all right. I am ever so much better, and am always ready for my meals. I am glad you sent the liniment for the rheumatic pains in my back: I intended to mention this to you but it seems you knew what ailed mo without me informing you. I am look ing so much better that my acquaint ances are surprised, and ask me the cause of my rapid improvement. I tell them it is because I am taking Dr. Watkin's treatment. I have not been able to do a full day's work for twenty years, until now, I can do a full day's work (at tinning) and sleep soundly at night. Mine is an old chronic disease, contracted in the army, and I will take your treatment until cured, which I know you will succeed in doing. I fee so very grateful to you for the relief I have received through your knowledge. And I have been, and will continue to recommend you to my sick friends. You will hear from some of them soon. Please accept my thanks. Yours truly J. E. RIFE.

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much, but we do try to cure the sick. Sunday Spiritualist Meetings in ive Thinker could not print in one issue the grateful letters that we receive from our patients, in one week. Yet we are only one of many good psychle healers, who like us, cure where the old school kills. Yes, we are proud of our success. Why should we not be? And to all who are sick we would say, if your present doctor is not benefiting you, why not try our method; if your present physician is helping you, do not change, but remain with him or her, as the case may be. But do not give up hope; life is only worth the living when one is well, when one enjoys health, then life is a pleasure.

Kindly Yours, DR. C. E. WATKINS. 406 Mass. Ave., Boston, Mass.

A Shaker Defends His Order.

To the Editor:-As a class, the Shakers welcome close inspection of their mode of life; also friendly criticism and fellowship in all that is of mutual benefit and helpful to circulate reformative truths and help humanity surmount the rugged heights of personal betterment, yet they marvel that Julia Johnson, once sharing the blessings of one of their societies, but now mingling with others of different faith and life-works, should be more interested in the Shakers' welfare than when with them, as her late articles in The Progressive Thinker indicate.

Those having a personal acquaintance with the Shakers, know that the large cluster of reverence enshrined in love for Ann Lee, who laid the foundation stones of their several societies, is too sacred a treasure to reject any message from her enfranchised spirit, especially such as would tend toward an increase of "new life born of love" of the spirit. They well know the worth of the message, "prove all things, hold fast to that which is good," as they know that many "visions of Mother Ann Lee" have proved but mirages of overwrought im-

agination The Shakers also know that united labor for the spiritual and temporal improvement of their societies, depends more upon their own efforts than upon. the acceptance of any message from any disembodied spirit.

The inspiration of Ann Lee's life, teaches her people that prayers of deeds are superior to those of words; that labor for the good of others, giving hands to work and heart to God.' makes life blossom the beautiful attributes of Christliness, and homes and societies are bettered.

That a diversity of opinions upon theological points and diverse visions of heaven's inmates are entertained is a fact; but the soul life, the soul doctrine of Christ is as one advocating and en-couraging self-culture, self-reliance, self-support and self-uprightness; teaching that mind and soul-"energizing influences concentrated together form the power of Christ upon earth, the means to suppress evil and bless each

Does not such a doctrine of good cheer and fellow helpfulness outweigh all of dogma's teachings: If struck upon one cheek turn the other. If thy coat is stolen, give thy cloak also. Love thy enemics as thyself and resist not evil? Counsels, that if made practical in every case, would generate evil, lawlessness and laziness? Does not the large heart of this world cry aloud more for deeds of human good, for stronger laws to protect personal rights and to right wrongs, than for prosy dogmas, and sweet lullabys of love that entrance bucolic natures into insensibility to man's inhumanity to man? Visions of true life reveal the fact that more justice and moral action is wanted, and less harpings of unquestionable events and active ignorance in religious and governmental departments of life so retarding to the spirit of progression.

Like all religious denominations, so with the Shakers. Only as justice and wisdom rules can advancement of their religious principles and the upbuilding of their beautiful abodes be accom-

That a great change in pottery-making from old times has taken place is well known. To say that spiritual growth, like crockery ware, should be formed different as year follows year, is not compatible with the law of moral evolution. Like grain in wood, moral growth must increase within the grains of wisdom, usefulness and nobility; the soul is malleable in the hands of the Divine potter—the ceasing to do evil and the learning to do good.

To develop the powers within, needs no new Christ to honor this world with new revelations; needs no water baptism to bring about moral transformation; needs no husband or wife to do the necessary work of personal emancipation from every debasing appetite and pleasure, or any special message from an arisen one to change principles of life as immutable as the elements of soil that each season develops the fruits of its time. Enfield, N. H. GEO. H. BAXTER.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines

only will be inserted free.] Passed into the beyond, at her residence, in Nashville, Tenn., Mrs. N. J. Trinum, mother of C. H. Figuers. There were no spiritual ceremonies. Mrs. Trinum was 68 years of age, and was greatly beloved by all who knew her. A quartette furnished appropriate music.

C. H. FIGUERS.

Passed to the higher life, Old Aunty Farewell, aged 90. She worked up to within ten minutes of her decease, being very deft with her needle. A very fitting discourse was given, Nov. 23d, by Mrs. B. G. Holg. of Morenci. o.-ed ngli nirle the

"THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 61 Willowdale street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it. 487tf

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West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. 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. The Englewood Spiritual Society meets every Sunday in Hopkins' hall 528 W. 63d street, at 2:30 and 7:30 p. m.

The First Spiritual Society of the South Side, No. 77 Thirty-first street will hold meetings at 2:30 and 7:30 p. m., each Sunday, beginning October 2, 1898. Mrs. Georgia Gladys Cooley, pastor.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot.

The First Society of Rosicrucians, J. C. F. Grumbine, permanent speaker, meets in their conference room. 810 Masonic Temple Building, every Sunday at 10:45 a. m., and 7:45 p. m. The Second Church of the Soul will hold meetings in Van Buren's opera

house. Madison street and California avenue, every Sunday afternoon at 3 o'clock and 7:30 in the evening. Good speakers and mediums will be present. The Church of the Soul will hold union services of Sunday school and church, each Sunday morning, in Room

608 Handel Hall Building, No. 40 Randolph street. Church services at 11:30. The Christian Spiritual Society holds meetings in Hygela Hall, Washington boulevard and and Paulina street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

Band of Harmony, auxiliary to the Church of the Saul, meets at Handel Hall Building, 40 Randolph street, every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring lunches: supper at six o'clock. Tea and coffee The Lake New Spiritualist Union

meets every Sunday evening at 7:45 in Wells' Hall, 1620 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited.

Sanctuary of the Soul meets Sunday venings in Washington Hall, 490 Washington boulevard, at 7:30. Discourse, tests and phenomena. Mrs. L. A. Roberts, pastor, assisted by other good mediums.

Spiritualistic Church Students of Nature holds services every Sunday evening at 7:30 at Arlington Hall, 3032 Indiana avenue, corner 31st street. Mrs. M. Summers, pastor. Dr. J. M. Temple will hold meetings

every Sunday at 4308 Cottage Grove avenue. 2:20. conference. 7:30 p. m., lecture and tests. Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake,

at 8 p. m. Sarah E. Bromwell, pastor. The Society for Spiritual Culture will hold services each Sunday at 8 p. m., in Brandel's Hall, 11 North Ada street, corner of Randolph-and Ada streets. Mrs. Annie McD. Gillette (formerly Mrs. Annie Wagner) medium; Paul S.

Send in notice of meetings held on Sunday at public halls.

Anyone who is sick and failed to find

relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Cali., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms within your reach.

N. B.—The above advertisement is for

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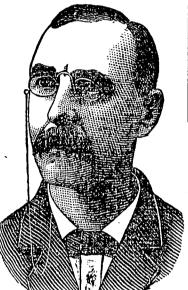
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