VOL. 19

ART MAGIC.

To the Editor:—Having just finished reading "Art Magic," and finding in it pabulum that will nourish and sustain all sincere investigators in the truth of the basic principles of our philosophy. I feel very anxious to aid you in your very laudable endeavor to put it in the hands of all your readers. At a time when the press, both religious and secular, are teeming with articles on magnetism, hypnotism, psychology and oc-cult mysticism in all its phases, such a work is imperiously called for by all thoughtful and philosophical minds.

I fully agree with you in your "Publisher's Preface" when you say, "The student who wishes to delve into the ancient mysteries, as traced in occult fore will find this volume invaluable: for here is condensed a vast fund of information that could not otherwise be obtained, without many years of patient research, and with access to rare and scarce sources of knowledge."

With the view of letting the readers of The Progressive Thinker get a brief glimpse of the beautiful and perspicuous style of the author, and what a treasure there is in store for all who accept of your very generous offer, I will

quote a few passages: We can accept nothing, learn nothing, hope for nothing from modern the-ology; for it teaches no philosophy, owns allegiance to no science, and is amenable to no requirements of reason

Under the caption, "How traditions become scriptures," the author says, "in consideration of the vast and cumulative mass of testimony which the discoveries of archeology and philosophy supply us with, concerning the foundation of all theological systems, the idolatry of the nineteenth century puts to shame the devotion of humanity's infancy to myth and mysticism. The antique man would blush for the mendacity of the modern priesthood, who not only steal the images of their forefathers' creation, but reclothing them with the tinsel and varnish of ecclesiastical trumpery, set them up in shrines to worship as the legitimate offspring of Divine inspiration."

Alluding to the origin of life as represented in the "Elementaries," he most beautifully says, "Hanging on the same Divine thread of beneficence which binds man to the heart of Deity, these elementaries could no more be riven away from the interminable chain of being, than the planetary order of the skies could afford to part with Mercury, the youngest child of the solar system iuse it is not so perfectly developed as Mars, nor yet cut out of the shining starry family that circles round the parent sun, the planet, because it has not attained to the size, lustre and glory of

And again: "Which that so fiercely reject the Darwinian theory, yet offer no better hypothesis for human origin (who would rather fancy you were nothing, than anything lower than your arrogance deems worthy of you) which of you can believe that from nothing sprang something, or that you suddenly appeared on the theatre of existence, a full-fledged immortal soul, with a whitherward, but no whence heavenly goal to attain to, but no beginning to spring from."

Referring to the astral fluid and as tral life, he says, "Man can read the hidden things of another's mind, and even temporarily obsess it, and by aid of inferior spirits psychologize many persons at once, compelling them to see hear, taste, or feel the subjective images of his creation. He can envelope some objects in the astral fluid, rendering them invisible to the naked eye create disturbances in the atmosphere or color them by the same means; promote rapid and spontaneous growth in the vegetable world; wound the body and heal it in the same minute of time; render himself insensible to pain, fi and the effects of gravitation, and float in mid air; cause himself to be buried alive during entrancement, and resume the functions of life when dis-

Commenting on and in elucidation of. the art magic of an intelligent Brahman philosopher and adept in art magic, he says, "The forces of spirit are designed for good and use, or they could not be accessible to an. In ages yet to come, when the earth and its living freight are all spiritualized, that which is magic now, will be ordinary practice then. The heavens will kiss the earth, and the thin veil which divides the inhabitants of either realm will become so transparent that every eye will pierce its mystery and rejoice in its holy revealments. Until then 'knowl is power,' and all men by knowledge may achieve the power of practic ing art magic."

Hoping, my brother, that the placing of these few excerpts from the wonder ful book you are almost giving to the readers of the best spiritual journal of the age, will help to increase its circula tion, and thus aid in a cause I have for forty years of my life labored for, and at the same time help you in sustaining a load, that (as a newspaper man) I know is a heavy one. Washington, D. C.

A PURPORTED CURE FOR COM SUMPTION.

To the Editor:—I notice in your paper that my father takes, that Mr. Hamberger, of Chippewa Falls, wrote you that he could cure consumption, but would not reveal the secret. I will try to make it known as Mr. Hamberger told me himself. .. Take rve flour and mix with warm water for a batter; then pour boiling hot water over it, and when it is scalded it will be a thick paste. When cool take one tablespoon ful of the paste, mix with water, three

times a day. I have given you the solid truth free. and as I am a Spiritualist, I deem it my utilize the laws of mediumahip and deduty to do this: A. W. PICKIN. Eau Claire, Wis.

HE HAS TURNED UP

A Book of Wonderful Re- And Still Has Faith In the search.

As An Interpreter of Jesus. Passing of a Good and No- Which Is in Line with That of Judge Munson.

Some stirring words from ble Woman.

Some stirring words from to Matter.

DWIGHT L. MOODY IS STILL THE SAME RANTING REVIVALIST. To the Editor:-I notice in the Chi-

cago Record that Dwight L. Moody, the

evangelist, has been in your city again, and at the Chicago Avenue church reaffirmed his faith in the old creeds. Of course, he could not well do otherwise and be consistent with himself or the teachings upon which his reputation is based and for which he has been so very generously remunerated in dollars and cents. Unlike that other noted evangelist, the Rev. B. Fay Mills. I doubt whether Mr. Moody would turn his back upon his creeds even if over-whelmingly convinced that they are false. This seems a very cruel thing to say of Mr. Moody, whom I regard as a very good man, and against whom I no personal animosity whatever. But like those of bishops and priests and prominent preachers of all the churches, his environments are delicate and peculiar, and it is next to impossi-ble for him to break away from them, however earnestly he desired to do so If it was not for this fact there would be a great stampede among the preachers toward what is called "liberal religion," "infidelity," "Spiritualism," "theosophy," "rational religion," etc.

When here and there occasionally, a preacher like the Rev. B. Fay Mills does break away from such environments, it is evidence of a moral courage of no ordinary force.

In his endeavor to establish the or thodox assertion that the Bible prophecies have been and are being fulfilled,

Mr. Moody says:

"Knowledge shall greatly increase throughout the world. Well, it has, hasn't it? I regard this as a most satisfactory age to live in. I live more in a year to-day than my father did in twenty. My boy knew more at the age of 10 years than I did at 30. This is the age of marvels; men run through life. Why! they can't run fast enough, they must needs have bicycles. What a stranger would be the man who has been dead 100 years if he suddenly were to come to earth again in this age of steam, the telegraph, telephone, rail ways, steamboats, etc., He would fail to know where he was and receive your truthful statements regarding the vations with the greatest incredulity. The telescope and microscope have revealed such wonders that even we who are 'in it' scarcely comprehend their meaning."

For how much of that increase knowledge we are indebted to the church and the creeds represented by Mr. Moody, he does not stop to inquire. individual liberty. A corrupt state is But he rather unwittingly places the credit for the same where it belongs, in asking the question: "Do we increase in righteousness as we do in knowl edge?" and in admitting that a negative reply must be made to it. What Mr. Moody means by "righteousness" is loyalty to the dogmas and creeds he preaches, with which knowledge and reason are decidedly incompatible. Hence, the more knowledge increases, the more "righteousness" will decrease This is not a very encouraging outlook for orthodoxy, I will admit.'

"What a stranger would be the man who has been dead 100 years if he suddealy were to come on earth again in this age of steam, etc. He would fail to know where he was and receive your truthful statements regarding the innovations with the greatest incredulity," says Mr. Moody. This statement is in entire accord with that made by Bishon Foster of the M. E. church, who, in speaking of that same "dead man," exclaims: "Where he is, or that he is at

all, is wholly unknown to us." Had Rev. D. L. Moody and Bishop Foster shared in and profited by that increase of knowledge, they would have have learned that that "dead man of a hundred years ago" is not dead, but still continues to live, and is as well posted upon, if not better acquainted with the progress that has been made in this life since his transition to the next stage of existence, than is Mr. Moody. In all probability that "dead man" of the past was a factor in the man" promotion of the progress of the pres-H. V. SWERINGEN.

"THE WORDS OF MY MOUTH."

Talk happiness. The world is sad enough Without your woes. No path is wholly

Look for the places that are smooth and clear, And speak of those to rest the weary Of earth, so hurt by one continuous

Of human discontent and grief and pain. Talk faith. The world is better off

without Your uttered ignorance and morbid doubt.

you have faith in God, or man, or man, or self. Say so; if not, push back upon the

Of silence all your thoughts till faith shall come; No one will grieve because your lips are dumb.

Talk health. The dreary, never-chang-Of mortal maladies is worn and stale. You cannot charm, or interest, or

please. By harping on that minor chord, dis-Say you are well, or all is well with

And God shall hear your words and make them true. Elia Wheeler Wilcox.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W.-H. Bach. Especially useful to learners who seek to know and velopment, and avoid errors. Price, cloth, 50 cents; paper, 25 cents,

PROF. G. D. HERRON

SOME STIRRING WORDS FROM LUCINDA B. CHANDLER, WITH

WHICH SHE EXHIBITS THE PRESENT STATUS OF SOCIETY. "If the teachings of Jesus are dangerous and destructive; if he spake impracticable things which he did not understand; if his words are the cries of an overwrought enthusiast, then let us quit worshiping him and put an end to this colossal thing we call Christianity, If Jesus is the Son of God and redeemer of man; if he is the true teacher of practicable teachings, then, while it is yet day, before dreadful judgment

he taught and to divinely enforce his justice of love." This sentence evidently states the Jesus as recorded in the New Testment. In the course of lectures, eight in num-ber, delivered in Chicago under the auspices of the Christian Citizenship

Lengue, he never touched upon the the-

ological conception of the parenthood of

comes on, let us begin to preach what

Jesus, nor of atonement or any of the doctrines held by the church. "It was as a teacher of eternal principles that Jesus came, and his life was revelation of love as law. Christianity began, so far as it issued from not as a new religion but as a mode of living. It is absurd to suppose that Jesus was put to death for going about healing the sick, and appealing to individuals to 'be saved' or to be good, as we understand these terms. He was crucified for disturbing the existing national order of things; crucified as a national menace, because he was aiming at the wrong at the heart of the nation. When he was rejected it was a

rejection."
"We have only to read the gospels with even a little historic sense, to see that the career of Jesus was as certainly political in relation to his times and nation, as the career of Joseph Mazzini in Italy or Wendell Phillips in

America. "According to John, the first public act of his ministry was to go to Jerusa-lem and clean out the Capitol. The Jewish temple which Jesus purged, was the political capitol of the nation. He did precisely what one of us would do if we should go up to Washington and suddenly drive from the Senate chamber the lobbyists, the chief of whom are our elected Senators-elected to represent the corporations for which they are paid attorneys.'

"Any genuine religion must be a science of righteous politics-a science of simply the expression of a decadent and re and a mer ble religion is the worst human enemy.' "The time has come to distinctly say

that civilization must be born again, in order that the individual may see the kingdom of God." And the Professor says: "In neither Old or New Testament does the term 'kingdom of God. or 'kingdom of heaven' mean other than a righteous society upon earth. His interpretations of the kingdom of heaven have far more to do with human relations with social facts and forces, than with what we understand by religion. They deal more specifically and fre quently with the subject of property than we care to know.'

"Jesus had nothing occult or transcendental, mysterious or supernatural to teach. Although we idly distinguish between natural and revealed religion, it was to show natural religion as so cial living that Jesus taught and

"The age that finally changed the revelation of Jesus from a social ideal to an official religion, from a mode of life to a theological system, was one of moral and religious anarchy, insanely wicked and licentious."

"Jesus is no more the author of exist

ing Christianity than Moses was the author of the Judalsm out of which Christianity was born. Whether we would have it so or not, Jesus holds the key to the social situation and the initiative is his. The Christ we need is not in the tomb of metaphysics, where theology has stood guard these many ages, obedient to ambition in the church, agreeable to craft in the state. The Messianic idea is risen and goes before us in the sons of men committed to the social redemption, to lead us to the holy society. Not back, but on, to Christ, is the meaning of the social cry. "The effort of the church to reconcile the commercial morals of modern in dustrialism with the revelation of social law and life in Christ is treason to the kingdom of God, and the worst apostasy of the church; yea, it is a chopping down of the cross, and a

setting up of the throne of mammon in its place. "Who can deny that successful covet ousness, although denounced by Jesus and the scriptures as the supreme crime against God and the nations, has been the great American virtue, com-manding the highest respect of church and society? If the head of some great combination, though it had violated every law of God or man besides the so-called economic laws which neither God nor man ever had to do with, and though it had debauched our nation infinitely beyond the moral shock of civil war, were to stand before any representative religious gathering with an endowment check in his hand, he would be greeted with an applause so vociferous as to

partake of the morally idiotic." Prof. Herron exposes sharply the farcial claim of civilization in the true statement that, "Retribution for the whole common life inheres in the nature of our property system. His torically and ethically private ownership of natural resources rests upon fraud, violence and force.

Prof. Herron considers the social problem and religious problem identi-cal. He says: "The religious problem of to-day, which has already with overpatience for the church, is an (Continued on page 7.)

HELEN E. HILL.

The funeral services of the late Mrs. Helen E. Hill were conducted on Wednesday, December 28, at 1:30 p. m., at her former home, 1102 Girard street, Philadelphia. The house was filled with sorrowing friends and the groom in which the body lay was transformed into a veritable palace of flowers.

During her life Mrs. Hill was a noted Spiritualist and the services at her funeral were conducted after the rites of that society. The interment was made privately at Northwood.

Mrs. Hill was the wife of B. B. Hill. She was born in 1834. Her youth was spent in Rochester, N. Y., where her sister, Mrs. Rowe, still resides. Mrs. Hill has been for many years a very attitude and purpose of Prof. Herron in his efforts to interpret the teachings of of Spiritualists, the Women's Progressive Union and several benevolent organizations. Her friends were numerous and many of them lifelong, and she delighted in disbursing practical charity in an unobtrusive way. She embraced Young People's Union, of which Mrs. Hill was a devoted friend, sent beautiful floral tributes, as did also the Helping Hand Society.

Addresses were delivered at her funeral by Harrison D. Barrett, president of the National Spiritualists Association; Mr. and Mrs. E. W. Wallis, of Manchester, England, and W. J. Colville, who is the lecturer of the First Society of Spiritualists in this city, who had been for many years a confidential friend of Mrs. Hill's, whom he describes as having been one of the truest and most motherly of women that it has ever been his privilege to meet.

The above is taken from the Philadel

phia Press, issued Dec. 20, and shows in what high esteem Mrs. Hill was held in the city where she had so long resided, and where she was so well known. Concerning her passing away, it needs only be said that she was engaged on Christmas day in pleasant household duties, and was looking forward to the entertainment to be given by the Young People's Union connected with the Fist Association of Spiritualists. After exerting herself in no uncommon way she lay down to take a little rest and passed to spirit-life quietly during sleep. It is needless to say that the shock of so sudden and unexpected

a transition fell heavily upon her husband and all her intimate friends, but t has been a pleasure to them to realize that this quick, painless departure was in exact accordance with her own wishes and expectations.. Mrs. Hill was an active, carnest, genthrew her entire heart and intellect into all she undertook. Possessed of fine analytical intelligence, she was what may

though her emotional nature led her to assert very much more in the way of interior or intuitive evidences of spiritual truth than can be ascertained by intellect alone. The most conspicuous fraits of this good motherly woman's character were sincerity and generosity. She was extremely averse to whatever savored of lypocrisy, but her tenderness toward

be called a rationalistic. Spiritualist

he weak and the persecuted, and especially toward those who had erred but wished to go up higher, was proverbially great. The large concourse of invited friends who thronged the spacious parlors of her late residence during the funeral services, testified in no uncertain manner to the deep hold her kindly, active life had taken upon young and old alike. One of the particularly interesting feat-

ures of the occasion was the presence of a large number of the youngest mem-bers of the societies with which she had long been actively connected, each one of whom looked upon her as a sort of second mother.

The musical exercises were very appropriately rendered by Professors Ba con and Scott, Mrs. Yocum and various nembers of the choir of the First Association of Spiritualists; all the singers were personal friends of the arisen sister, and very sweetly did they pour forth their tribute in song. The short speeches made by Mrs. Kil-

gore, Mr. H. D. Barrett, and Mr. and Mrs. E. W. Wallis, were replete with testimony to the sterling heartfelt worth of the frank, open-hearted woman who never thought herself a saint who scorned flattery and detested vain eulogies, though she was never untouched by any sincere mark of loving appreciation. To describe the floral oferings would require the gift of an artist of the highest rank, and at least a column of space in a newspaper. Rarely except at large public funerals of noted public men, has the writer seen such a wealth of floral beauty; and on entering the house it was truly charming and beautifully consistent with the teachings of spiritual philosophy to find roses and violets, sating ribbons, but no crane or any sign of mourning upon the bell knob. The dress worn by Mrs. Hill on festive occasions, a beautiful white garment decorated with lovely flowers, appeared wibin the coffin, and as the many friends one by one gazed upon the peaceful features of the tenement from which the living soul had departed. It seemed as though the outward im agery of beauty must exactly correid to the new phase of life upon which the translated loved one so recently had entered. Among the many floral pieces was a

nillow of roses and a column of roses and violets surmounted with a beauteous dove. The inscription on the pall of flowers read: "The Good Samaritan, who was al-

ways doing for others. I have tried to smooth your path and aid you to make the world better for your having lived. "Your loving hasband, 'B. B. Hill."
The inscription borne by the dove, the

messenger of peace, was: "I am the messenger of the white-(Continued on page 7.)

AN EXPERIENCE

To the Editor:-Having seen the letter of Judge Munson in your paper of December 24, 1898, giving his experi-ence of spirit return, I thought I might benefit the cause by giving my experience. In the fall of 1894, I lived in Columbus, Ohio, and attended a seance held at the house of Mrs. Mary Magru-der, by D. A. Herrick, whom I believe to be one of the best and truest trumpet mediums on earth. The medium was under strict test conditions, being held on either side by persons; my wife on one side and some gentleman on the other. I sat on the opposite side of the

In a short time after the seance opened, a spirit at my left hand spoke in an independent voice in full, loud tones, which was clear across the room from the medium, "Good evening, Judge." I recognized the voice at once as that of Dr. F. M. Carter, my family physician thirty years prior, and who had been over there ten or twelve years. I said. "Doctor, is this you?" and he immained one of its warmest adherents to | mediately said: "Yes, Judge, 1 am here," the last. The Children's Lyceum and and his voice was entirely independent and strong for at the time "Tim," the Irish control, was down in the basement stairs talking with the trumpet while Dr. Carter was talking to me and

After the Doctor had been talking for probably ten minutes, he said: "Judge, divided my medical outfit among my children. I gave my son, James P. my medical case, and he has it just as I gave it to him-never opened it," and he then spoke of some little article in it, and he continued to tell what each had received of his all through his numerous family of eight or ten children. I desire to say that I was the only person in the seance room that ever knew Dr. Carter or knew of him. My then wife never saw him and knew nothing of nim or his. I certainly knew nothing of his division of property. I was not at his funeral and never had anything to do with his property, so that mind-reading could not enter into it at all.

I had business the next day at Marys ville, Ohio, and I saw his son James P. and without informing him what I wanted I asked him about his father's division of property, and medical outfit, and I learned from him his father's statement to me was correct in the most minute particular.

I sat with Mr. Herrick in twenty seances and Dr. F. M. Carter came every time and gave us some beautiful led tures on the spirit and spirit-world, and it was always a great pleasure to hear him talk, and the circles always enjoyed the same. His lectures were always in a strong masculine voice and independent. He has never been able to talk to me in an independent voice through any other medium.

I will say in conclusion that Dr. Carter had not been thought of by me for years at the time of his first coming, and the inspiration could not have been drawn from my mind. As to the mediums spoken of by Judge Munson, I know them all except Mrs. Ebertshauser, and I have sat with Charles Barnes, and I know them to be good honest mediums. Dr. Carter at time prescribed for sickness and always did good work. At one time he prescribed for my wife for la grippe and cured her so you see we do not lose our identity or intellectual powers by death, and I am as certain this was Dr. Carter's voice as I am of my own voice. We were very intimate in our younger days and he was my family physician from 1864 to 1870, and lived at Rosedale, O. and there is abundance of proof of what I have written concerning Dr. Carter's

return and communication. I agree with Judge Munson that something in the pamphlet form put in the hands of the general public would awaken an interest in this great truth, and put people to investigating and would be the death knell to superstition, ignorance and prejudice.
J. M. KENNEDY.

Marysville, Ohio.

Christian Scientists.

To the Editor:-In looking over some back numbers of The Progressive Thinker, my eyes rested on this head ing to an article, "Faith Cure Murders," and on reading said article these words impressed me so much that I take my pen to make a note of the impressions. The words are as follows: "When pub lic opinion and the law begin to hold faith curers and Christian science charlatans criminally responsible for the deaths they cause, we shall see a not able diminution in the number of the practitioners of that school."

Of course much more was said, but the above is sufficient for my purpose. To begin with, I am neither a faith curer nor a Christian scientist, but I am n for fair play in every direction. If I in my right mind, choose to employ on who uses no medicine, but trusts to Divine help in my case, I consider that I have a perfect right to do so, and the one whom I employ shall be held blame less in case I do not recover. That many wonderful cures have been effected by these so-called "charlatans" is susceptible of proof, and to call them amenable to the law in case of failure to cure is most unjust, unchristian and inexcusable. If the truth were known how many deaths have occurred under the malpractice of licensed physicians These, being legalized are not held to account, but I venture to say that where one fails to recover when using no medicine, at least two succumb to ignorantly administered Look at the hundreds, yes thousands of raw recruits who are graduated from our medical colleges, yearly, and turned loose on a suffering world to experiment, and thereby learn their work.

I will not trespass longer on your time or space, but I know that I am no alone in this view, and I think it would not take many such articles as the one from which I have quoted to make me a confirmed Christian scientist. INVESTIGATOR.

MIND, LIFE, MATTER.

Before defining the relationship of mind and matter I wish to reply briefly to the trio of critics who feel aggrieved that any one should question the exist

ence of immutable law. The strength of my critics lies in sar casm, ridicule and quibble on indefinite terms used to express definite ideas. Their weakness is, lack of power to distinguish fact from law; to discriminate between the thing and the stuff the thing is made of.

Surely all phenomena are evanescent, except matter and life, including their cosmic forces.

Gravity force is unvarying in quan tity; is always exerted in one direction, consequently if not counteracted by heat force would become inoperative.

Heat force is exactly the reverse; is momentarily changing its effective power and direction in which it is exerted; is exerted counter to the force of gravity. Thus we find that unstable heat force is the cause of cosmic action. Otherwise we could have no differentlated phenomena. Heat force is the primal cause of planetary motion. Lapsus naturae, infinite in kind and degree, manifested in fauna and flora, is positive evidence of absence of law or purpose, otherwise law doesn't imply or demand uniformity of action. He who asserts that a thing may be changeable and unchangeable at the same time and place puts himself beyond the realm of fact and logic, consequently is not amenable to either, therefore we venture a new departure that eventually leads to the same trend of thought.

Mind includes knowledge in all forms and degrees. Rigid logical deductions from known facts show that mind wherever recognized, has ever been

subordinate to matter. Mind is constituted of many attributes, all of which remain dormant until evolved from life consequent upon life's organic union with matter. Matter and life being indestructible, it is logical to postulate their self and coeternal existence. Matter is the only phenomenon known by itself. Apart from matter, life is unknown.

Apart from life, knowledge is un All thoughts are suggested by phe

nomena manifested through matter. The ego, per se, never originated one thought. Existing phenomena oft suggest phe-

nomena that have no existence. The fallacious ideas of Gods have cursed man and beast from time im-memorial. Millions of each have been sacrificed to appease the imaginary anger of imaginary gods.

The god-ideas were suggested to man by his own ability to make some things and his inability to make everything. The infinite and wondrous manifestations of nature suggested infinite intelligence with infinite power. These postulates imply knowledge of all that ever has or ever "will come to pass," hence arose the dogmas of a supreme ruler, foreordination and immutable law, as consequences.

Immutable is unchangeable. Evolution is constant change, not in quantity or quality of cosmic forces, but in the quantity each force contributes toward the production of a given phenomenon. exactly as in chemistry, different productions of the same substances produce different results. This constant change of results show why matter and life alone are immutable and why nature never duplicates.

The assumption of a supreme ruler postulated upon the assumption of infinite intelligence and infinite power originated with primitive man about the period when he lost his caudal appendage and antedates philosophy of phenomena, chemical science, and the self demonstrative science of evolution thousands of years; hence some folks, who in their Sunday-school infancy and innocence were inoculated with these dogmas, stand in with ignorant crafty priests, in their support, knowing that

both must stand or fall together. Hitherto all known law plainly shows design for specific purposes, whereby to promote the happiness of sentient beings, evidently predetermined by beneficent intelligence. Therefore when we find phenomena that are disastrous to sentient beings, logic, reason and love combine and compel us to infer the action of insensate forces operating without law or purpose. Law and pur-

pose are inseparable. It is monstrous to impute floods, famines, tornadoes and such dire calamities, whereby millions of sentient be ings are suddenly evicted from their loved abode in flesh to an infinite, be

Without motion no differentiated phe nomena could occur. Continuous motion results from the antagonism of gravity and heat. Abrogate heat and all motion would

ease. Under the force of gravity alone all matter would become one inert Motion is a prerequisite to the mani

festation of life. Mind is a latent attribute of life; is evolved from life. Thus we learn that mind (thought) i wholly dependent upon the insensate force called heat for manifestation, and here we come back to where we start ed, namely, that mind, including all its

varied attributes, has ever been domi nated by insensate matter. Mind in the foetus and adult is the same, but mind is foetal life is quiescent, whilst in the adult it manifests wondrous wisdom. Thus clearly demonstrating that mind is evolved from life, consequent upon the struggle of

life to maintain its abode in flesh. As previously stated, apart from ma ter, life is unknown. Animation is life manifested. Mind apart from animation is unknown, matter being a preregulaite to the manifestation of anima tion, we thus learn how infinitesimal is the quantity of matter briefly controlled by mind, when compared with the aggregate mass.

(Continued on page 7.)

AN EXPLANATION

Of Cain's Finding His Wife.

MISS SARAH THOMAS, THE COL-ORED LADY WHO STANDS AT THE HEAD OF THE CHRISTIAN SPIRITUALIST SOCIETY, EX-PLAINS THE BIBLE IN HER OWN UNIQUE WAY. To the Editor:-The second anniver-

sary of the Christian Spiritual Society, in Hygiea Hall, Washington boulevard and Paulina street, was held Sunday, Jan 1, 1899, Miss Sarah Thomas conducting. At the evening meeting, the platform was filled by a number of prominent mediums and speakers, among whom the writer noticed Dr. D. S. White, Mrs. Hamilton Gill, Mr. Sack, smith, and a number of others. Miss Thomas took for her subject the ejaculation of Cain when the Lord sent him forth out of Eden: "Lord, my punishment is more than I can bear." She stated that the subject had been given her by a lady who said she had never heard any explanation of Cain's finding a wife, when it was supposed none existed, Adam and Eve being the first man and woman, and up to the date of the killing of Abel, the entire popular tion of the earth according to the Bible account was Adam, Eve, Cain and Abel, and immediately after the murder of Abel, Cain was sent to the east of Eden to the Land of Nod, when he saw his wife. That she was his wife we have the scriptures for it, for they raised a family, even to the fourth generation, before Adam and Eve had Seth, about 130 years after Abel's death. The last or great grandson of Cain, Lamech, established the custom (which seems to obtain to the present day) of a plurality of wives, and Mr. Lamech's progeny have marked careers down to the coming of Christ, over 4,000 years. But the point the lady wanted to know was, where did Mrs. Cain hall from, or in other words, is the Bible recount of the Christians. the Bible account of the Creation, etc., consistent? We say yes, consistent if you will look at and read it, as it was written to be read. In the first place the first five books of the Bible were written or supposed to be by Moses, the great liberator and lawgiver of the Hebrew race, and you must remember that Moses did not come into his sphere of action until nearly 2,000 years after the account he gives of the creation of Adam out of the dust of the ground, and of his lonesomeness, and the Lord's sympathy with him, and the first surgical operation ever performed when the Lord caused a deep sleep to fall upon him (nothing said about the use of an-esthetics) and the taking of one of his ribs and out of it and probably some more dust, he created Eve for his com-panion. Now, Moses had a hard lot to contend with. A people to lead out of a bondage of over 400 years. These people were entirely ign antecedents, but they did know by word of mouth handed down through the generations, from father to son. that they had been enslaved through the fortunes of war. Moses saw his opportunity and took it, undoubtedly guided by the spirit, for all his government of this people show that he was a medium of the Lord, to accomplish the liberation of his people, and he concocted the story of the creation as given in the first four chapters of Genesis; and if you will read the whole of Moses' writings with a view to understanding, you will discover that the creation as described by Moses, was of and for the Hebrew race, and that Moses knew that there were other peoples existing at the time, and prior to the Adam and Eve event. It is too late in the day to inform my lady questioner of what family Mrs. Cain was; but there is little doubt but she was a negro. My time will not permit me to give my reason for this, but if she or all of you will read the scriptures diligently you will be satisfied she was. and that the descendants of Cain were none the worse for the mixing of blood. The above is only a few of Miss Thomas' remarks, occupying an hour, and keeping her audience in the best of humor. She was followed by Dr. White for 15 minutes, and he by Mrs. Altogether the second anniversary was a very enjoyable affair. H. H. SCOVILLE.

Instructive Statistics.

From the biennial report of the Joliet State Prison commissioners, we gather the following interesting item of sta-

The more common religious creeds of the convicts are as follows: Roman Catholic 508 Methodist..... 278 Baptist...... 164 utheran...... 146 Presbyterian..... 73 Episcopal.. To have made the report more nearly complete there should have been added to the list:

the awful morally degrading influence of Spiritualism. J. C. U. THE RICH AND THE POOR.

Such statistics tell a different and

more truthful tale than might be ex-

pected after reading or listening to the

charges made by Anti-Spiritualists, of

Rich child's life is not always best, With its great riches and royal crest. Their lives are one of continuous

Lest riches will not pour down on their heads. But the poor child's life is happy and

No thought has he of crown or crest, But his thoughts are free as the birds

From mountains tall to the blue sea's -Bessie Gill.

REINGARNATION AND KARMA

The Outcome of Oriental Metaphysical Speculation

and fluctuating system of theosophic ripe for reincarnation—then it reincar-and cosmic belief whose mental waves nates in accordance with the bent of its into the mental atmosphere of the out volition on its part, to the newly western world. The mind of Asia beforming body, the life circumstances of gins to give its secret tenets and the which will fairly, rightly and justly metaphysical speculation of its subtle thought a bold and wide publicity. Those who cherist the "secret doctrine" This doctrine supposes many incarnational data and the will make the substitute of the substitut have departed from the heretofore in-

modern student be confused by the speculative follies and the unverliable this glorious land of freedom, where the lowly placed and lowly born may aspire and attain to the highest position of honor and trust, become as Thibet and India? Shall a cold and unfeeling hierarchy be enthroned above the burden of sorrow and sympathy of mankind, while the passive millions become submissive to grinding poverty and the cruel bondage of caste?

The value of the teaching of any philosophy or creed must be measured from the standpoint of its practical help to the race. The wisdom of the higher life should be within the reach of the India has held a "high and elect caste" caste-system and caste-religion, which and as just as those who, through sa taught that the suffering of the present life must be endured as a just punishprevious incarnations. Had these hierarchs of the hidden way consecrated the welfare of their nation, instead of involving into abstract knowledge and feeding upon and absorbing the living elements of force that was generated by the burdened masses, the Orient would to-day be the light of the world.

But progress is the eternal law of be-

ing, and the race has evolved to that in bondage to the thoughts of past gen- the redemption of the ignorant and deerations. The wave of unrest has en- praved who have passed through the circled the globe, and the cry of the tragedy of death.
soul of humanity for freedom and truth But those who are not confused by dom spheres heralds the dawning of an toward the great sea of universal life-illumination for mankind that will out an eternal succession of cause and shine the reflected light of antiquity, and relegate the subtle vagaries and Deity. Above the plane of physicality mystical delusions of the dissolving is grade above grade of an infinitely East to the obscured shadows. The more etherent substance than the atbright gems of truth, the noble precepts mosphere which surrounds the earth, and the exalted ideals that have come through which the soul passes in its

teachings of modern thought. to follow the line of least resistance; pilgrim of the Infinite its destiny is up and the same mental weakness is man- ward and its home beyond the confines ifested in a tendency to cling to ideals of the terrestial. and beliefs of the dead past. Many stu- The flower once broken from the stem

Whence comes the mysterious Ego, the invisible self, and whither does it go its branches in the wind, return to the its answer to the question, for it has the darkness and the silence of the shell never yet been able to lift the veil of that once imprisoned it? "Room, more great arcana, until the feet are washed sought to know the mysteries of life in disposition and character from my and death, with the reply that "all brother?" The condition of the idlot are past finding out." Possessing a supernatural sanctity, the church sesuernatural sanctity, the church sesuernatural sanctity, the church sesuer of the mistakes they have made in reachy murmurs, "This is religion, touch not the sacred thing." Hence it and that through the operation of this progress and unsearched by the eye of ciled. What lesson is to be gained reason. It has silenced the questions of through suffering the effect of a forings of the heart with creeds and forms. out giving a reason, punish the child for It has attempted to suppress the spirit something it had done in infancy, or of progression with theories that ante- punish the youth for the mistakes of its date the school of science, the telescope childhood? and the printing press. Much of its Karma is philosophy is fable and fancy, and its of seed and fruit. But in the endless customs and methods are derived from chain of cause and effect there are no

tioning for its purpose, for the design equal. The windows of the soul are of the Creator who has given it an in- stained by the violation of a moral or dividualized existence among the spiritual law, and unrest disturbs the crowding, restless millions of the earth, the ever-increasing desire for light, more light, calls forth a response from most shrine, until the heart is purified the realm of spirit, and Creative Thought quickens the mind to perceive and understand the mysteries which Karma is a magnetic cord between the have been hidden from the generations thought, the deed, and their source. It

of the past. spiritual Ego, when it has gone through perience while in the physical body, an earth life, with all its complicated And there can be no period of rest, no experiences and emotions, good and bad soul sleeping, and final awakening to deeds, high and low aspirations, is suffer the effects of forgotten sins. The stored with interior seeds of conscious-law of cause and effect in its relation to ness, which continue to exist for a time the soul can never be separated by cenon the spiritual planes of Nature, after turies of peace and forgetfulness in the the destruction of the material form, bosom of the Infinite.

The metaphysical speculation and specific memories of the last life fade subtle thought of Oriental dogma, away, leaving the spiritual soul clear which has been accumulating for thou-and colorless once inore—a mysterious sands of years, has constructed a vague center of spiritual forces and affinities, have crossed the ocean. The forces that affinities, which are the growth of the have animated thought in the mind of former life." But let it not be supposed the East, through the ages that are lost that affinities mean choice, for "the re-In the remoteness of time, are pouring incarnating soul is drawn, quite with-

tions of the immortal spirit into the variable rule of silence, and the latent plane of physical existence. It makes thought of Thibet and India is being such a course inevitable, and calls it poured into the mentality of Europe the law of progress. Though we may and America.

Shall the keen perception, the calm gence, walking in the light so far as we judgment and discerning mind of the receive it and doing right so far as we understand the right, yet we must come back again and again, both as man and delusions of Oriental dogma? Shall woman, placed in different conditions and surroundings, that we may learn

all the phases of life with its varied experiences. Thus through repeated earth lives in the kindergarten department of Nature, the spiritual soul passes through all grades of elementary discipline, until finally it reaches a plane above the carnal, and enters "a state of felicity above change and free from the claims and limitations of earthly things."

Very complicated are these conditions, and all-knowing indeed should be that intelligence that must not only keep account of the good and bad deeds multitude, and its enkinding power sa-of every soul, but must see that the re-credly devoted to the uplift of all. But quired physical conditions are made for the generating of forms that will exof knowledge which was only attainable by the few, who invariably isolated ordinate with the great number of disthemselves from the great wave of hu- embodied souls that rest in the bosom man sympathy that flows from the of the universal, awalting their time heart of our common humanity. The and opportunity to again take up their sages of Thibet sought a personal abode in earthly forms "according to nirvana in which the race was not to the bent of their affinities." If this was share. Hence we see a vast people, for- true, the parents who give being to offlorn, and content in their lowly state of spring through passions and impure poverty and ignorance, subject to a depravities fulfill a law as necessary cred preparation of mind and body, give birth to children that are free from the ment for the misdeeds committed in taint of human sin. For the disembodied souls, burdened with the karma of mistakes made in previous themselves and their occult power to lives, must return to the earth in forms appropriate for the suffering that is to be endured, in order that the law of redemption may freely operate with all human beings. And were such physical conditions not made for the embodiment of souls that are drawn by the weight of karma to the plane of matter, there would be no chance, according to state where it refuses to be held longer the theory of the reincarnation law, for

will never again be silenced, until its the inconsistencies of the reincarnation voice is heard by the Eternal One and theory, know that the wave of progressthe answer to its just demand is given. sion is an unbroken stream, flowing The influx of spiritual light from wis- pencefully from the seen to the unseen down through the ages will continue to journey along the ascending spiral of adorn the pages of life: but the absurd its immortal existence. And when the speculations and metaphysical vagaries, material form is consigned to the born of a too fertile imagination, should gloomy portals of the grave, never be omitted from the books and the again will the soul that dwelt therein look through mortal eyes or hear It seems to be the nature of the mind through earthly ears, for as an eternal

dents of the Occult make the same mis- can never be replaced, the fallen leaf take in their search for truth as those can never be regrafted. The human who are bound by the tenets of the embryo is despoiled of its conserving church—they look to authority for revelope when ushered into the mortal elations, to signs, tokens and symbols, world, and it can never return to the and ignore the light of divinity that embryonic life in the mother's womb. shines from within. A falsehood can- Nature impels life forward, and by its not be made a truth, though it be magic touch the aurelia is transformed clothed with the sacred traditions of into a butterfly; but the door is forever the past; an error cannot be accepted closed on all that passes, for "only as a fact, though it be reported to have once" saith the law. The body in hucome from a Mahatma of the Orient; man life, compared with the spiritual, no teaching is too sacred to be under- is embryonic, to be cast off at the secstood, though it be given to the world in ond birth, that the soul may enter the works like the Bible or Isis Unveiled. luminous spheres of the immortal.

when the shroud of death closes the tiny acorn from whence it sprang? Can portals of its earthly habitation? Sci- the proud bird, which soars through ence, with its educated intellect and heaven's depths and fills the air with materialistic conceptions, has failed in the sweet melody of sound, return to the soul and analyze the sacred essence room for the spirit to express itself!" is of mind and life. Access to the inner- the cry of the soul. And after a time it most shrine-the realm of cause-is grows tired of the playthings of earthguarded by a flaming sword against transcends the need and utility of such the egoistic intellect, which is not permitted to enter into the secret of the pinions wide to the breeze of freedom, rises out of the dungeon, away from in the cleansing waters of spirit and the bondage, and soars to the spirit spheres. head anointed with the oil of wisdom. It has been asked, "what else but a Religion has failed in its answer, for belief in reincarnation affords consolawith an unquestioning trust in the doc- tion when the heart sinks oppressed betrines and tenets of the church, it has fore the spectacle of unmerited sorenthroned faith above reason and au- row-the suffering of the wise and good, thority above truth. The church has the misery of ignorance or the triumph discouraged the inquiring soul that of evil? What am I, and why different things are possible with God-His ways and the cripple, the suffering of the has been untouched by the finger of law the justice of God to man is reconthe intellect and stifled the mute yearn- gotten cause? Should the parent, with-

Karma is the law of cause and effect, the theories of an ignorant and superstitious past.

But when the soul awakens to its possibilities and longs to develop them—when the innate life that slumbers within begins to expand itself in great tranquillity of mind. The light of perfect peace is shut out from the innerthrough suffering and the eyes made bright by the cleansing tears of sorrow. binds the personal self to the spiritual Reincarnation teaches that each ray, and is the sum total of man's ex-

individualized aspect of spirit, man-ifesting in different environments, goes through a diversity of experiences which constitute the difference of one soul from another in personality. The precise position which man may occupy, he it that of the pauper or the millionaire, the wise man or the fool, the helpless invalid or the man of perfect life and form, is the exact environment that has been created by his own thoughts and acts during the period of his per-sonal existence, by the prenatal influences reflected from the soul sphere of his mother during gestation, and by the forces his ancestors have attracted through all the generations of the past. So man is to-day what the influences of heredity, the environments of birth, childhood and youth, and his own thoughts and acts, as directed by his personal will, have made him.

Perfection, in variety of forms, is the

law of nature. No two persons are alike, because the law of life ordained it so. But each should find their true place and be perfect in their appointed sphere. Those who suffer, and those who are held by the iron persistence of an inherited influence that they have not the strength of soul to break, are not the victims of blind fate or the puppets of indiscriminate caprice, neither is their misery the result of a karma made in any of their previous lives; but they are governed by the inflexible justice of a law which has no sentiment and gives no pity. Unto every one who departs one lota from any one of the fixed laws of Nature there is meted out a penalty. This immutable principle is ever active, and is as applicable to the conception of human beings as to any other phase of life; and it is the duty of parents to investigate and know the law, and free themselves from inflamed passions and antagonistic thoughts, that they may choose the good and prevent the conception of evil. When marriage is the sacrament of soul, the union of accord ant minds and bodies, the blending of two purified lives, posterity will be blessed and love will be raised and ennobled.

There are those who claim to have distinct remembrances of previous inearnations on earth, some of them dating back twenty-five hundred years before the submergence of Atlantis. One dreamer of the Orient remembers five hundred of his earth lives, yet seems to have forgotten the events of his childhood days in the present incarnation, knowing nothing of his personal experiences of less than fifty years ago. How wonderful and how mysterious the action, reaction and lapse of thought, to store up in the recesses of the soul the images of events which occurred at a period which is lost n the remoteness of time, and then to obliterate the impressions of a few brief years ago. The sincerity of those who say they believe they have lived in the past cannot be doubted; but that they are deluded, the logic of reason in the light of the science of being affirms.

Those who are susceptible to the

vibrations of the astral light may often see the images reflected from the solar atoms, and thus get glimpses of things which transpired in the long ago; for on every object is pictured the scenes surrounding its past experience. The vibration of the primal breath—the Akasa Tatwa-creates circles filled with innumerable little points or solar atoms, from which come all the elements of chemistry. These circles belong to different planes corresponding to the physical, mental, psychical and spiritual; but each one represents the whole ocean of Prana, as one drop of water is an epitome of the oceans of earth. A fossil, placed to the forehead of one who is sufficiently sensitive, reveals in living pictures the changing scenes of its past environments. Each atom in the structure of the brain cell has a history and a karma of its own, apart from the soul of the person that temporarily retains it. And when polarized to the soul by the magic power of will, it discloses the secrets of its past affinities by means of the living images contained in the astral light-pictures with which it has magnetic connections and to which it is bound by the karmic law. The atoms that vibrate in the earth ascend with the life wave of progression, from mineral into the vege table, when they are eaten and changed into flesh and blood, nerves, brain cells, astral substance and odyllic force. But they reach the sublimated state of odyllic force only in the lives of those who have power to conserve the accumulating energies of the vital magnetic currents until the atoms pass through all the changes of transmutation from flesh and blood to the subtile aura that surrounds with a white halo the twiceborn. In the heat and light of the energy that is thus invoked, the atoms scintillate with images which are flashed upon the interior consciousness of the awakened soul. And beholding

these pictures, there are those who be-

lieve them to be the scenes of their for-

mer lives. We have always existed, in essence, in the great sea of Deity; and the atoms that now clothe the immortal soul have been propelled forward by the surging wave of mundane life, which has beat upon the shores of Earth since prehistoric times, and vibrated in the star dust of cosmic substance when this world existed only as an unmanifested idea in the Infinite Mind. "The ground beneath us is as old as the milky way. call it what you please-clay, soil, dust-its names are but symbols of human sensations having nothing in common with it. Really it is nameless and unnamable, being a mass of energies, tendencies, infinite possibilities: for it was made by the beating of that shoreless Sea of Birth and Death whose surges billow unseen out of eternal Night to burst in foam of stars. Lifeless it is not; it feeds upon life, and vislble life grows out of it. It is made of forces and of nothing else; and these forces are not of this planet only, but of vanished spheres innumerable. Is there aught visible, tangible, measureable, that has never been mixed with sentiency? atom that never vibrated to pleasure or pain? air that has never been cry or speech? drop that has never been a tear? Assuredly this dust has felt. It has been everything we know; also much that we cannot know. It has been nebula and star, planet and moon, times unspeakable. The Sun-God of worlds also it has been, that circled and worshiped an other acons. 'Remember, Dust, thou hast been Sun, and Sun thou shalt become again!' Suns yield up their ghosts of flame; but out of their graves new suns rush into being. Corpses of worlds pass all to some solar funeral pyre; but of their own ashes they are born again. The Earth must die; her seas shall be Saharas. But those seas once existed in the sun; and their dead tides, revived by life, will

wash the coasts of another and a vounger world." Forms change, but principles are eternal. In response to the evolutionary wave the countless objects of the material universe are being continually destroyed and rebuilt in higher forms, each time expressing more of the potentialities existing within the ideas that animate them. The divine Ego contains within itself the potency of immortality, and a will to attain it. The perpetuity of our individual selfhood is maintained by an eternal process of But as "finite causes have finite consequences," the time comes when "the pression; and each soul, which is the suming, building and destroying. The

THE HOME GIRGLE

I am quite a medium, and the rest of tity they are able to give. So now, we the family are dell Spiritualists. We are not willing to keep our light unhold private home circles, and have exder the bushel but are ready and will-cellent respits. Spmetimes some of the ing to give to the world all the light we neighbors some in and sit with us. Last have in proof of the continuity of indicevening ye held, a circle, my uncle and vidual existence beyond the physical papa and myself, and an old playmate dissolution of the individual. So long (spirit) of mine appeared and laid his as we are at home we will hold senges (spirit) of ininc appeared and laid his as we are at home we will hold seances hand upon, my shoulder and lifted my for the public on Wednesday and Frihair and klassed my hand and I felt it day evenings at our residence, No. 1627 and I am how convinced that there is North Arsenal avenue, but we are at really something in Spiritualism. I the same time open for engagements to have been attending circles ever since hold seances for independent voices, I was twelve years old and I am now lecture for societies, give public tests.

think before long he will bring mate- baptism of the power from on high to rialization to our circles, as he promised carry on the good work in your chosen he would do all that was in his power field of labor, for which we feel you are to do. During the times when I am in so eminently fitted. That the coming the circles I can see things and persons, year may be crowned with greater and hear singing, and also can talk distributes of progress toward the dawn of rect with the spirits. I have been told the millennial age and that you may that if I could attend regularly I would live to enjoy the fruits of that era become a very good medium. I have a which you are doing so much to bring lady friend who is a member of our about, is the earnest desire and prayer circles, and every time she attends she of your sincere friends and co-workers, gets a strange feeling to sing, and one BEN F. and M. E. HAYDEN. evening she whistled two very fine pieces that we never had heard before During another sitting we requested the spirits to put the table away, and they did so, but while it was moving, the members of the circle asked me to sit on the table, and I did so, and it went back very smooth and easy with

Larned, Kan. 46 MADIE MYERS.

THE HOME CIRCLE.

never cease, and also that all things tience to bring them out. I am speak come to him who has the patience to ing from actual experience, as I have past six years we have sat together same if they will only make the effort two or three times a week, assured by As there are so few Spiritualists who our spirit friends that we would have know that all children are mediums, our efforts crowned with success, but they will often form circles after the about decided to give it up in despair, something good after a few sittings. the wondrous reality broke in upon us, Therefore, for the good of the cause, dispelling all doubts, anxieties and I would like to see you instruct your fears for the angel friends speak in readers in this point. If required, I independent voices clearly, distinctly, could give free of charge, instructions naturally, as one would speak face to to any one how to make a medium of face with his neighbor, in their own most any child from four or five years tone of voice, making assurance doubly of age up to fifteen years.

sixteen, so I have been in circles long. We hope and trust that we may be kept

readers of your valuable paper to hold family circles. This is well, and every family should try them. If they would, I am convinced that a large majority of them would be surprised at the results obtained. If there are children in the family, there are mediums, as every child is a natural medium, and only You know it is said that wonders will needs the right methods and a little pawait. The first of these we never have experimented a great deal with chil-had any occasion to doubt, but we had dren for the short time I have been an decided there might be excep- active Spiritualist. There are but three tions to the latter, our own experiences in my family, including myself, and we justifying our doubts. For thirty years have every phase of mediumship to I have been sitting for development of some extent and getting better all the physical phases, also wife has been sittine, and developed it all among ourting for almost twenty years. For the selves. I am sure others can do the just when doubts were highest and hope children are put to bed, and thereby in almost gone, and we were about to demany cases get no results, whereas if cide all such manifestations were take- they knew this fact they would let the ism pure and simple, and we were children in the circle and be sure of

sure by tile many tests of personal iden- Denver, Col.

outer dies daily and the inner becomes manifest. The secret of immortal youth is found in equipose—the wise balance between growths and decay. At the central point, in the inmost sanctuary of the soul, is enthroned the eternal self in which exists the potentiality of all that athe universe contains; and every soul that has been awakened yearns to manifest the power which it feels within.

All the past is a flow of life which unites the generations of humanity without a break-a vast unbroken stream which has flowed from the primeval and eternal life of the universe. The tide of life that has evolved humanity has never been lost to its source, and its eternal flow is propelled by the heart-throbs of the Infinite. From the midst of the waters of life the soul is born. And that soul, quick-ened by spirit, is lifted like spray from mayed nor cast down.

the middle course of life's stream, and carried on rays of spiritual light to higher realms—removed from the earth forever. For when man enters the spirit, and from many of them we have spiritual life, by the new birth, he has received responses in a like kindly manpassed beyond the law of recurring ner. We find from reports coming to manifestation through the series of impersonal existences, and his future desiny is an eternal progression as a conascending spiral of existence, toward he Kingdom of Rest—the soul's eternal URIEL BUCHANAN.

HE WORRIED ABOUT IT.

"The sun's heat will give out in ten million years more,"

And he worried about it. 'It will sure give out then if it doesn't

before. And he worried about it. It would surely give out, so the sci entists said In all scientifical books he had read, And the whole mighty universe then

would be dead. And he worried about it. And some day the earth will fall into the sun.

And he worried about it. 'Just as sure and as straight as if shot from a gun," And he worried about it.

When strong gravitation unbuckles her straps, Just picture," he said, "what a fearful

It will come in a few million ages perhaps,"
And he worried about it. The earth will become much too small

for the race," And he worried about it.
When we'll pay thirty dollars an inch And he worried about it. The earth will be crowded so much

without doubt, That there'll be no room for one's tongue to stick out, And no room for one's thoughts wander about,"

And he worried about it.

3 🙀 l'1 "And in less than ten thousand years, there's no doubt,"

And he worried about it.
"Onr supply of lumber and coal will give out,"

And be worried about it. "Just then the lce lage will return cold and raw, b. Frozen men will stand stiff with arms

outstretched in awe,

if vainly beseeching a general thaw," And he worried about it. His wife took in washing—a dollar

day— 79 1 He didn't worry about it; His daughter sewed shirts, the rude grocer to pay, He didn't worry about it;

While his wife best her tireless rub-a dub-dub On the wash board drum in her old

He sat by the stove and he just let her rub. He didn't werry about it. -S. W. Foss, in Yankee Blade

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enough to be converted to Spiritualism. busy the coming spring and summer.

I have an Indian spirit guide, and I May you and yours enjoy a grand

Indianapolis, Ind.

THE HOME CIRCLE. I see you are endeavoring to get the

FROM THE N. S. A.

Secretary Makes a Statement.

As the new year has opened, and the work of the N. S. A. is slowly but surely advancing, perhaps your good readers would like to learn something of our outlook from the headquarters of this association. Since the election of the present board we have been trying to get the affairs of the N. S. A. into shape for future usefulness and labor of this organization. That this has been a difficult matter those of our friends who are aware of the chaotic state in which we found many things well know, but we are by no means

this office from the various sources of authentic information at our command, that many of the local societies in the country are at a low ebb in point of membership and in finances and that a very few people of earnest heart and brain have to do all the work and pay all the bills of the societies in their vicinity. But a few of our own chartered societies have been able to take up their annual collection for the N. S. A., and quite a few are still in arrears on our books for their annual dues and we learn that other societies, not in our National Association, are not in good financial standing. It seems to us that this very state of things points to the need and necessity of concerted action and of organized effort on the part of Spiritualists to bring up the status of our societies to its former plane. The N. S. A. is needed now more than ever; should have a large constituency and a backing that would sustain it in all its undertakings for the good of hu-

Since November 1, we have presented petition to President McKinley, askng him to recognize the work of Mrs. Addie Ballou, of California, in the war of the Rebellion of 1861-1864, and to grant her request to go to the Philipines as nurse to the sufferers there.

We have secured a hearing from the Board of Managers of the National Military Homes in the interest of free speech and the right of holding religious worship according to spiritual observant at the various soldiers' homes. We have other work in hand that we hope to see well performed for the cause of Spiritualism, and the good of humanity, and we ask the sympathy and aid of all lovers of truth and of all believers in the usefulness and need of

With greetings of love and good will all. MARY T. LONGLEY, Sec'y N. S. A.

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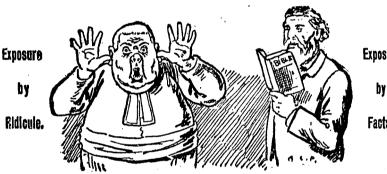
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THAT A LABORATORY WITH AP-PARATUS SHOULD BE ESTAB-LISHED FOR THE PURPOSE OF STUDYING THE MENTAL AND PHYSICAL PHENOMENA, ETC.

In a recent copy of the Banner of Light my attention was called to a very interesting editorial on the "Use of Spiritualism."

While I apreciate the editor's effort to convince Spiritualists that it is their duty at the commencement of this new year to prove that Spiritualism is useful to the world, if there are any sincere Spiritualists that have not made that effort, either by argument, precept or example, I must admit I have never met them. But I have no doubt the editor of the Banner has, as his large experience and close observation has enabled him to see what others of less observation are not expected to see.

I quite agree with him that the proposition made by a "philanthropic scientist" through the National Convention at its last session, whereby a fine laboratory with all its apparatus for the purpose of testing and studying the mental and physical phenomena asso-ciated with Spiritualism, should by all means be accepted by Spiritualists who are devoting themselves to the study as well as the practice of its truths and principles. And if they are not able or willing to furnish the means to procure the necessary assistance required by this philanthropist to successfully test his experiments, the National Association should by all means be provided with the funds and with instructions to appropriate as much as may be neces sary, in the judgment of the trustees, to secure the full benefits of this laboratory and necessary apparatus.

I quite agree, too, with the editor, when he says "Schools should be established in which the education of man's spiritual nature can receive proper attention, and where the unfoldment of mediumship can be given the consideration its importance demands.' And this, too, must be referred to the National Organization in order to be effective, and will of course require money, as every other advance move-

To be sure, it has now been fifty years since the phenomena of Spiritual ism was introduced and endorsed, and but mengre efforts have been made to prove its value and reality scientifically. But can it be said that Spiritualism has not proved its usefulness to the

It is true there remains yet much to be done to convince the world of its excellence and of its power to benefit humanity. But to my mind a more effectual method to accomplish it is through material sources rather than scientific or psychic avenues.

As most efforts to advance and per fect our cause and add to its usefulness come through the use of money, I would suggest, as the greater necessity and the more practical method, to insure the usefulness of Spiritualism to the world, would be for the editor of the Banner and all other Spiritual papers, and writers, interesting themselves in the advancement and the usefulness of Spiritualism, to devote as much thought and time as they can consistently to secure the necessary means to advance the numerous branches of education, appealing to Spiritualists for assistance.

It would seem that the National Association is the proper avenue through which all general advance movements should be made, except patriotic in-dividuals should volunteer to build and endow institutions similar to that suggested by the editor of the Banner of Light, and in the present feeble concially, I cannot suppose that to be a that comes along. reasonable expectation at the pr

I have long cherished the hope that a system of organization would ultimately prevail whereby every individual accepting the teachings of Spiritualism would gladly enroll themselves, and become active members of some Spiritual organization.

When this shall be the rule, every community of fifty or more Spiritualists should be persuaded that their first duty to themselves and the cause is to build or purchase a church or chapel of suitable dimensions for their own uses. This may at first thought seem to

them too much of an undertaking, and not necessary, as they are in possession a comfortable hall, perhaps, which, if not situated just as they would like, will answer for the present, and until their numbers are sufficiently increased to make it more necessary and more easy to accomplish, forgetting that the accommodations they are willing to accept for the time being are not such as to attract those who would be glad to unite with them from other societies that occupy churches in fashionable localities, provided pleasant accommodations were offered. Nor do they their own people who are resi dent citizens, or those coming from

There is a misapprehension in regard to the value and ownership of a church or house of worship, especially by those occupying it, or who would like to do so. It is easy to understand how a society occupying their own house of worship, as compared with one temporarily occupied, and that, perhaps, a public hall, will feel when contemplating it as a Spiritual home, a place of worship. Such a building soon becomes the center of all social and religious associations, and every thought for the advancement and interest of the society is centered there. Every improvement and attraction that can be suggested is here materialized by the mothers and children who soon learn to appreciate its value, and lose no opportunity to speak of its attractions to their neighbors and acquaintances, from other sects and denominations.

In this way Spiritual meetings and places of worship would soon become as popular and well known to visitors as those of any other societies. And to investigators and those who may become converts nothing can do so much to secure their co-operation and interest them as a cordial invitation to participate in the hospitalities of a pleasant ouse of worship, which is so freely extended by all worshiping assemblies at the present time, except by Spiritualist societies, and those have not the

accommodations to offer. If Spiritualists could appreciate the result of such an effort not much time would elapse before all sincere Spiritualists that feel the value of co-operation, and the necessity of advancing the cause along scientific and educational lines would hesitate to organ-ize themselves into local societies, and become auxiliary to the National Assoclation, where they could soon become working and valuable members and do infinitely more to advance the cause of Spiritualism than has ever yet been

accepted and lived up to, honestly, by all sectarianism. Price, 50 cents. For the great mass of Spiritualists, is the sale at this office.

only possible way that Spiritualism can hope to prove its value and its usefulness to the world.

With three-fourths of the avowed and any organization, and refusing to contribute to the support of the cause HE IS EXTREMELY DESIROUS spirit world will do all that is necessary to advance the cause, I can conceive of no plan that suggests any encourage ment for the speedy advancement of Spiritualism along the lines of psychic scientific or even material progression Hence, as I have before intimated,

the greater necessity seems to lay with the earnest, practical efforts of editors, writers and missionaries, to convince Spiritualists of their duty to organize themselves (where they are not organized) and unite their efforts to raise the necessary means to educate our people along lines heretofore so much neglected. I am well aware that many sincere, earnest Spiritualists contend that the

National Organization is, or should be, simply a business association, and still I must contend that it is only through an organization of this character, that any general advance or educational movements can be successfully made.

I appeal to those who would thus limit the operations of the National Association to say whether work of the character indicated, viz, raising money, supervising and directing plans for educating and promulgating psychic and scientific theories of Spiritual ism would in their opinion come within what they understand to be business, proper, for the National Spiritual Association to engage in? If not, will they kindly suggest in what way and by what method can Spiritualists successfully unite in promoting and advancing scientific and other advanced theories which are now claiming recognition?

When we know that such prominent Spiritualists as Professors Hare, Mapes, Crookes, Wallace and many others are arging and endorsing them, we ought certainly to agree upon some method, plan or place, upon which we can unite, when we can raise the necessary means to join them.

And I repeat, our greater necessity is in agreeing upon some practical plan by which we can induce all Spiritualsts in America to organize themselves into local societies, and be ready to respond to the extent of their ability, to all legitimate calls for the promotion of Spiritualism. E. W. GOULD. Washington, D. C.

THE LOST ANTIS.

The Sad Experience of One of Them.

To the Editor:-In looking over several copies of The Progressive Thinker that I had no opportunity to read at the time they came, I noted several inquiries from your subscribers about the Anti people. I shall briefly give an account of one of the triumvirate, that I believe will be diverting to your readers.

Along the first of last September, there appeared in the show windows of many of our business houses large placards aunouncing that one Hagaman would give two lectures on successive nights at a church in this place for the purpose of exposing Spiritualism—that being his mission under the auspices of the Society of Anti-Spiritualism. These notices were very circumstantial, and detailed how each phase of mediumship would be taken up, and how the tricks of its exhibitors would be shown and explained, and how this mad delusion of the nineteenth century would be fully exposed. The appointed place where this was to be done was not one of our most aristocratic or central churches; and here let me say that I much suspect that he had been denied the privilege of holding forth at any such, for they are somewhat chary dition our people find themselves finan- about opening their doors to any fake

> But now the ami In the afternoon an old dilapidated vehicle,--a cross between a spring wagon and a carryall, drawn by a bony, melancholy beast, whose collapsed sides and yearning face indicated a great deficiency of oats-was driven all over our city. On the side curtains of this charlot was rudely sketched a group of orthodox angels of large size, whose pop-eyes had a mournful upward glance, as if seeking something in the empyrean. These were supplied with long, pendant wings that hung in the position of a gull's just alighted from a long flight. Truthfully the whole equipage would not have brought twenty dollars if it had been put up at auction and bid off. In this chariot sat Hagaman, and as he urged the lank beast forward he bawled out at the top of his lungs his purpose and mission. The entire combination was so ludicrous and absurdly grotesque that every one laughed. Lere was Don Quixote resurrected and modernized, seeking new windmills for demolition.

> Night came, and a few boys that had the liberty of the street, gathered curiously about the doors of the church; but the crowd of older people that was expected and that was supposed to be aching to see the overthrow of modern Spiritualism, was not there; and Quixote Hagaman looked as if he felt sorry to be there. No collection was taken up, "just to pay expenses," and the church lights were soon extinguished and the curtain fell. The next day early the window placards were hastily gathered up and Hagaman slunk quietly out of town. I doubt even if the horse was fed; but I am sure that there was nothing gathered to turn

> over to Treasurer Covert.
>
> Spiritualism has a hard time in this city. We have a church to each seven hundred inhabitants and our people are very formally orthodox; but they are too smart to feed the peregrinating fakes of Covert's crowd, or to squander their lucre on that fat specimen of pretence and hypocrisy.

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ism.

W. F. JAMIESON STEPS TO THE FRONT WITH VIEWS THAT ARE WORTHY OF CANDID CONSID-ERATION.

Twenty years ago I lost the last shred of my Spiritualism, for which I blame nobody, not even myself. A more charming philosophy I never knew; and, unlike many materialists, I always admit it may be true. During the past six months I have been a regular reader of The Progressive Thinker, and I must say it is as liberal, especially the editorial department, as the Boston Investigator, which is commendation enough for any journal. When my first wife passed away from

earthly scenes over three years ago, she believed—maybe knew—that she would live right on. I do not hesitate to say, I hope so. Two years later I married again, a Cincinnati lady, a Spiritualist, a medium. She is highly respected by all who know her. It will be seen I am a sort of brother-in-law to Spiritualism. I do not know that death ends all. I hope it does not. If death closes the individual life, then, I think this magnificent universe is a magnifi-cent humbug. My wife humorously tells me that the spirit friends will never take the trouble to give me the proofs which I demand!

Some of my materialistic brethren say I make too many concessions to the Spiritualists. I speak my own mind; ask no mortal's permission, nor immortal's either, to say my say. I have no higher opinion of secturian animosity in a Materialist than in a Spiritualist or a Christian.

The Spiritualism of to-day is far more liberal than the Spiritualism of twenty years ago. Permit me to quote from The Progressive Thinker, September 3:

"A reform is needed in the text-books of our public schools. See to it that they are made secular by our votes at the polls. In the past we have thought one had paid the penalty of our wrongdoing. Spiritualism teaches that every man must answer for his own acts We cannot destroy truth or crush it When we will have purified social and political life, then the pathway over which your mothers and mine have gone will be brighter and clearer.' H. D. Barrett, editor Banner of Light, Where is the Materialist who will ob-

ject to those broad, liberal sentiments? Show him to me and I will show you a narrow-minded bigot. Mr. Barrett strikes the key-note of reform when he adds: "I don't want a religion that draws angels down, but one that lifts men up.

Oh, that is grand! What care I if Brother Barrett believes in one world more than I do. That is his business, his right. If he knows there is a spiritual realm, all the better. I meet men and women every day who know some things which I do not know. Why should I not co-operate with them to elevate mankind, to improve this world? To plead for equal rights; to emancipate the human mind from the galling voke of superstition; to teach it the noble lesson of universal mental freedom will obliterate crime, cruelty, savageism. This sort of work will there before us!

Says Will C. Hodge in the same number of your truly Progressive Thinker: "After all, what matters it the name we are known by so long as we are workers for one common purpose, and that for the betterment of human conditions?" That is it exactly. This gentleman,

speaking of the out-door concourses at Ottawa and Delphos, says: "All subjects come up for an airing, as they have a free platform, and are willing to fellowship all classes and every shade of opinion from Spiritualism to Calvin-

istic Presbyterianism.' Materialists who can learn a lesson in Liberalism from these broad-minded Spiritualists, and the sooner they learn it the better it will be for them uhd their work.

At the Oakland, Cal., meeting of Spiritualists, I notice my old friend, Prof. S. Loveland—one of the orators thinkers and thrilling orators I ever heard on any platform—delivered an address with all his old-time fervor. Mr. Cooper, in writing about the Oakland meetings, said: "All who desire will have an opportunity to express their opinion upon the subjects under discussion. Each person can be teacher and scholar as opportunity affords, and all will come upon an equal plane, with the one object-to learn the truth."

In boyhood Christianity taught me to fear death and a more to-be-dreaded pandemonium after death. I shall always have a warm place in my heart for Spiritualism, for it rooted out all fear of death and hell and a tyrant god; but for twenty years I have been, and am, skeptical about the existence of mankind beyond the tomb. My mother was skeptical, although she had been for many years a member of the Methodist church. I do not say, and never have said, that death ends all. It s illogical to say that, for it assumes an amount of knowledge which I think no Materialist possesses. I have asked some of my Materialistic brethren to explain how they know death ends all. They break down right there. It turns

out to be a mere belief on their part. Now, let me say frankly, I hope you may demonstrate beyond all doubt, to the satisfaction of the whole world. what the church has never been able to do, the everlasting existence of every man, woman and child.

It has done me good to read your paper for the past f months. It would broaden the mai of every Materialist in the land to go and do likewise. It would do every Spiritualist good to subcribe for and regularly read the Materialistic publications. No better investment could be made by both sides. I am doing all I can to induce the churches to place over their church doors, in large letters, Paul's advice: 'Prove all things: hold fast that which is good," and to earnestly practice it. W. F. JAMIESON.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's. Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

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PHENOMENAL.

Web-Ball College - 1 - Market College

Spiritualists in America outside of all and any organization, and refusing to The Liberalism of Spiritual A Relation of Spiritual Incidents.

> To the Editor:-As time rolls on and the nineteenth century draws nearer and nearer to a close, new phases of mediumship are coming into existence, new mediums developed, and it seems that the good angels are determined to lift the veil that separates the two worlds, and in that way to let in the needed heavenly light which will tend to obliterate creeds and church dogmas, and in so doing will lift from creedal bondage the denizens of earth then living in darkness, ignorance, superstition or doubt of spirit return and continuity of life. If it will not be asking too much, I would like to ask you for space in which to record a few of my recent experiences with the denizens of the spirit or unseen world. EXPERIENCE NO. 1.

On December 1, 1898, a seance was held by Mrs. May McCoy, ot No. 472 Pearl street, Cleveland, Ohio, for fullformed materializations, and during this seance fully twenty forms materialized and were recognized by those to whom they came as being either friends or relatives who had passed to spirit life. Before the seance began and after the medium entered the cabinet, she was searched and thoroughly examined by a lady and a skeptic, as well, for paraphernalia of any kind that the medium might have secreted upon her person, but the examination revealed the fact that she had none on her person nor was there any to be found about the cabinet; more, the medium had not a stitch of white clothing about her, but, instead, her dress and underwear were perfectly black, and the cabinet arranged in a manner that precluded anyone entering it without being detected, yet, with all those precautions, the white-robed denizens of the spirit world soon began to come.

But before going further I desire to make mention of a request formerly made by spirit friends in reference to the christening of an infant, and of which I particularly desire to speak. Two weeks previous and while Mr. and Mrs. F. S. Cornish, of 713 Cedar avenue, were attending a seance, their spirit friends requested them to arrange for this seance since it was their (the spirits) desire to christen their infant on that occasion.

It is unnecessary for me to state that the parents of the child were there, so also was Mr. William Davis, a greatgrandfather of the child. When the proper time came the spirits took the child from its mother's arms and carried it into the cabinet, keeping it there fully ten minutes, after which, spirit Nellie Davis, an aunt of the child, and while in a materialized state, brought it out of the cabinet and to its mother. singing rock-a-by-baby, and at the same time rocking the baby to and fro in her arms while walking fully ten feet from the cabinet to where its mother sat in the circle and then delivered the child to its mother. After delivering the child safely into its mother's arms, the spirit returned to the cabinet and called to Mr. and Mrs. Cornish and to Mr. William Davis to come to the cabinet and bring the child with them, which was done, and the christening was done in view of the sitters, the spirit saying loud enough for all to hear, "I now dedicate thee, Ellenora Jennette Cornish, and to the cause of Spiritualism," and at the same time placed some lovely flowers on the young and newly christened babe. Spirit Nellie Davis, the child's aunt, then dematerialized in plain view of the sitters, going down slowly, and as her head seemed to be absorbed by the floor, nothing was then eft that was visible but a white spot. and it too soon disappeared from sight.

EXPERIENCE NO. 2.

On Monday, December 19, I was again in Cleveland, and upon an invita-tion from Mrs. M. Kemp, of 527 Scoville venue, that city, to attend her seance, to be held that evening, I accepted her kindly offer and with a friend went to the above number, arriving there a few minutes before eight o'clock, to find already assembled a dozen or more of refined and intelligent ladies and gentlemen. A few moments after eight o'clock the circle was formed, horseshoe shape, and all comfortably seated, the writer sitting about twelve feet from the cabinet and in a position that gave him an excellent view of both the cabinet and the sitters. However, before the seance began the cabinet was examined by the writer and others, and every precaution taken against fraud or deception had there been any attempted, but nothing transpired during the entire sitting that had even a tinge of either. One by one and often two white-robed figures came together to greet and welcome their friends of earth, and I do not remember of even one coming that was not recognized as a friend or a relative of some one in the circle. After, perhaps, a dozen spirits , in a materialized state had greeted their friends who were there, the writer was requested by Dr. DePonko. the leading seance control, to step up to the cabinet, that the writer's aunt was there and desired to speak to him. Re member the writer could not at that time see the form, but he went up to the cabinet and to his great surprise not his aunt alone stood there, but, instead, his aunt, his mother and a dear sister greeted him:

After conversing with them for a few moments and being well assured by them of their angelic guidance, they gave me a parting kiss and then dematerialized to make room for other spirits to meet their earth friends who were fortunate enough to be there. In about half an hour, however, I was again called to the cabinet by Dr. DePonko, but this time to meet a young man, the doctor said. Judge my surprise when I reached the cabinet and beheld Clyde B. Crubaugh, a nephew, who looked nearly as natural as he did while in earth life, but who died a few months ago while on board of ship, the Catania, while coming north from Santiago and whose body was buried at sea, he being a soldfer of the Eighth Ohio Regiment. After conversing with this spirit I asked him to come out further from the cabinet, which he did, and I then introduced him to the ladies and gentlemen present, telling them who he was and where he died, etc. I then asked him to furn around so all could see him well, which he did, and while he stood there I went across the room and escorted a lady up to him who had never until that evening witnessed materialization, and as writer turned to escort the lady to her seat he followed us across the room and then returned to the cabinet, where he said to the writer, "Uncle Ed, I have no use now for my old body that was buried at sea," and after bidding me good night he dematerialized.

I will here state that this was the first seance I had ever attended, held by this lady, but had met her once last summer at Lake Brady and the next time to meet her was at her own home on the above date. I was practically a stranger to all who were there that night, with the exception of the gentleman who went with me. Now to conboth satisfied and pleased with the price 25 cents

manifestations throughout, and could not have asked or expected better results than I personally received, and there were others there who, it seemed to me, received just as convincing proof of spirit return and communion as I, and the fact was clearly demonstrated that the change called death was neces sary for us to become freed from the earth body and its environments to prepare the soul for further and higher development and progression.

EXPERIENCE NO. 3. Having business in Painesville, a

nice little city, located on the shores of

Lake Erie, twenty-eight miles east of

Cleveland. I the next day went to Painesville, and from there to Chardon, Ohio, the home of Fred Ebner, the boy wonder, whose wonderful feats through his mediumistic powers have for the last two months claimed the attention of a number of the best and most influential citizens of that quiet town, and out of that number there were but few who could account for the real cause of the clock's and bell's peculiarly strange and, to many, mystifying actions when called upon by Ebner to act and it was a significant fact that those few were Spiritualists. While those peculiar and oft mystifying acts of both the clocks and the bells in the Park Hotel where Ebner works were known to but a few for a time, a majority of whom attributing the phenomena to mesmerism, magnetism or trickery on the part of Ebner, yet there can be found no concealed wires attached to or near the clocks, and as to the bell, Ebner had them place it either on the floor or on a shelf, with their own hands, thereby knocking the trick theory out. The clocks of the hotel, and there are a number, will stop, start or strike at Ebner's command. The bells upon which this phenomenon is produced are ordinary hand bells, such as are commonly used at small hotels in country towns to call the regular boarders or transient guests to their meals, and can be examined by any one. The bell, when requested to do so by Ebner, will produce either a clear or muffled sound, and not only is this true, but intelligent answers to questions can be obtained from both the bells and clocks, the former by tapping, the latter by striking. While this young man is attending to his duties, that of waiter and dishwasher, he is quick, polite and quite gentlemanly in his bearing, but has but little to say to any of the guests. He has no young men chums or associates, nor has he any lady assoclates, and is seldom seen on the streets of Chardon, so I was told by the proprietor of the hotel, and when not at work attending to the duties assigned him, he puts in his spare time reading. His voice when speaking is a peculiar one, and while it does not seem to be strictly masculine it is not purely feminine, yet its tendency is more feminine than masculine, and his every move when waiting on the table is quick and

Mr. Brewster, the hotel proprietor informed me that whenever he sets his head against doing anything, and specially so against giving exhibitions of his powers, no coaxing can get him to do so. He, like all genuine mediums, cannot at all times produce the desired results or manifestations. Conditions in his case are required, as are required in other phases of phenomenal mediumship. I will here state that Ebner does not touch nor does he get close to either the clock or bell while producing the phenomena, but when he cannot get the desired manifestation at once he begs of the clock or bell to produce it. and when the conditions are favorable he gets it. Ebner, like all mediums, is a sensitive, of nervous temperament and a

possessor of keen perceptive powers. He also is developing clairvoyancy. After the Cleveland Press had published its first account of Ebner's feats. and the account having been read by Rev. Sprecher, a Cleveland minister, and commented on by him in a manner unfavorable to Ebner's honesty and integrity in the matter, and Ebner hearing of it, he sent Rev. Sprecher a chalto come to Chardon and bring hi own clocks with him, also some of his friends, and at the same time deposit \$200 in the First National Bank of Chardon, and if he, Elmer, failed to produce the phenomena or similar phenomena to that which was published in the Cleveland Press of December 9, that \$200 would be paid over to Rev. Sprecher or his friends, but if he did produce the phenomena the money should go to Ebner. This is the 24th day of December, and neither Rev. Sprecher nor his friends have materialized with either the money or the clocks. While Ebner is an unassuming and diffident young man, it is not true, as has been said, that for him to accomplish these feats it is necessary for him to give the matter thought for several hours before attempting to do so. That report was given out by one connected with the hotel, and not by Ebner, and to prevent Ebuer's time being taken up by the curious or phenomena seeking throng. I have heard it said, however, that there were mortals so homely that their face would stop a clock, but I am pleased to say it is not the case with E. R. KIDD. Canton, Ohio.

CAN NATURE CHANGE?

How strange the thought of angels To think that we are "ne'er alone."

Though nought of form doth make ap-Yet think of "Bethel" and "the Stone.'

We speak of God, and yet we say, There is no guest of unseen wing; That if there was, in elder-day, Not now can one a message bring.

Yet Nature keeps bercourse unswerved; The tree puts forth its leaf and bud As when the primal earth was served And rain, to-day as then, makes mud

If angels talked with priest or seer In far-off times, why not talk now? Has Nature changed with date of year, Or doth the angel touch my brow? Aye, now as then, the word divine

From angel lips is breathed forth,

And oft to me, the word and sign Is Life's own token of new birth. Our sainted dead, our loved ones all, They come and go as flies the wind, And comfort bring they to my soul, As reverie is in willing mind.

They surely come—are guests of mine: And voices still sing songs to me, And Nature speaks, as in the vine, Or in the leaf of forest tree. These are our own: they linger near.

Eager to give of wisdom's store; They are not "phantoms born of fear," But our own kin, from silent shore. And Past or Present, all is one-Our nature change? It cannot be-

Our nature stays till all is done,

And so the angel comes to me!

HUMANU.

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SATURDAY, JANUARY 14, 1899.

THE TURK AND THE ARMENIAN.

The Literary Digest of New York, translates and quotes from the "Hilfe," a religious journal of Berlin, an extract from a letter of Pastor F. Naumann, from Constantinople, from which it appears the Germans, like many American correspondents, place a low estimate on Armenian character.

"Opposite us [at a dinner in the Tradesmen's Club at Constantinople] sat a German master potter, who had been nineteen years in Constantinople and knew Anatolia [Asia Minor]. He said: 'I am a Christian and believe in loving my neighbor. Yet I think the Turks were rig. t in killing the Armenians. They have no other remedy. The Turk is superficial, indolent, but generous, qualities which the Armenian exploits in the most unwarrantable manner. The Armenian is simply the worst fellow in the world. He will sell his wife, his daughter in her teens, he will rob his own brother. Morally they are the scourge of Constantinople. Not the Turks attacked the Armenians, but the Armenians the Turks. We were in the streets on the day when the Ottoman Bank was attacked, and we ought to know. That the Armenians of Asia Minor are better is a lie. They are born rascals, and it is no use to even raise them in German families.'

"Nobody raised his voice in opposition to these statements. Everywhere we heard that the Armenians are used by the English to overthrow the Sultan. We tell these things because our own opinion is well known to our read-.. Not that our countrymen think the Turk can forever retain his position in Europe; but the Armenian certainly does not deserve protection." Says the Digest: "Similar opinions

are uttered by Dr. Korte, of Bonn, in his 'Anatolian Sketches,' in which he describes his recollections of many years' residence in Anatolia. He says: 'It is a well known fact that Christianity has altogether failed to become an educational power in the Orient. The average Christian there is morally far below the average Mohammedan Every one who really comes in touch with the people learns to respect the Turk, to despise the Greek, to treat with hatred and contempt the Armenian. The Greek is a shopkeeper and a boaster, but on the whole harmless The Armenian is a rascal through and through. The Levantine is the Creole of the Orient; he has a slight varnish of civilization. Loyal and conscientious is the Turk The Turks pay nine tenths of the taxes, do all the hard work, and yet defend the empire."

The objection to the Turks has been and is, they have too much brains and common sense to be either dragooned or cajoled into belief in a virgin-born God. This is why Western nations infused with love for "our Lord" have sought their destruction. Unfortunately for the Armenians they were made the tools of Christians to overthrow the Ottoman empire. They failed, hence the moans, the tears, and the lamentations that come to our ears from the Orient because of the "terrible Turk."

CHURCH. The winds, lightnings, earthquakes, and all the forces of nature, according to church teaching, are the ministers of God's wrath. Every shipwreck, and every railroad calamity is pointed at as evidence of Gods's interference with the affairs of men. A person dies, and the mysterious ways of an inscrutable Providence is given as the reason for the taking off. Even the infant with undeveloped intellect is summoned to a better world by the Great Father, as too good to be corrupted by mortality.

Carry out this sort of logic, and the terrific hurricane that swept over the county Mayo, Ireland, last week and demolished a beautiful new church at Castlebar, nearly completed, the property of the Catholics, must have been because that church had given grave offense to the heavenly powers. The damage amounted to many thousands of dollars. The mysterious part of it is, every tap room along the path of "God's messenger" was left unharmed, just as it always so happens in Amer-

Will it not be better to reconstruct church philosophy than make the Infinite ruler of the universe so meddlesome in the affairs of men? The winds. whether gentle zephyrs, or disastrous cyclones, move obedient to natural law, whose origin was coeval with matter. The towering column and pinnacled church receive the force of the gale, while the humble cottage at their base escapes the violence of the storm.

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PYRAMIDS OF NAPATA. A late writer in the London Graphic

nakes the following interesting statement, which will be read with interest by archeologists:

"The opportunity for making an excursion to the pyramids of Napata presented itself recently, and I eagerly embraced the chance of visiting these interesting and little-known relics of the

past. "The pyramids lie clustered together on the western side of Gehel Barkal mountain, a huge mass of sandstone rock which rises majestically out of the desert, as Gibraltar rises from the sea This mountain, though of no great height, is a landmark for many a mile around, and from Merawi camp [also known as Meroe, near the sixth cataract of the Nile, in Nubia], the pyramids themselves were plainly visible above the belt of palm trees on the op-

posite bank of the Nile. "These pyramids are six in number, and with one exception are in a wonderfully perfect state of preservation. None of them, however, is of any such vast dimensions as the pyramids at Gizeh, the highest probably not exceeding sixty feet. They appear to have been built in groups of three, placed at right angles to one another. The stones which form the outer facing are in no case more than three feet long by one and one-half feet in depth, and are not very closely fitted to one another. These pyramids have never been explored. What varied treasures may they not contain! What priceless inscriptions may not adorn the walls of their sepulchral chambers!

"The temple which we first approached on leaving the pyramids is hewn out of the solid rock. It contains three chambers, the central one being the largest, with the two smaller ones on each side of it. In each case the walls are richly decorated with hieroglyphics, and in some places the original coloring remains. It is, however, extremely difficult to trace the details of the carvings, for the wild bees have found them convenient projections on which to build their little nests."

Egypt was originally colonized by parties who made their way from the Persian Gulf, and along the coast of the Indian Ocean westward until they reached the straits of Bab el Mandeb. about twenty miles in width. This was crossed, settlements were made, and cities were built, remains of which were lately explored by Bent and Wife, in their expedition of discovery in Abyssinia. In course of years the descendents of the colonists moved westward again until they reached the Nile. Here, in the vicinity of Meroe, they must have tarried for many, centuries, and slowly descended the Nile, until finally they reached the Great Sea. The advance from the Persian Gulf is marked by pryamids, gradually increasing in size until the rich region of Memphis was reached, where Gizeh, the most magnificent of all the pyramids was built.

Very briefly: The Persian and Bactrian priests ascended the mountains to hold converse with their Gods, and receive their laws, which they communicated as a "Thus saith the Lord" to the people. When they reached the plains of Babylonia, on the Kuphrates, with no mountains to climb, and Jacob's ladder being too frail to answer their purpose, the temple of Belus was erected to supply the want. Unlike the rock-built pyr amids of Egypt, those along the Euphrates and Tigris, built of sun-dried brick, became heaps of ruins.

Whilst the astrologers watched the movements of the heavenly bodies, and gave to moderns the result of their discoveries, the first concept of astronomy, these astrologers also pretended to have received from the hand of God the first written law, which they passed down to the kings to be observed by his subjects. The whole celestial world, as seen by the human age, was correctly mapped by these astrological priests. The zoseeming pathway of the sun through the twelve constellations of the zodiac, marking the sun's movements for an entire year, laid the foundation of all subsequent knowledge taught us in re-

gard to astronomy. The later pyramids are supposed by many to have been also used as mauso leums for the kings; but this is a controverted question. As likely the high priests were entombed in them; for there were secret passages from the inner chambers to the summit, so nicely concealed that only by accident was one of these discovered.

TURNING A NEW LEAF.

Feeling deeply and profoundly the importance to our cause of family and private circles, we have felt impelled to give "line upon line, precept upon precept," urging the fermation and maintenance of the same, as essential to the full strength and complete success of Spiritualism.

We urge the measure as a potent means of offense and defense against the class that practices fraud under the guise of mediumship for the sake of pecuniary profit.

We honor and esteem for their works' sake the true and genuine mediums, and realize the great benefit and help they have been in establishing our cause, and would do nothing detriment-THE ELEMENTS OPPOSE THE | al to their interests, their success and their just reward spiritually and materially. The work of the trickster, it must be evident to all, must and does inevitably tend to bring discredit to Spiritualism, doubt and disbelief in all mediumship, of whatever phase; and invincible, stubborn rejection of all cited proofs of spirit manifestation; and thus tends to injure the genuine

medium. Not so the work and result of the family circle; for genuine spirit manifestations therein give confidence and credit to genuine mediumship everywhere Hence the urgency of our appeal for family circles does in no degree or manner indicate antagonism to genuine me diums or public mediumship.

Genuine mediums will realize no loss in the downfall of fraud and treachery. The worst enemies of true mediums are the brazen unscrupulous tricksters who carry on their rascally operations under the name of "mediums."

Our object in this matter is, prima

rily to advance the cause of Spiritualism by the use of the most effectual, easy and advantageous methods and econdarily, to counteract and eliminate the frauds palmed off under pre tensions of mediumship. Neither of these objects, thus obtained, will or can infure true and genuine mediums, but rather will benefit them, in the long

So again we say, establish family and private circles, and together with this, subscribe for good Spiritual papers, circulate Spiritual literature, that those who attach themselves to us may not only become Spiritualists, but live and

intelligent Spiritualists. Such is a good way to commence the new year, 1899.

TALK WITH THE DEAD

Conversation Is Carried on in Tones Audible to All

WITH THE DEAD, AS SET FORTH WELL - AUTHENTICATED CASES. IN THE INTER OCEAN.

To talk with the dead is an act down for a "crank," if not an insane person, by the average, matter-of-fact, business-like man or woman of to-day. The unseen, invisible barrier which separates this world from that which lies beyond is usually considered as absolutely impassable, and to the ordinary resident of this present sphere of existence the statement that it is actually possible to talk with those who have like absolute nonsense, impossible, or those who still inhabit the body. The irreverent, according to the mental one condition is as real and natural to statement, nevertheless, is constantly made by a number of Chicago people, as that of the person still in this life, and I have almost as many friends in the constant of the person still in this life, and I have almost as many friends in give added weight to their stories.

The Rev. John Rusk, for instance pastor of the Church Militant in this in this way. There is really no limit to city, and well known to many Chicago the wonderful things which people people, declares that while little more than a year ago he would have regarded the idea of talking with people not in by word of mouth." this life with all the bitter skepticism and disbelief of a purely scientific mind, he now talks face to face, and day after day, with denizens of a world than our own, and that such interchange of ideas and sympathies between himself and the friends who "passed over" is almost as frequent and continual with him as are

EXPERIENCE OF DR. RUSK.

possible spirit of scientific investigathat conversations with those who have passed through the change called death are of common occurrence with me. By 'conversation' I mean direct, personal delight communicate with me directthis world, would talk. Their voices are as clear and distinct as are the voices of

with me in precisely the same manner. They have told me many things known MRS. FORD AND URIEL BUto nobody in this world but myself, foretold other events which have subsequently happened, and in my intercourse with the residents of the world which lies beyond ours I have found fancy the slightest freedom or liberty." day Inter Ocean to need repeating. During the year-long illness which for

finds nothing uncanny or unnatural about his conversations with disembodied spirits, and he will probably publish the whole of his experience in this line at no distant date.

TOLD BY MRS. NORAH GRIDLEY. To Mrs. Norah Gridley, a clever and practical newspaper woman of this city, degree that I follow these impressions conversation with those who are all things go well with me. usually called "dead" is also of fredenly and mysteriously awakened by "white and shining light" which filled the room. Standing at the foot of her bed, which was shared by a young girl friend, who was also awakened in Mrs. Hamilton Gill, Mrs. E. J. Hanson great terror and dismay, she saw the

son lost so many years before. "Mother, you must not sleep," the apparition told her; and although to her queries of why and wherefore he returned no definite answer, he yet persisted in keeping her awake. "You must go away from here immediately," he further instructed her, and so impressed was Mrs. Gridley by his voice and manner, and so terrifled was he room-mate, that the next day she sought and found apartments in a distant quarter of the city. Returning to her old rooms in search of a household object left behind, the sequel of this re-

markable experience was disclosed.

APPARITION SAVES HER. Some time prior to the conversation assisted her landlady in compelling delinquent lodger to pay his board bill before removing his furniture. This lodger, a Mexican, and vindictive, vowed vengeance upon Mrs. Gridlev which she had at first occupied the woman who succeeded her in the possession of the sleeping-room was badly frightened by the appearance of th Mexican, who, upon discovering that the inhabitant of the chamber was not the woman he sought, quietly left her in peace. The night of Mrs. Gridley's visitation he had watched outside the window, standing upon the porch upon which it opened; but for the wakeful against whom he was plotting personal injury was neither asleep nor alone, he would doubtless have fulfilled his intention of entering the room and killing

Since this occasion Mrs. Gridley has often talked with her "dead" son, and the father, who followed him over the border, also talks with her now and then. When a near relative was ill with what the physicians pronounced a fatal disease, this father appeared to Mrs. Gridley and told her that the patient would presently recover, which actually happened. Upon other occasions, when comgort and help have been needed, both the father and the son of this Chicago woman have appeared to and talked with her, and she says that a perfectly natural and scientific explanation of this personal and vocal communication between the dwellers in two distinct and separate worlds is quite possible.

WELL-KNOWN MEN AND WOMEN than the natural That which is com-RELATE THEIR STARTLING monly called supernatural is merely EXPERIENCES IN COMMUNING that which ive do not yet understand."

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To Mrs. H. G. Jackson, a West Side woman of wide find thorough knowlusually considered impossible. The in- edge of many of the medical and sci dividual who would speak naturally entific aspects of life, have also come and in an ordinary company of so doing these conversations with the dwellers would be very likely to find himself set in realms yet unexplored by mortal eyes and minds. Mrs. Jackson says that for her to carry on conversation with those who have passed beyond the boundaries of the known to the unknown is of very common occurrence.

"I never seek after such experiences, she declares, "but neither do I shrink from them. There is nothing more awful or terrible in my conversations with the people whom most others call passed over the dividing line sounds 'dead' than in my conversations with trend of the person hearing it. But this me as the other; the voice of the person fact that many of them are very far re- the one state of life as the other. The moved from the dreamy or impression- subjects upon which they talk with me istic order of thinkers would seem to are those of this life, as a rule, and I have been saved many painful ex-periences, both for myself and others, the wonderful things which people from other worlds have related to me,

by word of mouth."
Mrs. Ella M. Dole, of the North Side, Chicago, is another Chicago woman to whom conversations with those who other have long been considered dead are of almost daily occurrence, "Not a single distressing or terrifying thing has ever happened to me in the course of my countless conversations with the people usually called dead," she says decided ordinary conversations with people in ly, "Although at first, and for many

years, I shrank from anything like communion with these spirit friends. I have long since become pleasantly habituated "My mother, my brothers, several to talking with them, although I have friends, and my own wife are among never learned to fully like the work of the spirit friends who talk with me," passing on the communications which says Dr. Rusk, "and while I am not yet they continually give me. But I have ready to publish the whole of my ex- numbers of passed-on friends who freperience-which I began in the coldest quently come and talk with me on pleasant subjects, and many wonderful tion-I am by no means afraid to say happenings have been brought about through their efforts in this direction.' One of the most remarkable of these

experiences came to Mrs. Dole in connection with a man for whose benefit intercourse. The 'farther on' friends in she had tried unavailingly to induce her whose acquaintance and companionship other-world friends to talk. Suddenly some time after these fruitless efforts ly, by word of mouth, and precisely as had ceased, a friend who had long wo people, both of whom were still in passed over came to her and told her to visit this man and render him some unexpected assistance. She did so, with the people whom I meet on the street or the result that not only was his life in my own home, and they converse saved, but that he was given fresh hope and courage to live it.

· CHANAN.

Mrs. Mary Handford Ford, the brilliant lecturer upon art, literature, and music, is another Chicago woman to great pleasure and comfort of late, whom conversations with those com-although, as I am always careful to monly called dead are said to be of frestate, I invariably look at the matter quent occurrence. Some of her exfrom the purely scientific side, and periences in this direction, however, never allow my imagination and poetic were too recently published in The Sun-Mr. Uriel Buchanan, a Chicago man,

some time paralyzed Dr. Rusk's min- is well known for his researches in the isterial efforts his mind was literally interests of and writings upon these compelled, he says, to recognize as pos- and similar lines. While Mr. Buchanan sible things which he had hitherto con- hesitates to give particular instances of demned as impossible or fraudulent, his communion with the dead, he does and he now daily carries on conversa-tions with the inhabitants of other spheres. The intercourse with the dead, have long since crossed the threshold of which he now describes, has been actually forced upon his attention, he deben forewarned of coming events?" clares, and he has no affiliation with Mr. Buchanan recently wrote in respiritualism of the usual order. He sponse to a query of this kind: "Yes, finds nothing uncanny or unnatural from early childhood; not only in dreams, but in waking moments as well. At times I hear the voices, then again I only receive impressions; but these impressions come with such unmistakable certainty that I have learned to look to them for guidance in my daily life; and in proportion to the

But those mentioned above in the quent occurrence. One of the most re- Inter Ocean are only a small fraction of markable of these experiences relates those who talk with those in spirit life, to a dearly loved son, who had been and who reside in Chicago. The followdead for many years. Lying asleep in ing may be mentioned: Ada Turk bed one night, Mrs. Gridley was sud- Knapp, Lizzle Bangs, May Bangs, Mrs. Kate Blade, Mrs. S. F. DeWolf, Mrs. M. L. Gillette, Max Hoffman, Mrs. O. A. Bishop, Mrs. Georgia Cooley, Mrs. Coverdale, Mrs. Cutter, G. V. Cordingly, Mrs. L. Packer. Mrs. G. Partridge, Mrs N. L. Pierce, Mrs. H. S. Slosson, Mrs. Thurbett, Mrs. Carl A. Wickland, Mrs. Emma Worth, Dr. R. Greer, Dr. Birkholz, Mrs. Hattle Davis, Dr. W. T. Parker, Mr. Shafer, Mrs. Summers, and

about 500 others. A FAST AGE.

A cablegram from London says the police of that city has just unearthed a "Masterpiece" factory, where paintings credited to old artists, and having an antique appearance, are produced in great numbers, and are chiefly sold to Americans at an enormous price.

It is not the work of the great painters only which are simulated. Coins with her dead son Mrs. Gridley had wholly fictitious are fabricated and sold as "finds," dug up from the debris of ancient ruins. For centuries the forgers of books, particularly ecclesiastical, or historical in their aid, have been active The night after she left the apartments and will continue their deceptive arts. so long as superstition and waring creeds will need them. Down there in Egypt they have engaged in mummymaking with handsome profit-the government refusing any longer to allow the genuine to be removed from the country. The monasteries continue forging holy books, using care to supply omissions in earlier productions, and tones which told him that the woman making dogmas more compatible with modern thought and knowledge. Skeletons of criminals are still being converted into the sacred bones of saints. The grandest enterprise of the sort is the production of fragments of bones, pretendedly the remains of Saint Anne, the Grandmother of God: Shrines are being erected all over the world with a fragment of bone from the dear departed's wrist or otherwise, each havng great healing powers.

When such arts are practiced in our own times, and we have the positive knowledge that like deceit and fraud have been carried on for centuries, the church being participants in such frauds, how can a reasoning person avoid being incredulous as to the genuineness of anything coming to us through priestly hands?

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent "There is nothing supernatural in the of Atlantis. He regards the description universe," declares Mrs. Gridley in this of it given by Plato as veritable history, connection; "there is nothing higher It is intensely interesting. Price, 22.

THE SPIRIT WORLD.

The stranger at my fireside cannot see The forms I see, nor hear the sounds I hear; He but perceives what is; while unto me

All that has been is visible and clear. The spirit-world around this world of sense

Floats like an atmosphere, and everywhere Wafts thro' these earthly mists and vapors dense A vital breath of more ethereal air.

So prone the world of spirits there descends A bridge of light, connecting it with this, O'er whose unsteady floor, that sways and bends, Wander our thoughts above the dark abyss. —Longfellow.

WAS THERE A CITY OF NAZA- ifestations and inseparable from a re

RETH IN GALILEE? It is probable very few of our readers have ever stopped to inquire whether emphatically to the doubtful on this there was ever a city in Galilee by the name of Nazareth. They have read of ness of the superstitions of the seait in the New Testament, and have taken for granted that there was formerly a city, town or hamlet of that name which was the home of "our Lord." The superficial student will pronounce the person who calls in question the existence of a locality bearing that name in Bible times, as either insane or idiotic, almost convertible terms with some "very scholarly" writers. That there is now a city which is "supposed" to have been the original Nazareth all know. It is situated about six miles west of north-west of Mount Tabor, and now bears the name of Old Testament is such a place men-

In Numbers, 6:1 to 21, we are instructed in regard to a religious sect Mrs. Baxter and Sidney's two sisters said to have existed among the Jews, were seated in the cozy drawing-room whose characteristic marks were un- in Lancashire-trying in vain to dispel shorn locks, abstinence from wine, and the foreboding feeling and gloom that purity of life. They were known as weighed upon them. On a table stood Mazarines, or Nazarites. Samson was the bottle of seaweed, rendered doubly of this sect. "No razor shall come on his head; for he shall be a Nazarite of the young sailor they all loved so unto God from the womb." A man who deeply. vowed to let his hair remain unshorn wine, women, ointments and perfumes Arabia as well as among the Jews, as a Nazarite.

Biblical scholars say, such a city as Nazareth was not mentioned outside of the sea, never to be seen again. At the the New Testament till Eusebius and same moment the seaweed bottle on the Jerome pretended to identify it. When drawing-room table in Lancashire they lived and wrote no person can state with positiveness.

Many are of the opinion that the gospel writers who mention Jesus as a they supposing there must have been a city by the name of Nazareth from resented to have derived her name ship Galilee which never existed in fact. Is it not probable early tourists, soon after the crusades, hunted up a location for such a city as Nazareth, and finding Nasira partly filled the description of the locality, selected that site, as thou-sands of other sites were selected? Unfortunately no place accurately fitted for the "Mount of Precipitation," see Luke 4:29, within two miles of the sacred city; but such little discrepan-

cies are easily overcome by faith. The idea that a city was invented to fit the word Nazarene, is almost sug- tional Bank, received a telegram conmight be fulfilled which was spoken by the prophets: He shall be called a Naz-Being a Nazarene because i arene.' was not necessary to have him born in the remains. a city of Nazareth to give him that title. The opinions of a multitude of Christian scholars, who indorse the Bible as inspired of God, and who labor to make all the parts harmonize, have been read, but they are not indorsed by this writer. He who would know the truth must investigate for himself, and take nothing for granted because antiquated error indorses it.

FEASTED ON MISSIONARY.

Bishop Hartzell, sent out from Engand to look after forty-eight Methodist missionaries, who had been sent to the mouth of the Congo, Africa, to instill hell and belief in a virgin-born God in the minds of the natives, found of the number only four living. The others had been probably roasted as barbecues, to feast the starved people who needed baked and fricasseed missionary to satisfy their hunger, more than they did a knowledge of mathematics which, by some mysterious process the carnal mind cannot understand, of three Gods making in fact only one God, and each at the same time retaining his individuality.

SPIRITUAL DYNAMIC FORCE.

Can anyone wonder that sailors are superstitious, after heard the remarkaole story of Captain Duncan McLaren Chronicle.

Captain McKay, who has circumcapacities of seamanship, from apprentice to master, is at present the manager of a large industrial supply comnany in Chicago. He barely escaped there at the time on business, when with his life from a sick bed in the he died very suddenly in the very place Melrose flats fire, and until the following morning thought he had lost everything, including the downy treasure and mascot of a life crowded with adventures, misfortunes and tragedies.

And this is where another link is added to the chain of the inexplicable. the mysterious phenomenon of the magic pillow.

Captain McKay is a sturdy, openfaced and hearty sample of the Lancashire lad-a splendid specimen of the sons of England who have conquered the seas. His well-developed intellect admit that all phenomena are explicable by natural laws if we only knew them, yet there is that fascinating and incomprehensible preserva tion through fire, wreck and disaster time and again, of the pillow he prizes above all his earthly possession: Added to the talismanic good fortune of his

spect for things accountable for under

the head of superstition. What could carry conviction more score—that is to say, the reasonable than the first of a number of supernatural episodes coming within the knowledge of the captain?

When the captain took ship as an apprentice at Liverpool fifteen years ago, in the service of the Cunard company, he was accompanied by a schoolmate named Sidney Baxter, who left wealth, education and ease behind him in Lancashire to battle with storm and tide and to see the world. In returning to England on their first voyage the two apprentices, in keeping with a custom in vogue among British seamen having mothers, sisters and sweethearts, fished out of the gulf stream some of the beautiful golden drop seaweed that is carried into the Atlantic some distance. Nasira. Neither in Josephus, nor in the This they bottled and sealed and presented to their respective families upon reaching home.

One year later, of a lonesome night. Allowing for difference in longitude

and unkempt, who abstained from it was afterward determined that at the same hour a big Cunard ship was until a certain time or event named was staggering in a furious Atlantic gale accomplished, was known throughout under a main royal sail with 3,000 tons of freight in her hold. Sidney Baxter was sent aloft to furl the main royal and he slipped off or was blown into burst with almost dynamic force, and the glass and contents were scattered around the room in fragments and shreds beyond redemption or repair. Nazarite, were imposed upon by monks, What psychologic thesis would explain this singular occurrence? And is it to be wondered at that Captain McKay which the title was derived, just as coddles his precise knowledge of the Mary, the magdalene, has been reptragic affair—for he was on the same with Baxter and helped subfrom an imaginary city on the Lake of sequently to make the time calculation-as proof of supernatural intervention in the concerns of sailors? But the magic pillow, the pillow of

> thing worth cherishing in the world to Captain McKay-that is the story. REMARKABLE PREMONITION.

mother, wife, sweetheart and every-

It appears from the Coshocton Age, Ohio, that December 29, Thad. L. Montgested by Matthew 2:23—"He came and veying the shocking information that dwelt in a city called Nazareth; that it his brother, Clay Montgomery, of Decatur, Ill., had died at the Great Northern hotel in Chicago. Mr. Montgomery left razor did not come to his head, etc., it on the evening train to take charge of

> There is connected with this a remarkable coincidence, associated, with a premonition so extraordinary that it might, under some other circumstances, be the subject of skepticism. When Thad Montgomery was down with typhoid fever at the Park hotel last August, he dreamed that he had received a telegram from Chicago saying that this brother, Clay, had died at the Great Northern hotel in that city and asking what should be done with the remains. So vivid was the dream that on

awakening he had no idea that it was a dream, and, being confined to his bed with high fever and unable to take the steps necessary in such a case as he imagined, he summoned Frank E. Pome rene, whom he told that he had received such a telegram and instructed Mr. Pomerene as to sending some telegrams and making certain arrangements. Mrs. Chase, a sister of the sick man who was by his bedside, told him that their brother was not dead and that he did not receive such a telegram, but it was several hours before they could disabuse his mind of the wrong impression and convince him that it was only a dream. So impressed was Mr. Montgomery by the dream, that heafterward told it to quite a number of persons among others. Dr. McCurdy, Frank Beebe, Will Pomerene and J. P. Forbes. While the dream was regarded by McKay's pillow, as set forth in the Mr. Montgomery and friends as very peculiar, nothing serious was thought of it, until yesterday, when there was navigated the globe many times in all added the finishing chapter of one of the most remarkable premonitions re-

corded. Clay Montgomery did not reside in Chicago, but is supposed to have been and at the same hotel as told in the strange dream four months ago. The wording of the telegram received yesterday by Mr. Montgomery was exactly the same as that of which he had dreamed, and which he repeated to a number of friends since. The dreamed-of telegram was signed by the manager of the Great Northern hotel, and so was the real telegram which came yester

Had the circumstances of his dream not been made known at the time and since, Mr. Montgomery would now hesitate to relate the wonderful coincidence lest some people might be skeptical about it. But the circumstance resists the superstitions, and he would are such that there could be no possibility of doubt, and this will perhaps be recorded as one of the most remarkable premonitions on record.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof, Lockwood is recognized as one of the ablest lecturers on the spiritual rospillow, flowing from the favor of Neptune, are other mystical experiences in succinct form the substance of his rationally, by Mrs. Maria M. King. In tended to convince one less familiar lectures on the Molecular Hypothesis three volumes, 8vo. A remarkable with the traditions of the fo'castle than of Nature; and presents his views as work; among the greatest in the liter. is Captain McKay, that the fate of man demonstrating a scientific basis of Spir ature of Spiritualism. Price reduced in the storms and perils of old ocean is itualism. The book is commended to from \$1.75 to \$1.25 per volume. Postsubject to peculiar spiritualistic man- all who love to study and think. For age 12 cents.

PROGRESSION.

Jan. 14, 1899.

The Progressive Thinker Is Absolutely a Necessity.

THIS WORLD A GRADED SCHOOL - RELIGIOUS AND NON-RE-LIGIOUS ENVIRONMENT - OB-JECTIVE FACTS BRING THE MIND TO RIGHT CONCLUSIONS.

To the Editor: - As Spiritualism stands for progression, and as there cannot be progress without innovation, The Progressive Thinker is absolutely necessary. How can the people be taught without a teacher? How can there be evolution of thought, if thinkers have no way of communicating with the masses? While Spiritualism, as it is now, will fit multitudes for some time, yet there are others who must get a little nearer the truth. As this world is a graded school, it will not do for one class to

RAIL AT ANOTHER.

Children in the alphabet class are entitled to as much respect as the youth in the higher grades. He that is the nearest to truth will have the least to say by way of condemning those who are in the lower classes. By this rule we know that the Jews and the Christians did not base their egotistical doctrines upon truth. The day has gone by now when any sect can exalt itself above all others and say, we, who be-lieve thus and so, are the Lord's specially chosen people. We have come to know that truth cannot come to the human intellect by belief; it can come only by a revelation of reason. The standard of truth has not been set up yet by any sect, because every article accepted is prefaced by "we believe," instead of

WE KNOW.

The scientific conclusion is, in regard to the existing differing multitudes, that nature has provided every person with a religious or non-religious environment suited best to his or her own specific taste; therefore the declaration, "he that believeth not shall be damned," has lost its force and influence with scientific minds.

The discussion now going on between Professor Lockwood and Mr. Titus is a resume of the battle which has long peen waged between the defenders of the subjective and objective doctrines. While religion has been chiefly upon he side of subjectivity, science has stood more upon the objective view. As a matter of fact, all superstition is a CHILD OF THE MIND,

of the subjective; all the doctrines of devils and hells, of myths and miracles, can be certainly traced to that source: ven, and all the false doctrines of man's relation to the universe came from minds that were ignorant of the true nature of things. As a rule it is not safe to follow the lead of ancient teachers, because it can be shown conclusively that they did not know whereof they affirmed in many things. Neither will it do to quote such teachers as authority; truth is authority now, and every doctrinal assertion must be corroborated by good witnesses. Because the writer of the Acts of the Apostles, in his ignorance, was pleased to say that "there came a

SOUND FROM HEAVEN

as of a rushing mighty wind," to show how the Holy Spirit came down, that is no authority for Mr. Titus to base his theory of involution upon. All the talk about involution of spirit from astral realms is wholly assumed; in other good luck, the pillow that is now words, it is merely a subjective guess which cannot be verified by objective fact. Every chemist and every physicist knows that all the forms evolved by matter are unfolded by the power which is resident in it, and that there is no need for the involution of any other factor. There can be a disturb ance in forms to cause a change, but gomery, cashier of the Coshocton Na- there is no need of an inrush of power where power is always present.

What brings the mind to right conclusions but objective fact? How can the mind become settled but by the corroboration of objective fact? The mind must not be ignored, neither must objective fact; one is as necessary for true knowledge as the other; the former receives and the latter impresses. By Theosophy the ancient superstitions are being brought before the intelligent minds of this age for judgment before the bar of science and right reason and the righteous verdict will be, case dismissed for want of corroborative evidence. No reasonable, intellectual man or woman can seriously entertain the doctrine of Theosophy for a moment. As no one can know the truth by belief, so no one can know the truth by "secret doctrine." Truth can be known only by open doctrine. The thinkers of this age are not looking for metaphysical arguments, they are looking for the truth; they are not looking to be placed in bondage by an "inner circle," which is going to dole out the truth(?) to the rest of humanity as it sees fit; they are looking for a basis upon which they can stand and

KNOW THE TRUTH

for themselves. As a sect Theosophy should be respected, because it has a use-that of bringing to the front, as an objective feature, the false doctrine which the ancients taught in regard to the nature of things. Mind cannot logically be exalted above matter as long as it is subject to matter for its right understanding of things.

JOHN MADDOCK. Minneapolis, Minn.

TAKE NOTICE!

The N. S. A. has a number of copies of Mrs. Dr. J. H. R. Matteson's valuable medical and hygienic work, "The Occult Physician," on sale, for the benefit of its treasury. The book retails at \$2 per copy, but the gifted author who generously presented these volumes to the N. S. A. has given permission for them to be sold at \$1 each. This book should be in every home as well as in the hands of every physician. Send for a copy to the undersigned. MARY T. LONGLEY,

Secretary N. S. A. 600 Penna. Ave. S.E., Washington, D. C.

"Edith Bramley's Vision." Vivid decription of a Jesuit spirit conclave, together with interesting corroborative testimony. Price 15 cents. For sale at

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

The Principles of Nature, as Discovered in the Development and Structura of the Universe. Material and Spiritual Magnetic Forces. Laws of Spiritual Manifestations and Mediumship. Spirunsightly, long-eared donkey. Not-withstanding this statement is based upon fable, it has its counterpart in

Under the morbid and distempered influence of orthodox hereditary and educational conditions, the victims of church superstition accept as divine a system of religion without a single basic fact underlying it, and which flagrantly contradicts every principle of truth, justice and decency. To prove this fact we do not propose to refer specially to the depraved lives and revolting career of the Bible heroes who were guilty of murder, lying, drunkenness, incest and every other sin in the category of wrong; but shall expose the fallacy and refute the false claims of the Christian system, by a candid and truthful arraignment of the theories and sentiments enunciated in the farfamed "Sermon on the Mount."

Christian cult, is accepted by every grade of Christians, from Presbyterian erals who have not outgrown their orin the light of reason and honest inan endless hell of torment all who renatural theories.

Chrst commenced his beatitudes by

pronouncing the "poor blessed," for the reason that it gave them a title in fee simple, to the "kingdom of God." Christian ecclesiastics have ever labored to reconcile the pauper to his lot, and to quiet the murmurs of the starying poor, by reminding them that theirs is the "kingdom of God"—just how, when and where, they knew not; but were kindly admonished to accept Christ's assurance as conclusive. But the masses in America, under the redemptive influence of free schools and the public press, are losing faith in know that the hireling preachers still admonish their hearers to "put their trust in Jesus;" but we never yet met one who was avilling to trust Jesus for his salary, which is invariably demanded in spot

lesque on existing facts! We have lived and the Christian religion rendered the in this mundane sphere near sixty-eight masses of Europe so ignorant, flendish years, and have observed in a general and besotted, that during the "Dark

as a felon and thrown into a dungeon. The meek inheriting the earth! What travestyl

"Blessed are the merciful, for they shall obtain mercy." Instead of this statement being in harmony with the facts, it is directly contrary to them. Millions of the kindest, most generous forgiving and merciful men and women who have ever lived, have been the victims of tyrants and priests in every age, and have been starved in loath ome dungeons, broken upon the rack, gibbeted on the scaffold and burned at he stake without mercy.

"Blessed are ye when men revile you and persecute you * * for great is your reward in heaven." In the days when Christianity dominated Europe with its regime of fanaticism, persecu tion and torture for opinion's sake, thousands of ignorant Christians who were persecuted and tortured by their fellow Christians, accepted Christ's promise of heavenly "reward" for perecution, and suffered martyrdom hopefully. Yet in this matter-of-fact age but few are ignorant enough to take any stock in such an uncertain, measly

assurance of reward. Christ refers to salt as losing its savor and being worthless except for paying material. Had he ever taken essons in elementary chemistry, he would not have exposed his utter ignorance of the nature of salt, which never loses its savor; but this little break in chemistry is in strict keeping with his gnorance on all other questions.

"Let your light so shine before men that they, seeing your good works, shall glorify your Father which is in neaven." Here we are enjoined to do our good works so they can be seen of men, not to stimulate others to do likewise, but to enable the Supreme Ruler of the universe to realize a little glory

out of the transaction. Christ certainly spoke extempore and was absent-minded; for before he got half through with his erratic sermon, he advised his hearers to "take heed and do not your alms (good works) before men to be seen of them;" not even allowing one hand to know what the other doeth. From these paradoxical statements it would be hard to determine just what meaning, if any, he wished to convey in regard to the manner of doing commendable or charitable

THE JEWISH LAW APPROVED. There is no code of laws enacted by the law-makers of any country that is more villainously unjust and cruel than the Jewish code originated and administered by Moses. Its fiendish and iniquitous character has no parallel among nations ancient or modern, clv ilized or barbarous. For injustice, cruelty and offensive venality, it stands without an equal. It provides that the man who accepted not the cruel, vindictive and remorseless Jehovah as his God, shall be put to death.

The man and woman who repudiated the theology of their ancestry were to be executed by their own kindred and nearest relatives.

Whoever gathered sticks to build a fire to cook a meal, or for other purposes, on the Sabbath day, suffered the

death penalty.
Whoever perpetrated the crime of witchcraft, suffered death. To prove the hellish results of this Mosaic Code, we would say that witchcraft is excash from the trustees. clusively a Bible crime—a crime un-"Blessed be ye poor!" What a bur-known to science, and yet the Bible

Critically Examined and Compared with Modern Mediums and Messages. By Moses Hull, ||

NUMBER SEVEN.

After the prophets have proved to be such a set of rascals as these articles shall be shaken; and the powers of the heavens shall be shaken; and the powers of the heavens shall be shaken; and the powers of the heavens shall be shaken; and the powers of the heaven; the sign of the Soh of Man in heaven;

that the Jews halled with joy the pre- and then shall all the tribes of the diction that THE PROPHETS SHALL CEASE.

Zech. 13:2-6 says: "And it shall come Zech. 13:2-6 says: "And it shall come shall send his angels with a great to pass in that day, saith the Lord of sound of a trumpet, and they shall hosts, that I will cut off the names of gather together his electifrom the four the idols out of the land, and they shall no more be remembered; and also I will other. Now learn a, parable of the fig cause the prophets and the unclean tree; when his branch is yet tender, spirits to pass out of the land. And it and putteth forth leaves, ye know that shall come to pass, that when any shall summer is nigh; so likewise ye, when yet prophesy, his father and his mother that begat him shall say unto him, thou near even at the doors; verily I say shalt not live; for thou speakest lies in unto you, this generation shall not pass the name of the Lord; and his father till all these things be fulfilled." and his mother that begat him shall thrust him through when he prophe-sieth. And it shall come to pass in that every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive; but he shall day, that the prophets shall be ashamed not come to pass. The only charitable say, I am no prophet, I am an husband-ferred to certain tribulations which man; for man taught me to keep cattle were to come on somebody, Christians from my youth. And one shall say do not agree as to who the people were. unto him, what are these wounds in Tribulations can apply anywhere. At thine hands? Then he shall answer, those with which I was wounded in the

house of my friends. This scripture needs a little comment. the darkening of the sun apply? There The prophets were nearly if not quite have been innumerable local darkenall of them influenced by unclean, or ings, but there never has been a time impure spirits, such as Jesus cast out. when the sun has been so darkened Three kinds of spirits were brought out that nobody could see it. When did the in the Bible. One is called the holy stars fall? To what planet did they spirit, sometimes mistranslated Holy fall? Not one of them ever hit this Ghost. There are no ghosts in the Bible. Another is called evil spirit; The climax comes in the generation and another unclean or impure spirit. which was then upon the earth. Every The latter have always for certain reasons, not necessary to give here, influenced a majority of mediums.

These impure spirits were so common among the Jews, and so almost universally influenced the prophets, that they rejoiced to hear that the phophets should cease. They had become disgusted with all prophets and their work. Prophets had become so unpopular that respectable parents had rather see their sons adopt almost any other criminal method of making a living than to become prophets. Parents accused their own sons of speaking lies in the name of the Lord. So the prophet tells of a time when every one shall be ashamed of his predictions. Prophets wore rough garments as a kind of uniform; their dress advertised ward the awakening of earth's inhabitheir business.

In the future they were to try to keep ardy of their unprepared conditions to the fact that they were prophets hidden meet these terrible dangers. To this from the people; so they were to no end each in his place should endeavor more wear a rough garment to deceive to disseminate right ideas, good When asked what their business was thoughts, and useful desires in the bandman; that is a farmer, or a granger. Then, when asked as to the waves that must sweep away the errors colors of the scars or wounds in their lof the past and minds of the past away the errors origin of the scars or wounds in their of the past, and prepare the way for bands, they were to say, "These are spiritual influx.
wounds which I received in the house Glistening are the drops of dew in the wounds which I received in the house of my friends."

It was a frequent custom for prophets when in their frenzy or under influence, to cut themselves with sharp stones. In the future, according to this text, they were to even falsify concerning the source of these wounds.

The worst fear I have concerning this prediction, is that, like other biblical predictions, and like many mediumistic predictions, it failed to meet a fulfill-

In conclusion on this department of the subject, allow me to say that, as ture when one's spiritual work—so long there were false prophets in olden unmanifested—shall be made clear. times, and as there are false mediums The cares and trials of the material life to-day, so there were false Christs and have hindered a work that destiny pic-false Apostles. See Matt. 24:5; 2 Cor., tured; but the experiences have 11:12, 13. In fact, there is no place strengthened the soul and added to its where the false has not manifested powers. The promises made in the past itself. There is nothing good in this will be fulfilled, and the power of the the attention of counterfeiters. Copper joy coming to the spiritual workers in coin is like the average religion, too the world, and go on without fear as to cheap to counterfeit.

We now come to the question,

HAVE THE BIBLICAL PROPHE- good and true to meet them. CIES BEEN FULFILLED?

The old gentleman after whom I was named, knew so many false phophets and so many pretenders to the gift of prophecy, that, just before his death, told his friends how to prove whether a prophet was true or false. In Deut. 18:22, he said: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

In the first of these papers I said that every truth a prophet ever uttered could be matched hand-in-hand by a correct prediction made by a medium. This I will prove before these papers are finished. If those who worked in Bible times were judged by the same rule as the Providence Journal, not long since, proposed to use in the settlement question of Spiritualism, no prophet of the past-not even Jesus could stand the test. This journal headed its attack on mediums with that old Latin proverb, "Falsus in uno falsus in omnibus." When rendered into English that amounts to this: "If Spiritualism is false in one thing it is false in all." It must be acknowledged that that is rather a summary way of proving Spiritualism is all false. It means that if anybody ever told a lie, he could never afterward tell the truth; and, in fact, that he had never before told the truth. How would Bible prophets stand if judged by that rule?

ACKNOWLEDGED FAILURES.

Everybody I think will admit that the only prophecy in the book of Jonah failed to meet a fulfillment. This poor, over-zealous prophet plods his weary journey through the city, where there were over a hundred and twenty thousand souls who did not know their right hand from their left, and pro-claimed a message from the Lord, "Yet forty days and Nineveh shall be over thrown." I do not propose to comment on this; at least not at present. Those who wish a thorough analysis of the book of Jonah are advised to send fifty cents to the office of The Progressive Thinker and get Brother Bach's Big Bible Stories.

As before hinted, even Jesus often missed it in his predictions. Leading ministers acknowledge the general failure of prophecy. Rev. R. Heber Newton, on page 18 of his "Right and Wrong Uses of the Bible," said: "Every prophet who goes beyond ethical and religious instruction, and ventures into predictions, makes a mistake, and leaves his errors recorded for our warning. We must try even the inspired men, and when overstepping their lim-

itations, they err, we must say, thus saith Isalah, thus saith Jeremiah." saith Isaiah, thus saith Jeremiah."

Jesus' prediction in Matthew 24, three brief essays, on The Effect of especially in verses 29-34, fully justifies Woman Suffrage on Questions of Morthis reverend gentleman's remarks. In als and Religion; The Degraded Status

these verses Jesus says:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her sale at this office. Price 10 cents.

BIBLE PROPHETS AND PREDICTIONS A SOCIAL QUARANTINE. Unique Kindergarten Move-

with power and great glory. And he

winds, from one end of heaven to the

That generation has gone, and more

present they may apply to Spain; within a year past they could have been applied to Cuba. But where does

one of them has been gone over 1800

years, and yet the predictions are not

IMPRESSIONS.

May Help Some Soul Hun-

gry for Good.

Great events are close at hand that

will loosen the foundations of earth and

the systems of nations. To the seer

these things appear as threatening

clouds giving premonitions of the de

vastating storm. There is needed the

combined efforts-of all earnest souls to

tants to a realizing sense of the jeop-

sunshine after a storm, so comes to the

soul the gladness as the dark clouds of

trying experiences pass away. Act

well thy part as it comes into thy daily

life, that fear nor remorse ne'er can

disturb thy soul harmonies. Joy un-

speakable abides in the heart fervent

with loving thoughts toward all sen-

tient beings. Take heart of cheer that

loving hearts are ever present and all-

Every hour adds a link to the chain

that binds the past with the near fu-

scenes and changes are close at hand,

and require all the exertions of the

the unseen forces are not idle nor re-

laxing any and every effort to help

those in the world who are preparing

for the onset of mighty forces to thwart the purposes of the higher

Wonderful are the treasures hidden

within spiritual knowledge, only to be

found through meditation and con-

Maji! Great Hearts! Radiant Souls!

Incarnate Wisdom! veiled from the

Now they come to cheer and help

those who are earnest in seeking for

truth. Hallowed ones are near and

enment upon spiritual things. Dearly do they cherish the aspirations of sin-

clearer understanding of the principles

that govern the spiritual being. Each

conveying to the human mind the thoughts and ideas that lead it to su-

perior heights and attainments. Daunt-

less courage to perform that which is right and true, leads the soul into re-

Knowledge cannot be acquired save

through the exercise of every faculty

praising and rejoicing for all it has re-ceived and learned of the All-Good!

Fair and bright with beaming eyes,

descend the loving ones to earth with messages of love and joy to encourage

those now toiling under cares and bur-

dens that almost overwhelm and de-

stroy: giving strength and hope to meet

with all who so live and love.

E. D. HAMMOND.

conqueror becomes.

mote fields of action and energy.

ver responsive to the call for enlight-

spirituality.

confiding.

LANTHROPY, BUT PURELY A earth mourn, and they shall see the Son of Man coming in the clouds of heaven BUSINESS PROPOSITION.

The special kindergarten programme soon won. of the Southern Educational Convention was brought to a close most in- to with close attention, and he was freterestingly yesterday by a meeting of quently interrupted by applause. At ladies who assembled at the Southern the conclusion Mrs. Seaman announced Academic Institute, upon the invitation that fifty copies of "The Last Waif" of Mrs. Seaman, the principal, to listen had been donated, the proceeds of the to an informal address by Mr. Horace sale to be applied to kindergarten work. Fletcher. Mr. Fletcher was formerly a Mr. Fletcher is giving the receipts of resident of this city, and is well known the book entirely to the cause, and a in commercial, social and literary cir- one large edition is already exhausted cles. At present he is devoting his en- the sum will be a handsome one. His tire time to spreading the propaganda address was followed by several brief which he has christened "The Social talks by noted kindergarten experts Quarantine,"-a development of the who were present. Miss Amalie Hofer. kindergarten idea, especially applied to of Chicago, editor of the Kindergarter the waifs and to children whose en-vironment would be apt otherwise to cultarly telling fashion, and relterated lead them to moral and mental degeneration. In other words, it is the kindergarten as a preventive of crime: "giving the babies a chance to choose between good and bad," is the way Mr. Fletcher summarizes it. At 11 o'clock, the hour set for the

Mr. Fletcher was introduced in a few graceful sentences by Mrs. Seaman, and launched at once into a very lucid Christmas story to over 50,000 children, and deeply interesting exposition of his and she moved almost every woman in theory. At the outset, he said, his interest in children had been of a general character, like that of most people, attracted by the good and repelled by the bad. But when his attention was finally directed critically to the subject esting remarks relative to the local he became convinced that there were no bad children, but merely products of bad social conditions. Assuming ordinary intelligence, he was persuaded that an earnest effort to understand a child's mind and cultivate it in accordance with its best bent never fails to produce a worthy and valuable member of society. The theory of an in-surmountable hereditary taint is merely an evasion of responsibility, an indirect way of accusing the Almighty of a crime in the creation of something irredeemably bad. The fault altogether in environment, which it is the duty of society to remedy and correct.

What first directed his close attention to the subject, continued Mr. Fletcher. was a letter from Col. Derby, who described a visit to a kindergarten, and added that with more such institutions we would have no use for jails. He then applied himself to investigation, and found in Rotterdam a system in vogue which practically eliminated the criminal element from society. It was simply a general free kindergarten, which took in all the young children and was liberally supported by the municipality. Even food was provided for children whose parents were unable to pay for it, and out of the admirable results of this system grew the idea of a social quarantine. The theory was to reach each and every one of the children, and thus exclude the deadly bac teria of vice and crime. Any plan that reached less than the whole was necessarily a failure.

The matter is not one of philanthropy or sentiment; it is an economic question purely, and can be solved on common sense business principles. Fully one half of the taxes of the City of New Orleans are expended upon the corrective departments of the municipal gov ernment in a costly and futile attempt to remedy a condition the source of which remains untouched. Ten per cent of this huge sum would amply maintain a system of kindergertens that in less than a generation and do away with all necessity for the elabment with its jails, its prisons, its almshouses and its reformatories. Instead of being fanciful and sentimental, it is really the only business-like, economical and effective way of dealing with readily be reached by fifteen years of intelligent and continuous effort. Realize, as much as possible, that

Mr. Fletcher here interrupted the thread of his argument to relate a pathetic incident which directed his attention to the urgent necessity of reaching all of the children. The story is told in a recent book from his pen, entitled "The Last Waif." It is the simple tale of the arrest of a four-year old street gamin who was caught with a gang of young pilferers. The officer let the child go after some cynical comments on the hopelessness of his ever eyes of the worldly-minded because of being anything but a thief. The boy vanished before Mr. Fletcher could inthe hardness of heart and lack of terfere, and the utter impossibility of finding him again led to the thought that he might still be reached and saved by a system which would include all the unhappy children of poverty and neglect. Hence the general free kindergarten, the social quarantine, ere and earnest souls for a higher and through the meshes of which none would slip. It was a touching story and well and powerfully told. behest gives larger opportunities for

Continuing the main argument, Mr Fletcher Illustrated the disastrous results of allowing children to grow up in an atmosphere of crime by citing the case of a New York female pervert who had a family of six. In twenty-five years 1200 criminals could be traced directly from that household. The chilof the being: eye-single in purpose for the good of all-without hope of dren were lawbreakers because society did not allow them to be anything else They bore the family blight, and the Attune the whole being to the rhythm of love untarnished by worldly-mindedness, and the sweet song in the soul suspicion which their very name en-gendered barred them from the hones paths of life. So, instead of training six, society was obliged to restrain 1200. It was illogical, unbusinesslike and ruinously expensive.

Mr. Fletcher laid great stress upon the co-operation of the women, and 40 pages by Dr. J. M. Peebles, the well-assured his hearers that all that was known author. Price 15 cents. For necessary was to tell the community in sale at this office

plain, practical manner exactly what was needed. He strongly advised a census of the young children of the city and a careful estimate of the expense of providing the necessary kinder-gartens. Reduce it to black and white, he said, and there will be no difficulty ELIMINATING THE CRIMINAL is required. He also emphasized the CLASSES FROM THE COM- need of tact. Going among the poor to MUNITY BY TRAINING ALL THE pray or preach simply creates suspicion CHILDREN IN THE PROPER and distrust. The safer method PATH-NOT A MATTER OF PHI- quietly open a little kindergarten in the the foundation. When the people see what is being done their confidence is

Mr. Fletcher's address was listened the advice relative to a business-like public statement of the needs of the situation. Miss Hofer is a remarkably gifted speaker, and her earnestness was moving in the extreme. Miss Mary C. McCulloch, superintendent of the kindergarten schools of St. Louis, told meeting, the commodious audience hall of the progress made in that city, and of the institute was completely filled. narrated a beautiful and pathetic "kindergarten story"—"The Silver Piece of Little Pedro." She has told this as a the audience to tears. Miss Kathleen Hardy, of Louisville, followed in an eloquent appeal for more kinder-gartens, and Miss Evelyn Waldo con-

> diate neighborhoods. At the conclusion of the speaking Mr. Fletcher and the visiting educators held a pleasant informal Without exception all the ladies present pledged themselves to hearty cooperation in the movement for social quarantine.

cluded the programme by a few inter-

work. It was stated that the free kin-

dergartens of this city, while showing

excellent progress, do not provide for nearly half the children in their imme-

The Social Quarantine, as above noted by the New Orleans Times-Democrat, marks a distinct advance step in the solution of the important problem of how to care for the young societary waifs, so that the best economic interests of the great social body shall be subserved and the best individual good of the unfortunate youth and children secured.

This eminently humanitarian enterrise thus founded in New Orleans will be watched with deep interest, and strongest hopes for its largest measure of success, to be spread before the world in future reports of the good it shall have accomplished.

Those engaged in this enterprise should be aided by the good wishes and active effort of all interested in human and social welfare.

PERPLEXITY.

star once sought to shed upon the night a feeble ray,

But, peeping out, she soon was lost in heaven's pathless way. Yet on she went, illumining the which darker grew,

Until the darkest came-alas! she could not then shine through; Perplexed, she hid her face and wep behind her sable veil.

To think, her mission scarce begun, destined thus to fail. A little stream did onward wend its

journey to the sea, And bubbling 'midst the pebbled sands sang all so cheerily.

the curves upon its way, Until a bowlder rock it met, and then it

Yet urging still its troublous course to plunge into the sea, the problem. The desired result could In quicksand marsh 'twas swallowed up and sank eternally.

A hawthorn bud essayed to bloom and cheer the pilgrim's way, And timidly disclosed itself one bleak

midwinter's day; But unaccustomed to the frosts its leaves unfurled in vain, For blighted in the morn, at eye it fold

ed up again; And as it closed its weary eyes and bower its drooping head. Sweet Hope, the emblem of its life, forevermore was dead

Thus, like the star whose first bright ray dispersed the lesser cloud, Till, too ambitious in its aim, 'twas

wrapped in deepest shroud: Or like the stream whose eager flow to

reach the mighty sea, Thus hastened its sad, fatal end into Or like the bud whose sweet intent to cheer and to refine

But quickened its too early birth on to a swift decline-So life oft proves its cherished aims its surest, saddest blight;

We wake to find our hopes have been but dreams within a night: But when at last, ambitions ceased, ex

istence find a close; Though on this earth we ne'er may know whole blessing and repose, Beyond all tears there is a God who notes our good intent.

nd not alone the good we've done, but, too, the good we meant.

—Mrs. Cornelius Hardy.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of

all that hinders and obstructs. Let all these things fade in the distance—viewing them as experiences only—and be firm! determined, and sincere in doing the right in performance of duty—even recommendations. 25 Cents. Cents. ance of duty-ever accept whatsoever savors of good and truth, abiding in the firm faith that evil will vanish in the

sunlight of Divine Love. Gather the golden rays of that sunlight in the prism of purity, and let their glow warm the heart for nobler deeds than In order to reach a class of new readers we will send the paper for 3 months for 25 cents, and also send free of charge the back chapters of that remarkable story, "Juno, or the New Wo-man," written by that remarkable spirit, Charles ever before performed. Kingdoms and empires of earth contain nought that equals the possessions of the loving and faithful soul. Love, peace, and joy, be Love grows by cultivation, and its seed is planted within every sentient being: strive to cultivate it into growth Dickens, through the mediumship of Carlyle Petersilea, of California. The story will interest and blossoming. Through love, the you. You should read it. It has been running for several weeks in The Progressive Thinker, "Bible and Church Degrade Woman." yet all new 3 months subscribers, as well as all new yearly ones will get the back chapters free, if they subscribe soon.

ent issue of The Progressive Thinker, as printed at the top of the first page. right hand corner. If this number cor-responds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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must more honor the homage of Reason than blind fear."—Thomas Jefferson. Shakespeare represents one of his heroines as drinking a potion distilled from a love-impelling herb which so stupefied her senses and perverted her affections, that she became enamored of, and lavished her caresses on an

This discourse by the founder of the to Unitarian, and by hundreds of libthodox predilections, as the climax of moral ethics, and the acme of religious teachings. Notwithstanding this fact, vestigation, we can only accept this discourse as the erratic vaporings of a re-ligious enthusiast, who was unreasonable and cruel enough to threaten with fused to "believe" his wild and un-

The report of the Sermon on the Mount is contained in the fifth, sixth and seventh chapters of Matthew, while fragmentary portions are found in the sixth and eleventh chapters of Luke. The Evangelists Mark and John did not attach sufficient importance to this discourse, to report it or make the least reference to it

A Generous New Year Gift. To the Editor—Enclosed you will find New

York draft for \$5 in renewal of subscriptions to The Progressive Thinker, commencing with No. 476. These are New Year gifts, as has been my custom for some years past to a few of those who are dear to my heart: hoping that each may the coin the more sure is it to attract.

Take courage in the promise of a new that coin the more sure is it to attract. who are dear to my heart; hoping that each may receive everlasting benefit from the perusal of its contents. May you long remain with us to bat-tle for the truth, fearlessly as in the past; and wishing you a very Happy New Year, I am fra-ternally yours. ALBERT DE GOLIER,

ternally yours.
Bradford, Pa.

way the customs and habits of thou- Ages" (exclusively Christian ages, sands of Christians, and have never yet found one outside of an insane asylum gibbeted on the scaffold nine million of who was not employing his time and men and women for the mythical exerting his best energies to circum-

vent this precious Christ-pronounced Encyclopedia.)
blessing of poverty.
Poverty, instead of being a blessing, escaped from h is a direful curse from whence results a person to death, then the ox and the untold crimes, misery, suicides, and owner thereof were put to death. He suffering and death, from starvation, notwithstanding Christ's opinion to the Jewish Moloch, or worshiped the sun contrary. The effect of this doctrine or moon, was put to death. We owe to on millions of Christians in the past ages has been most deplorable. According to the reliable historical statements superior is the worship of the sun in of Dr. John Draper, and President Andrew White of Cornell University. during the fourteenth, fifteenth and sixteenth centuries, millions of ignorant Christ's admonition to "forsake father Inheritance to children. and mother, wife and children," and enjoy the promised blessings to the the poor man's cause. 'poor," forsook their homes and familles by the thousands, and as a result. ence to the doctrines of the Sermon on

grace to the race to which they be-"Blessed are they that mourn for on the ground that his foreman did not they shall be comforted!" Mourning sell it to the church brothers, but only signifies calamity, distress and bereave ment, and I cannot see where the blessing comes in. We once knew a silly boy in Texas who exposed himself to the sting of a lizard, so that he could realize the pleasure incident to the cessation of pain after the effects of the poison had passed off. We would prefer to enjoy our comfort without any ad-

mixture of mourning in it. "Blessed are the meek, for they shall that! inherit the earth!" No pretended prophet ever made a declaration farther from the truth than this! In "sin offering" to the priests for making a farther from the truth than this! In "sin offering" to the priests for making every Christian country, and in every intercession for her. If she gave birth period of the Christian era, the meek to a male child she was unclean for and submissive masses have been enseven days and required thirty-three slaved and denied their right to occupy days for her purification; but if the the public lands, while kings and child was a female, the sin was greater, moneyed aristocrats have ever monopolized the eminent domain, which is the natural heritage of all. Within the highest and holiest office a woman our own recollection the Earl of Bedcan fulfill, is branded by the Mosaic ford owned forty miles square of England's best land, and ship loads of grain And thus runs the code of blackness, were imported to feed the deer and cruelty and blood, and yet Christ in his wild fowl on this vast estate. During hunting season, Parliament adjourned. and its members spent weeks at the that he "came not to destroy, but to ducal palace hunting deer and shooting fulfill it." And Christians accept the grouse and pheasant. Contiguous to Sermon on the Mount as faultless this yast heritage in wretched hovels ethics and pure morality. How de dwelt thousands of English serfs, and plorable, and yet how passingly frome of them dared to enter the strange! WARREN SMITH. Duke's ground and snare a hare or trap a quail for a sick child, he was arrested

Christians burned at the stake and crime of witchcraft. (See Chambers'

If a man owned an ox and the ox escaped from his enclosure and gored who sacrificed to any other god but the the sun all the warmth, light and life preference to the fiendish and remorse-

less God of the Jews. The Jewish code sanctioned and provided for the purchase and holding Christians, in their blind zeal to obey of slaves, and their transmission as an

It interdicted the countenancing of It forbid the Jews cating the flesh of any animal that "dieth of itself," but Europe swarmed with filthy, vermin- authorized them to sell it to the alien covered, ignorant, plous mendicants, and the stranger. We recollect when who on account of their strict adher- Elder Knapp--the celebrated Baptist Elder Knapp-the celebrated Baptist revivalist of Rockford, Ill., sold from the Mount, were an incubus and a dis- his sixteen hundred acre farm the meat of a diseased ox, and when arraigned before the courts, pleaded justification sell it to the church brothers, but only to the aliens, which he had God's authority for doing. The judge failed to see it that way, and fined him sixteen

hundred dollars for obeying the teachings of his "Blessed Bible."

The Levitical Law authorized God's chosen people to spend their money for "strong drink" or whatsoever their "souls lusted after." No drunkard or libertine could ask more latitude than

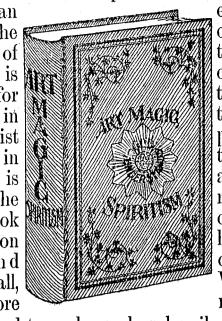
church dignitaries and and the mother was unclean for four for her purification. Here motherhood can fulfill, is branded by the Mosaic law as a sin and a contamination.

Sermon on the Mount approved this code of judicial villainy, and declared Sermon on the Mount as faultless

Smith's Fork, Tenn. (To be Continued.)

Everyone has a right to know just what they are getting, even as a premium for a paper that is worth five times the price that is asked for it.

This is an ture of the cover title of book that is premium for and most in Spiritualist published in This cut is third of the of the book printed on paper and pages in all, but as a pre



exact picoutside or the elegant offered as a the largest teresting of papers now the world. about oneregular size cover. It is of Indianapolis, Ind., is wide awake, and continues to stand before the peoheavy book contains378 Worth\$2.00 mium it will

be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little more than pay the postage on the book. .

.. GENERAL SURVEY ..

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

ism."

WRITE PLAINLY.

Progressive Thinker bearing date De-cember 31, there is a question asked by We would like to impress upon the minds of our correspondents that The subject of Spiritualism. I having re-Progressive Thinker is set up on a ceived much information myself from Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS:-Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those 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 throughout the county a free-thought the source of every article or item that appears. This rule will be strictly adhered to.

element which will be addressed for week night engagements and for funerals, at

The Rochester Republican says of Carrie Fuller Weatherford's work at that point: "Mrs. Weatherford's lectures are beautiful, intellectual and classical, though the subject matter is our work in this city, but we are still placed within the comprehension of intelligent persons."

test seauces at Odd Fellow's Hall, Mer- parlor for seauces and dedicated to the iden, Conn. Parties desiring his serv- phenomena part of the work, so we now have a hall all to ourselves which makes it very pleasant. Prof. Oscar A. ices can address him at the Meriden House, Meriden, Conn. Dr. L. H. Freedman writes: "Let me

advise all those conducting meetings that my guides will heal the sick and those with crutches, free, any Sunday or week night that I am not engaged, by writing to me and making arrangements, as 3152 Forest ave.. Chicago." Frank T. Ripley is now at Villa

Ridge, Ill. He can be engaged for lectures and platform tests for February, March and April. Address all letters to him as above in care of P. O. Box 118 until January 26; then thereafter at Oxford, Ohio.

Wanted to correspond with an allround hustling rostrum worker, with a view to public meeting; lady or gentleman. Only hustlers need answer. Madame Parcells, 235 Main street, Ashtabula, Ohio.

L. B. Horton writes from Seattle, L. B. Horton writes from Seattle, Wash.: "Mrs. Esther Thomas, minister of "The Church of the Soul of Seattle, Topeka. Kansas, our headquarters for Wash., is about to take a vacation, and during that time will travel for her health, lecturing wherever the opportu- with Spiritualists who desire the servnity offers itself. She is a pleasant, affable lady of culture and refinement. and her inspirational lectures are soulinspiring. Before starting on her vacation her congregation made her a Christmas present of a well-filled purse in token of their appreciation of her work. To all those who are seeking higher spiritual unfoldment, it would be a source of great pleasure to hear Mrs. Thomas lecture.'

Mrs. Lora Holton is located at 33101/2 Rhodes avenue, and holds a musical test circle every Thursday evening, at 1276 West Madison street, Flat B. She would like the address of some rich Spiritualist who is willing to donate \$500 to the Spiritualists' Home, to purchase a plane or organ; the balance to ciation on one more year of steady imbe applied upon the purchase of a lot be applied upon the purchase of a lot build a permanent home and temple our provement in every branch of our work. Our progress compares very favorably upon, that mediums may feel they with that of any other Spiritual assohave a resting place, in which to prohave a resting place, in which to pro-mulgate the beautiful truths of Spirit-ice to our association—the Sunday ualism, instead of paying out enormous sums for hall rent. The money will be put into responsible hands.

G. H. Brooks is located at 204 Din wildlie street, Pittsburg, Pa., where all ductorship of our pastor, Mrs. C. D. mail is to be sent to him for the next Pruden, and her beautiful band of two months. He will respond to calls spirit guides, and not least amongst for funerals. Send all telegrams to the them is our dear little Pansy. The chilabove number.

Ada Rainey, of Streator, Ill., who sends us a club of ten subscribers writes: "Ghost Land is the grandest book I ever read. I wish it could be put in the hands of every man, woman and child in America. The Progressive Thinker says the right thing in the right place. It is such an educator and Thinker says the right thing in the right place. It is such an educator and eighteen members. There have been eighty-three public meetings and six business meetings besides socials durtired of the dogmas heard in the orthodox churches. There are a great many Spiritualists here and we need a good test medium. We have had humbugs falo, N. Y., whose voice has gladdened in plenty. We have had Farmer Riley here. He is all right,"

Mrs. M. J. Humphrey writes: "In The

M. T. Turner, for information on the

various books I have read on the sub-

ject, would refer him to the following, as

hese are more or less spirit teachings.

I can with sincerity vouch for their

through the mediumship of Thomas Gales Forster; Spirit Teachings,

through the mediumship of Rev. Stain-

ton Moses (A. M. Oxon); Immortality,

by Peebles; Religion, as Revealed by

the Spiritual and Material Universe, by

Babbitt, and numerous others. A study

the science and philosophy of Spiritual-

Carrie F. Weatherford writes: "At

this point I find a beautiful little Tem-ple Hall, handsomely carpeted and

sented with opera chairs, and an unus-

ually neat rostrum. The society is up-held largely through the efforts of Maj.

and Mrs. Bitters, Milo Smith and a few

workers whose interests are for truth.

The Republican, the best circulated

news paper in the county is owned by

Mai. Bitters & Son. For years its attitude has been boldly for Spiritualism,

and its proprietors have endured the

public antagonism and thus built

element which will some day bear good

Rochester, Ind., care of Republican of-

Secretary writes from Atlanta, Ga.:

"It is some time since we reported of

prosecuting the work of the Society of

Spiritual Science, having taken a hall

Edgerly has been with us for the past

four months but now is about to leave

for Boston where he has an engage

ment to fill; his wife has been with him

and we are sorry to have them leave us

as they are both very congenial and

his lectures have been very much ap-

preciated both by the members and the

public. We wish them prosperity and

hope to hear him again. Mrs. Loe F.

Prior, who has been with us for two

years, will return about the first of the

new year, and will be with our society

for 1899, as we believe in having a res-

dent lecturer, as they become known

and can better build up a permanent

society. During Mrs. Prior's previous

stays with us she has made a number

of friends and they, as well as the

members of the society, will be very

the remainder of the winter, and will

be pleased to enter into correspondence

ices of a materializing medium or plat-

C. M. E. Ridge, secretary, makes the

following report for the year ending January 2, 1899, to the Washington

Union Association of Spiritualists of Minneapolis, Minn.: "Dear president,

officers and fellow members:-I have

much pleasure in presenting to you this

report of work accomplished by our

ssociation during the fourth year of

its incorporation, and the tenth year of

its birth into a Spiritualistic body and

church, and we now hold charter No.1

under the State Spiritualist Association

of Minnesota. It is a great joy and

pleasing duty to congrtulate the president, officers and members of this asso-

Healing and Developing Circle. The

Lyceum (the children's training school)

has progressed beyond our most san-

guine expectations, under the able con-

dren are attentive and regular in at

tendance: very intellectual and much

above the average children of the same

ages. During the last year we have

lost two members by death, and four

by withdrawal-total six members; but

we have received twenty-four new

members, making an increase of

Mrs, S. Augusta Armstrong, of Buf-

the hearts of many, will give one of her grand lectures, on "The Shadow and the

ing the past year."

glad to welcome her back."

form test medium."

fice, during January.'

of these will give a full exposition of

truthfulness: Unanswerable

ple as a true example of what may and can be done for the truths of Spiritual ism. The past eight years we have had upon our rostrum all of the popular speakers and test mediums of the country. We hold for a high ideal, and none other will go in Indianapolis, and as a result of united action we own our own church building, situated in the very heart of the city. The past month we have had with us Will C. Hodge, who gave us some very practical discourses, well calculated to instruct and please as well. Mr. Hodge is a good, practical philosopher, dealing with such subjects as most people can readily understand. During January we have with us that talented lady of Port Huron, Mich., Anna L. Robinson. Let

the good work go on.'

spirit messages. •

Ellen T. Thomas, missionary of the Texas State National Spiritualist Asso-

ciation, writes from Dallas, Texas "Will you please say through the col-

umns of your General Survey that I

shall soon be in the northern part of the State, and that I can answer short

calls to different parts of the Indian Territory and Oklahoma. I shall be pleased to communicate with Spiritual-

ists in those localities. I will refer them

to our State President, Thomas Keats,

of Galveston, or to John Ring, State Secretary, also of Galveston. I must

add my word of appreciation of Ghost

Land, a most valuable work, replete with psychic lore. From its pages we

become aware, if never before, that in

the study of the arcana of the universe, we are yet upon the threshold."

Secretary writes from Minneapolis,

Minn .: "The annual meeting of the

Washington Association of Spiritualists

took place January 2, 1899, for the elec-

tion of officers for the coming year. The officers elected were: C. D. Pruden,

president; Mrs. C. D. Pruden, vice-president; C. M. E. Ridge, secretary; Mrs.

Mr. Schmid, of Indianapolis, Ind.,

"The First Spiritualist Church

Mr. J. M. White is 'at Springfield, Mo., where he can be addressed for en-

H. Messenger writes: "An interesting program has been arranged for an enertainment to be given at the parlors of the Ladies' Home and Aid Society, 38101/2 Rhodes avenue, on Wednesday evening, January 11, 1809. Dr. Ravlin will give Shakspearean recitations, and other speakers of prominence will be present. The officers of the home extend their thanks to the many friends who have made their presence at the weekly entertainments given in the past, and cordially extend a welcome to all to be present again on Wednesday evening, January 11. Also all members are expected to be present at the business meeting held on the same evening at 7 o'clock sharp. All communications should be addressed to H. Messenger, corresponding secretary, 93 Bowen avenue, Chicago, Ill." Mrs. Cooley, pastor of the First Spir-

itualist Church, writes: "The watch meeting held at the First Spiritualist Church, 77 Thirty-first street, New Year's eve, was a grand success. The hall was filled with happy faces and greetings were extended from many states. Among those who participated in the good work were Dr. N. F. Ravlin, of Cal.; Dr. Freedman, of Australia; Dr. P. S. George, of Nebraska; Dr. Geo. B. Warne, Dr. Emma N. Warne, Dr. Temple, Will C. Hodge, Mrs. Georgia Gladys Cooley. Miss Jeanette Frazer, the energetic little manager of the Vicksburg, Mich., Camp, was also present, and many others. At the conclusion of the entertainment and seance, a bountiful feast was enjoyed, and the young folks adjourned to the auditorium hall, where dancing was in order. The entertainments given by the people of 77 have become very popular and through the request of the people, the First Spiritual Church has decided to hold them monthly. The next one will be a Valentine party and dance, Saturday evening, Feb. 11, 1899."

Mrs. Marian Carpenter writes from Lewiston, Mich.: "I have been forced to cancel South Bend and other engage Dr. Harlow Davis is holding platform of our own, nicely furnishing it with ments on account of ill health since December 20. Shall rest through January, and then return to Grand Rapids for treatment through February and March. I expect to fill my engagement at Philadelphia, Pa., in April. As it is impossible for me to reach all my friends by personal letters, please say to them I have improved during the past few weeks. If I continue to gain. I will be ready for spring and camp work. I find your valuable paper wherever I go, and only words of praise for the fearless manner in which it attacks error. The world is asking for Truth: let us have Truth! My address will be Lewiston, Mich., for January; after that 58 West Columbia street, Detroit. Mich.'

H. W. Boozer writes: "Grand Rapids, Mich., is again made glad with the presence of C. E. Winans, who with A. orman, is giving to us the following phases of phenomenal demonstration: Raps and knockings; materialization of full forms and dematerialization; moving of ponderous bodies: independent voices; the unseen converse with us audibly in broad daylight; spirit portraits and symbol drawings; flowers materialized within the circle, seen by all coming from the air into the spirit' upraised hand; messages written independently; slate-writing under unusual lest conditions: lace and other clothes materialized and dematerialized within the circle; the development of others' mediumship. This city has also a great acquisition in the recent conversion from the church, through one of our ex cellent mediums, of a singer-a local celebrity, whose beautiful renderings of spiritual music adds greatly to our joys in seance, circle and public work.'

Corresponding Secretary Hartley sends a report of the Watch Meeting of the First Society of the South Side. A previous report had been put in type. He gives the officers of the coming year writes about the excellent condition of the society, as follows: "President, D. L. Druliner; vice-president, Mrs. F. A. Koehler; treasurer, D. H. Boger; financial secretary, F. Jaycox; corresponding secretary, T. H Hartley. Trustees, Wm. Longhurst, D. H. Boger, F. Jaycox, P. H. Farnham. T. H. Hartley, J. W. Bowen, W. C. Hil ler, M. C. Brown, S. D. Cone. The so clety is proud to be able to state that under good management they are in a more prosperous condition than ever before, both in regards membership and finance. Mrs. Cooley has entered on her second pastoral year, and grand results have followed her inspirational lectures and tests and spirit messages Little May Flower, whose good work on Sunday afternoons, giving tests in trance state, cannot be overlooked as she wins the hearts of the people, bringing such solace and comfort with each message. By suggestion of the guides the last Sunday afternoon of each month is devoted to a clearing up day and all visiting mediums and speakers are invited by the pastor to the plat form and a grand feast is enjoyed."

(Continued on page 3.)

Real," at the First Spiritual Church, 77 Thirty-first street, Sunday evening, January 15. Mrs. Cooley follows with OUR FOREIGN EXCHANGES

LIGHT OF THE EAST, CAL-CULTA, INDIA.

MENTAL ATMOSPHERE AND DISby EASE.

thought, and (3) the instrument of our deas which regulate our mentality everywhere depend upon the voluntary mpulse arises, if painful sensations intrude upon our consciousness, it rests have a dynamic power; they grow like seeds in the ground until they form fixed habits; they work in subconsciousness, attracting their like; they make us prisoners, and color the world in accordance with their own peculiar character. Self-control, then, means not only to know the real self, the larger or more deeply reflective self which is capable of drawing upon spiritual resources, but also the power of turning the attention, of inhibiting fear, doubt, worriment, despondency and all disease making states of mind and of making wise suggestion to the subconscious mind. Thus one learns gradually to become master of one's own moods, to do one's own thinking and to exercise the will intelligently; whereas the majority are not only swayed by bodily sensations, but accept the beliefs, dogmas and opinions of others, and become the slaves of fear. If, then, it is clear that consciousness in some form is fundamental to all our experiences in life, let us consider the very subtle mental influence known as thought atmospheres. Every one knows from experience more or less about the subtle effects of mind on mind. Yet although we all suffer the consequences, we are often unconscious of the cause until our attention is called specially to them; for if people in general were acquainted with these fluences many diseases would avoided, unhappy marriages would be far less frequent, to say nothing of the lishonest and immoral proceedings that would be stopped in the business and social worlds.

BORDERLAND, ALONDON, ENG.

THE TYPEWRITER AS AN AID TO CLAIRVOYANCE.

One of my stenographers can use the typewriter automatically as I use my pen, but Mr. Maitland found the type-writer a distinct aid to clairvoyance "Although it was not only when I was writing that I found myself exercising the faculty of introvision or clairvoyance, I reckoned as among the means which ministered to the development of this faculty my recent adoption of a typewriter for my literary work; the effect of which was, by concealing from view the words written, to leave the mind free to follow the idea which was seeking expression, wholly unoccupied by aught else. I came to learn later that the state thus induced by the use of the typewriter was no other than that state of trance or ecstasy which constitutes the Yoga of the Hindoos, and consists in such abstraction of the mind from the outer and lower ranges of the consciousness as enables it to enter its inner and higher ranges." He maintains that he was perfectly convinced as to the objective reality of the make their appeal to more senses than but that scope is given and help ex-

PHYSICAL MANIFESTATIONS. Mr. Maitland says: "The first physical manifestation received by me consisted in my wrist being grasped by some invisible agency, while I was using my typewriter, and forcibly guided over the keys, the words being presented simultaneously to my mind, but only as they were being written. For the greater part of a page I sat and watched while this continued, freely yielding my hand to the influence. Not only was the grasp firm and strong, but the movement differed in character from my own, very much as does the fingering on an organ differ from that on a pianoforte. 'This,' I said to myself, 'must be what is meant by being a medium.' It was the first disclosure to me of the existence of unseen intelligences able to operate directly on the organism, and independently of the mind of the individual. There was another point of identity which I recognized as subsisting between my own experiences and those of the mystics generally. This was the suspension of the ordinary respiration during the ecstasy of trance state and the substitution for it of an internal respiration, as if by the breathing of a distinct personality within and other than the physical organism. This condition would continue for an hour or even longer, according to the period of abstraction and the degree of its intensity.'

HARBINGER OF LIGHT, MEL-BOURNE, AUSTRALIA.

ORACLES OF NOSTRADAMUS. Father Moore is too well-read a man ot to be familiar with the Oracles of Nostradamus, who lived between 1503 and 1566. He was a French physician of considerable eminence, and a powerful medium, who, while under control. committed to paper a series of prophecies foretelling events which have been fulfilled, one after another, during the last three centuries; and he became so famous, on account of his wonderful gift, that his society was courted by Henry the Second of France, and by the reigning Duke and Duchess of Savoy, who covered him with honors. Theophile de Garancleres, who translated his prophecies into English in the year 1075, being a devout man, en-deavored to prove that he was inspired by the Holy Ghost; but there can be no doubt that he was one of the greatest seers of modern times; and every Spiritualist will understand the source of his illumination, upon reading what one of his biographers tells us; namely, that "his vision would come to him as verses do to a great poet, and when written down and the afflatus fied, he would drop back to the ordinary condition of humanity." In other words, he was a highly gifted impressional medium. Nostradamus predicted the accidental death, in a tournament, of Henry the Second of France; the re- Babbitt, M. D., LL.D." gency of Catherine de Medici; the murand comprehensive view of the subder of Henry the Third; the assassina- ject; philosophic, historic, analytical tion of the Duc de Guise; the Marriage and critical; facts and data needed by of Francis the Second to Mary Stuart; every student and especially by every

ing to the throne of Louis the 14th; the expedition to Ireland, in support of James the Second: the war of the Spanish Succession; the long minority of Louis the 15th; seven changes of government in England in the course of 200 years; the deposition and execution In general terms liuman mind is (1) of Charles the First; the protectorate of Cromwell; the accession of Mary the agent which transforms for us the phenomena of nature and makes con-rudor; the reign of Elizabeth; the scious of them; (2) the organism of union of England and Scotland; the revolution of 1688; the coming of the wills, through which we accomplish House of Hanover; the French Revolu-changes in the external world. The tion; the beheading of Louis the 16th; the formation of the National Conven tion: the rise and rule of Nanoleon: the attention which we give them. If an restoration of the Bourbons; their sup pression by Louis Philippe; the Republic of 1848; the usurpation of Napoleon with us to yield or to turn away. Yet the Third; and the liberation of Italy this must be done in time, for ideas by Garibaldi. And there he stopped.

LIGHT, LONDON, ENG.

TELEPATHY—A SCIENTIFIC FACT The interesting article on "Telepathy a Scientific Fact," in "Light" of the 22d ult., calls to mind an incident which may interest your readers. I was returning with my wife from South Africa in 1887, and amongst the passengers was a German lady, Mrs. M. She occupied a cabin to herself. Soon after leaving Cape Town she complained very much of being unable to obtain any sleep or rest at night, so much so that it affecting her health. She used some times to go to some other berth in the afternoon, where she seemed to be able to obtain sleep without difficulty, and ultimately managed to get her cabin changed, when the trouble ceased. Owing to my wife having contracted a friendship during the voyage with a lady returning to England, the wife of one of the officers of the ship, the former confided to her what was to be kept quite a secret from any of the passengers, namely, that a gentleman had committed suicide on the previous voyage in the very cabin Mrs. M. had occupied. It might be only a coincidence, but if so, it is a very remarkable

A GHOSTLY SHEPHERD.

Here (on the Baumgarten Alp), in the local legend, is the home of the Nuschenmann-a ghostly shepherd who wanders about, bearing a bag of salt, and tapping the rocks with a stick. The story goes that, some time in the last century, a couple of men who had been to Milan, cattle-selling, and were returning with the money to Linththal, were robbed and murdered by the Nuschen shepherd. He died unconvicted of his crime, but his ghost is doomed to walk forever. Peasants and their dogs have often seen it. Sometimes it haunts the spring, sometimes it comes tapping at the door of the hut. It is not, however, a vicious ghost. One cowherd relates that he often found it useful. If he chanced to meet it he used to put his cattle under its charge for the time, and when he wanted to go down to the valley for a day's holiday he used to summon the Nuschenmann to take his place, and he always came and did his work well.—Sir Martin

THE TWO WORLDS, MAN-CHESTER, ENG.

THE OLD THEOLOGY

has taught that after death there can

be no change in condition, and has been

called a gospel. The spiritual messages continue to assert, and the evidence is appearance which occurred when he can be progress, that the Soul of God was quite alone, confident of being in dwells in things evil, and that the dereadily gained, that after death there perfect health, physical and mental, praved continually awake to the desire and in possession of full consciousness, for amendment, and that repentance is calm and collected; and they must not confined to this side of existence. one, and to the mind as well as to the tended to make even the lowest ascend by gradual steps to heights of grandeur. New powers, which were hid amid the environments of earth, buried In the flesh, spring forth into bud and blossom and flower. Few old Spiritualists but know those who on the other side have slowly but surely risen in moral integrity, in spiritual highmindedness. Men enter the spiritual state their naked selves. What men thought of them, good or evil, is nothing; what their daily life has built up is there, and "The dead hypocrisy is of no service. shall look me through and through," as Tennyson said with knowledge. Our views of sinners, and the theologic one, however, are not measured by the same standard. The old theology takes no account of circumstances and the truth of heredity. The God of Spiritualism is a God of justice, and all circumstances which have played a part in his life's history are part of the spirit. What fears will flow away from many minds when the world becomes awake to the fact that over there is given the chance to those who have missed their opportunity here. The blinded theologian will say this gives an impetus to sin, but few can believe this when they ecognize that even here the swift and sure feet of justice follow the evil doer It is in our human nature, called so often deprayed, to get tired of vengeance. The spiritual messages only place in clearer light that the master soul is larger, grander, tenderer than his offspring. The author of evil, the tempter of men, the great power of preachers of a

ruder sort, has no place in spiritual states, dark or light; evil is only un-developed good. The idea of a devil was a human fancy born of the undeveloped heart, and is even now in Christian preaching being ignored. Whatever suffering there is after death is not because a devil wills it, or that God punishes for his own glory. God's justice, as Theodore Parker says, is not vengeance but mercy, not poison but medicine, and so, as Jesus said the pen-itent thief would share heaven, so from dens of infamy there arises awakened to a new life, men clean and beautiful before God, who have had the better nature awakened. The All-wise wishes the welfare of his child, and it is the brightest part of the spiritual revealments, the clearly established fact of penitence and growth beyond that the progress becomes more and more easy. and the desire for knowledge and lovingness is not hampered on any plane.

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Hudson Tuttle. 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 letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

"Julian": Q. I am puzzled as a great many others have been over the clear fact, that the communications bearing the names of great men and women-while in earth life, are far below their efforts while here, and often are below mediocrity. Thus messages accredited to Napoleon, Washington, Dickens, etc., are like school-boy efforts. Why is this humiliating fact?

A. Great minds are great, first be cause of their own powers, and second, because they are intensely susceptible to the influence of spirits. They are centers-vortices-of spiritual force.

Tennyson, according to his own words, wrote in a state of trance; in other words, was intensely sensitive to the thoughts of the spirit world. Were he to attempt to write through a medium if that medium was under perfect control, he would only rise to his own unaided capabilities. If that medium was like himself when on earth, capable of becoming, by wonderful suscepti bility a center of spiritual thought and power, then even a greater than Tenny

son would pour forth enrapturing song Edison is a center for the expression of the inventive skill of a spirit host. Were he a spirit and should attempt to communicate some great invention, he might search the nations over to find a single sensitive sufficiently like himself to receive it.

D. Brusie: Q. I am deeply interested in the answers you gave in regard to inoculating with "serum." The Educa-tional Board of Cortland have tried to force or bulldoze people to vaccinate their children, and went so far as to call a meeting attended by the state physiclans to compel this to be done. they found out that there was no law by which they could do this; yet they have turned my girl from the school, as the law of the state says they can, thus depriving her of educational advantage.

I procured a physician's certificate saying that it would be unwise and unsafe to vaccinate my daughter, but the board would not receive it. Can you give me the address of the Liberty League of Chicago?

Until it is demonstrated that vaccination is a protection against smallpor, and that it carries with it no danger of contamination of blood-poisoning and other diseases, people ought to have the right to choose whether their children be operated on or not. The opposition to compulsory vaccination, where it has been so long legally enforced, has become so overwhelming that the law has been repealed. Not to bring the question of the advisability of vaccination in the issue, and granting that it is a valuable protective measure, it strikes us that to enforce it, by law, would be paralleled by similar measures in regard to typhoid fever, diphtheria, whooping-cough, measles, etc., requiring all children to be inoculated with the same.

The address required is United States Medical Liberty League, People's Institute Building, Chicago, Ill. Write, and all necessary documents for information will be sent.

C. Petersen: Q. We've had a desperate dispute here over the question whether the earth has more inhabitants now than, say one thousand or ten thousand years ago; and refer the subject

to your department. A. The population of the earth is probably many times more to-day than at any time in the past. As this will be disputed, and have no weight unless proved, the grounds on which it rests must be considered. Ancient history speaks of swarming populations, and cities with vast populations; but it must be remembered that it deals with a very small part of the earth's surface. A savage population often reaching a certain maximum, determined by the quanquantity of food furnished by the chase, must remain stationary. This limit in America was from five to six hundred acres of forest for each inhabitant, and except along the sea coast furnishing a supply of fish, was never exceeded. In Africa, perhaps the abundance of food allowed of denser population. The number of people directly depends on the food supply, and until man became a tiller of the soil, with grain and fruits for food, dense population was not pos sible. With the increase of food production population has increased, always keeping pace, often exceeding and then decimated with plague and famlne. With improved sanitary conditions the average length of life has greatly increased-probably more than

doubled since the medieval ages. In Australia the average of the say age population was one to the square The population of America before its discovery by Columbus was as a whole certainly no more. Vast regions were practically without inhabitants. Mexico and Peru had more concentrated populations but were narrow countries. In Asia, the most ancient seat of civilization, history chronicles that there were cities with vast numbers of people. Allowing for the admit ted exaggeration of early writers, portions of the empire of Assyria. Egypt. Greece, and the African borders of the Mediterranean were well populated, yet even in these comparatively restricted territories, beyond the citles, the country was crowded.

There was no means of even approximately knowing what the population of the world was at any of the ancient epochs, as there was no means of taking a census, nor was one attempted. We know, however, the limits of the savage state which cannot be exceeded until man becomes a tiller of the soil.

The population of the United States has increased in 300 years from not to exceed 2,000,000 savages to 70,000,000 Europeans. The population of England and Wales in 1801 was 8,800,000; in 1871 it was 22,700,000. In round numbers it may be stated as new being 40, 000,000. Yet when Julius Caesar landed on the shores of Britain, he was met by tribes of skin-clad savages, drawn together for mutual defense from wide areas of sparsely occupied territory. The increase has been from half a million to 40,000,000. The American continent now had in 1870 6 to the square mile; the United States, 11, (now probably 15). The possibilities of support is

shown by the fact that China has 420 to the square mile, of Belgium 436.

The present population of the earth is

estimated at 1,400,000,000. Two thousand years ago, the evidence shows that the vast continents of North and South America were uninhabited by man. Europe, Northern Asia and Africa (except a small northern portion) were inhabited by savages. The truly historic regions were of comparative narrow bounds. The faither back we go the more savage and less dense the popula-Beyond this, in the unknown ages of savagery there is no evidence of a civilization sufficiently extensive to affect the average of population.

It may be brought in opposition that there was the "Lost Atlantis," teeming with people. As this continent now supposed to be beneath the Atlantic, is entirely a myth, without a shadow of evidence of its existence, with absolute proof that that ocean had occupied its present limits from geological ages preceding the advent of man, the objection has no value. Wm. R. F.: Q. If, according to your

answer to a preceding question, our bodies constantly change, why don't tattoo marks become obliterated? Do you know whether spiritual unfoldment would cause the flesh to change more rapidly and eradicate India ink marks or whether it would require some mild external application?

A. That the body is constantly changing there can be no reasonable doubt, and this change is even more rapid than is usually claimed. It has been stated as occurring once in seven years, in two years, and by some authorities, in one. As every movement of a muscle requires first the breaking down of nerve cells to gain impelling force, as every muscular effort breaks down muscular fibre, as every thought wastes nerve tissue, as the heat of the body is maintained by the consumption of material, it is probable that at least once every month, every part of the body is replaced except a portion of the teeth; bones and hair.

Why there is so slight change in form is for the simple reason that the old molecule is replaced exactly by the new, each distinctly, and surrounded by molecules that for the time are not af-Poreign hodies as tattoo marks are

surrounded by peculiar growth-they are encysted-and there is no resistance further offered against their presence. Should such particles cause irritation there would be suppuration, and they would be expelled by the breaking down of the tissues around them. Such marks if deeply imprinted are only removable by removing the skin itself. If only slightly beneath the scarf skin, careful blistering that would remove the scarf skin would result favorably. But the process is necessarily painful and inapplicable to large areas.

Texas: Q. Will you please give me the names of the poets who were and are Spiritualists, and how do we know that they were Spiritualists? Please an

swer in The Progressive Thinker. A. Tennyson, Gerald Massey, Hiram Powers, Sir Edward Bulwer Lytton, Elizabeth Barrett Browning, and many others of lesser fame. These are known to have been Spiritualists by their writings, conversation as reported, and the testimony of authentic witnesses.

Allen M. Blanchard, National Military Home: Q. Will you kindly give the correct pronunciation of "Agasa, used on page 245 of Ghostland? A. Following the rules for the pronun-

ciation of Sanskrit words, all of the letter a have the sound of "a" in far, and the accent falls on the second syllable.

WHAT IS HOME WITHOUT A MOTHER.

"Dear father," quoth a little maid, Just home from school one day, "See what a pretty motto Teacher gave to me, I pray.

"She told me I could make a frame Like mamma made for you. And then we'll hang it on the wall. Dear father, will that do?"

The lonely father with his thoughts On the past to him so dear, When the dear wife was at his side, His pathway's course to cheer,

Looked up and viewed the motto Which had pleased the child so much But when he read, the cardboard fell,

Dropped from his nerveless touch. 'What is Home Without a Mother?" Read the motto on the floor. 'God of Heaven,' cried the father,

"Will this bitterness ne'er be o'er? 'Child," he cried, with mighty effort, "Bring the motto here to me.

While I answer you that question, Sit you here upon my knee. What is home without a mother?

'Tis a place, my darling child, Where you and little brothers Ne'er'l be wholly reconciled.

'Where dear ones may administer To all your earthly wants, But where the lack of mother's love. Your memory ever haunts.

'A place where you may live and learn, And sometimes happy be; But where from yearning for that love You'll ne'er be wholly free.

A home, my child, where father oft Its loneliness dreads to see, And where from sorrow grim and deep Till death he'll ne'er be free.

What is home without a mother? 'Tis a home where pleasures pall. 'Tis a home where foy is anguish, And for me, no home at all.'

These, his words in sorrow spoken. Caused the child to share his grief. Soon the little voice said softly, "Papa, what is your belief?

Does our mamma live in heaven? She and little sister, too? And if so, is not that our home? Don't they waft for me and you? And afterwhile, when it is time

For you and me to die, Will not our mamma have a home For us up in the sky? 'And don't you know how mamma

worked. For us and home to care, And don't you think God took her away To fix our home up there?

'And if that's home, and you and I Had gone there first, you know, We'd been without a mother

While she stayed here below. 'So why not frame the motto, And hang it good and high? For home has got a mother;

And home is in the sky.'

'Child," he cried, "thy mother liveth, And she waits for us up there. Thou hast shown most wondrous logic And a wisdom that is rare.

Believe it not, if others tell you That your mother lives not there, In that land where is no sorrow And where all is bright and fair.

"What is home without a mother? Blessed be the thought divine. Walts for us an angel mother And a home that's yours and mine.' E. G. MORGAN.

PROF. G. D. HERRON. (Continued from page L)

economic problem; it is not a problem of more churches and church members It is a problem of how to make human life more sacred, valuable and respecta ble than the abundance of things the individual of the nation may possess. And the social problem is a problem of how to so organize the world that all men may be equally secure in the material means and social resources needful for a complete life."

He illustrates the compulsory par-ticipation of the individual in the organized wrong. "For instance," says, "I cannot come from Iowa College to this city to speak to you of Chicago against the existing order of things without riding upon a railway system, the capitalization of which is largely watered stock. Now, watered stock is a method of high treason, by which corporations forcibly tax the nation for private profit, and by which they aninually extort millions from American tollers and producers,. It is as essentially a system of violence, spoil, and robbery, as would be the overrunning of the nation by Tartar hordes, laying hands on whatever they choose to take for their own."

To those who have waited years to see an awakened thought and conscience concerning the robbing systems of our commercial feudalism, these words are an inspiration of hope. That hundreds of people crowded Willard Hall and by hearty applause and still more significant silent listening, evidenced the deep interest of thoughtful study and earnest human sympathy, is a hopeful sign that the world's great social crisis comes to souls who will seek a right solution of its problems. Quoting the possibilities of its char-

ter, Mr. Herron stated that the great steel trust, capitalized at \$200,000,000, could wipe private industry and ownershiff off the face of the earth, and the significant fact is that the \$3,000,000,000 of capital organized in combinations is in open defiance of law. If we have any spiritual life and

growth; if we are anything more than an aggregation of self-seeking, these social conditions must be held as the supreme consideration. Both the safety dea of the church religionist, of getting into a heaven in another world, and the comforting expectation of a spirit home and reunion with loved ones gone be fore, are trivial matters compared with the spoliation, enslavement, poverty and wretchedness of a social state here and now, that is destroying soul and body and perpetuating iniquity and crime. LUCINDA B. CHANDLER.

MRS. HELEN E. HILL. (Continued from page 1.)

winged angel of Life Eternal. I bring light and comfort to all. I softly kiss the eyelids to sleep to awaken in the life beyond."

It fell to the lot of W. J. Colville to give the closing address and poem and as he had known Mrs. Hill well for several years, and been privileged to enjoy close friendship with her, he could and did speak not only as the lecturer for the First Association of Spiritualists, but as one who knew and loved the noble woman for her individual worth. During the address two or three messages from her in spirit were interwoven with the thread of oratory which dealt with spiritual life and its perfect naturalness. No abrupt change, but a gradual, almost imperceptible awakening to the new conditions, was said to be the experience of those who, though not exactly expecting the change at the moment when it came, are fully ready to take the step and find themselves at

home in the life beyond death's curtain. The noem which concluded the evercises, made mention of the varied flowers and what they symbolized; it ended with this stanza:

"Farewell, thou farest well indeed, Good-bye! Good is with you to-day; Your earthly life has borne good seed Thou art a victor from life's fray. Yet flowers and snowy dove bespeak Thy rest, the beauty of thy soul:

And this our benediction be: To press with thee toward life's 'goal."

MIND, LIFE, MATTER.

W. J. COLVILLE.

(Continued from page 1.) Matter and life are distinctive factors. Each is composite in character. Matter per se produces, however, infinite and wondrous phenomena without the aid of life; whereas life, including mind, is impotent to produce any phenoresiste without the aid of matter. Herein we again find matter the dominant factor. - We have little patience with those who tell us "all is mind: that gross matter is mind-surely" mind is the finest of the invisible forces, and yet we are repeatedly told that mind and mud are the same, differing only in

conditions. The unquenchable love and persistent effort of all animates to abide in flesh (matter) is so strong, if matter did not dominate no animates would ever quit their loved abode.

All phenomena show progress from the crude to finer forms; from the unicell to complexity of cells as in man. Geology teaches that aeons of ages rolled away ere the simple unicell manifested; that matter-all alone-had been producing differentiated phenomena thousands, possibly millions of years. ere it evolved to a condition in which life could make known its existence. Herein we learn that matter was the

primal actor; thence how silly to assert the priority of mind. When we contemplate the transcendent grandeur of mountains and vales; the matchless beauty of fleecy clouds; the genial, gentle sunshine; the terrific storms of earth and oceans; the volcano's three of molten rivers: the lightning's flash and thunder's roar, where

by the firmament trembles, we may re

alize how small a factor mind has ever been compared with matter. The glory and cheer of man, however, consist in his continuity; that while the cosmic forces of matter are not cumulative, never increasing in quantity or power, the inherent forces of life manifested in mind, are ever accumulating, are ever gaining more and better control of matter, and in time-as eternity rolls on-mind will become master of matter: then the universe will be ruled by mind instead of matter; then floods. famines, pestilence and ternadoes will cease to fret and destroy; then har-

MY SYMPHONY. .

Clokey, Pa.

mony, peace and happiness will possess the universe. GEO. M. RAMSEY.

To live content with small means, to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages with open heart; to bear all cheerfully, do all brayely, await occasions, hurry never; in a word, to let the spiritual, unbidder and unconscious, grow up through the common. This is to be my symphony. -William Henry Channing.

THE CRUCIFIXION.

When Was Jesus Crucified?

"In what year was Jesus Christ killed?" is one of the questions answered in The Times of last Sunday under the head of "Notes and Queries," and the answer ls "In 80 A. D." Did the editor follow the authority of the late Judge Brackly in assigning that date? I have preserved the Judge's opinion on that theological question in

my scrapbook. His Fin Before me is a fable of conjectural dates of the crucifixion and other events up to the sojourn of Paul in Rome, prepared by the late Canon Farrar and printed in an appendix to his "Life and Works of St. Paul," 1880. I have myself added twelve authorities to his twenty-six. Five of the thirtyeight give no date of the crucifixion, but of later events in the lifetime of Paul. Of the thirty-three who undertake to date the crucifixion twelve say A. D. 33, seven A. D. 30, (not including Bradley), six A. D. 29, four A. D. 31, three A. D. 32, one A. D. 35, and none A. D. 34. Three of the six who say A. D. 29 are

Clement of Alexandria, Tertulian, and

Eusebius the first church historian. Another, and the very earliest authority, is the recently discovered Syriac Documents, which give the sequel to the story of Abgarus and Jesus Christ contained in Euseblus's "Ecclesiastical History." In all these documents the date is A. D. 29. Nor is there any ancient authority for another date, save that of Jerome, which says A. D. 32, and the "Chronicon Paschale," which says A. D. 31. Canon Farrar credits Eusebius with the date A. D. 33, but this contradicts his ecclesiastical history, which fixes the year 29, by the story of Abgarus and Jesus Christ. And I find that Farrar's year 33 is taken from the "Chronological Canons" attributed to Eusebius, but doubtless a later monkish forgery. The other two authorities for the year 29 are Davidson, and McClintock and Strong's "Cy-clopedia of Religious Knowledge."

Now let me show how very uncertain is any of these dates. The crucifixion is described as occurring on the sixth day of the week, that is to say, on the day before the Sabbath of the Jews, which began at evening on the day we now call Friday. The first three gospels describe that day of the crucifixion as the great passover day. I herewith submit an accurate astronomical table of the time of the vernal full moon, which fixes the day of the passover for the years 29 to 35, inclusive:

A. D. 29-Sunday, April 17, 1:34 a. m. A. D. 30—Thursday, April 6, 10:22 a. m. A. D. 31—Monday, March 26, 7:11 p. m. A. D. 32—Saturday, April 12, 4:44 p. m. A. D. 33-Thursday, April 2, 1,32 a. m. A. D. 34-Monday, March 22, 10:21 a. m. A. D. 35-Sunday, April 10, 7:53 a. m. It will be seen that in none of these seven years did the passover fall on

Friday. Furthermore, tolik the date of the passover on Friday is a violation of the established principles of the Jewish calendar, which forbids the celebration on the day before the Subbath. (See Rabbi Wise's "Origin of Christianity," page 30.)

Still further, the Jews allowed no trial or execution on the great passover day. Ibid.)

The Moslems have their ancient scriptures, giving a history of the world from Adam down through their great prophet. Ibrahim to Isa! the son of Maiam, begotten by Gabriel in the guise of her cousin Yussuf, a ybung carpenter of the Temple, whose custodian was their uncle, Zachariah, the priest. The mother and child fled to Egypt, escorted by Yussuf, to escape the wrath of Herod the king. At twelve years of age Isa began to work miracles in Egypt. After thirty years mother and son returned to Ailia (called Aelia Capitolina by the Romans, and now known as Jerusalem). Zachariah had been slain by Herod; his son Yahya (John the Baptist) had been hidden, but now came forth after the death of Herod, proclaiming the coming of the prophet Isa. who would work miracles and bring from heaven a book and a law. The first who believed in Isa was his cousin

Yahya. Isa's ministry after his return did not exceed three years. He was forsaken by Simeon (not Peter) and betrayed by another disciple, not named, for a re ward of thirty dirhems. The mob tied Isa head and feet, and dragged him to a place where they had ready a stake on which to hang him. By magic their leader Isoua was transformed into the likeness of Isa, and by the same power Isa disappeared. The bewildered mob after a little time, killed their leader and bound him to the stake.

As for Isa, Allah raised him to heav en, as it is written in the Koran-"They have not slain and have not hanged him, but some one who resembled him." For seven days Isoua's body remained on the stake. Each night Mariam came and wept at the foot therof until morning. On the eighth day Allah caused Isa to come down from heaven to his Then she knew he was not dead, and her heart was consoled. The same night Isa met seven or eight of his disciples at his mother's house The one who had betrayed him had slain him-self, and Simeon, who had forsaken him, was not there. Isa sent forth his disciples as follows: To Greece and Rome he sent Paul and Peter (not Simon or Simeon Peter); to Babylon he sent Thomas; to Kairoum, Philip; to Ephesus, John; to the Hedjaz, Bartholomew. James and Yahya were to re main at Ailia. Then Isa reascended to heaven. His mother died six months after his ascension. James and Yahya were kindly treated by King Herod II., but under the influence of his mistress, Herodias, and her mother he beheaded the prophet Yahya. The Arabian chronicle knows no Pontius Pilate.

I believe that our ancient Scriptures are borrowed from the Arabian records. which know no Jesus, much less Christ, nor Jerusalem, but always, as in the Koran, have Isa and Ailih. -W. H. Burr in Washington Times.

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PASSED TO SPIRIT-LIFE.

[Oblivaries to the extent of ten lines only will be inserted free.]

From his home in Hamilton township, Michigan, December 15, 1898, G. W. Wait passed "with the boatman pale to the better shores of the spirit land. He was a firm believer in the truths of Spiritualism for many years. COR.

Voltine Knott departed this life at his residence, Ceylon, O., Dec. 20, at the age of 42 years. He leaves a wife and four children. The funeral occurred on New Year's day, Hudson Tuttle officiating.

Passed to the higher life, January 5, 1899, Miss Mary Paulson, at the age of 26 years, after three days of sickness. Many beside her immediate friends and co-workers will miss her patient and genial presence in the office of The Progressive Thinker, where she has been employed for several years past. She was esteemed for her good qualities, and respected and beloved by her associates. Her passing on was unexpected, but to her gentle spirit, now safely on the other side, we can say, Hail-but not farewell.

Dr. Fannie D. C. Miller passed to spirit life, December 21, 1898, at the age of 72 years, 9 months and 21 days. She has been a public medium since 1867, giving tests and healing the sick She was in Boston from 1870 to 1881, when the physical gave out and she removed to Alstead, N. H., her early home, where she closed her earthly career, and truly it can be said of her, "She has done well her part." Mrs. S. A. Wiley of Rukingham, attended the funeral.

Passed to spirit life, January 3, 1899, at his residence in Chicago, Mr. Martin Murphy, aged 77 years. He was born in Ireland, and emigrated to this country in early youth. Was a sailor for many years, and afterward a railway employe for twenty years. Was a Spir itualist for forty years. Was married in 1852 to Hannah Gregory. Funeral services, Jan. 5, by Dr. G. A. Bishop.

Passed to the higher life, Stephen Whitney, at Coldwater, Mich., in the 55th year of his earth life. He leaves a a wife and daughter to mourn his de parture. He was a firm believer in the return of the loved ones. The spirits spoke words of comfort unto the friends, through the organism of Dr. P. T. Johnson, of Battle Creek, Mich.

Passed to a higher sphere, Mrs. Mary Cleveland Rickey Hall, from her home in Oberlin Ohio, December 29, 1898, in the 84th year of her age. She was born in Vermont and at 22 married James Madison Hall and they came in a wagon all the way to Ohlo, taking up a tract of wilderness in Pittsfield, and removing to another now occupied by the town of Oberlin. They had one child, a daughter, now Mrs. Julia E. Graves Mrs. Hall was active to the last, and the day following the accident which caused her death was to have been re ceived into the Pittsfield Grange, the Oberlin Grange to which she belonged having ceased to be. She was the oldest granger in the state. She was a pioneer also in Spiritualism, and only by circumstances was diverted from largely helping to build a hall in the center of the theological town. Hudson Tuttle officiated at the funeral on the 31st. To the many Spiritualists in the audience was added a large number who had not before heard the philosophy of Spiritualism, and the speaker had the difficult task of presenting its principles without offending cherished

Mrs. S. E. Mills, daughter of Thomas E. Gilmour, was born near Durham, Illinois, Jan. 13, 1842. She was united in marriage to B. W. Mills, of Carthage, Ill., September 26, 1858.

After a long and painful illness the ummons came in the morning of 25, 1898, for Sister Mills to come up higher. She bore her suffering with pa-tience and fortitude, and appreciated every act of kindness bestowed by her many friends in Tangent, Oregon, and elsewhere. She was a faithful and devoted wife, a loving mother and a good neighbor and a true friend. She was too pure and good to hold malice or hatred towards any one. She wanted her friends to know that she believed in spirit return, and was ready to go when the summons came. Services were held at the family residence in Tangent, by Rev. Anna B. Reed, of Lebanon, Oregon, pastor of the Spiritualist society of B. S. MILLS. that place.

Tangent, Oregon. Passed to spirit life, on Sunday, January 1, 1899, Geo. M. Woodward, aged 78 years. He has long been a believer in and an advocate of Spiritualism. His sickness continued for 8 months, during which time he suffered much. He died strong in the faith that death. so-called, is only a new birth into life. Funeral discourse by Brother E. J. Morrison, which was highly complimented by many who were present, and strangers to the beautiful doctrine that we advocate. Brother Woodward has been a long-time subscriber to The Progressive Thinker, and an earnest work-

er in the cause. G. H. MOBLEY. BOOK REVIEWS.

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cling
To their clay with a struggle and

When life's purple curtain is better than spring, And the soul flies away like a sparrow to sing

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THE

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acres given by the Spirit Band through the mediumship of Mrs. Magdalena Kilne. This volume consists of a series of lectures, messages and poems written and delivered in public through the mental organism of Mrs. Magdalena Kilne, a trance, clairvoys ant and inspirational medium. Their tone is excellent and their spirit good; and even though one may find some ideas that differ from those he has held, yet he will find much to please, benefit and invitance. The reverence with which Jesus is mentioned will please many, although the ideas advanced concerning Jesus and Christianity are not after the orthofor standard. The book contains 488 large pages, and will be seen positial for \$1.50. For rale at this case.

GRATEFUL LETTERS.

Received by Dr. Watkins from Grateful Patients.

More evidence that the psychic physician is superior to the old school doctors. Kindly remember, that the writ ers of these letters are those who have tried all other means of getting well, and when almost discouraged. hope gone, they apply to Dr. Watkins for help.

Nov. 28, 1898. Dr. C. E. Watkins, 406 Mass. Ave. Boston, Mass.-Dear Doctor:-Your favor of the 3d inst at hand. As my husband is in Los Angeles, I will reply for him. Mr. Burns has been greatly benefited by your three months' treatment, and thinks he will discontinue medifor a while. Should he feel the need of treatment again he will write you. He has recommended you to several people in this vicinity, and I presume you will hear from them, asking for treatment. MRS. R. B. BURNS.

Williams, Arizona. Note—Mr. Burns holds a high and important office on the Santa Fe Raliroad.

December 17, 1898. Dear Doctor:-I am very sorry that I have so neglected to write, but as I have been feeling so much better since taking your medicine, I have kept putting it off. I feel greatly encouraged, and feel that I shall be well again.

Very gratefully yours, MRS. J. E. VAN BUREN. Aberdeen, Wash.

December 8, 1898. Dear Doctor:—People exclaim, "How well you are looking," which assures me that you are doing much for me, as the reverse, "How poorly you look, was the general salutation. I sound your merits to all, etc. Yours truly, MRS. ELVINA J. BARTLETT. Montelair, N. J.

Dec. 23, 1898. Dr. C. E. Watkins—Dear Sir:—I do not think I need any more medicine, as I do not see why I am not all right. I feel grateful to you. I will drop in and see you the next time I am in the city. Very respectfully, F. R. MOORE. Haverbill Mass.

Dec. 14, 1898. Dear Doctor and Friend:-Medicine safely received. I am gaining each day; stomach better. I am stronger every way, gaining flesh rapidly, etc. Cotult, Mass. HELEN HAV HELEN HAWS.

Dear Doctor:-Please send medicine. Your tablets act promptly, and accomplish in twenty-four hours, what the medical prescriptions take one week to o. Yours, C. FLOOD 560 East 157th St., New York City. C. FLOOD.

December 19, 1898. Dr. Watkins-Dear Sir:-It is simple justice to you that I should tell the truth, regarding your efforts to me, for my health. When I appealed to you for help, I was in a bad fix, I assure you. My stomach and bowels, and also my kidneys were all deranged; I was sick, and no mistake. Now after five months' treatment, I feel cured, because I never felt better than I do now. Many people wonder at the change. I will be pleased to recommend you to all the sick who are in need of help. Most respectfully, your friend,
JOHN W. EAMES.

28 Burget Ave., Medford, Mass. November 28, 1898, Dear Doctor:-I am feeling a great deal better. The bloat is all gone down.

Hardly think I need another month's medicine. ELLEN E. GRAVES. Panama, Iowa. October 19, 1898.

Dr. C. E. Watkins-Dear Sir:-I write to tell you that I do not need to have you treat me any more; and I hope you not letting you know before. I am, I think, now perfectly well, and you have done me lots of good. I certainly shall recommend you to all my friends. Thanking you again, I remain, most sincerely. MARY K. SANBORN. Lawrence, Mass.

December 18, 1898.

My Dear Doctor:--It is four weeks tomorrow, since I got my medicine. I am still gaining, and feel better than when I wrote you last. I wish I could find words to express to you just what you have done for me. I was given up to die, by all other physicians. You have made me so much more comfortable; no pain, getting well as fast as I can, etc. Thanking you for all the good you have done me, I am, your grateful patient, MRS. E. A. CRAIG. West Townsend, Mass.

December 12, 1898. Dear Doctor:—I am getting along nicely. If I had kept on going down hill, the way I was before I wrote you,

I do not think I would have been here to-night. I have had company since the day before Thanksgiving, but thanks to your care. I got through all right without any bad after effects, etc. I am gratefully yours,

Lewiston, Me. ANGIE S. RICE.

December 16, 1898. Doctor Watkins-Dear Sir:-I am For sale at this office. feeling first rate. Have a good appe-

tite and sleep sound.

Yours respectfully, JOHN H. LORING. Concord Junct., Mass.

December 16, 1898. Dear Doctor:-I am feeling so well now, it does not seem as though I will need to take another month's treat-ment. Have not felt so well for ten years. I have no ache or pain anywhere, and it seems good. Ever your friend and grateful patient, Orange, Mass. MRS. F. L. LORD.

December 5, 1898. Dear Doctor Watkins:-Forgive me. that I have been so negligent about writing. But I have been feeling very well lately, so have been very busy. Of late, have been feeling so well that it hardly seems necessary to take any thing. I feel well, eat well, and sleep well. We are very glad to hear of your prosperity. Long may you live and prosper. Your friend,

MRS. A. C. TAPPAN. 64 Wingate St., Haverhill, Mass.

These letters that we have published from grateful patients, from time to time, should prove to you that if they can be helped, you can be helped. If they can once more enjoy health, why ers. Of this pamphlet by a Spiritualist not you? Most all of them were given fact, we do not believe that we have a patient but what the regular school of medicine has tried to cure, and failed. So you see, they are not patients who came to us when they were first taken ill: but came to us not only full of disease, but also full of drastic drugs, which was worse still. Are you searching for health? Have you tried our methods of cure, yet? Why not write

us to-day? DR. C. E. WATKINS. 406 Mass. Av., Boston, Mass at this office.

GENERAL SURVEY. (Continued from page 6.)

Ella Custer writes from San Diego Cal.: "The First Spiritual Society of San Diego extends the compliments of the season and wish you a very happy New Year, May The Progressive Thinker live long and prosper, The First Spiritual Society of San Diego is prospering. Mrs. Loe F. Prior has just finished a three months' engagement with us. She is a grand and earnest worker. The evening previous to her departure a reception was tendered when an expression of our love and high appreciation of her and her work was adopted by the society, of which I will enclose a copy to you; also a leaflet which we distribute at each service and find very beneficial, as it gives some of the principles of Spiritualism to people that would be hard to reach otherwise.'

The First Society of Rosicrusians met last Sunday in its new and beautiful hall, which is in the Steinway Building, seventh floor, on Van Buren street, near Michigan avenue, and accessible by elevator. One propitious sign of success was the attitude of the audience, which faces the East, and augurs auspiciously for the change and the society. We have now about thirty paying members, while the audiences vary in size. Now that we have but one service, and that at 10:45 Sundays, it will be a surprise if we do not fill the hall, and seats are free, too, which is an advantage to the public interested in free lectures on occultism, under the wise directorship of Mr. J. C. F. Grumbine, assisted by Mrs. Etta Mayer, Mrs. Josephine Conrad and Miss Jeanette Tait. The Terpsichorean Club expects to inaugurate a series of social functions in the reception parlors of Steinway Hall. Mr. Grumbine spoke last Sunday on "The Sub and Hyper States of Consciousness," and next Sunday on

'Intuition." F. W. Smith writes from Rockland, Me.: "Having been a student of the spiritual philosophy for forty years, and identified with camp-meetings and other societies for a long time, and having received invitations to officiate at funerals, I have decided henceforth to accept calls for that purpose; also to give lectures before Spiritual societies when required. I feel that true and earnest workers are needed in the great harvest-field of spiritual reform. I have been a worker in this field to some extent for several years, but have never been free to devote as much time as would like. Our cause is one of the grandest in which man or woman can engage. We are the leaders in the great reformatory movement of the present age. In our ranks may be found some of the ablest thinkers in the world. We are receptive to the influences from the land of angels, and hence have a great advantage over those not thus favored After some life-long Spiritualist crosses the silvery stream of death and for want of some brother or sister believer to officiate in the last rites, the family are compelled to engage some one not in harmony, and totally unfitted to do justice to the occasion, hence I have derided to answer calls of this kind, feel-

The News, of Chattanooga, Tenn., says: "Oscar A. Edgerly, of Lynn, Mass., the Spiritualist and medium gave a short lecture last night followed by an hour spent in test work, at the hall of the First Society of Spiritualists on Market street. He explained many things in his talk that enlightened his audience on the subject he was handling. He said no matter how skeptical his hearers were, if they would conform to the necessary conditions they could get the manifestations. He went among the audience and gave to many present, what he described as being messages from friends in spirit life. He would first describe the person he saw and then ask people in the audience if they could recognize any of their departed by the description. If any one could he would then give the message. To one lady he gave a warnto another a message from her dead baby; to a gen-tleman he told of his brother being killed while performing some duties as an officer of the law. These tests kept the audience in the greatest excitement

ing that I shall be successful in the

attempt.

throughout the evening." The First Spiritual Society of Chatta nooga, Tenn., at a meeting on Christmas day, passed resolutions in appreciation of the generous and instructive services of Mr. W. D. Higley, who has been giving valuable lectures freely to the society during two months pre vious. The society elected him a life member.

Geo. W. Walrond's Spiritual meetings in the Opera House Block, Denver, Colo., continue to be well patronized. His Sunday evening services are demand on his psychic gifts as he had than ever.

"Blue Laws of Connecticut, With an Account of the Persecution of Witches and Quakers in New England," Etc. The wickedness and folly which may be embodied in religious laws are forcibly illustrated in this readable and instructive pamphlet. Price, 25 cents.

"Woman, Church and State." Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid. For sale at this office.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

ism: or a Concordance of the Principal Passages of the Old and New Testamert Scriptures which prove or imply Spiritualism; together with a brief his tory of the origin of many of the important books of the Bible." Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritual. ism. As its title denotes, it is a veritable encyclopedia of infomation on the subject. Price \$1. For sale at this

Man the Microcosm--His Infinite and Celestial Relations and Spiritual Powyou? Most all of them were given by the old school physicians. In Howe speaks highly. Mrs. Mary A. Livermore, a most competent judge, tells of the delight and benefit to her husband and herself in reading it. The booklet, by G. B. Stebbins, is for sale

at this office. Price, 10 cents, postpaid. "The Dead Man's Message," an occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance. which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale should be read by all. Sold at this of-

Sunday Spiritualist Meetings in Chicago.

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Church of the Star of Truth, Wicker Park ball, 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 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 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 Hygeia Hall, Washington boulevard and and Paulina street, at 2:30 and 7:30 p. m. Miss Sarah Thomas

The Lake \.ew Spiritualist Union meets every Sunday evening at 7:45 in Wells' Hall, 1629 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted other mediums and speakers. All friends and members are invited.

conducts the services.

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

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. Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at two o'clock. Ladies will bring old clothes to be made over as per instructions of committee; also bring lunches. Supper at 6 o'clock. Tea and coffee served Evening session called to order at 7:45. Questions answered by Mrs. Ashton. Other speaking. Always an interesting and instructive programme.

Church of Unity: Services every Sunday at 7:45 p. m., at Sokup's Hall, southwest corner Milwaukee avenue and Robey street. Max Hoffman, pastor. Reached by the Milwaukee avenue cable, Robey and North avenue electric cars, Logan Square and Humboldt Park trains on Metropolitan elevated to Robey street.

The First Society of Rosicrucians, J. C. F. Grumbine, lecturer, meets in Steinway Hall (7th floor) Van Buren street, near Michigan avenue, at 10:45 n. m. only. The White Rose Auxiliary (Sunday-school) meets at 12 noon Sunday. Seats free to all services.

Send in notice of meetings held on Sunday at public halls. We cannot keep a standing notice of

meetings and circles held at private residences. We have not space for that

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terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick, and is skeptical, show them the above ad. and I may convince them of the truth of spirit return. 470

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B. F. Poole, Clinton, Iowa-Dear Sir: The result in my case from using your Elixirs Nos. One and Two has been wonderful. I have regained my appetite, digestion and strength, and weigh fifteen pounds more than when I began simply crowded and converts to the using your remedies four weeks ago. Spiritualistic philosophy are made at every gathering. Mr. Walrond says that during his fifteen years' professional work he has never had such a many physicians and various medicines during the past year, 1898, and 1899 I have derived better results from your has commenced in even greater earnest | treatment than all the others combined. I am most gratefully,
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For 30 days I will send a sample package of Magnetized Compound for the eyes, for 10 cents, by mail B. F. POOLE. Clinton, Iowa.

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The whole field of man's relation to the forces bringing either the health which is harmony, or the discord which is disease is handled by one who evidently understands his subject. The booklet of 100 pages, is proving its interest by its sales. Sent on receipt of fifty cents. For sale at this office.

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