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TRUTH---HATGHED AND UNHATGHED.

A Lesson in Evolution, Learned in Nature's Kindergarten and Ably Elucidated by Charles Dawbarn, the California Philosopher.

PART II..

The student reader is now requested to turn back once more to the egg that has been "energized" for five days, and begin a careful search for what is called an Ego. An Ego is the speck of life which is supposed by theologians and theosophists to be in itself an eternal fragment of the Infinite Divine. That egg has now exhibited life. That is to say, it has developed an "egghood" composed of matter, force and intelli-gence; the three blended into an Ego which is hungry for more energy, but too weak to assimilate it when offered. So we here notice as a scientific fact, that an Ego, first started as an outburstfrom another Ego, can fail to maintain its foothold. Nothing has been lost, but the conglomerated mass of matter, force and intelligence falls apart, when,

It is easy to follow the life history of not bounded at all. It draws its energy giving up the ghost. The ripple they have caused on the surface of life's ocean "subsides;" that is the life history of that Ego. It is just the requiem | be exactly as I once heard a lecturer of an experiment. At last the time comes when egg life must cease for those who remain. A death birth into | tically experienced the changes of the enough, assumes its chickenhood, immediately calling upon the universe to the failures "subside." supply Its needs.

We here notice as a most important point that the chicken has no more nor its shell. At no moment from its first inception has there been any change in the Ego. It was, first and last, the congence, manifesting through such matter It was the same after it got out as it either matter, force or intelligence that that unless she subsides the Ego has bewas before. And herein is the all-important lesson. Nothing took place in egg out of which manhood bursts into then? Man would fain claim that some other. And presently she sublimates earth life. Some Egos are strong, and some weak; some live and some die just as much in the man egg as in the hen egg. The one who proves strong enough to last gets out of his egg nursery into life's kindergarten. And when babyhood commences and foetal life ends it is precisely the same Ego that was started in the outburst from the parental form. It would be just as liable to "subside" as ever were it not that conditions have now become somewhat more favorable. During his egg life the Ego was developing its organs one by one, till it enters its new life with an army of workers, each strong if he can attract the atoms he needs. and weak if his effort is a failure.

the claim made by theologian and theosophist that man is, in certain respects, entirely different, and altogether superior to the Egos of every other form of life. Unfortunately our incubator experience won't serve us any further. Man is incubated inside the mother woman, and the chicken inside the mother hen or machine. Both, as we have seen, are Egos which can easily "subside" without leaving even to the point of their entrance into mundane existence. Yet we all perceive the yast difference between the rooster and the man of the nineteenth century. So the student asks: "In what does it consist, and how does it come to be?"

The student naturally, in the first place, turns to the scientific specialist [ism. We would discover yet other moland asks him what he has discovered ecules, potential or active, but so mias to the physiological and anatomical | nute we call them "tendencies." These inception of man? He is told that man | bring down experiences gained through is but a link in a long evolutionary ancestral forms, and which the tiny chain, and that every foetal Ego carries | spermatozoon embodies and represents its own record of this wondrous past. Of course the mother form contributes After Nature had elaborated the crystal and infuses its full share to the wonwith power to attract to itself atoms drous speck just becoming an ego, that could even repair injuries and cure | The theologian would stop at this point wounds, there came a time when a trifling preponderance of intelligence and energy permitted an expression that' we call vegetable. From mineral to vegetable and on to animal is man's dividing line. No such line is found in ment. Unless everything is just right nature. It exists only in man's imagi- the experiment is a failure, and the egg nation. Yet there can be no uncertainty | Ego subsides. It subsides in the egg or chance. It is but a question of the chick. It subsides in the egg man. And proportion of the raw material, with intelligence and energy as the potent factors in every change. There is no more of a mystery than inheres to the universe as a whole. Energy is, as it were, the keynote to the anthem.

We could almost imagine that one atom differs from another atom only in and must stand as such unless, as we accordance with its vibratory movement. At least we know this is so in | was not even potential in chick. many cases. From charcoal to diamond is only a question of vibration. The chemist can discern no difference in the | mond of organized life. He was once atomnal structure. Atoms with a like at the chicken level, and had be been movement blend, and with unlike move- then born would have been fitted for a ment repel. The atoms of like and unlike movements were attracting their practiced evolution, so one day a chickmates until, at last, at one rate you dis- en foetus stopped in the dark long cover the burned wood, and at the other long enough to permit a change in vithe diamond. Another almost triffing | brations born of some experiences of change and you discover a more plastic the parent. Thus another step was gathering of these atoms, and now gained; and step by step, in days of with other vibrations which you call perhaps a million years each, came "vegetable." The proof that it is only a result of energy directed by intelligence is that Nature repeats her process in every foetal form. After such changes have gone on and on through eons of experiments and failures, man | read by the skilful anatomist. So Ego marks the result, for his own convenience, classes it as mineral, vegetable and animal. But he finds that the animal begins as a vegetable with two little leaves. And if he could go back | arrested, burst into earth life as but a but another step he would discover higher ape. Yet nothing is fixed, save mineral movement as the vibratory the possibilities of his future. Nature

foundation every time.

of ancestral vibrations, at every stage of which energy peeped out as life, just beak, feather and claw. Nature is like a miser. She may start with a dollar a general idea that she wants a codfish. Not one egg out of a million will prove anything but a bantling, but that one that he finds, or thinks he finds, day-survivor expresses the entire line of light ahead. progress. The others "subside." That is the word I want to emphasize. They the vibratory changes we call "evolu-"subside." So when Nature wants a chick the great majority of her cre- curred to the man Ego that differentiations will not be ready to manufacture ates him from the chick Ego save that

chick Ego's experience is because it his Egohood as certainly as he retained of the human Ego. We travel precisely may be well that the evolutionary vithe "egghood" day by day, so long as it | the same road, but pass milestones the | bration he has gained over the chick is apparently bounded by the shell. We | chick Ego will never see. The physiolo- | permits him to "think" himself out into say "apparently," because really it is gist tells us that the foetal Ego of the invisible in a way impossible to humanity records every step of its past. lower life. Man first advanced beyond from the entire cosmos. Day by day | There are the mineral, animal, vege- | the egg level on which he and the chick we'see a lot of these experimental Egos | table forms; the entire long line. Not | must alike "subside" if conditions were a link lost in Nature's workshop, but unfavorable. Like the full grown chick each and all represented in the human he got safely outside his incubator. But foetus. And while the process may not his ancestors had long passed the chick describe it, "fish, tadpole, frog, monkey, man," yet every human being has praca new life has become a necessity. So, entire past. But his career is still Nathe Ego drops its egghood, and, if strong ture's same old story. It is myriads of fronts him. Anything wrong with his failures to one success. And necessarily

these facts. We have failed to find a earth life he meets Ifs at every corner single fact that distinguishes man from There is an enemy in every breath he less of an Ego as the result of bursting | the rest of the long line. His career is | draws; every meal he eats. Earth, air, a question of degree, and apparently of fire and water must be conquered or man is an impossible step, but count the gin to really discover what has hapglomerated little whole of the Intelli- links and it is only an unbroken chain. pened. Intelligence is becoming mas-Just as with the incubator chick, if any- | ter of Nature's Ifs. She declines. to and energy as it could grasp and use. thing is wrong in the proportions of "subside," and the student will notice surround foetal man, the human Ego come eternal. "subsides." But when he does not subthat egg that does not take place in the | side, but maintains his foothold, what | from his form Intelligence attracts annew process was elaborated by Nature | her atoms into form intangible and in for his special benefit, whereby he be- visible to mortal sense. Ego fights as a comes a sort of second starting point in | god. It is a battle of gods every time creation. But, alas! we have utterly Nature can only attack form. She comfailed to find any trace of anything of pels form to a constant change till, so

Any change can only be, first, in the proportion he absorbs of the raw materials which constitute his form; and fuses to "subside." She is all ready next, in the rate of movement of the atoms he has attracted. As from char- | vibratory matter. So Intelligence laughs coal to diamond, a differing movement at "Death," and finds herself freer and of like atoms will exhibit a very different result. But having got this fact clearly into his mind-the fact that Nature has never changed her system of and at every step gains greater power book-keeping-the student may safely for the Ego to wield. indulge in that form of prophecy which The student now finds himself facing adds facts together, and shows their Intelligence continued progress is only total as a coming result.

The student is now ready to change his point of observation, and commence with man instead of mineral. He will proceed to multiply a man by all these past experiences, and thus make a school boy's sum of him. The egg in the incubator is still his a b c, for man also emerges from an egg, and has his experiences in his mother incubator. But the student stops here for a moripple on the ocean of life, at least up | ment to once again note the lesson learned from the unborn chick. That chick was exploded into life by perve force gathered from every organ in the parent's system. If we could penetrate the almost infinitely little we would perceive that the spermatozoon represents every atom in the parental organfor a while, lost in admiration of what he calls "the creative power of God. But I would gently and kindly remind him that everytime and always the whole process is nothing but an experiwhether it subside or continue it is just an outbreak from the parental intelligence, energy and matter, and not founded on one or a million pre-existences, so far as we have any proof Such is, at least, a fair and logical conclusion from the incubator experience. go on, we find something in man that

But foetal man has simply progressed stage by stage from charcoal to diapoultry yard. But Nature has always forth further changes. Conditions, perhaps never to be repeated, marked the compulsion of life into a form some what different to its parent. Foetal man certainly carries this record as traveled on and on till he reached the simian stage, which every human child repeats, as with long tail and hairy body he would, if his growth could be Our little chick traveled up a long line things turn out just right she will make 'effice.

a chick, a man or a monkey, as the case may be. But if not, then the Ego she has started must subside. It is evident that her conception of Ego is as a speck of conglomerated material to be used, if needed, in building her uni-

When the student has mastered the foetal history, and watched the child emerge into the light of day, I ask him in what respect, save a graduated advance, he can find the slightest difference between the incubator chick and the boy babe? Therein is the question as much as when she had climbed to over which the battle must and will rage. For if it is granted that a chick Ego subsides when conditions are unfaand make it a million, but she holds on vorable, by what right may the theoloto the first as tenaciously as to the last. | gian or theosophist assume or assert Yet every step was an experiment. For that man Ego continues? Therein is the instance, the Intelligence in nature has real interest in every study of prenatal life. Still the writer would not offer such a study to the reader were it not

The key to the problem seems to be in

tion." Most certainly nothing has ocand support this outburst of a new Ego. So they will "subside." The life in my unhatched chicks "subsided." he is several steps ahead in this graduated development. Spirit return demonstrates that the man who has com-Our real interest in this study of a pleted his earth incubation has retained stage, and as a consequence, while still in the incubator, he reached a brain development for the use of intelligence far beyond that of any other animal Yet it is the same great If which consurroundings and he subsides, just as the chick Ego subsides. And when ma-That is the lesson so far recorded in ternal energy has hurled him out into vibration. Of course from microbe to they slay him. It is therein we first be

> far as man as yet traveled, the form we see, and feel, and hear, drops apart and is called "dead." But intelligence rewith another form built out of yet finer more powerful than ever. Of course Nature goes on battling "over there" but Intelligence has become master.

As fast as Nature tears one atom

Still amid this apparent triumph of possible under certain conditions. They are not now the conditions which destroyed the poor chick when matter and energy dominated. But they are conditions which fetter intelligence herself. Intelligence is not almighty. Nor in our study do we discover any such universal selfhood. The power of Intelligence over matter and energy depends altogether upon harmony. Let

see what this means. Here is Ego maintaining himself because his intelligence is superior to his matter and force. Unless that superiority be maintained he necessarily drops to the level of the chick in his shell. He must and will subside. There is nothing to hold him together. He is a compound, and now drops apart. But Intelligence made a solid gain when she evoluted the human brain as her weapon in this battle. The Ego she has thus built cannot now be destroyed in earth life. The form we see may be buried or cremated, but another form is all ready for use. At this point theosophy dreams and theology walks by faith. But also at this point we discover this new body as a living fact, scientifically proved by physical research. And for the student's next step he need neither dream nor accept a ready made creed. We are still face to face with one of Nature's tremendous Ifs. If the Ego will live so as to allow Intelligence to rule he is safe. If not, it is the lesson of the Incubator all over again, and Ego will, sooner or later subside.

If Ego has aided Intelligence while in this life he is so much the better fitted to go on under her banner to continued victory. But it is woe to the man who has limited his intelligence to a mere animal expression in earth life. His new form will reek of the brute. Intelligence is weak. Matter strong. Passion still rules. It is hate instead of love. Greed instead of charity. Such an Ego must presently "subside" because intelligence loses its hold upon matter and force. But if love has been

evolved there is harmony instead of dis-

cord, so that intelligence is monarch,

and Ego his eternal child. Harmony

cannot become discord. It is on and on for that Ego for ever and ever, for to "subside" is impossible when love rules. So my incubator lesson is that so long as Intelligence is subject to matter and force, the Ego may subside into the ocean of life. But when once Intelligence has become supreme eternal existence is assured. This must be so in Intelligence, matter and energy are the all of existence. If these three are one, and Intelligence rules, it is but a series of steps from microbe to God. Such is

what his incubator has taught the writer as Truth, Hatched and Unhatched; and as such he presents it to the student. San Leandro, Cal.

"Thomas Paine; Was He Junius?" An interesting pamphlet by Wm. H. prefaces all her work with a big IF. If Burr. Price 15 cents. For sale at this

WATGHMAN, WHAT OF THE NIGHT?

N. S. A. Convention, by A. B. Spinney, M. D.

Mr. President, Ladies and Gentlemen | fraud or deceit in such sacred things, Assembled in this National Convention when dealing with the problem of life of Spiritualists:—It is proper at this im-portant time and place to take a careful life and with the existence of God, that view of the spiritual outlook. As we person is to be pitied and needs our look over our fair land to-day we behold prayers. Believing as we do in the suffering, want, wretchedness and vice largest personal liberty, in no high on every hand. To-day there is as much priests or board of censors among physimoney expended in our country for clans, lawyers or priests, we should be alcoholic liquors as is expended for exceedingly cautious that we make or food, and not a drop of the accursed tolerate none in our ranks. Let the in us, being true to the soul's highest If such people would only listen to the stuff is demanded by or aids the human | critical public and the common law of | body in sickness or in health. It sat- our land take care of all impostors or isfies no natural or legitimate want frauds while we, one and all, exercise either mentally, physically, socially or morally. As much expended for to-bacco as for clothing, a poison that injures the health, dwarfs the mental powers and perverts the moral sense. The records of our police courts show that intemperance is theichief cause of conjuningly and payments. Due streets are conjuningly and payments. criminals and paupers. Dur streets are Corinthians. In the 12th chapter he filled with women, social outcasts, that says, "Now concerning spiritual gifts, once were pure as untrodden snow, but brethren, I would not have you ignoreternal constancy and fell, only real- which we have among our mediums izing their lost treasure of priceless and teachers, but in closing that chappurity when they saw themselves ter he says. "But covet earnestly the scorned, condemned, despised, by their best gifts: and yet show I unto you a sister women while the author of their more excellent way." ruin was welcomed into homes whose doors were closed upon them forever. Though you have all the gifts in the His offence condoned and quickly for | world and have not charity it profiteth gotten, but no pardon for them. Fellow you nothing: then follows a description men, how long must our civilization be of charity in that most wonderful chap disgraced by this double standard of ter of 13th Corinthians. He who reads

blessed and lifted to a higher plane of these is the ego, the conscious soul, the and disease still exist. With all its im- controlled and made to live in harmony, iron-clad dogmas, it fails to meet the divine life controls all.

It is opposed to personal liberty, to gifts that arise therefrom can only be the unlimited culture of reason, and to under the influence of wise intelligence the common school system. So only and controlled by the same. As we through fear and slavery of mind and make, through soul growth, prayer, and soul have they held the masses.

us as it was martyrdom to him. religion, that shall save the world, up- with spiritual light, life, love, charity lift mankind and adapt itself to men's and good deeds, that you like one of old needs? Strange as it may seem, I fully shall draw all men unto you. Hold no believe it lies in a right knowledge and jealousy, hate or enmity in your heart use of the phenomena, science, and re- toward anyone. Speak ill of no one,

ligion of Spiritualism. called for upon the public rostrum.

posed to the same, and would much pre- unholy use of mediumship than all the justice with fire and sword is only savfer to see it relegated to the home circle exposure in the world. It will help agery armed with the clever mechanand private instead of public, yet I see them to help themselves and to bring the demand has come from the people into and around their lives a higher for public tests and manifestations, and class of forces. This same spirit will mediums are being developed to meet lift up the fallen and teach men and that demand.

It is the old story, the "survival of the temperance or lust can bring to them. strongest" in this as well as in all things else, and speakers should meet temperance and social evils, but the newspapers and Bibles to Zulus and the issue with no envy, jealousy or op- cure alone comes through the unfolding | Chinamen, give greater opportunity for position. We cannot go back to the of man's soul life and making him to spreading the gospel, and if these days of the pony mail carrier or the know and feel that his happiness and things are to go where they will do the stage coach, neither can we confine me-salvation for this life and the next con- most good they must be preceded by diumship, with its varied phenomena, sists in living true to his soul, true to little wars now and then. Did they ever | The rubbish of the ages left behind, to the conditions of the past. The the light that lights every man that reflect that it does the gospel little sooner our speakers and the press meet cometh into the world. the issue with this idea the better.

beautiful temple.

hood or pure womanhood as to practice were many workmen. Some to dig deep this office. Price, \$1.50.

What is that more excellent way

it and lives it has entered into the full-In New York alone the evictions from ness of a spiritual life, has learned to tenement houses have been more each live true to his soul and is making a year than those of all Ireland three fold. divine use of all his spiritual gifts In New York one-third of all the pop- making his mediumship, his brain and ulation must seek free dispensaries his body the instruments of the God when sick, and fill pauper graves when within him. It is the unfoldment of the dead. Where is the hope of redress, of soul, the development of the God in us salvation, for these helpless suffering that shall and does uplift the world. millions, with want and disease on When that light shall shine in all men every hand? Is there no balm in there will be no more intemperance, no Gilead? No physician there? For more dishonesty, envy, hate, fealousy, nineteen hundred years the Catholic lying and lust ruling the world and think they see in the domination of church, with its priests, confessional, mankind. Then it will be at-onement infallible pope, monusteries, convents, with God and with the world called and schools, has been seeking to lead | beautiful. Man is a physical being, mankind out of darkness into light, out with all his physical needs and laws. of weakness into strength. No doubt He is also possessed of a spiritual body many individuals have been helped, with its spiritual laws, but above all living, yet the ignorance, crime, poverty divine part. The physical can only be pressive ritual, its many forms and its peace, health and happiness as the

The spiritual senses and the spiritual

sacrifice of self and selfishness, our be-The Protestant faith, so-called ortho- ings true to the soul, true to the God dox, has for nineteen hundred years de- manifest in the flesh, then will the pended upon the death of Christ to save | world have not one Savior, but many, the world and has been teaching that lifting mankind up and out of darkness through belief in his death man could into light, from the power of sense, free himself from merited punishment passion, life, into a spiritual use of all and suffering. Through its moral influ- things and all their beings. Then will ence and its social power it has helped | charity like a mantle cover all humillions, yet the whole theory is false manity, and pity not condemnation and insufficient to meet man's needs, to reach out to help each and all. Would reach and touch the cause of their mor- you as Spiritualists excel those whose bid condition, this cancer at the heart dogmas and methods you reject and of our social system. I do not and never cry out against? Then let your teachshall ignore the teachings of Christ, for ings, your lives, be more full of charity, the Golden Rule is the salvation of the forbearance, helpfulness and sacrifice world, the life he lived should be lived for all humanity than theirs. Protect by all though its cost be martyrdom to yourself and the cause you represent from all who endanger you or the cause, Then what is the faith, the Ideal, the but persecute none. Be so lifted up but if your brother err go to him in the Many there are in our ranks that are spirit of kindness, love and gentle renomenal phase of Spiritualism, more waywardness, from the injury he is do- quest of backward nations by more inespecially that which occurs and is ing himself and others. This spirit of Personally, I have always been op- diums from the temptation of deceit or has to make headway by overriding women a higher happiness than in- threading the dark continent and going

The same power that enables the me- your city of Chicago, I believe the first survivors of the white man's bullets diums to thus manifest will enable the sky scraper that ever went so much and gin they are discrediting their speakers and the press to meet them heavenward, has a deep, firm, solid cause among hundreds of thousands of side by side with science; philosophy foundation. Long and well did the fair-minded people at home by their and religion, thus making phenomena workmen toil to make it firm and se- avowed sympathy with war and conthe foundation, the rest the building cure. All would have been a failure quest? Neither should mediums who are capa- had it been less so. So it is with the ble of great tests ignore the teacher sci- temple of Spiritualism and its beautiful tion can be advanced by such methods, entist and speaker. All should work philosophy and religion. The phetogether in the building of this new and nomena is the foundation upon which of civilization and Christianity it must rests all the upper structure. Through Many of our workers and the press the phenomena we have confirmed the are much exercised ever takes, frauds scripture proof of individual entity and disreptable mediums: No one re- after death. Through mediumship, with grets these more than I, yet I find the all its impositions, mistakes and temp-Master's words on the subject full of tations to fraud and deceit, do we have meaning. When the disciples came to the only proof of spirit communion and him and said. "Master, there are false continued existence beyond the grave. -prophets and teachers casting out Through these means is scripture made devils, working miracles: and doing plain and inductive scientific philosophy many things in thy name," they no made true. Yet this beautiful temple doubt expected he would expose, perse- could not alone exist and tower huncute and follow after these persons, but dreds of feet towards the blue heavens note his reply: "The wheat and the simply because it had a good foundatares must needs grow together. The tion. Upon this foundation must rest harvest is my heavenly Father." So it the many hundreds of iron girders and should be with us. Each one faithfully all their connections. These we will labor in his own field. each one uphold compare to reason in man. Above these the truth as it is revealed unto him, come the tile and the coarser finishings. stand by the right, and so let his light | These we will compare to education and of the N. S. L. A., and it is to the intershine that all may know feel and un- all the many sciences that unfold, beau- est of the local lyceums that their repderstand the beauty, the light, and the tify, adorn and perfect man's reasoning resentative write me. truth. It will never pay to spend our powers. Then comes the finer and more time in exposing persecuting and cry- beautiful interior finishings, even to the ing out "fraud" to all that does not marble inner walls. These are the finer rough, solid skeletons beautiful.

and drive the piles, to lay the stone, to fashion the iron, the tile, the marble blocks. Others to mix and lay upon the walls the mortar. Cunning artisans each in his place, each to perfect his part. One could not say to another, "I have no need of thee." Each filled his own niche, performed his own alotted task. Each was equally important in the building of this wonderful temple. the building of this wonderful temple. One master mind alone was above all

holds mankind in bondage.

you all as mediums, speakers and workbled, in your deliberations here, in your work at your homes, and in your relations with each other and with all you thus live then shall the world know that we have the living waters within us and the truth that makes all men free. The power, the truth, that makes this life a success and full of joy and death but a transition to the plains

Preachers and War.

One of the curious things'in connection with current history is the approbation with which some of our Christian ministers regard wars of aggression and conquest. Men of the mildest lives and most exemplary characters apologize for bloodshed because of the advantages to Christianity and Civilization they strong and progressive nations over weak and backward ones, and they will talk glowingly to you by the hour about "sending railways and locomotives and newspapers and books into the dark places of the earth and reclaiming them from barbarism"-by means of organized manslaughter and arson. It is a strange thing that men devoted

to the service of the Prince of Peace should delight to see him served by means of war. It is a strange excuse some of them are making for militant injustice—that it is civilization in disguise. Such a mental attitude seems incapable of forming a fair conception of what civilization may be. Civilization doesn't consist in railways

and printing presses, and shops and factories, nor yet in machine guns and improved weapons of war. If it did, the best man in this country, wrecked on a desert island, would thereby be

Those things never made civilization. Civilization made them. It is not dependent on any material thing. It is a matter of morality, justice, and right. Darwin did not think men could not rise from animalism to manhood without locomotives and books and factories, but he thought they couldn't have risen without fixed abodes, family ties, property rights, and chiefs to en-

There was civilization before there was Christianity. But there never was any that did not rest upon a foundation of morality, justice, and right. When a state of society, however cultured and luxurious, didn't have those things it was savagery in disguise, and so it is

genious ones in the name of civilization. love will do more to protect our me- they forget that the civilization that isms of a heartless science and impelled by a ferocity all the more cruel

because cold and self-contained. But, say our zealous friends, railways down through the Chinese empire, car-Law may and does restrict crime, in- rying books and printing presses and credit to be spread that way; that in This beautiful Masonic Temple in the hope of reaching the few untutored

Neither right nor peace nor civiliza-If the pulpit wishes to aid the advance | A thousand books on memory have laid stand united against all the ingenious modern forms of savage rapacity and wrong.-Chicago Journal.

Nat'l Spiritualist Lyceum Association.

To the Editor:-I am desirous of obtaining the name and address of every Spiritualist Lyceum in the United States. I know of no way to do this except to ask through the columns of the Spiritualist papers that the secretary or some other officer connected with the respective lyceums in the country communicate with me. There is important work on hand on the part

MATTIE E. HULL. 72 York street, Buffalo, N. Y.

seem to us satisfactory or genuine, or in touches of spirituality which makes "Heliocentric Astrology or Essentials examining the lives, acts and tests of even the foundations, the walls and the of- Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to If any person is so lost to true man- In the building of this temple there 1910." By Yarmo Vedra. For sale at

DEVELOPMENT

Of the Spirit, Here and Hereafter.

People differ widely in their opinion of spirit development. Some think spirits are perfect simply because they the rest in this structure. The mind of are spirits. They do not realize that the architect. He alone planned the we have always been spirits from the temple and controlled all the many hour of our birth. They do not grasp the architect. He alone planned the temple and controlled all the many workmen. So it must be in the building of our spiritual temple, in redeeming mankind and lifting the world to a higher mental, moral and spiritual spirit live. Some are still believing standard. The master architect must | that the spirit will sleep or rest awaitbe the obeying, the voice of the divine | ing the resurrection day. What fallacy, conception of right and justice. Then still small voice within them, which is and then only will all spiritual gifts be ever trying to arouse their sleeping illumined by angelic light. Then and senses, they would soon feel and know then only will all mediumship become the great work awaiting them, the desacred. We must meet the verdict, "By their fruits ye shall know them." Then and then only shall the world be uplifted and upheld by us instead of suffering from the impostures, dogmas, his life power. Our spiritual gifts must forms and church slavery that now not be hid under a cloak of false religion. "I am the vine, ye are the May the love of truth, the light of branches." Then let us use our enerheaven and the God within you guide | gies to cling fast to the centre of all ers in this National Convention assem- and true happiness. We must not be idle drones in this field of labor, We are all differently organized, we must test our talents to satisfy ourselves as who may come within your reach. If | to what we are best fitted for. Working, seeking to help all, we shall be developing ourselves to higher thoughts and laying up for ourselves treasures that will not rust. Let us kindle the spark within us, and it will lighten our pathway through the mysteries of life. We feel at times weighted down with a burden like the pilgrim of old, but by taking up our life work and facing it with brave hearts, we shall gradually loosen our fetters, and our spirits will be strengthened and purified by the trials and tribulations they have passed through. I say unto you, watch, for the kingdom of heaven is at hand, not located in the skies, but a heaven within the reach of all humanity.

We are all inheritors of the kingdom of heaven, which means untold wealth in spiritual power. As we unfold each talent which the Infinite One created within us, we realize a supreme happiness, and heaven is within our grasp. We must not be dissatisfied with what we find ourselves capable of doing, our thoughts and actions will speak for us, and we shall have the consolation of being true to ourselves. From the beginning of the world God intended man should progress on and on through this life, this being as it were the alphabet or stepping-stone to the progression which awaits us in the land of etherealized spirits. We must be fearless as the lion, yet harmless as the dove, fearless to demand our rights, and to defend the down-trodden, mild and loving in thought towards others, who have not

as yet lived up to the golden rule. Let us live lives of truthfulness and integrity. Let us not be cravens. We are not as reptiles, but let us show as we unfold each gift, the wonderful handiwork of God, a light to lighten our darkness out of the wilderness of tangled thoughts, which so often bewilder us, a beacon light to shine upon our pathway, to lead us to eternal progression, as we unfold each spiritual gift. We should take for our motto, "Onward and Upward." It is only by continued perseverance, step by step, we can reach the summit of the hill. MRS. A. M. EASTON.

THE PAST.

A thousand dreams to earth have come and gone. A thousand forms, by fear or fancy

Like shapes of night have faded from A thousand creeds have held their

sway on earth, Unto a thousand myths have given That now are food for wonder, scorn, or mirth.

A thousand gods have reigned their little day

And crumbled. They were fashioned out of clay: Like outworn toys, they now are cast

A thousand castles of the human mind Are wrecks with which the coasts of Time are lined.

A thousand systems of a thousand schools The theories of Nature's hidden rules,

Now seem to us the dreams of idol A thousand lofty sentiments expressed,

To those who heard them seeming of Are now forgotten, or a theme for jest.

A thousand authors, through them, sought for fame; To us there scarce remains a single

A Card from the Secretary of the The winnower of the ages threshes o'er

The harvest of a generation's lore: One grain is gathered from the threshing floor. The rest, as empty chaff, aside is cast,

Oblivion's refuse gathering thick and Chokes all the gates and highways of the past.

Religions, dreams, and empires all have Like shapes of night that vanish from the dawn: While through the ages earth went

rolling on. -Denver Daily News. "The Watseks Wonder." To the stn-

dent of psychic phenomena, this namphiet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy, Vennum of Watseka, Ill., and Mary, Reynolds of Venango County, Pa. Fes. sale at this office. Price 15 cents. --

A Criticism, and a Defense of H. D. Barrett.

How many there are among the writers upon the subject of Spiritualism and its "beautiful truth" who have no idea beyond that one expression, no one can conjecture; but what of that? Considerable of that.

No two look at it from the same standpoint; no two are even similarly constituted, environed or expanded mentally, physically or spiritually and these dissimilarities take form manifestly in their diversities and divergencies in Spiritualism.

These matters are grandly arranged by nature's principles so that each can have his own place; his own post of duty to himself and those about him; his own shape, looks, mind and individnality; his own conceptions of God, spirit and himself; his own aspirations and inspirations; his own idols of wor-

ship or averseness to any worship. The world has had religion, religion and religion; all kinds of gods and devils and none, at least as a faith or belief, ever succeeded in cementing the turn his gavel over to another and A. people into a united brotherhood.

Nothing has prevented war, murder and other crimes of the most horrifying description. Human life has been swal lowed up in flames of torture for God's sake; man's inhumanity to man has been sanctioned by God; men have been pulled to pieces by machinery because It was the command of God; if a man dared think for himself and express his thought it was ordered by a God that he be punished for his impudence. This God has been considered 'Infi-

nite Intelligence" for hundreds of years; has been so taught to the world | loon politics, I am sorry any member of from generation to generation and we, the National Spiritualists' Association of the United States of America, and Canada, still linger upon the threshold of Catholicism, old theology and the dogmas of the past, in plain view of the spirits of our departed loved ones, of those who have ever from their sphere taught us these things are untrue and that such a God is a myth, and we wipe our sleepy eyes and say "We believe" these things.

I do not and you do not believe any such things and our declaration is a falsehood; a white lie for policy. lash of society gone mad?

"We believe," because we want money left to us in a way that the law

cannot interfere. "We believe in Infinite Intelligence," because we want Him through his influence over the minds of men with whom we must deal in business; we want railroad passes and other discriminations in our favor that are not shown the common people.

"We believe that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence." Man is indebted to this "Infinite Intelligence for his goodness and his

a scapegoat for all his meanness. "We affirm that a correct underin accordance therewith constitutes the as articles of faith: true religion.'

Each one understands through his tial spirit. own capacity to interpret these expressions and no two interpret alike, then | tal. private gods in their aims, their aspira- intellectual progressions. tions, their consciences; one an unself- 4. That all spirits advance from ish an another a selfish God; one a lower to higher degrees of existence. golden god set with precious jewels, according to the standard author.

conscience, and are interpreted by the ness. ology, not by your finite intelligence.

We are but a door-mat upon the stone out of the darkness of that superstition. strate anything to the satisfaction of

world looks upon as Spiritualism to- originated in the east in the darkest reday, a Christian institution and must cesses of tradition and superstition. and affirm instead of believe.

these tenets in order to take out a char- tions, to-wit: ter and be a part of the national body. wealth to this "religious" institution than to the non-sectarian organization that it was.

I wonder how many judges will be our favor.

I wonder, oh, I wonder how much broader and more forceful thoughts we can send forth from our "declaration of principles," our "creed," than we have in the past fifty years.

I can only wonder and wait with the crowd for the result of this move, but I must be just and generous in my opinions while I wait; I must be a Spiritualist and help on the general movement in spite of my aversion to the language of the little "creed." for Spiritualism, the broad and grand truth is above and all around the N. S. A., one of its parts. The fact is the Infinite Intelligence

can only be a belief, a personal supposition, for it is unknowable, unthinkable, entirely beyond anything that finite man can conceive, and therefore is no part of Spiritualism; only the opinion, the conviction of a few Spiritualists who have just that much of the old teachings left in them.

For one I do not believe in allowing Spiritualism to be influenced by mercenary motives beyond real philanthropy. nor do I favor placing our cause upon the ground with a religion that has forever been the hoodwink of the world. for building costly edifices and filling the coffers of priests and preachers to the impoverishment of the masses. This "Infinite Intelligence" (God) business has been the "hoodoo" that in all past ages, robbed the common people and builded up an aristocracy that has the latest and most approved agents. the people beneath its iron heel. This Competent instructors will take charge | ical world which removed the obstacles lences; heeds not the pleading of the structions will be illustrated by W. J. the animal and vegetable world, and hungry mother and her starving babes; lifts not the drunkard from the ditch and restores him, a man, into his family: and we do not want Him. If we must have Intelligence let it be "Universal Intelligence" which will carry intelligence into all things, animate and inanimate, impersonal and all in all, and all connected, united through its universal correlative principle.

But if this be not the sentiment of the Spiritualists, to adopt it for the purpose of gaining prestige with the church and the courts of the land would be hollow mockery, and unbecoming to honest people, the same as is our little creed. We are asked to bury all our differ-

ences in the interest of barmony, and SIGNS which is nauseating to our sensitive systems. We can tolerate the re-emadvocates who, in other respects are Spiritualists, but that is not Spiritualism. We can tolerate the Bible and appreciate the argument, or rather, the opinions of those ancients regarding the spirit world, but the Bible, without the manifestations of our day would be no proof of spirit return; only hearsay. People have a right to believe in Inflnite Intelligence if that seems to them right, but they have no right to give it as the claim for the whole of Spiritual-

Brother Gould made an unwarranted attack upon Brother Barrett in a recent issue of The Progressive Thinker, in the very unkind insinuation more haste was manifested by Brother Barrett in the re-election of himself than in any of the other nominations

and elections. presiding officer, of pushing the business before him; nothing ever lags, unless some tiresome speaker is holding the floor.

Regarding the mention of his name for the office, he could do no more than form. After the nomination of Mr. coming and some one moved that the nominations be closed, and I moved "that the secretary, be instructed to cast the unanimous vote of the convention for the present incumbent, Harrison D. Barrett." The motion prevalled and Mrs. M. T. Longley cast the ballot. All was fairly and squarely done and the president resumed his post of duty. To accuse him of an act of sathat convention has stooped.

It was plain to be seen from for Mr. Barrett in the convention and if there were other candidates they were not mentioned above a whisper.

cer in office continuously, but Mr. Barrett is an excellent presiding officer, an aims or for spite, and he cannot be can only be attained by its unfolding overthrown by envy or tealousy, so life. Are we thinkers or are we snivelling long as he maintains the dignity of a the rear.

NOT SATISFIED.

In Reference to the Creed.

A TRIBUTE OF RESPECT PAID TO ANDREW JACKSON DAVIS.

To the Editor:—As I had the pleasure of being in attendance at the late meeting of the National Spiritual Association, and seeing so many comments on the articles of faith adopted, I am badness. He holds Him responsible for prompted to say a word myself. I all the mistakes of man and makes him | would first say I have just been reading the Penetralia, by Andrew Jackson Davis, and find on pages 328-9 the folstanding of such expressions and living lowing (I suppose given clairvoyantly)

1. That man is an organized substan-2. That his organized spirit is immor-

each must have a private religion, a 3. That his immortality consists of private God. The fact is all have their an infinite series of social, moral and

5. That the world is not a providenand one a god of love; one a god of | tially probationary vale of tears; that peace, and one a pugilistic god, etc., it is not a fleeting show for man's illuand each has a religion to suit that | sion given, but that it is the beginning god of his own make, because religion of his eternal and more blessed career. means "the recognition of God as an | 6. That the popular doctrine of total object of worship, love and obedience," | depravity is false; that mankind as well as all nature is progressive.

To me it makes no difference what a | 7. That the popular doctrine of hell man believes, if he is honest, truthful punishment is false, and that instead and just, but to be religious in the eyes | each individual is obliged by a law of of the law he must have a God to wor- his own being, to work out either in ship, love and obey and His commands | this life or the next his own salvation are recognized in the Bible, not in your from error and all manner of sinful-

He goes on to say how unspeakably superior is all this to modern theology. steps of old theology and will be of ser- Modern theology cannot prove the imvice only to those who have not gotten | mortality of the soul, nor can it demon-We have made the N. S. A., which the intelligent minds except this: That

either dwindle down into a sect and I consider Andrew Jackson Davis as into sectarianism, or rise up en masse the father of Spiritualism in America. and re-assert in a manner more befit- | vet I don't think his name was menting the philosophers we assume to be, I tioned in the proceedings had at the late meeting of the National Spiritualist I wonder how many local societies | Association. On page 330 he gives still and state associations will subscribe to further clairvoyant answers to ques-

There are three great articles of faith I wonder how many of the rich be and three only (which without forming lievers in the former Spiritualism will a creed) are generally adopted by all feel safer in entrusting a part of their | who are willing to be considered Spiritualists.

> 1. That man as to his internal is an organized spirit.

2. That after the event called death influenced by that "We believe in Infi- his spirit preserving its individuality and its endowments, goes forward and gains a higher and better state of ex-

3. And that spirits can come back and demonstrate their existence, dispensing not only social harmony, but also occasional moral and intellectual feasts at spiritual tables.

I acknowledge to being surprised at the lame way of getting up a set of articles of faith and the wrangle had over their adoption. The committee should have consisted of the oldest and best heads of the convention, and before offering should been submitted to the president and secretary for their ap-P. C. MOSIER. proval. Homer, Ill.

Training School at Mantua Station, Ohio.

true, we wish to say to your readers ucational work at Maple Dell. New features are being added to the usual course of instruction. A department of psychic and hypnotic science, adapted to teachers of our public schools; a medical department, so-called, which is prevent sickness, and cure of disease by University of Pennsylvania. The assoclation has authority to graduate its students as teachers, ministers and where a just balance can be drawn, healers, and grant diplomas. Further | with the extreme pessimistic and optiinformation will be cheerfully fur- mistic emotions controlled by sound nished to those wishing it. Address L. judgment; the conclusions drawn will J. King, corresponding secretary, Man- | be that modern life which has in the tua Station, Ohio, inclosing 6 cents in utilization of the mechanical forces as

D. M. KING. Pres. of the Board of Trustees of the National Spiritual and Religious Association, Mantua Station, Ohio.

family. Cloth, \$1.50 and \$2.

Do They Indicate?

Life moves in cycles. Whether it is in the realm of the forces that are directly connected with and control the operations of the physical universe or in that realm of mind and spirit which is guiding the individual soul in its progressive steps from the lower to the more advanced life, reflecting and culminating that growth in that aggregation of individualities which we designate human society; those steps of progressive unfoldment move not in a direct line but spirally, coming at times almost to the place of starting but advanced upward a degree which to the observer as a student studying life's the pathway up the mountain which Mr. Barrett has a happy faculty as toiling humanity through the ages past and at the present time, and without doubt in the future time will continue is so steep that the advance upward

cannot be made by direct ascenf. Whether it is in the individual or collective life these cycles as they termi-F. Brown performed the duty in good | nate are the crucial periods in the progressive movements of life whether in-Barrett, he asked if there were any dividualistic, national or racial. Comother nominations. None were forth- ing to a location where can be viewed the advance made, the cost counted and a decision rendered whether what has to the effort made and whether to conattaining the desired goal.

festations, and whether they operate in the physical universe or in the realm I am not in favor of keeping any offi- of the mental and spiritual forces, they are conditions through which it seems necessary for life to pass when it aruntiring laborer for the cause and for rives at that state where it must burst the N. S. A., in particular, and I believe the chrysalis of its former state and him to be a man of integrity and far emerge into a new world fraught with above all petty actions for personal greater hopes and possibilities which

Geological researches have placed beimbeciles, cringing at the feet of popu- true soldier and officer of Spiritualism, fore us recorded evidence that this lar customs, squirming beneath the heedless of the shots and thrusts from world which to the superficial observer | unl life can be lifted and knowledge DR. T. WILKINS. | seems so firm and immovable has been | take the place of theory. in the ages past in the grip of convulsive forces that made it tremble even. What do the signs of the times indito the submerging and upheaval of con- cate? The answer must be that aside tinents, and which is proven by later from a few spiritually developed souls, conditions that those periods of convulsion and destruction of the then exist- sition where the millennial age could be ing organizations were only the opera- understood or appreciated. We have tions of that great constructive law our grand ideals, but they are still in which must first be made manifest in the ideal; and some time they will be its destructive capacity as a reorgan- | realized. In this age of rapid developizer of conditions which must be

> manifestations. When we have advanced where we can view and comprehend the more complex and refined forces of life as it operates through its highest interpreta- | way of the car of progress with its intion and manifestation, the human creasing momentum will only result soul; we see that in its evolutionary disastrously to the opposing forces. growth it passes through crises which | Crises have arisen in the past history of to the superficial observer seem destructive of its life forces, when the arena of its national and racial existence is being enlarged by the struggle | will witness they chash of opposing which only retard its progress. To draw an arbitrary dividing line between the constructive and destructive energies operating in life is impossible; for, as we view their results from a standpoint where they can be seen from the start tot the finish, evidence is shown that both are necessary workers in the great field of human reorgan-

Nations and races advance by slow but sure steps on a line they must travel, and can deviate therefrom only to be overwhelmed in confusion until, they reach that period of their existence when the system of thought which has thus far directed their advance has spent its force and the demand is made to move on new lines, to explore their undiscovered country, bringing its wealth of hidden treasures where they can be utilized for further advancement. The question is, will they make that advance? occupying new territory. That is the crisis which will decide whether they will move on new lines of thought, renewing their youth, or by its rejection tolling their funeral bell by the grave of their dead and decaying energies; ceasing to be a positive force in the realm of progressive life. The present struggle for racial supremacy between the vigorous Anglo-Saxon races on one side and the effeminate Latin on the other is evidence to confirm the truth that no nation living in the shadow land of its past greatness even if that record has been one of triumphal marches, can compete with those who are living in the inspiration of present opportunities, and while retaining all the accumulated experience of the past that can be utilized by incorporation in the present; but whose motto is, "Let the dead past bury its will not occupy the station where destiny has placed them is absurd, and any effort to prevent it would be as useless as to try by legal enactment to prevent the revolution of the earth in its orbit. When a great idea presents itself for human acceptance, asks to be admitted into the inner sanctuary of life; both as an invited guest and as a conqueror, because life must first have evoluted

up to a condition of comprehension and appreciation of the controlling thought, and sends out an earnest plea for it to come and take possession, and because of its superiority over the former occupants it demands admission and that life's temple must be prepared for its reception. The crisis arises when the old refuses to abdicate the place of honor to the new; and there are at such times timid souls who cry out in terror that the To the Editor:-Noting statements in lions are in the way, that destruction The Progressive Thinker that the Spir- awaits any efforts to explore the un-

itualist Training School had been re- discovered country. The mighty conmoved to Lily Dale, while the above is flict through which our own nation passed in its efforts to rid the social that it will not affect in the lest the ed- and political body of one relic of the former barbaric age, but thanks to the mitigating influences of time has become ancient history, is only one of those upheavals which in the history of human life on this planet has shaken the foundations of the old world in the intended to instruct in right living to effort to rid itself of the incubus of outgrown ideals, and can be compared to those mighty convulsions of the phys-God permits famines, floods and pesti- of the different departments. The in- represented in the antiquated forms of Kerstetter, Ph. D., late of the State prepared it for the more advanced life. What are the indications of the present time? Viewed from a position

> applied to the labor of the world and as a means of travel and transition of thought so far removed its system from the ancient ones that we as far as material life is concerned are not only the ancient systems are having less

power to hold back life's energies when applied to the externalities, than when brought to beat upon the more subtle forces manifest in political, social and bodiment theory as the opinion of its What Are They, and What spiritual development. The two have On Spiritualism as Religion. not kept pace, walked hand in hand on their upward journey. One with an energy that nothing can check is continually leaving behind the antiquated systems which were thought to be the neme of perfection; discovering new worlds and conquering them. The other with an inverted look is viewing with sorrowful countenance life's sup posed decadence caused by the effort to modernize its systems. Seeing in the past system of thought perfection.

moving with the shadow in front in-

stead of in the year, traveling from in-

When such conditions existed in the

past, so contradictory and antagonistic

stend of toward, the light.

in their purposes, they have produced causes which culminated in those revoprogressive movements indicates that lutionary upheavals which overthrew former national organizations and destroyed the foundations of the then existing civilizations, resulting in their throw. That our-modern life with its to struggle to attain the summit which | contradictory phases of progress and reaction is nearing a crisis is apparent to everyone who studies and under stands the law of cause and effect which will in the political, social and religious world result in the removal of those antiquated forms of thought and systems of life that at present are holding back human development. Just at what period it will culminate cannot be predicted, as it does not observe the been attained is commensurate in value law of stated periods like the orbital revolution of the earth, but is prompt in tinue the upward movement which ne- occurrence when conditions of life are cessitates such a round-about way for | ready for their acceptance. The unification of the forces of progressive life The history of human life has placed in the bettering of conditions under on its records an itemized account of which human life exists must if the rethose crucial periods which mark hu- sults attained are permanent harmonize man progress and can be designated by their external and spiritual phases: the evolutionary movements through either that or disintegration will follow which life passes in its transition form as a result of the inharmony existing start there was almost a unit of feeling | the lower and more crude forms to | between those two phases of the one those higher and more complex mani- universal law of progress. This may sound paradoxical and seem self-contradictory; but at present they are unequally yoked, and to combat successfully the materialistic trend of undeveloped life which as it views the results of the development of science in the physical domain considering it the ultimatum, the all in all; it should be shown that beyond its external manifestation the motive power lies in the realm of the spiritual forces, that the mystery enshrouding the minds of a large majority concerning man's spirit-

> human life has not advanced to that poment; when the transition from the adapted to a higher phase of life's old forms of life to the new are ushered into the arena with a suddenness that appalls and overwhelms in dismay the supporters of the old systems; the idealist becomes the realist and to get in the human development by efforts to antagonize progressive thought, but it triumphed, and the future without doubt to cast off those useless conditions forces, but viewing the final result with hope and a confidence undismayed, we know that "truth crushed to earth will rise again; the eternal years of God are hers; while error/wounded, writhes in pain, and dies amid its worshipers." HAMILTON DEGRAW.

> > Prof. Lockwood at Indianapolis. From the lowly earth to the vaulted Prof. Lockwood is creating a great deal of interest at Indianapolis, Ind., with his scientific lectures. The In-

Shakers, N. Y.

dianapolis Sentinel says: the subject upon which Prof. W. M. Lockwood of Chicago, lectured at Shover's hall last night. The hall was crowded and much interest was manifested in the sayings of the speaker. Prof. Lockwood holds that the human being is an evolution in accord with all of nature's evolutions; that the invisible of life is the real life and that it is true in every process. He also holds to the position that the soul of a thing is the energy that promotes a form and that when the human is born under rhythmic circumstances or environments a higher form of human existence is promised. On the other hand when he is born under unfavorable circumstances and of improper parentage a dwarfed or depleted mentality is usually the result. To bring about a

higher order of things Prof. Lockwood suggests a higher and broader education for the masses. "All knowledge," said the speaker, 'comes from nature. The human intellect has no other source of knowing. We only know truth by an investigation and analysis of nature's forms and cosmic principles. The human is an evolution in accord with nature's order dead." To suppose that such nations of development, and the crowning point in its highest expressions, of intellectual environment-a consensus of rhythmic nature. We do not know the beauties and subtleties and powers of nature until we peep into its storehouse of invisible forces. A kernel of corn is evolutioned from a lower form of cereal character. How closely are these and other forms of plasmatic life, like many of the lower forms of bioplasmic life, and these again like mammal life, thus making a continuous and ascending series of existences. All forms of life seem to partake so much of environing conditions, and particularly of preceding parental vital states, that it seems foolish and ridiculous to ascribe all of these varying expressions of life and form with its attending deformities toria Deity or Supreme Intelligence. Inta family are two sons; one is bright and a mental genius, and the other an idiot. Theistatement that Supreme Intelligence gives to each of them a soulisuited to his body, implies that Supreme Intelligence enters into partnership with crime, lust, appetite and disease, in compliance with the idiosyncrasies; and sensual lusts of mankind. Such a belief, is an insult to in-telligence and a progressive age, yet it is the beliefigf the Christian world and of very many Spiritualists. Statistics indicate that crime is increasing fourteen times faster than the population in several states. Now, if the soul as the conscious and progressive acting energy comes from God, then "Supreme Intelligence" is the especial cause of these crimes, since these crimes are the especial expression of these souls in process of development. We hold that a deeper truth is, that the soul as the formative shaping energy is transmitted from parents to child. In its inception, it is the blending of two magnetic

velopment." "Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, "Nature Cure." By Drs. M. E. and living in a different age but apparently with music, by C. Payson Longley.

spheres of life. This life principle is

not a physical fact, but a spiritual fact,

and when under the control of intelli-

gence, and the best environments, will

result in the highest order of mental de-

STRAY THOUGHTS

Philosophy, Etc.

"Whence are we, and why are we? Of what scene the actors or spectators?" The time has come when with voice and pen all workers in Spiritualism must declare themselves; they can present to the world that side of "Our Scientific Religion" which appeals to them, thereby bringing someone into the light, thus spiritualizing man, by teaching him his relationship to all men.

Spiritualism is not only scientific, but there are religious and philosophic tenets embraced by it that were they lived up to by all the believers of this nineteenth century Truth, it would be no longer necessary for us to preach harmony, for all harmony would be

Boastingly we speak of science, saying that only by the scientific investigation of spiritual phenomena can the immortality of the soul be proven, hence we invite such inquiry. To some the proof given has been sufficient, while many, after long years of close study and research are not yet ready to stand before the world and declare that if a man die he shall live again."

Does the knowledge of an immortal life relieve us from any part of our duties of our fellow man?

If science proves anything it teaches that we are all parts of the whole, and as such, atoms, we have relationships dependent upon us, not only to those of our own household, but to the strangers whom we know not of; this relationship fosters a duty which we may not slight without injury to ourselves. We seemingly stand apart from mau, yet are we ever one with him, his sorrows our pain, his joy our happiness, his unfoldment

our progression. As knowledge grows and intellectuality expands we perceive very clearly that we are not free will agents; the veil of darkness is lifting and with a clearer vision we cognize the great depth of the Unknowable, as each view presents a wider expanse so in proportion do we become more conscious of the labor which depends upon us; hence to those who have not the proof of the soul's immortality must the light be brought.

The scientist is not the sage to whom the "heart hungry of the world" will go for comfort, when standing by the open tomb of a loved and lost one. Franz Hartman, M. D., says; "Spiritual development is not necessarily depende ent on intellectual acquirements:" hence 'tis not always the greatest scholar, nor the best read man, nor yet the most scientifically intellectual one that can bring light to tear-dimmed eyes, nor smiles to the sad lips of an anxious mother who has felt the angel Death take from her arms her treasure; nay, she, the mother, seeks one whose spiritual powers enable her to catch a glimpse into the higher life, although that one a medium, may be ignorant of worldly things.

As religion has always been an integral part of man, a "symbolism of abstract truth" that has served to raise him from absolute fetishism of the past, so is it very necessary that some must have that symbolism of to-day, the Religion of Spiritualism, which satisfies his soul and hurts not his brother who alone finds immortality in the wonderful workings of nature as demonstrated for him by the great alchemist of to-day, the modern scientist! What appeals to the one cannot satisfy

"Heaven is not reached by a single bound. But we build the ladder by which we

And we mount to its summit round by round."

Each soul can grasp that which it is "The Origin of the Human Soul" was striving for and no more; by and by it will want more and stronger food, but only when such can be digested with

> profit. Friends in Spiritualism, let us be in very truth "Brothers in one cause!" If to you it is a science, investigate it deeper! If a religion, live by it, teaching ever the Brotherhood of Man!

> If a philosophy, profit by all it embraces. There are none of us that know all things; we are but students, and mortal life but a primary department. By and by each will be called hence, and only then may we say that we

'A sacred burden is this life ye bear... Look on it, lift it, bear it cheerfully; Stand up and walk beneath it steadfastly-

Fail not for sorrow. Falter not for sin Up, upward, onward, till the goal you

LOE F. PRIOR. Cleveland, Ohio.

THE TRANSITION.

"O, mamma, papa, ev'rything seems To weeping parents, friends-her last

In words expressed below:

And round the pallid brow there played While marble stillness o'er the features stole-

The dawn of heaven, passing shades of

night, The midway flight of soul.

Now phantom forms of time are fading The curtain rises on the real view; Supernal lights and sounds are round about,

And "ev'rything seems new." At last, full-choired, the music rolls and swells Which had in intermittent notes

Of joys unknown to earthly life it tells, And ev'rything is new. The smoth'ring spell, the heavy, labored breath

broke through:

be true? Yes, gentle soul, the old was false, was death. And life is in the new.

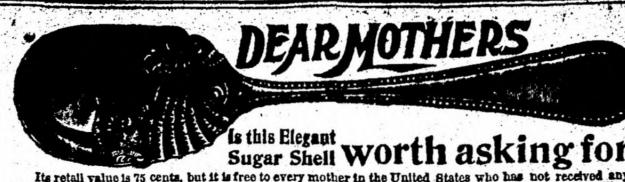
No more oppress. O, can the change

The bird, now freed, will warble from above Seraphic songs, and harsher notes subdue. To fill our wearied hearts with hope and love.

And make the earth seem new. H. N. MAGUIRE. "Wedding Chimes. By Delpha Pearl

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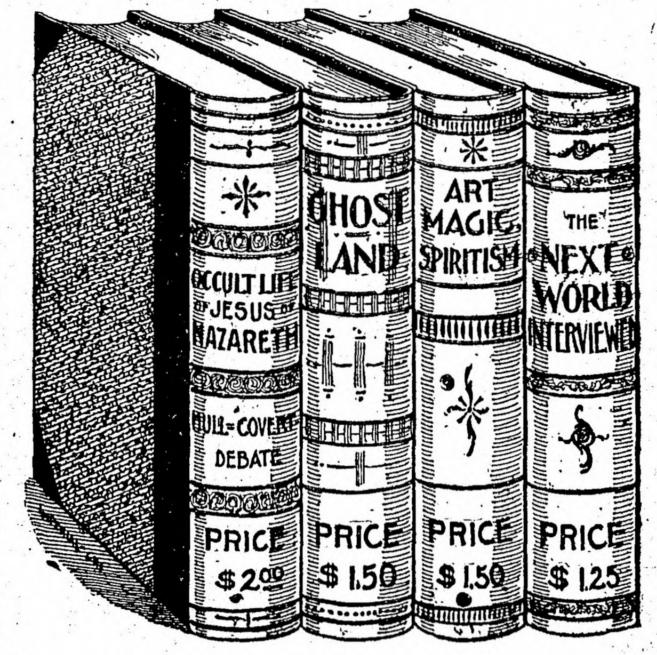


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INFINITE INTELLIGENCE

Do the Objectors Know Just Where They Are At?

In discussing any theorem, or that which leads from theorem to the domain of actuality, it becomes necessary in order to do so understandingly, to weigh well the import of the various words which form the language which We use to express or convey our ideas or concepts.

We are here on this material and terrestial sphere sentient beings, beings endowed with power, volition, thought, beings possessed with attributes and functions, beings whose internal and external nature is formulated into a duality, an animal and a spiritual consciousness. We are therefore animal yet spiritual or spirit beings. We have animal and spiritual powers, and yet we will find, upon close observation, that our animal and spiritual powers work in diametrically opposite directions. The spiritual powers when dominant in man, lead him onward and upward to the highest pinnacle of ex-

The animal in man, if given dominant sway, carries him to low states of action, which brutalize his nature and make of him a bloodthirsty savage, ready at any time or opportunity to transgress upon his counterpart in the physical form. Hence wars, murders, disregard for others' rights, and a ready and willing voice to silence in our publie councils (which should be purely and truly spiritual councils), the attempt to give the spiritual in man the right and privilege to score with condemnation all aggressive animalism, no matter whether it is attempted to nationalize it or not under the name of patriotism and "Don't pull down the flag." But as I said before, we are here active sentient beings, beings of progression, subject to the laws of evolution. From the primitive man has arisen language.

Language is audible sound signs and symbols to express ideas or concepts. Language is a universal function of the human race, and starting in the beginning, with the power and the functional needs, for the benefits to ourselves from the use of language, the formulators and promoters of all languages have given to words signs and symbols certain so-called and supposed, definite meanings, in order to convey in one or more of the root languages; and follow up these words to some kind of definite conclusion; or perhaps we should say a definite conclusion. The words "God" and "Infinite Intelligence" are words essentially necessary to convey to our understanding certain ideas or concepts, which in their abstract sense as generally used do not convey to the inquiring mind, not yet fully cultured, the full concrete meaning which is embodied in the words from the root. In Greek the word "God" is given in the word "Theos," which when defined means Spirit ("Pneuma"). Therefore God is Spirit, or rendered in Greek, "Pneuma ho theos." "Spirit is God," not God is a Spirit, for by the latter form of twisting of the translation, theology builds up an objective God defined and limited to the definite article "A." Do we as Spiritualists desire to | faculties for all time. say that there is no such thing as Spirit? Are we afraid of the word "God," because in one of our root lanedge of Spirit?

Are not we, each one "Spirit?" therefore each of "God." How simple, how plain, how reasonable, no mystery, no orthodoxy, no secularism, simply naturalism, growing up by the law of progression from the primitive state.

obedience to certain other laws, viz., heredity and environment, advance along the line of evolution in conformity with spiritual development. Spiritual development and evolution should be considered as correlative terms. The definition of the word God in the Hebrew as one of the scriptural languages is to express it in language short and pithy as "Life and Law." I quote briefly from S. P. Wait in his work entitled the "Law of Laws:"

"Strictly speaking the Hebrew language has no tense system. Its verb forms denote state or condition, rather than time. Thus each Hebrew root, of which there are between four and five hundred, serves to portray some method or degree reached in the action of the Divine Power (manifesting power) in the evolution of life. These primitive root significations, whose value hitherto has been so little known, enable the mind to rise from the world of form and phenomena to behold the glory and wisdom of "God" in "Life and Law."

With the words, "In the beginning God." the scriptural record of creation postulates the pre-existence of that Supreme Power or First Cause which the very limitations of human thought demand as a necessary starting point. Yet in no two minds will the mention of the name of God awaken the same imagery, or evoke the same feeling, because its power has never gained access to the human soul through the portals of the understanding. Hence its action is confined to the sphere of emotion; and as the mind is ignorant or enlightened, so is the kind and degree of feeling excited." "But when we come to contemplate the truth declared in the names given by inspiration as the most fitting exponents of the Divine Nature, there is a reverence rooted in reason aroused in the soul, that shall become the foundation for its eternal unfoldment into the knowledge of God and the method in creation.

The Hebrew word Elohim is used as the name of the creator throughout the first chapter of Genesis. The primitive significations of the root from which it is derived, as given by Gesenius and others, can be condensed and arranged as follows: "A power going forth, entering into, becoming as nothing, setting up motion, causing to revolve, ruling, guiding, directing, finally bringing about relations of beauty, strength, harmony, majesty and perfection."

"This, in brief, is the etymological sense of that name of the Deity which is used in the account of the creation of the material universe.

"The word no longer appears as merely an ancient verbal symbol for an inconceivable abstraction. It is pregnant with life. It furnishes the framework upon which to build a clear conception of the method by which all worlds were wrought.

It offers the solution to every unknown quantity in the cosmogony of theology or of science. It causes to be impressed upon the consciousness a panorama of creation, in which at every step God is made known in "Law and

"From no other premise can the mind progress than that of Power eternally proceeding from a self-existent center. This predicate supplies the missing link in the ingenious and plausible Nebular Hypothesis of the creation of

the universe." "For science leading back as far as she can go in her analysis of the origin of worlds, tells us of that most attenuate form of matter visible called nebula, from which a portion is detached, commencing then to circle non-economic system of cannibalism, Battle Creek, Mich., Sanitarium.

around some previously existing centre. But why this separation and this with any sense of surety venture to greed, lust and selfishness. affirm. Yet in this primal meaning of the name of God; we find it distinctly told, complementing scientific truth and satisfying philosophic speculation."

proper to take up this thought and show that this operating force or power which constitutes life was given the starvation, even while the country name "God," and that the essential seems to be overburdened with its nature of this operating force or power | bountiful productions. was spirit. The Hebrew word for spirit is "runch," the Greek Pneuma, the National Association did not adopt words used for spirit; each signify to some ringing resolutions or declaration breathe, the air. Hence the breath of of principles along economic social lines life, the air. "These terms they repre- demanding progress and reform suitsent symbolically that material agent. the atmosphere, which more than all there is where comes in the rub; this ship," and the harm done by it, was unthings else in nature, is the sustainer of everlasting howl about a creed, contra- der discussion. During that time the organic life. To breathe is to live; not | distinguished from a set of living printo breathe is to die.

As man physically depends upon the air for his existence, so there is a Spiritual Power that sustains the same any progressive step for reform as an relation to the soul. As the natural attempt to introduce politics into the atmosphere abhors a vacuum and presses in all directions with ceaseless activity, so there is a subtle creative energy ever seeking to enter and fructify the soul, whenever receptive conditions

Now we will go back to the text as the ministers say, and expound upon the subject "Infinite Intelligence." words which seem to have stuck in the craw of some of our dear and wellmeaning friends. "Infinite Intelligence" signifies boundless, unlimited, not circumscribed; and there cannot be such an idea based upon reason as a limited intelligence. To say that intelligence is limited would be to postulate the idea of that condition in life which denies the law of evolution, or progression; the unfoldment of higher and greater powers in man. If man is capable of advancing on evolutionary lines, then man must and will draw from nature the source of wisdom and power an intelligence which, to him, is yet unknown. This degree or state of intelligence will come from an inexhaustible fountain. Man in his present state has apparently only a finite or limited intelligence, but his powers are not absolutely limited, he works and slowly advances in obedience to evolutionary law. There is no such thing as a finite, fixed, unchangeable law. All forms of life which constitute matter, or all forms of matter which express life, have a gestative state, then pass on the idea or concept of man. We will through successive changes until the therefore go back to some words given | highest form of matter known as sublimated matter or spirit is reached. In this manifestation of nature there is expressed Infinite Intelligence, ever working, ever changing, ever progressing. To stand still would be to die, life and action would cease, and I opine we would soon become non est as spiritual entities, and would not have sufficient

> that we as entities prevailed and kent up the wiggle. The very limited ideas which some people have is the cause of this utter confusion in the interchange of thought; but because their ideas are prevalent for a time upon certain apparently fixed lines, it does not establish as a fact in life or nature that they cannot change, that they are absolutely

self-consciousness to know whether

there was any intelligence whatever, or

finite and limited in their concepts and The fact that many Spiritualists have evoluted from orthodoxy to our beautiful and soul-satisfying and soul-susguages it conveys the idea and knowl- taining philosophy confirms the truth of my statement that intelligence, that is not a progressive intelligence, must be a kind of fixed function embodied with the mind, which will never grasp

any new revealed truth. Spiritualism, with its various forms of manifestation, embraces the whole In our growing it is true we must in | range of the philosophy of life, and has been manifesting more and more clearly to man as he develops or un-

folds his spiritual powers. The word intelligence is defined as the act of knowing, and the power to advance to an intellectual state, to receive and retain knowledge and to be capable of discriminating by comparison through the exercise of our senses the good and helpful, from the false and hurtful.

This is not the first time that I state | To guide your "all-creative" wand this proposition, viz.: that the human language is not yet perfectly formed. A. You'd have the sequel full in view, great many confusing ideas or concepts | Ef you wuz God, an' God wuz you? arise from the attempt to define the meaning of certain words. Their definition is not unfrequently distorted and twisted about to suit the particular shade of belief of a person whose mind has been trammeled from false teaching from infancy. Spiritualists should try to be just and liberal, and withal stop quibbling over non-essentials.

The most potentially essential thing | Ef you wuz God, an' God wuz you, for them to do in this life is to come | Would you discharge the priestly crew, together in a spirit of brotherly and | Who hypnotize before they rob sisterly love, and organize themselves | Their victims, and "prolong the job" into a solid phalanx of co-operating Of "reconciling God to man," entities, having pluck and sense enough | As they rehearse the wondrous plan in their organization to provide for the From which their "sacred office" grew physical as well as the spiritual needs | Ef you wuz God, an' God wuz you? of ourselves for the time of our earthly pilgrimage. This would better fit or prepare each soul for the time when the | And the resultant good it brings transition calls us to the higher life. I | Would cast reproach upon "their Lord," believe that I can safely say that fourfifths of the people, those who pretend to and claim to exercise and practice the principles of a primary civilization. are steeped in a form of gross animalism. Some are so constituted that they will fight from the smallest provocation; it is almost impossible to cause them to reason, with a view for an interchange of mutual rights, duties and obligations.

Therefore we find an appalling state of destitution stalking broadcast over this fair and beautiful land. There are ualists too cowardly to lead? There ishment is supplied. Food to the body ruin. This may seem harsh and may behooves them, as well as the great | body is the result. organism which constitutes our social life, to reverse the present system of individualism and exploitation for a indeed see that it is properly cooked. man, the student.

operation. The stain upon society, the foundation of our social life, is now becoming most intense from mal-odorous conditions which have been fastened upon our fair land. Suicide and murder. both crying evils, the fruitage from

poverty, are rapidly accelerating. Is there nothing for Spiritualists to do | trition necessary for the human sysin combating these fearful conditions | tem, but it must be properly prepared. of social degeneracy? Are not the facts startling and appalling? We almost | tious of foods that can be served at a quail to state them, yet they present a | meal is Granola. It is a combination of lesson for profound, earnest contempla- wheat and other cereals, carefully and tion. In 1898 there were over 5,000 thoroughly cooked, ready to be served atmosphere of ether about us which is suicides, and over 10,000 murders in the | with the addition of milk. The process United States. Over 15,000 human it goes through in the manufacture gives | senses, but is perceived or sensed by souls prematurely forced into the spirit It a rich, nutty flavor, and renders each | the sensitive or medium just as the realm, there to become resentful spirit | pound as nutritious as three of beef. entities. As an earthly picture I will | Readers of The Progressive Thinker array in a row as an example this fear- who will send the name of a grocer who to his mechanism, is not only a maful holocaust of excarnate human souls, | does not sell Granola, to the Sanitarium | chine for the converting of crude maand let them point the finger of con- Health Food Co., Battle Creek, Mich., demnation, wink from their eyeless will receive a free sample. Each pic- is a self-conscious dynamo. It is proof sockets, and voice from their grinning will receive a free sample. Each pack- further, that inducted energy is vibraskulls a requiem chant denouncing our | age contains a picture of the famous | tory in its modes of action and electro- | world, or whether he can avoid it? and

whose exactions against the body politic have forced this fearful human turning, materialistic science does not sacrifice in order to satiate the god of

There seems to be many that do not give sufficient credence and thought to this burning question, which so vitally affects the social life of our people. Instead of quoting further it will be How can we advance Spiritualism and altruism when the physical organism of thousands are on the verge of I was sorry and disappointed that our

> able for the needs of the masses. Ah! throw dust into the eyes of the progressives, and at the same time decry ranks of Spiritualists. Well, dear brethren, politics strictly speaking is a term which relates to the science of government. To govern well and with the principles of equity requires that the rights of the individual should be conserved by equal and just laws, honestly and efficiently enforced, protecting the weak as well as the strong. Spiritualists should not object to such plain and fundamental principles of government. To give special privileges to a class of our citizens, privileges which fasten upon the people a species of bond slavery, will surely prove most disastrous to the nation. The law of usury is very little understood. It requires at least some degree of that standard of infinite intelligence to see into the far reaching effects which workings of the law.

> Spiritualists should seek to enthrone that standard of morality which will recognize the baneful results which entall to humanity from this great evil, same as was done in olden times. ALONZO COONS.

San Pedro, Cal.

Ef you wuz God, an' God wuz you, All wickedness you would undo: And make this world a happy place With your abundant Godly grace? It seems a shame, and pity, too, That you're not God, an' he's not you!

TO DR. T. WILKINS.

You'd have employers all agree To share with faithful employe The profits that he helps to gain With constant daily toll and pain, And give to each his honest due, Ef you wuz God, an' God wuz you?

You'd put an end to wars and strife That so demoralize this life, And bind mankind in brotherhood (As any "Heavenly Father" should); And all this turbulence subdue, Ef you wuz God, an' God wuz you?

The hungry tramps out in the street With ragged clothes, and weary feet, Who ofttimes are "the worthy poor," But have to beg from door to door; You'd send them "manna" fresh and

Ef you wuz God, an' God wuz you? Dear Doctor, we can plainly see That you a generous God would be: And would you now, "for goodness'

sake!" Create a handsome, verbose snake, To tempt your daughter to rebel, Then doom her to eternal hell With generations yet unborn; In fair creation's early morn; And curse her fond young husband, too, Ef you wuz God, an' God wuz you?

And would you "curse the ground with weeds," And plant the noxious thorns and seeds And cause a bounteous crop to grow, And forcethat young "man with a hoe," To delve, and dig, and "sweat" and

Ef you wuz God, an' God wuz you?

With "Infinite Intelligence," Plus half a grain of common sense, To make and unmake by command,

And if you had a "perfect son" Whom you considered "number one," Would you a savage scheme devise To make of him a sacrifice To counteract your grand mistake In introducing that "vile snake" To that young couple, "ere they knew; Ef you wuz God, an' God wuz you?

Your simple way of doing things Who did ordain that priestly horde, And sent them out to save the few Whom he "predestined, and foreknew" Would safely in the fold remain: "Before the Lamb for them was slain" That "Christian scheme" would all fall

Ef you wuz God, an' God wuz you? A. H. REYNOLDS. Auburn, N. Y.

through,

Physicians' Experience.

fact that it is not necessary to drug | evolutionary processes; also, that intelthousands who feel the stinging cry of | their patients in order that they may be | ligence is graded and thought has its childhood calling for bread, bread to well and strong. Nature will keep the own circuits as to quality and degrees. sustain the physical life. There must | body in a healthy condition if her laws | The rates of vibrations as well as the be an awakening! What! Are Spirit- are not disobeyed and the proper nourmust come forth a Moses to lead the is as oil and fuel to the engine. Withpeople from the bondage of servile out these, the machinery will not run. slavery and merciless despotism to The body requires proper food, and which the money power is rapidly en- with it, all the organs do their work as gulfing our people into one common nature intended. Without the requisite nourishment, the human machinery great importance in the maintenance of be unpalatable reading to a few, but it clogs, and an unhealthy state of the

Nearly every family has some cereal food at the morning meal, but few better one of brotherly love and co- In most cases, the oatmeal is boiled for a few moments and then served. Here when undercooked, they form a sticky, starchy mass in the stomach, not only. unduly taxing the digestive organs, but retarding the digestion of other foods. Wheat contains all the elements of nu-

One of the most palatable and nutri- to be a natural process.

FLASHES OF LIGHT

As Seen from the Higher Spheres.

MRS. M. KLEIN GIVES HER EXPE-RIENCE AT THE LATE CONVEN TION OF SPIRITUALISTS IN CHICAGO.

To the Editor:-Ever since my return from Chicago, I have tried to write up for your excellent paper, what I saw clairvoyantly while attending the N. S. A. convention. The invisible efforts were very strong, especially so when the question of "Fraudulent Mediumspirits from the planes, nearest the ciples, is partly by some put forth to earth, were crowded into the hall and the maze of fibrous network above us pulsed strongly with messages which did not seem to gain much ingress to

> the minds of the assembly. The next forcible invisible exertion was made when the declaration of principles was under discussion and voted upon. During that time the messages from the invisible workers were swift and varied and marvelous to behold; also when the Philippine question, etc., was under discussion for a decision.

will-power. I felt while seing it, a strong desire that all there might see that assembly was of all shades and great variety. I wondered that there was so much harmony and good will as was really there; but it was in great comes to a people that disregards the part due to the fact that all felt more or less, the invisible stimulus directed upon them by their co-operating spirit friends, and above all the higher spirits and forces were active and those influences fell as sunlight and as a holy by assisting to engraft into law a code | benediction through the denser condiof ethics which would prevent the prac- tions and thoughts and feelings such. tice of usury by private parties; the as are a natural output of people in widely different degrees of mental and

> spiritual unfoldment. This pure, strong influence came also as a prophecy, that all which is as yet members of the German Lutheran impure, imperfect and imperfectly understood, will in time be purified, rectified and rightly comprehended. Then of which she was a devout and consistas I sensed the sweet melodies of the ent member, until the revelations of higher spheres which were floating Spiritualism came to her. down into the minds and hearts of humanity, and are constantly so doing, I felt assured that these blessings shall not only continue to be realized by earth's people, but that they will increase until strife and warfare shall be

As I pause for something wherewith to illustrate the foregoing, there comes to me this description of Broad and Wall streets, New York, as it was once related to me by an eye witness, viz. The roadway in Wall street is full of struggling vehicles, and long rows of cabs stand in waiting in Broad street for the busy operators within 'the exchanges. The sidewalks are crowded with an eager, hurrying throng. The steps and street around the stock exchange are black with men who are shouting, pushing and struggling in the effort to turn the transactions" of the day to their advantage. Overhead is an intricate maze of telegraph wires. along which flow the quick and fever ish pulsations of the great innancial heart of the country. The sunlight falls brightly and cheerily over all and at intervals the clear, sweet chimes of Old Trinity come floating down the street. high above the noise and strife below them." This is a striking resemblance to a part at least, of what I saw clairvoyantly while that convention was in

session. That fibrous, intricate maze which I saw above us there, upon which the thoughts of two worlds pulsed in united effort to redeem humanity from its selfishness and cause it to discover and to cultivate its inborn divinity, and to learn its relations to the Infinite, is a system greater than any established on earth. Then, too, it is only too true, that on the planes nearest earth much of the conjoined mental exchange is like that on earth, some good, some selfish and much of it merely to be heard and known by the remaining friends, and oh, the crowding and jarring of these eager ones, is truly someshould be met.

Then again, at a place like that convention, so many who attend it from our side of life, have objects of their own to put forward—hobbles of their own which are variously symbolized to a clairvoyant, some of which, too, are almost mirth-provoking when so viewed.

gathering, while Prof. Lockwood gave his illustrated lecture; I was clairvoyant again during a part of it. I admired the gentleman for his evident | ashes of the beloved wife and sister sincerity and ardent efforts to discover and to teach as much of truth on his favorite lines of study as is possible for him to do. My spirit friends have taught me on those lines of thought so blest, however, with the consolations of at this office. Paper, 25cts.; cloth, 50 cents. For said that I understand all I read and hear, | Spiritualism. and see the differences in expressed opinions and their causes quite clearly. While he was demonstrating with the magnet, he made this remark among other things, "If there is a God, he changes his mind quite often," etc., when lo! the rising planes of mental expression were flashed out above him for fust about a second. In that revealing flash I beheld what I have so often seen before, that each separate plane has its own limits and privileges, supremely Physicians have demonstrated the affixed in the order of these progressive electric currents are different on each plane. Vibrating thoughts make their own record and are in that sense their own historians so to say. In this wise nature's and man's records of constant inter-activity are kept; and these labels of degree and records so made, are of order in all these multiform evolutionary processes and as this,ills better learned the true order of universal operations will be rightly discerned by

When thought is collrespondingly active it is a beautiful sight to behold. I lies the trouble. Oatmeal and all cereal have often been filled with ecstasy foods should be cooked ave hours; while seeing it. When I am in that superior clairvoyant state mortal brains appear to me as luminous centers. The vibrations issue forth therefrom in silvery rays something like an arc light throws off its rays, and the connection of such output is so natural as to explain the system of thought exchange

> The magnet demonstration of Prof. Lockwood reminded me of what I have often seen and sensed—that there is an too fine to be cognized by the normal electric meter detects the presence of electricity. This is proof that man, as terial into spiritual substances, but he magnetic in its qualities which ac- oblige.

counts for the fact that man radiates an aura about himself-a magnetic field in which this mental exchange is carried on. This is the basis and meth- The Wonderful New Discovery in od of thought induction or influence by one being over an other, be they in mortal or immortal form; but of similarity in this radiant energy and connection of the soul libres of operator and subject. This fibrous connection is an absolute necessity to the conductibility and transmission of messages; the messages in their qualities and ratios of thought are dependent on the status of the operator and instrument However, I am getting this article too lengthy, but I am so full of these thoughts and teachings I hardly know where to stop when I begin, and I sincerely hope what I have written will be helpful to others exercised on similar lines of thought. MRS. M. KLEIN. Van Wert, Ohio.

MRS. A. M. GLADING.

A Well-Known Worker In the Cause Passed Higher.

The well-known medium and lecturer, Mrs. Adaline M. Glading, passed to the that you read this generous offer in The higher me at midnight of Nov. 7, from In all those exercises, the correspond- | the homeopathic hospital in Washingence of mental output from immortal | ton, D. C., where she had been under to mortal brains, and vice versa, was the care of the very best and most skillquite clear and marked by determined ful of physicians for several- weeks. Mrs. Glading was in feeble health for many months, making it impossible for and profit by it. The thought output of her to fill any engagements for public work, and during that period the lady suffered more than any but her closest attendants could realize. Mrs. Adaline M. Glading was born

June 1, 1841, in the city of Philadelphia, Pa. She was the youngest of three children, and the only one of the family born in this country, her parents being natives of Danzie, Prussia, who came to America about 1826, and bought a farm in Delaware county, Pa., where the subject of our sketch lived until her fifteenth year. She then went to Philadelphia and entered the employ of a friend, as saleslady in an artistic emporium. Her parents were church, but at an early age Adaline joined the Protestant Episcopal church,

One evening, in company with her husband, Mrs. Glading attended a spiritual service, and becoming much interested in the lecture, they resolved to investigate Spiritualism, and shortly after they agreed to meet with a few | this office. friends, for weekly, private seances. for a whole year, during which time Mrs. Glading became developed as a medium, and her eyes had been opened to the truth of Spiritualism. For a to seekers after the truth, both in holding seances, and by daily private sittings. The circles' being held twice weekly in her parlors in Philadelphia, which were always crowded to their fullest extent.

Gradually the field of labor began to enlarge, then Hoolah, her main control, said the medium must give up her business, and go forth into the world as a teacher, and trusting in her beloved guides, Mrs. G. gave up her lucrative and sure manufacturing business, and for more than twenty years she has been a speaker upon the spiritual rostrum. The subject of this tribute was an exceptionally fine medium-clairvoyant, clairaudient, psychometrist and trance speaker-and her demise will be most keenly felt, not only by her earthly friends, but also by her spirit friends. whose faithful and willing instrument she has been for many years-giving her time and strength to them up to the very last period of her fatal illness, and often in moments of pain, working for them when unable to be about.

As a spiritual speaker Mrs. Glading had a national reputation; her ministrations have extended over the country, and she has lectured in all the principat cities and towns of the Union. By nature, loving and sympathetic, she was constantly doing deeds of kindness and mercy, to the fullest extent of her means, never letting the left hand know the work of the right, and many thing that invites study as to how it | a recipient of her goodness will miss and mourn her great loss to them. Tender, sympathetic, full of kindly thoughts and works, the world can illy spare her, though heaven is enriched by

the accession of such a soul. Mrs. Glading is survived by her good husband, Wm. H., to whom she has ever been the counselor and companion, and by her aged sister, Mrs. On the last evening of that notable. Emelia W. Weeks, between whom and Adaline the most sacred and tender of ties ever existed. These dear ones reside in Doylestown, Pa., whither the were taken for disposal, the body being cremated in Washington. The sympathy of all loving friends are extended to the mourning hearts, which are

Services over the remains of Mrs. Glading were conducted under the auspices of the First Spiritualists Society of Washington, D. C., on Thursday, November 9, and consisted of singing "Nearer, My God, to Thee." and "Scatter Seeds of Kindness," by the audience, the rendition of beautiful solos by Homer Altemus, the delivery of anpropriate and consoling poems, with soulful utterances by H. D. Barrett, president of the N. S. A., sympathetic remarks by Milan C. Edson, and invocation, with a feeling discourse of tribute to the life and works of the deceased, and benediction by the secretary of the N. S. A., Mrs. M. T. Long-.ev. At the close of the service an opportuity was given the friends to take a last look at the remains, after which they were borne into the crematory and subjected to the process of incineration. Thus has a good and true woman, a | This is a splendid opportunity to secure these standgrand medium, and a faithful worker for humanity ascended to her reward. leaving a blessing in her wake.

An Open Letter to the N. S. A To the Editor:-Kindly let a freethinker tell what he thinks is an absolutely tenable basis for Spiritualism. Q. What is Spiritualism? A. That those who have ceased to

abide in the flesh, still live and do communicate with us who live in the That inhumanity in varied forms is the only sin that ever did or can exist. That honesty, industry, and kindness

fulfills all there is, ever was, or ever can be of law or gospel, and is amply sufficient to make everybody good and happy evermore. GEO. M. RAMSEY.

Washington, Pa.

The Same Old God.

Will the members of the N. S. A. who formulated the creed, "We believe in Infinite Intelligence," please rise and explain whether that "intelligence" allows all the sin and misery of this E. SUMMERS.

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SATURDAY, NOVEMBER 25, 1899.

Deathbed Scenes.

The clergy of a former generation delighted in drawing on their imaginations, and depicting deathbed scenes of skeptics for the delectation of their dupes. The more gloomy and unfaithful to truth were such pictures the greater their delight. The deathbed scene of Altamont, by Dr. Young, has survived the longest, and is the most frequently cited, always, of course, as a reality, as are the fables, otherwise parables, in which "our Lord" dealt, and which ignorance represents as real occurrences.

Dr. Edward Young, born in 1684, the author of that ridiculous story of the termination of an unbeliever's life, inquired in one of his satires: "Who can write the true absurd like me?" The answer must be, he had no equal in that direction. It is told of Dr. Y. that while preparing some of his productions "he wrote at mid-day, with closed shutters, by the light of a candle fixed in a human skull." Chambers' Encyclopedia says of this famous essayist: "Young was the most persevering and audacious toady that ever flattered a * * * Notwithstanding his extreme solicitude about the next world, he continued to keep a pretty sharp eye to his little pocket interests in the present one." He was ambitious of fame, and thought to gain it by playing the sycophant to popular prejudice, hence his Altamont, a fiction of his ruling passion.

Deathbed scenes, where the story of Altamont is fearfully realized with all its terrible horrors, are those of believers in endless tortures, they who doubt the reality of their own conversion, and whose ghastly imaginings of the miseries of the damned obtrude upon them when their mentality is weakened by disease, and excites their terror as the end is neared. To witness one of those scenes will satisfy a person's ambition in that direction for a lifetime. We have an illustration in the person of the dying poet Cowper, whose fears equaled the extravagance

The well-known Dr. Samuel Johnson. the distinguished lexicographer and author, born in 1709, is another distressing example of pious terror, "whose whole life was darkened by the shadow of death and the misery of the damned." If his deathbed reflected a ray of hope it was only in seeming. Dr. Young contemplating the event would have clouded it with gloom, as intense as the shadow he threw over his fictitious

Churchmen can misrepresent and even lie outright about the deathbeds of Voltaire, of Thomas Paine, of Col. ing impressions on the mind, besides the age is too intelligent to believe such slanders on the worthy dead. Spiritualists without exception, so far as we trust that the future life is only a conand the incentives to wrong doing, experience no fears in the great change common to all life. Many are met on the threshold of what is called death by those who have gone before, and have reported the most beautiful visions of the new home awaiting them. hence instead of anguish and mortal fear the change is one of delight.

What the Harvest?

As winter is near, and finances are close, the clergy, as is their annual habit, are casting about for some practical method to raise the needful to pay rent, meet coal bills, supply warm clothing, and get a fresh stock of hot church literature, so they have determined to go at once into the revival business in Chicago, and run it for all it is worth. Br. Moody's outside engagements are at an end, hence now is the time to strike. Singular, isn't it? that burglaries and hold-ups seem to flourish best when soul-saving is at its height. We do not suppose there is any direct business connection between those engaged in the respective employments, but it is a fact that the criminal classes, with rarely an exception, expect to escape the consequences of their wrong doing through the merits of the atoning blood of "our Lord."

Too Bad.

The habit of the average preacher is to represent that -"All the best things in the world, and all the pleasures of life are the products of the Devil, and justly belong to him: while the meanest and most unworthy belong to God, but are unjustly withheld from him, because of the cupidity of his ungrateful children." Too bad, is it not?

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. | neither logic nor inspiration to give For sale at this office.

Let Us Reason Together. Suppose a wave of Oblivion was to roll over this earth, and efface every trace of religious thought now prevalent, leaving humanity in possession of the arts, manufactures, science, schools-everything but ideas pertaining to churches and another life. With no speculations on philosophies, no

teachings of priests, no parental instruction, no real or forged history to guide in the premises, but first made acquainted with the prevailing opinions, and only the instincts of nature to guide him, what system of religion is it probable he would adopt, if any? Is there one, aside from Spiritualism, which would commend itself to his judgment, or win his admiration? Reasonable as this would be to him, his understanding would not be convinced until the unseen intelligences, the survivals of departed friends, had made their presence certain by communicating facts unknown to all the world but to himself and his heavenly

Familiar with the teachings of geology, astronomy and physiology, would he give any credence to the Bible story of creation? of the flood? of the dividing of a great sea to make an easy passage on dry land for a horde of fleeing slaves? of the sun standing still so as to lengthen the day to accommodate a victorious army in continuing the slaughter? of the passing of tablets of stone by God himself down-through a cloud to Moses on which was inscribed the decalogue? of the strength of a man being in his hair? of persons passing unharmed through a flery furnace, heated seven times greater than its habit? of a person spending three days in a whale's belly, floating in the

his preaching? Would he believe that the Creator of this boundless universe, with all its countless millions of suns and their attendant planets and satellites, who made all the animal tribes that people this earth, and man himself, was the father of a son by a Jewish maiden, and that that son was in truth the

sea, the air of course excluded, then

vomited upon dry land, and resuming

Father himself? Would he believe that son was led into the wilderness to be tempted of the devil? that he fasted forty days and forty nights and was not hungered? and exciting theme for their Sunday that the devil took him to the holy city and set him on a pinnacle of the temple? that thence he took him to an exceeding high mountain and showed him all the kingdoms of the earth, and offered all to him in exchange for his worship? Would he believe God ever made such a devil to thwart his

Would he believe that that same son of God, conscious of the drunken habits of his mother's people on the occasion of a marriage feast lasting from one week to two weeks, and looking forward into the great future, and seeing all the terrible results flowing from intoxicants, would he, when the stock of wine ran short on the third day, engage in the manufacture of a spurious article to protract the drunkenness, thus furnishing an evil example for all who should come after him?

Would he believe Jesus fed five thousand persons until they were all filled from five loaves and two fishes, and had twelve baskets full of fragments

Would he believe that when pressed to pay tribute to the government Jesus commanded his disciples to cast a hook in the sea, draw out the first fish that came up, take a piece of money from his mouth, and with it pay his tax? Would he believe any of the numer-

ous contradictory narrations given in the Gospels which are inconsistent with natural law? And if he rejected the incredible

stories told of the beginning of the Jewish and Christian systems, would he not also reject the teachings of Mohammedism? of much of Buddhism, and nearly or quite all of Brahmanism? Indeed, would be not "go shy" of all the mythologies, ancient or modern, and build a new faith based on scien-

tific knowledge? We apprehend this will be the exact condition of things when education, divested of old-time error, shall become universal, and each person shall be left free to formulate his own creed, to draw his facts on which it is based from reason and natural law, restrained in no manner by inherited opinions, "else taught in childhood's sunny hour," and impressed on the mature mind by fear of after-death tortures.

Religious Insanity.

There is no limitation to superstition; nothing at which it will pause and say, Enough. We have had in this Ingersoll, but their attempts to imitate | country almost every form of religious Dr. Young are too feeble to leave last- insanity, but probably nothing as yet equal to that which a monastic brotherhood is building up on a green hill overlooking the city of Philadelphia. To have information, having an abiding read the narrative of these ignorant and bigoted votaries is like taking a tinuation of this, divested of mortality plunge into the profoundest depths of the Dark Ages. One of the Brothers is now on his way from Rome bringing what is claimed as the bones and dust of St. Benignus, who met a martyr's death in upholding Christianity more tific training to preachers of the gospel. than sixteen hundred years ago! Who was this saint? No one knows, but somebody's bones are claimed, and a

miraculous story invented. The monastery is undermined with vaults and the hill penetrated by passage-ways and wider rooms, made to represent the Catacombs of Rome. They are made horrible with skulls and bones, and loathsome with decay. There the brothers are to learn the terrors of death and live in its presence. In one room is a marble slab believed once to have covered the remains of in which he was said to have been born | material. is imitated, with the stable and the

The friars rise at 4:30 and engage in | clergyman is increased power to recogan hour's meditation; at 5:30 they re- | nize the essential relations between cite/prayers, sing and say mass till 7. At noon they have prayers; from 5 to 7 singing and prayers; prayers at 8, and by the preacher through inheritance then every one must seek his solitary | rather than investigation. "That be-

Briefly Told.

A lady correspondent of the Westminster Review, in stating the motives of a true life, expresses the position of The Progressive Thinker in words fol-

"It is our duty to do right because it is right; to follow truth because it is truth; morality began with society, and in no wise depends upon religion; as the world has grown more skeptical it

has become more moral." Such axiomatic facts appeal to the good sense of all who think, and need

them force.

Pelted by Its Own Friends. Those of us standing outside church influences, and having no sympathy with its creeds, may be prejudiced, and may take too roseate a view of the church's waning power. We ought to be guarded at all times against its usurpations lest they overwhelm us with the arts they used to become domluant. Not so, however, with its defenders, the clergy still in the service, and whose occupation and compensation are contingent on perpetuating the

Rev. Dr. Henry R. Percival, an Episcopalian, belonging to the Pennsylvania Diocese, expressed himself very fully and clearly in the "Nineteenth Century" magazine for September. He started out with three propo-

sitions, as follows: "1. That among civilized nations the form of Christianity nourished by Rome, which is ordinarily called Popery, is making no headway.

"2. That the distinctive doctrines of every Protestant reformer are being more and more universally rejected. "3. That there is in all Protestant Christendom-the Auglican church being, perhaps improperly, included in that category-a distinct movement toward Catholicism and a most evident desire for ceremonialism,"

Dr. Percival then appeals to the intelligence of his readers to confirm his statements, and inquires:

"Where are those who believe as Luther taught, that doctrine of imputed righteousness which he called 'justification by faith alone? The doctrine is extinct. What person calling himself a follower of Luther would dream of advising a penitent to sin all the more in the name of Christ, because 'where sin abounded grace did much more abound?' Who to-day believes the doctrines of Calvin on reprobation, etc.? Most of these dogmas are as extinct as the famous dodo. And as for Puritanism, that mighty power which for a time overthrew both altar and throne. and founded a religious tyranny in New England in these Western lands, what remains of it to-day except a pale, emasculated, swiftly dying Sabba-

"Even old-fashioned orthodox Pro-testantism is in America on the wane, and while the law of William Penn's own Pennsylvania still by statute fines those who speak against, or insult the Holy Scriptures of God, many Protestant ministers in the hundreds of pulpits of Philadelphia find no more interesting preachments than the showing the Word of God to be the erring and often immoral and ridiculous word of man!

"It is no exaggeration to say that Protestantism is rapidly disintegrating, and is losing its hold as a teaching power. * * * Protestantism was from its inception as distinctly a teaching institution as ever Catholicism claimed to be. * * If anyone dared in the exercise of private judgment to arrive at conclusions opposite those of the Protestant leaders he must suffer for it, therefore Luther informed Calvin, or was it Zwingli? that because he disagreed with him as regards the Last Supper he would go to hell. And Calvin burned Servetus at the stake because he did not agree with the Geneva doctrine of the Incarnation."

Passing over much in the same strain the learned cleric concludes:

"It is manifest this state of things cannot go on, and that the only final result of 'progress' in this direction, so far as faith is concerned, must be unbelief, and, so far as organization is concerned, decay and dissolution,"

Conflicting Sympathies.

There must of necessity be a conflict of feeling on the part of Americans as regards the war now in progress between our British cousins and the Boers of South Africa. As the Boers have established a republic and are laboring to maintain it, as republicans we can only wish them success, that the true principles of government may be extended, and with it the boon of universal freedom. A self-ruling people must necessarily become an intelligent people, for knowledge of individual and national rights are the corner stones on which a republic rests.

With British rule comes commerce, manufactures, the arts, national and individual wealth, the diffusion of practical knowledge, the working of mines, and causing the earth to bring forth in profusion the products of her soil. Long lines of railway are now in process of construction, contemplating the early completion of a continuous working line from Cairo, on the Mediterranean, to Cape Town, making a stretch of near 6.000 miles, with side lines in all

Such a plan carried out in detail, and Africa will soon swing into line, and take her place in the grand march of progress, instead of remaining the blight it is on civilization.

It should be stated in this connection that 2.050 miles of the proposed railway are already completed, and 1,240 miles are now in process of construction. Let the war end as it may a continuous inland line of travel, embracing the whole length of the Dark Continent, will be in operation during the next ten years.

Scientific Methods in the Pulpit.

In the leading article in the American Journal of Theology, Professor John M. Coulter points out the value of scien-His criticisms of the lack of scientific methods on the part of most pulpit orators will reinforce those of many thinking men. They also explain why the pulpit has lost much of its authority. As Professor Coulter says, the present is the age of science, and with the development of science has come development of the scientific principle involving points of view and methods totally There is an unseen world which binds different from those of a century ago. If the pulpit is to retain its dominant influence over educated men and women it must enter into their thoughts Jesus Christ, and in another the manger | and approve itself in method and

One of the most important things which scientific training would give the cause and effect. Sermons to-day contain too many rash conclusions, reached lief." says Professor Coulter. "which Truly America is the most progressive | prides itself upon a blind acceptance land, and contains the darkest shadows! of all the consequences that follow some unproved premise seems to the scientific mind a stultification of the human intellect." It is bad enough for anyone to hold such an attitude, but the public teacher who holds it excites the derision of those trained to think for

> themselves. The above from the Chicago Tribune illustrates the utility of science in the pulpit. It is no less useful in the pulpit than on the Spiritualist rostrum. Prof. Lockwood not only proves the truth of Spiritualism from its varied phenomena but from science also, and in the latter method he greatly interests the scientists, who are delighted to hear him lecture.

A STUDY OF

And the Eternal Principles man believe that Jesus Christ is the of Nature. and rose ingain for the redemption of

Cannot Be Repeated.

An Inquirer in the "Outlook," is am-

bitions to learn "How he can make a

Son of God; that he died, was buried,

determined this Jesus was just what

Inquirer wants to make others believe

he was. At the close of that conclave,

monious, the Emperor, and President

of the Council, issued a decree, de-

"What was approved by three hun-

dred Bishops can only be considered

the pleasure of God, especially as the

View of the Council of Nice, with

Still following Christian chronology

and historians, for more than a thou-

atrocities, and their own servitude.

It would be difficult, probably im-

possible, to repeat these crimes against

humanity in the interest of religion in

THE LULLABY LAND.

The Lullaby Land is a wonderful land

Not found on the maps of men;

Knows nothing of pencil or pen,

Is to take up the thread of years

To a mother's smiles and tears.

With its Rock-a By river of mirth,

And fairies and elves that swallow

Oh, a wonderful land is the Lullaby

Where little wee folk are found,

And laugh with a lisping sound.

As the depth of a summer sky,

When a spirit goes floating by.

That like a pendulum swings

Of a song their mother sings.

niest ship

Dreams

swing,

speed.

night

laby Land

And these little wee folk have the fun-

In perfect time to the worthless rhyme

And these little wee folk get into that

Exploring the streams of the Land of

And when they get tired and long for a

And go racing and chasing away.

Of fears they have never a one.

Oh, isn't it cozy, and rosy and rare

And life is so lovely and grand.

And never would leave it again.

To live in the Lullaby Land?

Of all the countries of men.

shines through

It only increases their fun.

For when their steed increases his

Where the skies are blue as the sun

If I could but take my own choice to-

I would take up my stand in the Lul-

THE UNSEEN CORD.

The whole wide world together:

Through every human life it winds-

This one mysterious tether.

It links all-races and all lands

However humble be your lot.

Throughout their span allotted;

And death alone unties the strands

Which God himself has knotted.

Howe'er your hands are fettered,

You cannot think a noble thought

With every impulse, deed or word

Wherein love blends with duty,

A message speeds along the cord

Is felt in farthest places:

Too subtle for our seeing,

Unites us all upon the plane

15 cents. For sale at this office.

Of universal being.

this office.

That gives the earth more beauty.

There are no solitudes where greed

And wrong can hide their faces.

Your unkind thought, your selfish deed.

There are no separate lives; the chain,

"The Relation of the Spiritual to the

Material Universe. The Law of Spirit

"Progression, or How a Spirit Ad-

-Ella Wheeler Wilcox.

But all the world is bettered

-Alfred Ellison.

And go sailing and sailing away,

All night, till the break of day.

No saddle or bridle have they,

Who only coo when they talk to you

Their hair is sunny, their eyes are

The sunniest ocean of earth.

To frighten the people away.

Is many a goblin and fay,

themselves

Land.

Translation of Documents."

the world."

If well posted in past events Inquirer Man is a progressive being. He cancan easily discern how such a faith was not pause an instant from the time he draws his first breath, but continues to originally, foisted on the world; and unfold through an endless eternity. were he able toxopy precedent the task The possibilities inherent in his nature could be repeated. Three hundred and are infinite, and the store house of eighteen Bishops, overseers of what is knowledge from whence he can draw information and inspiration is exhaustbelieved to have been heathen temples, less. He is beginning to see that he is basing the opinion on the indications of the fruitage of all lower life; and that history divested of partisan misrepreangelhood is the culmination of the disentation, assembled in the year 325, at vine forces inherent in his organism. Nice, in Asia Minor, over which Em-This concept has become a conviction peror Constantine, the Supreme Pontiff among the best thinkers of to-day, and is leading humanity into a realm where of Roman Paganism, presided in royal natural law is supreme. pomp. Of that conclave all but eighteen

An honest and earnest soul is not satisfied with belief; he demands positive knowledge, and will not accept the ipse dixit of priest or prelate. Truth to him is the most sacred thing

from which it appears 1,730 delegates were expelled to make it so nearly harin the universe, and he will reverently bow to its high behest. Shams, though clothed with priestly authority he de-He holds no books, however hoary

with antiquity, as sacred. The marks

of inconsistency, absurdity and false-Holy Spirit dwelling in the minds of so hood characterize them all. Not but many, and such worthy men, has there are pure gems of thought and high ideals in them, awakening the diclearly shown the divine will."-See p. 51 of Rev. Isaac Boyle's "Historical vinity in man, and inspiring him to lofty attainments in the psychic realm, and wooing him ever onward and upward toward the true light that shines all luminously in the realm of nature. Thoughtful men are rapidly leaving

sand years after that proclamation the whole power of governments was exthe dogmas they once held sacred, and a clearer light is dawning on human ercised in forcing the "inspiration" of that Nicean Council. The world was vision. Religions are born and die. desolated by wars waged in defence of What is accepted in one age as a verity, the faith. Cities were laid waste and the next age casts into the waste basket disappeared from history in conseas worthless. This fact is indicative of quence. The Inquisition with its torprogress. Man's moral and spiritual ture chamber and stake and lash of growth demands a wider field for the scorpions was called into service. psychic powers of the soul to work in, Children were torn from the arms of and as we grasp more of the infinite their murdered parties, and were ed-ucated in the monactries to promuland limitless, we joyfully bound into higher realms of consciousness and feel gate the bloody religion. These outthat we are more in touch with the rages continued until the ignorant eternal verities in nature. masses forgot the beginning of these This change may produce a mental

shock in our thought realm, but it will only be temporary; it will only indicate a crisis in our unfoldment, giving us greater strength and health in our entire being.

this noonday of science; for the people | Cyclones and tornadoes are necessar; are too intelligent, and have too long enjoyed somewhat of personal and rein the domain of nature, they are only ligious freedom, so bulls and encyclicals adjusting things to a more normal con of Popes carry little influence with dition; and thunder storms are renovating and purifying atmospheric conditions for the benefit of organic life. So Unless the world shall relapse into in the religious work, startling revelabarbarism, knowledge shall give place to ignorance, and governments shall be tions are made. Men in high ecclesiassubsidized by a hierarchy, and another tical positions are breaking away from their credal and dogmatic concepts and Constantine shall gain control of all, it is not probable the wish of Inquirer are urging a broader and more normal will be gratified, however ardently he construction of nature and her ever-living forces. And this is indicative of and his associates shall labor in that

thinker says onward and upward totruth shines all resplendent, and ecstatic joy awaits those who enter her For the dimpled hand of the Lullaby

The evolution of the soul is the product of natural forces; it existed as a And the only way you can reach this possibility in the very nature of things. and is not dependent on extrinsic condi tions for its growth and development, as it contains within itself all that it de-And to follow it back life's winding of all that can be known in time or eternity.

And there you will find the Lullaby Life always was, and ever will be; hence there is no necessity for a great first cause. Now if nature is self-exist-Flowing on to the deep of Sleep, Baby ent and all that exists in the realm of the seen and unseen always was, is not nature the grand cause, not the first And up by the lake they call Wide-

cause of all that exists? And is it not our highest duty our grandest privilege to identify ourselves with, and thus work in harmony with nature's inherent forces and her benefi-

cent tendencies?

What nobler service can we render to humanity than to be true to the organic laws of our existence, and thus be at one with universal life. This attainment is the rightful inheritance of our common humanity, and the aspirations of every sentient being are in accord with this result as an ultimate of And their breath as soft as the winds man's spiritual growth.

Revelations from the unseen always correspond with our spiritual unfoldment. Nature never hides her secrets from an honest soul. Spiritual blindness is the natural result of wrong doing, and clear perception is only attained by those who use it for the gen-

eral welfare. Loyalty to truth brings us in correlation with the divine forces in the universe and in accord with her eternal

The law of rectitude is the foundation of our being; it is organic and constructive, hence in harmony with that law. all things are evolving. Success lies in | the psychological effect of their doc- lecturer and writer on unpopular obedience to its claims; and failure in trines is as baneful and debasing as the themes. My work has not paid me But they mount in glee on their fathits non-recognition.

Our belief or non-belief cannot change progress is conceivable at variance with Prancing and dancing, with sway and natural tendencies. All that is true is deathless, and whatever is false will die: this is the voice of reason as well as the demand of rectitude. DAVID WILLIAMS.

After reading the able articles in

Utica, N. Y. "Infinite Intelligence."

your paper from Mrs. Dr. Severance, G. W. Kates and Prof. Loveland, I felt as though they had expressed themselves in very plain terms concerning the declaration of principles adopted at the Chicago Convention. They each say that infinite intelligence must or does mean God-or a "being who has infinite intelligence." Well may be it does to them. To myself it is as easy to comprehend "Infinite Intelligence" as infinite space or endless time. When an inexperienced person like myself gets to contemplating these great propositions he gets his head under water so I am going to confess at once my inability to realize all that any of these phrases express. Yet I do feel convinced that time and space are limitless so far as my comprehension goes. And I accept as a self-evident fact that all life must spring from some great source of life or fountain or reservoir. I know that life in all forms to a greater or less degree expresses intelligence. The Christians call this God. Life has been proven to be continuous, after we pass from this plane. How long will it to W. H. Bach, Lily Dale N. Y. continue? Does it ever end? Is it a fact that we shall always express intelligence? If so, are we not each and all | and 11/2 cents per copy for all over that "Infinite Intelligences?" For my part | number. I am willing to accept of the term. It suits me all right, and as to our workers travelling on half-fare permits, that also suits me when I have to help pay

their bills, which I usually do. THOS. J. HAYNES. Muskegon, Mich. "Poems of Progress." By Lizzie

Control." By Michael Faraday. Price poet of Spiritualism may be read in her author's wide experience in Spiritualvaried moods, "from grave to gay, from lively to severe." It is a book to be have prepared her to write this romance vances in Spirit-life." "The Evolution treasured and richly enjoyed by all who | which will be found laden with rems of Man." Two papers, given in the interest of spiritual science, by Michael love genuine poetry, and especially by picked up in the course of her investi-Faraday. Price 15 cents. For sale at | Spiritualists. The volume is tastily gation and studies. Cloth \$1. For sale printed and bound. Price \$1.

THE DIVINE PLAN.

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Summerland, Cal. The deliberations and adoption of a

creed at the N. S. A. convention are liable to cause quite a commotion and a rough sea for the sailing of the National craft, if it does not entirely engulf it. There is a storm brewing and the N. S. A. will have all it can do to weather the storm, and unless it takes in its sails the fierce north winds will shatter its rigging and shiver its timbers into splinters. There is little hope for our cause when its leaders are half-hearted and ready to compromise the truth with the old doctrines and superstitions of about as follows: the past. We need a Martin Luther to rise up among us, protesting against the pernicious doctrines that are the canker-worm eating at the heart of our Says. A Few Thoughts concerning

Spiritualism, proclaiming truth and reform, leading the mind from mysticisms and bigotry to moral and spiritual We have an order called the Sun Angel Order here, and some of its members are scattered over the United States. The order is based on the doctrine of reincarnation. The medium is book. Mrs. Daniels, of this place, a physical

medium who is supposed to have communications from Spirit 'Sada,' the have been numerous, instead of taking first spirit that reincarnated on this them I have spent forty-eight years in planet. This order is a secret one and constant and hard work as a minister, Roman Catholic religion. It is surprisdenough so that I can venture to get this ing, however, what a hold it has on a book out without some advance pay. or modify the facts in nature; no real large class of believers all over the The first edition will cost me at least country. The Spiritualists here are the entire receipts for 500 copies. I now split up into factions and the inhar- propose to get the book out as soon as mony threatens to weaken their little I shall have received the pledges of five numbers until they are powerless to act hundred persons who will take it as in any capacity as Spiritualists or re- soon as issued. The money to be sent formers. This is a gloomy picture to to me when I publish the notice that the

> God's truth. BISHOP A. BEALS. Lyceum Workers, Attention.

a new paper, entitled "Thought Gems." to one address for \$2.25, or six for \$4. be an eight-page monthly, and will con- these books is requested to inform me it will be published early enough the street, Buffalo, N. Y.

preceding month to enable all lyceums to secure them for the first Sunday of each month.

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Where additional copies are wanted. they will be furnished 10 for 15 cents,

terest in it and help this—the most practical move ever made in the interest of the young people in Spiritualism. THOUGHT GEMS.

Lily Dale, N. Y.

"The Dead Man's Message," an occul Doten. In this volume, this peeriess romance by Florence Marryat. The ism and her study of occult science

CARD FROM MOSES HULL

An Important New Book to Be Published.

The manuscript of the most important book I ever wrote is now about ready for the press; in fact, it is so nearly ready that I can finish it in ten days. The book will contain about four hundred pages. The title will probably be

"The Bible; What It Is; Who Wrote It? And When? Were Its Writers Infallible? What the Higher Criticism Other Bibles. Etc., Etc.'

This book I intend to make the crowning work of my life. I honestly think it will throw more light upon the Bible than has been done by any other book in our language.

No person seeking real light on the Bible can afford to be without this

Perhaps I should blush to say that, though my chances for getting rich

present to you of Summerland, but it is pledges have been received and the manuscript is in the hands of the print-

I will send the books postage or expressage paid, at \$1 each, or I will send We will soon begin the publication of three copies of them expressage paid,

It is authorized by the N. S. L. A., will Every one who wants one or more of tain lyceum lessons and suggestions at the earliest convenient date, as I from many of the prominent lyceum want as soon as possible to set the workers of this and foreign countries. | printers at work. I would like, if possi-Each number will contain lessons for ble, to get the books out in time for the each month, one for each Sunday, and holiday trade. Address me at 72 York

MOSES HULL.

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> male at this caico. "The Priest, the Woman, and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, happere influences and results of the Roisish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at

> known author. Price 15 cents. For

CIRCUMSTANTIAL ACCOUNT OF DEATH WRAITHS

beyond question. It is the business of aware of his illness." cured for themselves endorsement by voices. She says: so great a number of reliable persons "It was in 1845. I was in the act of of. She was irrational during that pewho have actually seen them that no getting out of bed, when I heard a riod and lapsed into a state of coma further doubt need be entertained as to voice cry out loudly, 'To-day at 6 early Sunday.

their verity. Indeed, this demonstra- o'clock you will die.' To distract my Her relatives feared that she was behunting industry.

miles intervene. She has not known of the danger threatening her boy, and the fact that he perished on that day and at that hour is not ascertained by mail. That such things have very frequently occurred is attested by a of thousands of reliable persons.

body, so that, in advance of actual dissolution, the moribund is able to dispatch an incorporeal messenger—a distance, whether to give a warning or to convey information of his demise. Take for instance the experience of Miss R., which has been noted in the records of the Psychical Research Soclety. She writes:

"At the time of my sister's death I was sleeping in my mother's room, and my thoughts were very much with my sister, who was ill in Dublin. Just as I lay down-the firelight was bright, though I had put out my candle—I plainly saw her lying dead beside me. with her arm outside the clothes. I scarcely slept at all that night, and there my sister lay by my side; and I was glad to have her, knowing too well what would be the contents of the telegram next morning. When the telegram arrived I said: 'I know what it says without opening it. My sister is no 'more.' And so it proved.'

Mr. E. A. furnishes the following: "It was at Milan, October 10, 1888. was living at the Ancora Hotel, and after dinner, about 7 o'clock, I was sitting on the sofa, reading a newspaper. My wife was lying on a couch in the same room, which was lighted by a lamp. Looking up suddenly I saw near the door the figure of my father, dressed in black and deathly pale. At the same moment I heard a voice whisper close to my ear, 'A telegram will notify you that your father is dead.' I jumped to my feet and advanced hastily toward my wife; but not wishing to frighten her, I explained my movement by saying that the teakettle was on the point of boiling over. At 11 o'clock on the same evening we were taking tea with some visitors, when the conclerge brought me a telegram. I cried out: 'I know what it is; my father is dead-I have seen him.' The telegram was from my sister in St. Petersburg, and it read: 'Papa died suddenly. Olga."

Mr. Alexander Sherar, of Amble, Northumberland, writes: "When I was 11 years of age, going downstairs one morning on my way to work, I met a figure which I instantly recognized as that of my brother, who had fallen into the water a few days previously, and was lying ill at his house about 200 yards distant. He seemed to have just come out of the water, and water was running from him. I was startled and ran to tell my mother, who, knowing that my brother was confined to bed, went to his house and found that he had died about the time that I saw him. On another occasion, when I was 20 years old, I was at was not anxious about her, having had the wheel of a ship in the North Sea. no letter to say that she was ill. Next when I was startled by seeing reflected in the compass the face of a young lady to whom I was to be married on my return home. On reaching home I learned that she had died at just about died on the 17th,' and put the paper in the hour when I saw her. I had not been aware that she was Ill." Miss S. Money, 47 Upper Baker

street. London, testifies:

"At Redhill, on Thanksgiving day, between 8 and 9 in the evening, being in charge of the little daughter of a friend, I left the child sleeping in a bed room. On returning I saw, in the full light of the gas, coming from the child's cot, a white figure, which turned, looked me full in the face and passed down the staircase. I instantly followed, leaned over the banisters in ing he had died that very night and astonishment, and saw the glistening about that hour-September 14, 1876."of the white drapery as the figure St. Louis Globe-Democrat. passed down the staircase, through the lighted hall, and through the hall door itself, which was barred, chained and rial and Spiritual Universe. By E. D. locked. I felt staggered for the mo- Babbitt, M. D., LL.D." A compact ment, went back to the bed room and and comprehensive view of the subfound the child peacefully sleeping. ject; philosophic, historic, analytical When the mother returned I related to and critical; facts and data needed by her the occurrence, and she said that every student and especially by every my description of the figure answered Spiritualist. One of the very best to that of an invalid aunt of the child's. books on the subject. Price, reduced Next morning came a telegram saying to \$1, cloth; paper 50 cents. For sale that this relative had died between 8 at this office. her last moments she had greatly Religious." By Prof. H. Oldenberg. wished to see her niece."

an attack of scarlet rash. The sickness price 25 cents. was very slight and my mind was not Griffith, had been drowned in a lagoon went in after wild ducks."

strange feeling came over me as if I For sale at this office.

Boston, Mass.-Death wraiths are was not alone, and sitting up to look, I affording great encouragement to the saw my dear brother (who, as I be-Psychical Research Society, inasmuch lieved, was in Bangkok) lying at the as they give exceptional satisfaction as foot of my bed, dying. I remember I objects of study in what is vulgarly cried out, 'No one there who loves him, pected since Wednesday last, gradually called the supernatural. Of course, and no last message.' Later we heard there can be no such thing as the super- that my brother had died at a hospital natural, but that phenomena deserving at Singapore, on his way home, and to be called supernormal do occur is de- with no one there who knew him. At clared by experts in such matters to be the time I had this vision we were not

the scientific body above mentioned to! Following is an instance of warning investigate affairs of the sort, and of death, though not by a visible phan- bed for two weeks, or since an operawhile ordinary ghosts up to date have tom. It was reported to the Psychical tion for the removal of an abnormal not "panned out," so to speak, as well Society by Mrs. E., a widow, who says growth was performed. An ailment, as might be expected, from an eviden- that through all of her life she has been akin to peritonitis developed after the tial view point, death wraiths have se- haunted by presentiments and by operation and from Wednesday to Sun-

tion-for it amounts to that prac- attention from this very distressing ginning to pass away and her busband tically-is the most important result prophecy, I went to the house of a telephoned to the Spiritualist Society. thus far achieved in the phantom- married sister to spend the day. When asking that the spirit world be ap-A death wraith, of course, is the appa- ing, and I said to myself, 'There, now, and her relatives believe her improverition of a dying person beheld by it's 6 o'clock already, and nothing has ment was the answer to the prayers. another individual at a distance. For happened.' But the statement was pre- Mrs. Ourts' sister, who had nursed example, suppose that A, shipwrecked mature, for before the striking had her during the illness, described the in the Pacific Ocean, is struggling for ceased blood was gushing out of my transition from come to consciousness his life in the waves. B, his mother, is nostrils in a copious stream. The to the Post-Dispatch Monday morning. in Boston. It is quite within the limits alarming hemorrhage did not stop of possibility that the visible likeness until several buckets of cold water had of the drowning man, drenched, sad, been poured on my head and down my times she spoke in a rambling way. imploring, shall present itself to the spine. When the doctor arrived he said | She did not understand what was said mother, though so many thousands of a very large quantity of blood had been to her. Her eyes were dull and lost and life only just saved, and no

Mrs. B—— testifies as follows: "On March 11, 1869. I was giving my until afterward, when the news comes little children their dinner at 1:30 o'clock. As I was in the act of serving about something commonplace. She macaroni and milk from a tureen. I mass of evidence which is equivalent to raised my head, and as I did so the wall proof. It is confirmed by the testimony opposite me seemed to open, and I saw my mother lying dead on her bed in It would seem as if, at the time of her little house at R-. Flowers were death, there was a loosening of the at her side and on her breast; she faculties. She told us she felt much mankind, put a whole armory of bonds which fasten the spirit to the looked calm, but unmistakably dead, better, and indeed she showed great weapons in the hands of men who and the coffin was there. It was so improvement. She has continued to imreal that I could scarcely believe that the wall was brick and mortar, and not simulacrum of himself-to an indefinite a transparent window. I ought to say that when I was married my mother made me promise as I was leaving home, to let her know if I died, and she would try to find some way of communicating to me the fact of her death-supposing that circumstances prevented the usual methods of writing

> or telegraphing." Miss C-- writes: "I had once living with me as companion a Mrs. V., who died of consumption. Her two children, who had died before her, were buried in the Norwood Cemetery, and I had promised Mrs. V. that I would see that their graves were kept in good condition. On May 11, 1801, I went to the cemetery in the morning and found the graves well kept. Coming home to lunch, while a cousin was reading to me after that meal, I suddenly saw Mrs. V. standing against a dark part of the wall, about ten feet away. She was in a black serge dress, a hat I was familiar with, and tan gloves with silk stripes on the

to see my bables.' The lips did not seem to move, but the figure was clearly visible.' This last, however, was not, strictly speaking, a death wraith. Cor-

backs. As I looked at the figure, I

heard the words, 'Thank you for going

responding to that description, was a phantom seen by Mr. G. Q., who says: "Early in November, 1879, as I was walking up Collins street, in Melbourne, about 4 o'clock in the afternoon, I was amazed to see, among a number of people on the other side of the street, a very intimate friend, whom I had believed to be in New Zealand at the time. I ran across the street to speak to him, and as I neared the curbstone it seemed to me as if a hand was passed for an instant before my eyes. In that moment my chum was gone, and though I looked everywhere around, I

day and hour.' Mr. S. Walker-Anderson, of Tickhill,

later I learned that he died that very

England, testifies: "It was in Australia, on the night of November 17, 1890. I had gone to bed early and about 11 p, m. I woke up and | done exclusively in meetings of Spiritsaw the figure of my aunt, Mrs. P., standing near the foot of the bed, dressed in her customary black gown. She looked older and stouter than when I had seen her three years before. Her lips moved, and, though I heard no sound, I seemed to catch that she meant 'good-by.' Then the figure gradually vanished. There was a lamp in morning I said to my wife: 'I have seen Aunt P., and I am sure she is dead; so we will take a note.' Then I wrote on a drawer. In due time a letter came from my mother with the information that my aunt had died on that day." Mr. James Lloyd, of Birmingham,

England, wries: "I was in India. I awoke in the night and saw my father, who was in England, standing beside the bed. He was as real as in life, and dressed in a gray suit, such as he used to wear. The figure said, 'Good-by, Jim; I won't see you any more,' or words to that effect, A month after that a letter came, say-

"Religion as Revealed by the Mate-

and 9 o'clock the previous evening. In | "Ancient India: Its Language and The subject is of unusual interest at Mrs. E. L. Kearney, 2 Wharton Road, the present time, and it is here treated young man died, according to neighborin a way to interest and instruct all hood gossip, a headless skeleton came "I was lying in bed convalescent from readers. For sale at this office. Paper, with a lighted lantern and hunted

"Commentaries on Hebrew and Chrisaffected in any way. The hour was tian Mythology." By Judge Parish B. about 1 p. m., New Year's day, 1875. I Ladd, LL.B., of the San Francisco Bar. felt my bed shaken under me, and This book is of more than ordinary valheard a gurgling noise and a distant ne, giving the results of much patient cry for help. Alarmed, I rang my bell, thought and research by a mind well and my mother coming to me, told her aualified to sift evidence and arrange damned bad. Come on and help me an abiding place in the human body. what had occurred. At 8 o'clock the facts. In compact form it gives just | find it." same day a telegram was brought what is needed on the subject. Paper, announcing that my cousin, Charles 75 cents. Cloth, \$1.50. For sale at this the tenants ran across the road and

at I o'clock. He was out shooting, and | "Human Culture and Cure, Marriage, Sexual Development, and Social Up Miss H. L. T. contributes the fol- building." By E. D. Babbitt, M. D. LL.D. A most excellent and very value the lantern and its attendant skeleton "On the night of August 7, 1877, I able work, by the Dean of the College dropping into the ground at the Davis went to bed between 11 and 12, but of Fine Forces, and author of other im- burial plot. During the past few years could not sleep. About 2 as near as I portant volumes on Health, Social Sci. the skeleton and lantern have prowled can remember, while still awake, a ence, Religion, etc. Price, cloth, 780, about the house every night, staying | health.

They Assist Her While at the Point of Death.

MRS. LAURA CURTS, A SPIRIT-UALISTIC LEADER-CAME OUT OF AN UNCONSCIOUS STATE WHILE PRAYERS FOR HER RE-LIEF WERE BEING SAID BY THE SPIRITUALIST SOCIETY, Mrs. Laura Curts of 3824A Folsom

avenue, the intellectual head of the Spiritualist cult in the western country, whose death has been hourly excame out of a comatose state and showed signs of great physical improvement Sunday afternoon while prayers were being said for her recovery by the Spiritualists' Association of

St. Louis in meeting at Howard's Hall. Mrs. Curts has been confined to her day afternoon her life was despaired

6 o'clock arrived the clock began strik- pealed to to save her. The sick woman

"Sister's eyes were open, but she did not recognize any of us," she said. "At

seemed at the verge of dissolution. "We were watching by her side. Gradually her eyes began to brighten, and her face took on something of color. She made an intelligible remark was answered and she entered into a

"We were greatly surprised and prove since the change in her condition yesterday, and we now have every hope for her ultimate recovery.

"Sister received a message from the other world after she rallied. The control who spoke through her said she would recover. He declared that it would have been a pity for her to pass away at this time for, he said, her mission on earth has not been fulfilled.

The sister made other remarkable statements about the part played by the sick woman's "controls" in her treatment. Mrs. Curts was operated on by Dr. Mary Dodds, who uses only hot water in the treatment of patients, excent where the diagnosis indicates an operation.

The sister declared that Mrs. Curts has received written instructions from her "controls" how to apply the hot water. Mrs. Curts guided the pencil for the writings, but was always unconscious when the messages were received.

"She also received prescriptions in Latin, prior to the operation," said the

"None of these were filled, because sister was under Dr. Mary's hot water treatment. "Prior to this illness, sister never

had a physician of any school in the house. She was always guided by the prescriptions she received from the

Mrs. Curts' condition was so serious that her husband, an electrician in the employ of the Edison Company, who is also a Spiritualist, called in another physician. However, the treatment prescribed by Dr. Mary Dodds was not deviated from.

Mrs. Gurts is regarded as the real leader of the Spiritualists of the West. She is an eloquent speaker and her services are in great demand for funeral services in the Spiritualists' church. She is an excellent platform speaker and has traveled over a great part of did not see him again. Three weeks the country preaching the tenets of Spiritualism,

Some years ago she attracted considerable attention in Chicago and northern cities as a spiritual healer. She is said to possess rare ability as a medium. Her work in that line has been ualists' societies .- Kansas City Times.

HEADLESS GHOST.

It Has Been Seen at Stetson, Me.

Stetson, Me.—In the hope of quieting a headless spook that has been haunting the Davis house for the past six years, and thereby bringing peace to a disturbed and distracted neighborhood. John Tibbetts of this town has bought the "ghost house," so-called, and moved it on one of his vacant lots. After he has refitted and furnished the building he will occupy it with his family.

The story of the ghost-is peculiar in the records of demonology. Six years ago this fall. James Davis, a young man who had become mildly insane from religious excitement, made an effort to convert his father. The elder Davis was reluctant to accept the faith of his son, though he freely confessed a desire to go to heaven after death. "So you will own up to that much, will you?" said the son. "You really wish to go to heaven, do you?"

"Of course, I do," replied the old man. "Then go now," said the son, strikman concealed the head, and told the neighbors that he had committed the act because his parent had entreated him to do so. After the headless body was buried, the young man was tried Augusta, where he died two years later. While the murderer was living there were no signs of disturbance about the Davis house, but the night after the about the premises from 9 o'clock in the evening until daybreak. The tenants who occupied the house asked the skeleton what was wanted, and a voice which had the tone of the elder Davis

"I want my head, and I want it Instead of accepting the invitation,

replied:

called Mr. Tibbetts out of bed. As soon as the headless ghost was aware of Tibbetts' presence it ran off through the fields in the direction of the graveyard. until after cock crow, unless Mr. Tib-

without notice. Others came, but went | turned to criminal account. in a hurry. The rest went down from \$10 a month to \$1,3 and then the place was offered rent free without takers. Physicians and clergymen from nearby towns, and famous ghost hunters from Boston have visited the place without gaining any solution to the mystery. The farm grew up to bushes, and the building went to decay. Finally Mr. Tibbetts purchased the house for one-fourth of its value, and has moved it across the street.-Inter Ocean.

From Gradle to Grave the Outlook is Threatening.

EVIL SPIRITS ABOVE YOU AND EVIL MEN AROUND YOU-THE NECESSITY FOR SELF-DEFENSE ALWAYS EXISTS-A STEP BE-HIND SCIENCE-HOW SIN MAY APPROPRIATE THE ACQUISI-TIONS OF KNOWLEDGE TO THE MOST INSIDIOUS USES-DEATH FROM DISEASE GERMS.

To the Editor:-Did you ever stop to

think-danger, threatening danger, everywhere! If a Spiritualist or anything else for that matter-you are confronted by evil spirits; there are millions of them on this earth. These facts from the New York Herald contain much food for reflection. Read them carefully, ponder over them as much as you can, and see how sin keeps pace with all modern improvements. As knowledge comes, wickedness doesn't linger-not for a minute. Sin has hung fast to Science's coat skirts. The best results of pure thought and study are perverted to serve the bad that there is in humanity. There is scarcely a thing that Science has given birth to for the help of mankind which hasn't been made an engine of evil. And that's a fact.

"Every element, vegetable, animal, mineral, can be-has been-turned to account in the commission of crime. If you don't believe it, look at history. Hasn't physiology taught a man where to strike to kill? Haven't chemistry pleased. Sister improved steadily. She and therapeutics, ordained and intendshortly recovered complete use of her | ed as they are to relieve and advance have wanted to destroy their follow

> "But here's the idea I was trying to get at. Tennyson says: Science moves but slowly, slowly,

Creeping on from point to point. "Now what I said was that no matter how fast or slow the movement of Science, Sin was never far behind. Evil doers-murderers, burglars, counterfeiters, seducers-all of them, high and low, have been quick from time immemorial to catch the fruit as it dropped from Science's tree, and just as quick to throw the apple away when a new

and a ripe one fell. "Isn't it true? Of course it is. Suicides are afraid of most; of the old methods because they hurt. They clutch at any method that promises to

be painless. "The murderer seeks to kill and never have it known shrinks from the use of any instrument which holds before him the threat of discovery through autopsy or analysis.

AT SCIENCE'S ELBOW.

and violence are played out. They can't compete with mind any longer. Subtlety's the thing-the subtlety that which brain has set to work. Your old- | body. fashioned poisons are only 'used because sin is just a step behind science." we were having in his office, amid a which others. Every detective must be cibles and bottles and graduaters and cus does the work of bringing on vioapparatus innumerable.

INSIDIOUS BACTERIA.

"But bacteria-bacteria, my boythose minute organisms, invisible to the naked eye, found in various unhealthy conditions of men and animals, and upon which many of the fatal diseases are known to depend; bacteria, the culture and study of which has been pursued by science with a view of saving human life—bacteria may prove to be the crime agents, the life takers of another generation. The secret poisons of the time of the Borgias were nothing to the possibilities which come with the development of the science of bacteriology. "Depend upon it. It's just as I told

you. Science has put terrible weapons into the hands of men who wish to slay, and here comes the new one. "Now, see here, a careful study of these low forms of life, which was begiven to doctors the suggestions by

which it is possible now to cure grave diseases which a century ago were not amenable to treatment at all. midgets, which increase and multiply in | propose to do amid this general-apparan amazingly short space of time into ently-cussedness? Well, I am am gomillions and missions, until destruction | ing right straight along. It is fun to

the two things. "The bacteriologist is Science's slave, paratory school, and the poison is and he runs risks of his life every hour of the day in handling and caring for these creatures.

DEVELOPING GERMS.

"Now you'll see in a minute why that is. He takes care of them, fust as close ing his father across the neck with an care as a dog fancier does of the pets ax and severing his head from his body. In his kennels. He takes the bacteria ment. After killing his father the young away from their b natural feeding grounds, the body, whether of man or animal, and gatherst'em together, and in hundreds of glassireceptacles he lets them loose. He surrounds them with the food upon which they thrive best. and committed to the insane asylum at | Some of them are harmless; others are so dangerous that he must exercise the greatest care. If he came into contact with them through the most minute scratch in the skin they would seize evolutionary process is going on that and made amenable to the well-being of upon his flesh and so inoculate him that his death would only be a matter of hours.

"It isn't a cheerful thought, is it?" "Hardly."

"Well, the chemical poisons that kill all have, conditions being right, their antidotes, but nothing known to science will stem the destructive influence of these bacteria when they have found Like the poisons, under varying conditions, they kill or cure. "The relation of micro-organisms to

the infectious diseases is so intimate that it is definitely proved to exist as regards some of the infectious maladies affecting man and brutes. There is hardly any question which to the sanitary officer can be of greater importance than the relation of these poisonous organisms to human life and every detail as to be practically beyond discussed from the standpoint of an ad-

"Now let's see just how all this com- | 55 cents. For sale at this office.

betts was sent for. The tenants quit | paratively new science is going to be

"One of the most fatal and readily handled micro-organisms is the bacillus which is found in certain forms of blood poisoning in man. The bacillus thrives readily, and the puncture of a fine needle, dipped in a bit of gelatine, upon which they are colonized, into the the most disastrous results.

"In case of an inoculation, natural, or experimental or accidental, the microorganism is introduced into the body of an animal, it finds a good feeding rapidly that with a few hours their

number is legion. "At this stage all tissues fall prey. A

symptoms of poisoning. EASILY CULTIVATED.

"It is easy, the culture of these creatures. An ordinary test tube with half an ounce of gelatine, into which a "stab" culture has been made, will furnish material for one thousand inoculations. It is easy to use the poson after it is generated, too. All you want, for the culture is a vial with softened gelatine, a fine platinum needle like the one shown, an incubator, which may be any confined space where the requisite temperature and moisture are obtained. Then take gelatine, meat juice-some food to which the micro-organism is ac-

"The process is simplicity itself. A drop of the purient matter into which the tissues of an animal that has died of disease resolves itself a short time after death, or a small quantity of pus is diluted in water, but after standing for a few hours in a warm, moist atmosphere is ready for cultivation and would go on increasing of their own accord, and it is only in order to give them more room for spreading out and to increase more rapidly that the culture media method is resorted to. It also serves to thin out any other microorganisms which may be present, and which may be antagonistic to the development of those that are desired.

"There you are, with your death agent. An infinitesimal quantity, as much as can be held on the point of a needle, or a bit of proposed gelatine. will furnish the feeding and bring forth millons of bacteria. It's easy for a tyro even to obtain an agent far more insidious and fatal to human life than the strongest of poisons known.

"And age has little or nothing to do with the bacteria as destructive agents; Franklin said about it. What Emerson with chemical poisons it has. I might carry the tube and the needle for ten years, or twenty, for that matter, in quest of my victim. Only a scratch of the needle would be necessary. Then Dr. Peebles' Three Jubilee Lecthe tools are thrown into the sea. A healthy person is taken ill, and in six weeks dies of indubitable consumption. Who is the wiser? Nobody knows, maybe, that the murderer ever heard of bacilli.

VARIETIES OF BACILLI.

"And there are any number of these death dealing organisms whose habits and action are thoroughly understood by the bacteriologists. All animals upon whom they are injected die in a comparatively short time.

generally, perhaps, are most familiar is the so-called tubercle bacillus, which produces consumption. It is the one which eminent observers have for years "Then what do they both do? They | been trying to destroy. A simple prick | just stand close at Science's elbow, of a fine needle dipped in a culture of waiting for the newest poison. Force these bacilli produces consumption in the healthiest frame. Animals inoculated with it die in from four to eight weeks. All their organs bear evidence lurks in the retorts and in the air and of the disease and tuberculosis deposits the water, the subtlety, my dear boy, are found scattered throughout the

"Oh, in the next century a fellow can choose the disease his enemy is to die That was strange talk, but I heard it by, and it will be for the bacteriologist from the lips of a clever New York doc- to experiment until he finds which bator, and it all grew out of a discussion | cillus is dominant over others and over wilderness of instruments, lenses, cru- a scientist. The bacillus pneumoseptilent pneumonia.'

The doctor went on and from his books and his memory enumerated and described a dozen or more of the invisible life destroyers-told how some of them would endure exposure to 200 degrees of heat Fahrenheit, and all that. "It is easy," he said, "to carry quantities of fatal germs around and have them ready for use in a few days. A small vial containing millions of such organisms looks empty to the naked eye. The thin film of gelatine or agar that clings to its sides and to which the organisms cling is as colorless as glass. Yet from such a specimen in a very short time dozens of colonies may be cultivated. Great boon as the science of bacteriology is, in the hands of unprincipled and dishonest men it may become a foul weapon-a menace and danger greater than any yet known to

From the above facts what are you gun in a practical way by Pasteur, has | going to do about it? Desert Spiritual- | cents. ism because there are evil spirits? Let science alone because it can be applied to disreputable uses? Turn from God because there are earthquakes, bed-"But the self-same disease which can bugs, destructive cyclones and pesticomes. A man who would be a bacte- the scientific man to see these dangers, riologist might as well make up his and he is always successful in circum- 15 cents. mind to give up all money-making medventing them. Nothing appalls him. If ical practice. The two are incompat- struck down and badly hurt by a stray ible. There's no man who has time for meteor or missile, he gets up and cheerfully plods along. This world is a premixed with the sweets, trouble with pleasure, the bite of the insect with the sweet kiss of a child, and the turmoil and strife of ignorance with the peaceful tranquility of heaven. I would not change it if I could, in an instant, for that would prove a dangerous experi-

Of course death is caused, and ruin and devastation is the result of present conditions; but mind you, the evolutionary process is going on, and the world is advancing to a higher plane, and each step forward leaves certain dangerous conditions behind. While I am just suited-highly pleased, indeedwith the exact status of Nature, I am more than delighted to know that an will gradually eliminate evil spirits and antagonistic conditions, and relegate the bacillus pneumosepticus as only existing on the pages of history. Be hopeful, everybody; be cheerful, and always contented with the continual activity that should characterize every human LEE ONIDUS.

"From Soul to Soul," By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handhonrs of leisure and enjoyment. Price \$1. For sale at this office.

Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically bodied in this rolumo, in which quescorrect, and so exact and perfect in tions of great in harrance to the race are the reach of adverse criticism. Price,

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skin of a human being, is attended with Three Journeys Around the World A large handsomely bound octavo volume, 500 pages, finely illustrated, describing the Pacific Islands, New Zealand and Australia, India and her magic, Egypt and her pyramids, Persia, and generating ground in the blood. It | Ceylon, Palestine, etc., with the religrequires only a few of these little fel- lous manners, customs, laws and hablows to start with, for they multiply so | its of all foreign countries. Price, \$1.50.

Immortality. And the employments of spirits good general blood poisoning becomes mani- and evil in the spirit-world. What a fest, the weaker tissues naturally giv- hundred spirits say about their dwelling way first, and soon we get the ing-places, their locomotion, their social relations, infants, idiots, suicides, etc. Price reduced from \$1.50 to \$1. Post-

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that the greatest and brainest men in

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and the Workers. 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.

ITEMS-Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or or less: otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. It you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

Mrs. M. B. Sheets and Abble E Sheets, of Grand Ledge, Mich., passed through Chicago for California, where they will remain until spring. The latter will open her engagement with the San Diego Spiritual Society, the 19th. friends that her health has so far improved as to warrant her in entering the field again. Until further notice, address her care Ella Custer, 753 5th street, San Diego, Cal.

W. Z. Hatcher writes: "I am delighted with The Progressive Thinker; it is a guiding star ablaze with light above this fog of superstition. There is just one little bitterness toward the Catholic religion, and why more toward that than any other? It is just as necessary among the class of people it controls, and if bitterness is wrong for one, it is wrong for all."

Julia Steelman Mitchell is at home for a few days. She would like to hear from societies for lectures and a very large attendance. Best of all, test work for November and December. Would go South for winter. Address her at all times, Hartzell avenue, N. Evanston, Ill. Mrs. A. H. Talcott writes as follows

to the Painesville (Ohio) Telegraph: "We do not claim that mediums are monstrosities; they are in all respects like other persons. It is only enlightened Christians who ascribe to them supernatural powers. There is in real ity nothing unnatural or beyond ordi nary human knowledge in any of these persons, whether in a state of trance or out of it, (perhaps the word 'control' will be better understood by your correspondent.) We do not claim that it is possible for any person to transcend in knowledge human attainments. Spirits are only human being living in another state of existence. They are not divine any more than when they trod natics who regard all things they do not understand as supernatural and that is what is the matter with Dr. Becker. We have reason to know that this 'ism' has not only honeycombed Dr. Becker's congregation, but almost every intelligent congregation in the, world is permeated with Spiritualism, And it will take more philosophy and far stronger arguments to convince those who have seen the genuine phenomena of Spiritualism that they are all false than the ridicule of Dr. Becker.'

The Cincinnati Post of November 9 contains the following: "Judge Davis decided the Mary Englert case Thursday. At the conclusion of arguments the court ordered that the property of Mrs. Elizabeth Burgess be restored to her, and that Mrs. Elizabeth Mabus be given a farm for her Malmiller street estate, held by the Englert heirs. Both these women were mixed up with Mrs. Englert in her spiritual business, and they confided property to her care, either for exchange or to erect a temrites. The Burgess woman lives on George street as Lizzie Mauley. Burgess and Mabus must reimburse the Englert estate for all moneys paid out. a sum running into the thousands. Miss McPhillips, a former domestic, who wanted to become a medium, and took lessons from Mrs. Englert in pay for her daily toil, will be paid cash, as the court found Mrs. Englert's representations about communication with the dead were a fraud. Chris Von Seggern and W. R. McGarry, attorneys.'

The Freeman, of Kingston, N. Y. says: "The Highland correspondent of the Marlborough Record says the people at the Highland landing are much interested in watching operations going on in their midst. Nearly every morning as early as 4 o'clock an object is seen passing between the upper and lower railroad crossings. The superstitious say it must be a ghost, although it is not dressed in white. Investigation seems to prove that the object is a woman. Sometimes, on foggy mornings, it appears as late as 6 o'clock, and passes through the depot. Some people think it is a disappointed lover, but whether it is a grass widow no one seems to know."

Abble E. Sheets writes: "The Grand Ledge Camp interests for 1900 will be taken care of by the secretary pro tem, M. L. Phares, of the above named city, and Mrs. Sheets."

Mrs Wright writes from Cripple Creek. Colo.: "We now have a woman medium here who is working for the good of Spiritualism, Her name Is Mrs. Bartel. She charges only a fair price, and is doing well."

The Kansas City Times says: "The suit which Mrs. Josephine Woodbury recently brought against Mrs. Mary Baker Eddy for \$150,000 damages for alleged defamation of character, is about to take a new turn. Or rather, the attorney for the plaintiff intimates that the suit is not so much for damages as to force Mrs. Eddy to produce in court the evidence, if she has any, of her supposed spiritual powers and upon what ground she claims inspiration to interpret the Scriptures in a way

that Mrs. Woodbury fits the character of the scarlet women spoken of in Revelations so perfectly that St. John the evangelist, must have seen her in his prophetic eye when he wrote the seventeenth chapter of the Patmos mystery.' Will C. Hodge writes: "I was an in-

terested listener at the People's Institute, Sunday, the 12th, when the Freedom Society of Spiritualists conduct regular meetings and also hold a Sunday-school. To my mind, it is exceedingly incongruous to use Moody and Sankey hymns, singing into the minds of children the old orthodox conceptions, 'salvation through Jesus,' 'to be brought at Jesus' feet,' etc., and at the same time claim to be Spiritualists. A very pleasant part of the programme was Mrs. Catlin's elucidation of 'the soul teachings,' and one could appreciate the pleasant and earnest manner of the instructor, though they might not be able to accept her conclusions. The lecture of the afternoon was delivered by Lucinda B. Chandler; topic, 'Spiritualism and the Life that Now Is.' It was an earnest, thoughtful and withal, practical discourse such as might be expected from this old-time reformer. It was up-to-date and dealt with present conditions here on earth, and the speaker clearly showed the necessity of bettering human conditions here and now, and giving less attention of what we are going to be in the hereafter.

ing its delivery." Anna Wagner writes from Louisville, Ky .: "We are having a great revival in Spiritualism in this city at the church of spirit communion. Frank T. Ripley is taking the place this month of Dr. A. M. G. Wheeler. Some of our best people attend these meetings. Our hall is crowded to its doors every Sunday evening. Brother Ripley's tests are truly wonderful, giving as he does descriptions and full names to everyone. He closes his engagement at the end of this month, on the return of our pastor, Mr. Wheeler."

Her lecture was appreciated, as was

evidenced by the hearty applause dur-

The Wilkes Barre (Pa.) Times says: "The little hall on the third floor at No. 14 South Main street was an too small last evening to comfortably accommodate the large number who assembled to hear the address of Miss Kate Stiles. a woman of wonderful attainments. in her peculiar line and who has a flow of language that is simply surprising, Miss Stiles announced no subject but | second and fourth Thursday's every preferred to let anyone in the large one was Should Spiritualism Be- Regarded as a Religion or Philosophy, or Both?"

Mattle E. Hull writes from Buffalo. N. Y.: "It may be of interest to the friends of the cause as well as those who are interested in us personally, to know that the work in connection with the First Spiritual Church of this city is moving forward grandly. At no time, during our ministrations for this people has there been as much interest manifested as at present. The membership roll is gradually increasing, and the names represent some of the best people in the city. The audiences are increasing; especially at night there is there is good will and harmony in all of our work. The lyceum is much larger than at any, time during the past season, and there never has been so much interest in its work as at the present. We are preparing to feed several hundred poor people in the Temple on Thanksgiving Day; donations are coming in liberally; the interest in this enterprise extends to many who are not particularly identified with the society. We are busy; we keep two type-writers it became erect and took on spirit form

humming most of the time." The Winona (Minn.) Republican says: "Rev. G. W. Kates and wife, who are brought here by the Psychic Research Society under the auspices of the State Spiritualist Association, gave the first of a series of three lectures and psychic readings, at the Unitarian church on Friday evening. The members of the local society were mostly all out. this earth, and no Spiritualist makes | and in addition a number of curious any such claim. It is only Christian fa- | spectators, completely filling the parlors of the church. Mr. Kates is the lecturer and his wife the medium, and their work carries them to all parts of the Union, Mrs. Kates having quite a reputation in Spiritualist circles. For the first hour last evening Mr. Kates gave a lecture on Spiritualism, stating that its aim was to make men and women live better lives and to place them in touch with the unseen life to come."

> West Adams street. Owen Z. Meredith, the boy medium.

Mrs. C. Hinchey is now located at 348

and George W. Rinner can be addressed at Wheeling, W. Va.

F. M. Tucker writes: "In my three or four years of investigation of spirit phenomena, I have learned many grand truths and I have seen and recognized many materialized forms and have had many pleasant spirit communications. which have removed all doubts in my mind as to the question, If a man dies

"There has been talk before of a proposed wholesale slaughter of mediple at Portsmouth for Spiritualistic | strange light about the Central School | ums." building and a number of persons say | found in the recommendation of the that their own evesight confirmed the lowa League of Municipalities, and is tale last night. It is said that shortly as follows: "To regulate, prohibit and after 10 o'clock a giow was visible on suppress clairvoyants, palmists, mindthe third floor of the building. The readers, fortune-tellers and fakirs." impression of a bright light in the cen- That item will no doubt be acted on ter of a room was created, but none of at the next session of the Iowa legislathose who viewed it had the temerity ture. to make an investigation. Not until midnight did the illumination disappear and the unusual incident has not been explained. It was probably caused by somebody prowling about the building, but the people familiar with the stories | energy of the Spiritualists in this vicinof previous occasions profess to believe that 'spooks' are about. It-may be that the Thornhope ghost has wandered far from its accustomed haunts or that a rival spectre has set up a counter attraction in a quarter more frequented than the abandoned well. If the show had only been made on Hallow'een eve it would have been so uncannily

apropos." E. C. Gray writes: "The Progressive Spiritual Church, G. V. Cordingly pastor, at Handel Hall, 70 Randolph street, is meeting with great success this year. Each Sunday brings many new faces in our midst, and for the past four weeks standing room has been at a premium. Mr. Cordingly has been blessed in obtaining so far some of the best psychics in the work. Last month we were very fortunate in having with us Mrs. Anna Thomas, of Newport, Ky. Her work as a psychic is certainly phenomenal. We were also honored in having with us another great worker, from the East, known as Mrs. Straus, of Hartford. Conn. Mr. Samuel Foss, a very young medium, is convincing many each Sunday with his remarkable psychical powers. We have an excellent musical program, conducted by Prof. Tolman. November 10 the members of the church held their grand Indian council in the American Auditorium, 77 Thirtyfirst street, in honor of Mr. Cordingly's control, Red Jacket. There was a splendid attendance. The willingness to assist all new mediums who come to the city has won Mr. Cordingly a place which is enviable all over the country."

The Knoxville (Tenn.) Tribune says: "Ghosts come and go, but the Middlethat furnishes a foundation for Chris- brook ghost goes on forever. A year state that Miss Shenemen was ordained

camped while at Camp Poland, near where the Middlebrook ghost of three years ago first appeared, was killed at night by a captain and lieutenant, who were officers of the day and guard respectively. On several occasions since the weather has been cold enough for camp fires this fall, a solitary camp fire has been seen ablaze on the hill where the dead man's tent once stood. People who pass that way at first thought some tramp was stopping there for a night, but the thing got too monotonous and began to look creepy. Every night between 11 and 12 o'clock the ghost camp fire flares up and then dies to coals. Promptly at midnight the very embers themselves cease to glow. The old white ghost of Middlebrook fame is pale compared to that of the negro who was killed and who came nightly to the scene of his death in camp."

Bro. Kennedy writes from Martinsa week holding trumpet circles, and giving satisfactory results. As Spiritualism is something new here she put some to thinking. She seems like an honest medium. If anyone in the circle fails to receive a message she would didn't believe in taking people's money for nothing."

Fitz Hugh Smith writes: "The Sunflower Social Club held its first regular meeting and reception Friday evening, November 10, at 77 Thirty-first street. | doctor.' There were some fifty members present. The president, Mrs. Georgia Gladys Cooley, gave a short address of welcome. Nearly all in attendance wore the cute little sunflower badge made by Mrs. Dr. Cross. After a short business session, and the adoption of yellow and white as the club's colors, each individual resolved himself or herself respectively into a committee of one to make everybody else jolly and happy, and the result was in harmony with the action. Mrs. Bullock, Mrs. Biddeson, and Mr. Stillman rendered poems and songs very acceptably. Masters Biddeson and Druliner lifted their tuneful voices in joyful accord. Dr. Harrison and Bro. Longhurst entertained the chair, and incidentally the members, with facetious remarks about 'Lo, the Red Indian.' Our next meeting will be a masquerade ball, Friday, November 24; tickets 25 cents. Regular meetings after that are changed to

Correspondent writes: "That the Progressive Spiritual Society of Allegheny, Pa., has come to stay, is self-evident to those who have watched its growth and development. A good work is being done here, and that it is appreciated is shown in the increased attendance and perfect order maintained throughout. Thomas T. Evans, a local convert from the Baptist ministry, and an eloquent speaker, is now serving the society. Mrs. M. J. Crilly is doing a good work as test medium.'

H. D. Dwelley writes from Omaha, Neb.: "I have been a Spiritualist and clairvoyant for many years, but the most wonderful sight came to me a few weeks since. On the evening of October 26, while at the home of my son's widow, Mrs. Irvin H. Dwelley, I sat partly holding and partly bending over the dying form of my darling little grandson Charley. As the breath grew shorter, the pulse weaker, and the heart slower, there was a faint glow of light formed over Charley. When the heart ceased to beat entirely and there was no breath or pulse, the light grew steadily larger and brighter, raising about two feet above the bed; then the spirit of his father, who has been in spirit life more than five years, come and take his little boy in his arms and bear him from my view. I have seen festations of spirit power, but never anything so pure and comforting to a sorrowing heart as this assurance that the loved we lose from our sight here are taken immediately into the care and love of those who love them in spirit-life.

Anna Claussen writes: "I have received my set of four books, and also the papers, and I am very much pleased and wish that many more would send

Mrs. E. C. Burgess writes from Callfornia: "Enclosed please find post-office order for \$1.25 for The Progressive Thinker and the Occult Life of Jesus, for the year 1900. - I have, I presume, a prejudice in favor of your paper, the grand old Progressive Thinker. I have received every paper since its first number. It is a source of great comfort to me and I should be lost without it. I truly hope you may be able to wield the sword of truth for many

years to come." Eliza Moss writes from Dubuque, Ia.: 'Enclosed you will please find a clipping from the Cascade Pioneer (Dubuque county, Iowa), that vitally concerns, and should arouse the Spiritualists of Iowa, that they may prepare to The Logansport (Ind.) Reporter says: | defend themselves in time, against the The item referred to may be

Chas. R. Waters writes from Elmira, N. Y.: "Mr. Harry Dalton, of Lily Dale. who has been here for the past two weeks, lecturing and giving public tests, has seemingly aroused the latent ity. He leaves for Vermont this week.'

N. S. Stevens writes as follows to the Los Angeles, (Cal.) Herald: "Your editorial in last Sunday morning's issue, 'Why the Church is Failing,' is commendable and of interest to the liberal classes who have cut all shore lines loose from sectarianism and are no longer bound to dogma and creeds. The old Catholic churches are gradually going down and as fast as they become a dead letter that old-time religion dies out never again to be resurrected. It needs no prophetic sight to make a very correct prediction. This is the prediction I make for San Pedro: The little harbor city will likely be the first to'succumb to truth when the churches will have to be converted to other purposes. Before the closing of the next century the churches will become extinct and there will be pure religion based on spiritual phenomena and philosophy. There is no religion, only the religion of the brotherhood of

Mrs. Virginie Barrett writes: "Friends and societies who desire my services to lecture on various subjects. and to read from the voice as a test. will address me for this month at 1922 W. Walnut street, Louisville, Ky. I am serving the People's Spiritual church. I will answer weekly calls in vicinity, neighboring cities and towns, and officiate at funerals. Terms reasonable."

humanity, the Golden Rule."

Rev. H. J. Moore writes from Muncie. Ind.: "It is with pleasure that I inform you of the intended wedding of It will take place at Indianapolis, on march at 8:30 sharp. the 26th day of November. I wish to

tian Science. The charge in the suit ago, or very nearly so, a private of the in Louisville, Ky, on the last Sunday of is that Mrs. Eddy has repeatedly said. Third North Carolina regiment, enspeaker and that she is a trance speaker and that bedium. My term as September, and that she is a trance speaker and that medium. My term as pastor will end Christmas, and as I want to locate in-the west, I will not remain for another term. When we are open for engagements we will let The Progressive Thinker know."

Mrs. L. Le Sieur-writes: "We wish to remind our members and friends of the Band of Harmony, that we have an extra meeting, Thanksgiving evening. Come and bring your friends. Many hands are busy getting ready for the bazaar, which will occur December 7. afternoon and evening. Among the many attractions will be a post office, which will be in charge of our vicepresident, who will be postmistress. Friends, be sure and call for your let-

A dispatch to the Chicago Record from Appleton, Wis., says: "A story of alleged witchcraft has come to light in the town of Center, Outagamie county. ville. Ind.: "Mrs. Lizzie A. Koch, of | A man is charged with having killed, Chesterfield, Ind., has been with us for by the employment of supernatural means, four persons within the last few months and a considerable amount of stock belonging to his neighbors. The excitement has come to such a pass that the neighbors threaten to lynch the alleged communicant of witches. not take money from them, saying she | The accused admits that he has supernatural power, claiming that he inherited this from his mother. Various strange doings are reported to have occurred in Center, and people who were sick say they were cured by the witch

Mr. and Mrs. G. F. Perkins, 3829 Vincennes avenue, Chicago, desire to thank, not only the congregation of the Beacon Light, but those of the Progressive Spiritual Church and First Spiritual Church, for kindly remembering Mrs. Perkins by visits and donations, etc., since the accident has occurred which has deprived Mrs. Perkins of the use of her left arm, and other injuries, for more than two weeks. Mr. Cordingley's donation came as a surprise and signified that the principle of "Fatherhood of God and Brotherhood of Man" have not been forgotten. Many thanks, George.

J. M. White writes: "Work in the spiritual field has called me to Kansas city for a time and while here I will answer calls for lectures, test seances or fire test seances, on reasonable terms. Will go to adjoining cities within 100 miles around. Parties desiring my services for either public or parlor work. will find me at 3239 Independence avenue, Kansas City, Mo."

Brother Hart writes from Andrews. Indiana: "I will say to the many thousand readers of your up-to-date, Progressive paper, that we have a man in this community, if it be lawful to call him a man, that contends that the earth is flat like a pancake; and he can prove it by God's holy word. He says that if the earth were round like a ball, and turned on its axis, the water would drop out of our wells, the tree tops would point to the earth, and man would be standing on his head half of the time. In there, is another such a specimen in North America, I would be much pleased if some kind reader of The Progressive Thinker would locate him, as such specimens I certainly think are scarce."

D. Edson Smith writes: "The First Spiritualist Society of Santa Ana, Cal. reorganized yesterday, electing D. Edson Smith, president; I. T. Akin, vicepresident; Mrs. A. Selleck, secretary and treasurer. Meetings will be held every Sunday in G. A. R. hall, and mediums and speakers traveling this way are requested to write the president,

stating terms.1 in the exact likeness of Charley. I saw | you for the beautiful books I have already received. I have the first volume of the Encyclopedia of Death, and Life in the Spirit world; also Ghost Land and Art Magic. I prize them above all many beautiful spirit forms and mani- other books, and thank you very much." Mrs. C. McFarlin writes from 605 still in Milwaukee, Wis., serving the Unity Spiritual Society to the best of my ability. That my ministrations are appreciated is testified, I think, by the large audiences which gather each Sunday evening to listen to the outpourings from my lips, moved upon by the invisible teachers from the spiritual spheres. My engagement with this society will terminate the last Sunday in December, and I would again like to announce myself open to engagements for the future, beginning the first of January. Societies wishing to know something of my work and ability as a Unity Spiritual Society, Milwankee, Mrs. Dora Waite, secretary; Minnesota State Association; Psychic Research Society of Winona, L. Steinbourne, secretary; Dr. Sanderson, of the First Society of Progressive Thought, Lacrosse. I could refer to many others, but this will suffice, I think, for the needed information regarding me, if such be desired. I have been duly ordained by the Unity Society and accepted upon the list at Washington, D. C., by the N. S.

> a minister unto truth." Pratt writes from Springfield, Ill.: "Mr. C. M. and Josie K. Folsom left this city on Wednesday night for Columbus, Ohio, where they have an engagement for the next two months. Their next engagement will be Fort Wayne, Ind., with the First Spiritual Society there. Their many friends here with the Hovey Spiritual Society regret much to part with them for so long a time: however the Hovey society will hold regu-Jar Sunday meetings in G. A. R. Hall on Commercial street, at 2:30 and 7:30 p. souls shall pass from strength to m., as usual and will be addressed next, strength; gathering wisdom as they ad-Sunday, Nov. 19, by the worthy president, F. J. Underwood, which will be followed by tests by Mrs. George Griffen. Mr. and Mrs. Griffen were to | nourished by the love of God: fragrant have been ordained on November 5, but | with His blessing; and immortal in His owing to the illness of Mrs. Griffen it life." was postponed, and they received their ordination on Tuesday, November 13, at the residence of Mrs. Folsom, in the presence of many friends who met for a farewell seance and to bid the Folsoms God speed. Mrg and Mrs. Folsom are faithful, earnest; workers and for many weeks have labored most night and day in the interest of Spiritualism.'

J. C. F. Grumbine will be in Washington, D. C., lecturing for five Sundays in December, before the First Society, which meets in the Masonic Hall, corner 9th and F. streets, He will hold afternoon and evening classes on psychometry and clairvoyance, and a special series on Hiumination. His address in Washington, D. C. is 806 Tenth street N. W., where he will receive on Thursdays from 2 to 5 p. m.

Louisa J. Vaughn writes: "I wish to say that Dr. B. Vaughn and Mrs. L. J. Vaughn are now located at 297 W. Randolph street, second floor. We have organized a society, the West Side Progressive Spiritual Society, which is well attended. All communications should be addressed to L. J. Vaughn, secretary; W. F. Langdon, president."

There will be a Mask Ball given by Sunflower Social Club, at Hall "C." 77 Thirty-first street, Friday evening, No-Miss Bertha M. Shenemen and myself. | vember 24. Admission 25 cents. Grand

(Continued on page 7.)

OUR FOREIGN EXCHANGES HUDSON TUTTLE.

BOURNE, AUSTRALIA.

As might be expected, Buddha is, at this moment, one of the

MOST ACTIVE OF THAT BAND of high intelligences, who are animat ing and directing from the unseen world, that great spiritual movement upon the earth in which each of us is playing our individual part. In proof of which, I will read a communication received from him through Mrs. Harris, on the 12th of October, 1894. It contains-as it appears to me-internal evidence of its authenticity; and without wishing to disparage her mental capabilities. I cannot conceive the possibility of its having originated in the mind room he now perceived what was invisof that lady: "Greetings from Gautama Buddha:

Know, this, my brother, that, in suffering there is strength, and in self-renunciation, true happiness; that out of India cometh light, and out of Asia redemption. But from the west also, are now issuing great souls to bless humanity; for the time bath arrived in which these are being sent forth to awaken deemed. This meeting with the boy, the world from its lethargy. Their mission will be one of pain and sorrow; informed me that the sittings must and yet exceeding great joy; for the close; his faculties were too unstable gates of Heaven shall open wide to to make further use of them; a portion their glad vision, revealing to receptive of my vitality had been transferred to souls, the secrets of the universe and him; his health was now restored, furthe thoughts of God. Behold, with how ther sittings would injure me and not majestic a step, and how exalted a benefit him; the influences which mien, cometh the Christ, a second time, haunted the house could do no harm. I to utter his mighty thoughts through am summarizing the information reinstruments that have been cleansed from sin, through souls that are divinely gifted and are inspired by heaven! luding to a total stranger; he warned Like mighty waves of mystic music, me to distrust some of the information rolling through the air, shall his glo- which he had given that voices in the rious thoughts flow forth once more to the children of the earth, by the lips of those who are qualified to be his mouthpieces. The great mountains, mouthpieces. The great mountains, reared by ignorance and superstition, in the pathway of progress, shaken to their foundations, and shattered to pieces by the voice of the Christ, who cometh-not in lowly garb, nor through the manger in Bethlehem and staggering beneath the weight of his cross as when he climbed the hill of Calvary, the despised and rejected Nazarenebut with 10,000 times 10,000 angels; before whom all the barriers which have been raised between God and man, shall crumble into dust. The ministering angels of the Truth shall walk once more with human beings; attired in purest robes of meekness and humility. strong in self-sacrifice, and victorious over suffering. O, what deep thoughts crowd in upon my soul, yearning for utterance! But our greatest trial today is the dearth of suitable instruments to use. Where are the great souls who walked the earth in former days? Have they not heard the call of

God, and will they not come again? I know, the heroes and saviors of the past. I have met them in the halls of spiritual wisdom. I have seen them gathering around the feet of Christ. spirits, by cultivation, embody them-And I also know the gifted minds, the selves in us, and then we are "evil poet souls, who now walk the earth in human form. But alas! how few are law of attraction of "evil spirits" who these in number how insufficient for the needs of man! Thou dost often ask in wonder and perplexity' 'Doth the Father think of His children's necessi- to fear. It is only evil in the physical ties, and will He send more saviors to life that attracts evil in spirit life. the earth?' Yes; and the time is close at hand. For a great cry hath arisen from the souls of men. The hideous Mrs. L. Led writes: "I want to thank | sufferings, the deadly crimes, the ghastly superstitions, and the haunting fears as we use them to forward pure or imwhich afflict humanity, are all known to the Father. And ye are now standing on the verge of a New Dispensation, which will bring back great souls lifting of mankind could be used to its to the earth, for the seventh and last detriment and destruction; hence, they time. And from them shall men learn Jackson street, Milwaukee, Wls.: "I am | not to destroy human life, but to preserve it; not to shorten it by disease and vice, but to prolong it; and to fill it with the divine glory of the indwelling Power, which I saw beneath the Sacred Tree. The ten great evils, which there beheld, still afflict the earth today; but the invincible and ever enduring principle of Good is also here. though clouded by the mists of ignorance and error. And when I tell thee that the Christ has come, and that my soul has already caught the echoes of his majestic footsteps and the magnifi- We see all life of thee a part cent march of his angelic host, thou mayest know that, of a surety, God is teacher of this higher truth, I would re- not unmindful of His children, and that quest them to sorrespond with the through pain, they shall find peace: through trial they shall obtain strength; through suffering they shall reach the goal of endless bliss and joy unspeakable; so that, by all the Karma which man hath gathered in the past, shall he rise towards the Father in the hereafter. Trust in Him, and He shall supply your utmost needs; and the earth, awakening from its heavy sleep of centuries, shall praise Him for the re-birth of souls, who shall utterly renounce the flesh, and shall triumph in the spirit of A. as a worthy exponent of Spiritual- | Eternal Love, over the evils which deism. Hoping this will meet me with file humanity; rescuing the victims who fruitful correspondents, I am sincerely are bound upon the altars of Moloch; releasing the captives; relieving the The towering cliffs, the yawning chasm suffering; and bringing gladness to those who mourn. This is the message

BORDERLAND, LONDON, ENG.

I bring to my brethren. Be strong and

steadfast, for the Christ has come.

Let his perver rest upon you; his voice

be heard within you; his influence be

felt around you. Then will ye experi-

ence no sorrow for the things ve have

laid aside for his sake. And inasmuch

as God is good, good shall certainly pre-

vail; and all men shall know that

through the gateways of eternal life.

vance; acquiring purity by their prog-

ress; unfolding their leaves like lotus

flowers beside the fountain of Truth:

ASTRAL TRAMPS.

One evening during my magnetic sittings I pointed to a corner of the room, and asked the clairvoyant to describe what he saw there. He shuddered, but failed to perceive any form. He was able to describe accurately the dress worn at a dinner-party in Malta, and a shipwreck off the Spanish Soast, and yet failed to notice my uninvited astral The heralds of new thought he halls visitors, who were taking far too lively an interest in my affairs. They were even indifferent to a copious discharge of fine old English expletives, which had often hurled at them. What I dreaded was, that this miserable spawn would take possession of my subject we love to read the grand old book and oblige me to suspend experiments. For days I turned over this problem in my mind, wondering at the obtuseness | As we upon its pages look. of my subject. At last I tried a plan in which I had but little faith, but which proved successful, and opened to me another avenue into the mystic region in which I was feebly groping. During ejection of elementals. I now deter at this office.

HARBINGER OF LIGHT, MEL- mined to test their potency. This was easy, for every third man in Ceylon A LIBRARY OF SPIRITUAL knows a little magic. In most cases it is employed for low selfish objects, the performers are often mere impostors, but among them are, however, a few who understand their business. The Pirit ceremony adopted by the priests to purify a house and banish disease, is both religious and magnetic, and often proves beneficial. I invited a man versed in Mantrams, to perform one of the ceremonies, and invoke the presence of a well-known Deva, whose influence was said to be beneficial.

THE MANTRAM.

After the ceremony the boy was mag-

netized and placed in the purified chair, on being invited to look round the ible, and gave abundant details. The crowning event was the appearance of the Deva, whose dazzling appearance nearly overcame him. She was only visible to the subject, a partiality which caused me some inward rebellion; quickly perceiving my thoughts, she promised to appear to me at another time, a pledge which was generously rehowever, was final, as the clairvoyant ceived. The subject spoke of himself with perfect frankness, as if he was al-

LIGHT OF THE EAST, CAL-CUITA, INDIA.

SWAMI BHASKARANANDA.

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The death of Swami Bhaskarananda is a striking instance of the death of a Paramhausa. As his end drew near the Swami assumed the Padmasana posture. "This will be my last Samadhi," he said and quietly passed away into that supreme abode of bliss from which there is no return. THERE ARE NO "EVIL SPIRITS"

that can injure us but those we culti vate-the spirits of hate, greed, lust, envy, jealousy, malice, etc. These evil spirits"-the boon companions, by the have entered spirit life. When we no longer cultivate the mental evils that make our "spirit evil," we have nothing Evil is not a power separate from the Good, but a perversion of the good. Food, money, title, strength, knowledge, power, etc., are good or evil, according pure motives. The same type, and mental and physical powers which we employ to furnish thought for the up-

and evil. If "All is God," then injury to anything-animate or so-called inanimateis hatred or the Creator" that resides in all and is All.

are not separate powers; there is but

One Power which furnishes both good

THE BOOK OF NATURE.

Vast Nature-great and grand thou art, Thou fillst the soul with thoughts sublime.

Go floating down the stream of time Backward I cast my wondering eye And seem to view the past again,

When awful thunders rent the sky And mountains rose from out the To Advance Humane Education

When belching from their summits The molten lava poured its streams, That lit the cloud-bedarkened sky

When rocks were rent in ghastly The trembling earth-the troubled seas

My startled vision seems to scan, With storms and floods by slow de-Prepared the future home of man.

Left by old earth's convulsive throes, The rending throb—the earthquake spasm.

Reduced our planet to repose. Then Man appeared 'mid nature's

shocks. And wild gigantic ravenous beasts, Whose roar re-echoed from the rocks Whilst reveling in their bloody feasts.

In caves and dens of earth to hide,

Our rude forefathers sought their Where they in safety might abide Beneath the lofty mountain's crest.

But time has changed that fearful day: Those giant beasts have ceased to be; Their bones with man's were laid away In dreary caves for us to see.

Nature, thou art a book of truth, . Where all can read thy truths revealed: Old superstitions taught in youth Kept long thy sacred volumes sealed.

But progress of the human mind Is casting off the fetter chains, And thinking Man is now inclined To spurn such ignorance as remains.

Man-thus ascending in the scale

Of knowledge, wisdom, truth power. With rapture in the passing hour.

The cycling ages gone and past, Leave in the rocks their records true And from the wreck of time so vast Spring nature's wonders ever true.

Whose truths sublime are clear and broad;

We trace the hand of Nature's God. G. E. NEWCOMB, M. D. Oldtown, Me.

"Voltaire's Romances." translated my residence in Ceylon I have traveled from the French. With numerous ila good deal, visiting over thirteen hun- lustrations. These lighter works of the dred monasteries, and talking to all brilliant Frenchman, and invincible ensorts and conditions of men. In idle emy of the Catholic Church, are worthy moments I made a collection of Tamil, of wide reading. Wit, philosophy and Sanskrit, and Arabic Mantrams, in- romance are combined, with the skill of tended for healing, purification, and a master mind. Price \$1.50. For sale **PUBLICATIONS**

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ted, and the style becomes thereby as- ness and impossibility. sertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inseveral weeks ahead of the space given, and why is this? and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal fayor.

NOTICE—No attention will be given anonymous letters. Full name and adnot 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.

Inquirer: Q. Is it not probable that faith? spiritual phenomena may be accounted

spirits as a means of communication | having faith-in Christ. ment. The most delicate apparatus sential. cannot detect the presence of electricity either in the moving bodies, or the medium; and the automatic writer, trance subject, or psychic gives no indication of its presence.

The occasional instances where the human body has become electrical have been introduced in evidence, but there is no comparison between electric and psychic phenomena. The electric force and nerve force are entirely distinct. When the atmosphere is dry and cold the electrical experiments are most successful. Some time ago a writer in the Science Monthly, which supposedly admits nothing that has not the seal of demonstration, had a lengthy article, attempting to prove that the human body was a storage battery, and hence such manifestations as those of the "electrical girl," and movement of physical objects by unseen forces, was easily explainable. As an illustration it gave an account of a Washington lawyer, who was able by the friction of drawing off his boot, to his foot attract scraps of paper, and of General Dayton, who on retiring pulled off his silk stockings and threw them down by his bedside. In the morning he found them reduced to coal and the carpet and floor scorched.

There is nothing wonderful in these occurrences. In certain states of the atmosphere the human body becomes does by friction. The approach of an electrical storm is felt by animals as well as men. In some mines this tendency to insulation and charging makes it hazardous for the miners to handle explosives and they are able to light the lamps by means of sparks from their finger tips.

There is no special apparatus in man for the production or storage of electricity, as in the torpedo gymnotus, silurus and ray, but the electric organ in these is only a modification of the elements of cellular tissue, without the addition of a single new element, and hence it is probable that in the vital uses of the muscular and nerve cells, there is always a residuum of electric force as there is of heat. Ordinarily this is diffused in the atmosphere. which prevents insulation, but it may

This explanation does not apply to the "electrical girl." for there is no evidence that she was in an electrical state; on the contrary it was shown that she was not.

The attraction and repulsion of objects and making them heavy, or light, have been witnessed by every observer of spirit power. The lifting of pianes from the floor, or the adhesion of chairs so that two or more strong men were unable to raise them from the carpet, have been frequently observed in the presence of a great number of sensi-

The psychic force is not perceptible to any test for electricity. It is rapidly expended in the production of manifestations either physical or psychical, and the more marked these are the more rapidly is it exhausted. When this occurs, as it surely will if continuous seances are given, the medium must either retire or supply by his own ingenulty the manifestations be cannot le-

gitimately produce. The celebrated D. D. Home fully recoccasion seemed to demand, and at l long intervals. The manifestations were of the most wonderful and undiswhatever the spirits present found themselves able to give.

F. J. Spross: Q. (1) In the Book of various relations of the two worlds, and him, and mediums do his miracles. Esther, what reason had Haman for the almost unlimited ways and means wanting to destroy the Jews? ' (2) What judgment if any, did Ahas- spirit life and the close relation it susuerus use in forming a code?

tian friends to claim that such writing sive; but physical phenomena are equal-

is the word of God? . A. To analyze the story of Esther, for motives actuating its characters is and co-operate for the evolution of the superfluous, for the whole is a fiction, science of life and immortality, and the No one knows who wrote it, or when, Persia, although King Ahasuerus is not the frauds, real, or imaginary, Modern of Persian history. It is "supposed" by | Spiritualism with mediumship as its incommentators that he was the same as dispensable interpreter, is the greatest Xerxes, but no one knows. The manners and customs as related by the un-

known writer, are such as a storyteller might fancy them to be, but not what they actually were at the Persian court. Its morals are the most villainous ever exploitered outside a dime novel. It represents the morals and manners of a barbarous people, and its obscene passages would exclude it from

the mail, were it a modern work. With these facts before us the third question is easily answered. It would is only possible because of the influ- thing of the past?' Allow me for one ence of ages of superstition, and relig- to answer this question. Let us set ious culture. With such training and aside two evenings out of every week hereditary influence, nothing can be too for the good cause. We can work NOTE.—The Questions and Answers | Father being his own son, or the Son | have circles composed of good honest have called forth such a bost of re- his own Father; the garden of Eden; investigators, and I am sure it won't spondents, that to give all equal hear- the fall of man; the slaughter of God be long before there will be evidence of ing compels the answers to be made in as a sacrifice for his own blundering a life beyond the grave. This is or the most condensed form, and often work; even to Jonah swallowed by a ought to be what we are all working to clearness is perhaps sacrificed to this whale are divine truth acceptable in di- find out. forced brevity. Proofs have to be omit- rect proportion to their unreasonable-

> W. S. Berger: Q. (1) What is the how many people there are who are too sixth sense? (2) When spirits appear to me they their own town. Let us give these cir-

called the sixth sense, most improperly. Clairvoyance is the impression of objects received by the spirit by means of or at home. Mediums have told my A. with conscientious free-thought. He This of itself ought to silence all doubtthe spiritual senses. The first may be independent of any external spiritual he would go to some large town, he being, the latter is a condition whereby dress must be given, or the letters will impressions from external spiritual beings may be received.

> spirits by influencing the sensitive, prosubjectively, and this for no purpose of a test of identity, by showing how they appeared while in the earth life.

> B. Wing: Q. What is the difference between moral principle and Christian

A. Moral principles are the expresfor by electricity, at at least that if sion of ages of experience in distinspirits communicate they use electricity | guishing right from wrong. They rest on no supernal revelation, and are de-A. The assertion that electricity is monstrable by the affairs of everyday the cause of spiritual phenomena can life. Christian faith is the acceptance come from no one acquainted with the of Jesus Christ as the savior of the nature of that force. It has no intelli- world, his atonement for sin, and all gence, and it would be just as correct the dogmas which depend thereon. Into refer the manifestations to heat, or directly only, has morality anything in water, or air. The mystery and igno- common with Christian faith, and its rance of the possibilities of electricity | teachers have repeatedly taught that alone give the assertion plausibility. a moral life had not the least value for This part of the above questions re- salvation compared to belief. The murquires no argument for refutation. derer on the gallows was freed from That the electric force is employed by every stain of sin, by simply believing—

has been a favorite theory and has It is thus made plain that the differby spirits through mediums. But only is as a fathomless gulf. While a Chrisignorance of the phenomena and of tian may be irreproachably moral, this electricity gives this theory entertain- is secondary to his belief, and not es-

Lasting.

by F. P. Wagner on the above subject, and find in it some things that call for proof. He tells us that "People who comment upon this Jewish story seem to think the writing remained visible to all while search was being made for some one who could interpret the writing." And adds: "Nothing is further from the truth than such a belief." And that, "The writing lasted, probably, not to exceed five seconds, or only a few seconds at farthest, but as fast as a word, or a part of a sentence was written the part first written would fade away." Where, in the Bible, does Brother Wagner find any warrant for this statement. The record seems to imply very definitely that the writing dld remain, visible to all, while one after another of the wise men tried in vaiu to read it. The king said to the wise men, whom he had summoned, "Whosoever shall read this writing, and show me the interpretation thereof," etc. It requires a long stretch of definitions to electrical, just as a stick of scaling-wax assume that the king referred to a writing that did not then exist, but, had passed before his vision and disappeared. I find no hint of such a meaning in the recorded words. But Brother Wagner seems to infer that, because such evanescent writings often appear before the minds of modern seers it must have been of the same nature

If there had never been any other writing since Belshazzar's time it might seem necessary to stretch the interpretation of a plain statement, to make it tally with experience. But In our day there are not only such evanescent writings seen by mediums, but many thousands of another character, which remain and are visible alike to all.

In the writings that appear and fade immediately away, I am not aware that they are seen to be written by the be too rapidly generated, or a state of "fingers of a man's hand." That one lished over the world from the London the atmosphere prevent diffusion, and point would seem to settle it that the international reunion of Spiritualists writing was real, mechanical and not simply an impression made upon the

king's mind. In New York, some twenty years ago, I saw a name upon the ceiling of a room, twelve feet above the heads of the sitters, which was written "by the fingers of a man's hand," distinctly visible to a company of eight persons in the room, and the hand in this case, used a lead pencil, which it picked up from the table around which sat the eight obwrote and it returned the pencil to the remained, and is probably visible to this day. It will not do to wrench all facts into line to suit the ideas we may have formed from one class of experi-

ences. as real, and as valuable in its way, as | ing 1881-2, or thereabouts, he made no | fluence that will not fade away easily the objective, but we must reckon with inventions because the spirit world re- and must eventually bring forth good both sides and all classes of facts in | fused to aid him until he admitted the | fruit in increased numbers to the forming conclusions, upon a subject source of his power. When he did so.

that involves so much. The fact that a hand wrote, and spiration is so well established, both in ognized the position he occupied and the only saw it a few seconds, and it was startling manifestations recorded of all near Chicago. Address as above. "Whosoever shall read this writing," remain as permanent mementoes of the Christ was a medium. We imitate lent psychic powers. She has given employed to establish the reality of tains to this. Mental phenomena are (3) How is it possible for our Chris- numerous and varied, and very concluly certain, and to many minds more convincing. Both classes are needed. enlightenment of manhood. In spite of The scene is supposed to be laid in all the abuses of mediumship, and all at this office. Price 75 cents.

boon that this world has ever realized.

HOME CIRCLES.

Excellent Practical Suggestions.

an article entitled "Selfish Spiritualists." This writer asks the question, seem impossible for anyone to believe "How shall we continue the good work, such writings to be inspired by God. It as camp-meeting season seems to be a improbable or impossible to believe. I through the days to make our living, lieve. The three gods in one; the and two evenings out of each week

are hungering after the truth, can attiveness to spirit impressions has been My husband and myself both think it or the Devil. a sin for anyone to make a living out of Spiritualism whether at camp-meeting embodied the "death-knell" of the N. S. husband, who is also a medium, that if does not see the necessity of turning ers; and then the materializations, would not have to work hard for a liv- methods. He will not help to kill the ling in full view of the circle, through ing, but could make a living out of his | broad universalism which is the charmediumship. He told them no, he (2) As has been repeatedly explained, | would not feel right in so doing. We | He is slowly advancing to the mountain believe in letting every one act arcordduce the appearance they desire, purely | ing to the dictates of his own conscience. He told them if they thought | reach out to receive and make ready for they were doing right by charging, it the weary traveler's return home. The was their own business, but he would not feel that he was doing right if he ley, but the sheaves gathered are tied took pay, therefore will not accept of it. with the golden cords of wisdom and I fear there are too many of our mediums who are using their mediumship to make their living, instead of using it for the good cause. Mediumship does not. If you pay any one to develop your spiritual gifts, you are paying for sit in circles with strangers. After he received his first test and knew there cles, but he would not give it up so he would go in his room where he was boarding, after his daily labor was done, and sit all alone in the dark with his hands on a little stand. He asked if there was anything in Spiritualism been often put forward in explanation | ence between morality and Christianity | he wanted to know it. He first began to get raps. He says he has received such overwhelming proof of spirit return, that all the orthodox preachers in the world could not make him disbe-

> tackle it all alone in the dark. I must tell the experience he had with the first departed one he ever saw. He It Was Objective, Real and said, one night when he was sleeping alone he was awakened in the night by some one taking hold of his shoulders I have read with interest the article and there stood a man with a long and pointed his finger at him and said, "Be a Spiritualist." He said this man back through the wall; but he dove his head in under the bed-clothes and could feel his hair crawling. The next mornhurt, but only scared, so I am going to the bottom of this and see what there is in it. He has not only been convinced of spirit return, but has found them ready to comfort in time of trouble, and teach us, as we sow that shall we reap. both here and in the world to come.

lieve. He said it took lots of pluck to

MRS. ALFRED BAILEY. Yaquina City, Oregon. Royal Evidence of Spiritualism. To the Editor:-"The most learned men of Europe to-day are Spiritualists," was once remarked by the Consul-General of France, Leon Favre. When such | ter. men as Flammarion, Lombroso, Zollner, Richet, President Crookes, of the Royal Society of Scientists of London, Professors Wallace, Sardou, the great French dramatist, James, etc., admit the latest psychical discoveries in the religion of Spiritualism, there is no danger but what it will be taught to the school children of every land. Grand national reforms have been caused by direct spirit evidence given through our inspired mediums; notably in the enfranchisement of millions of Russian serfs by the father of the present Czar of Russia. This king and his queen hired a professional medium, who often secretly attended their cabinet meetings and was allowed to ride in the Czar's carriage, to visit them privately in the palace, to be treated as an ambassador from the great unknown country across the divide of death. Spirits often saved the Czar's life through this medium, and the whole romantic story was pubour grand mediums. Lincoln had the proclamation for freeing the negro slaves written before his cabinet had even suggested it, and when it came they say he began inventing again. In-

necessity of holding himself entirely gone, nor suggested to the wise men, or | Bible saints. All people have these free from the presence of selfish influ- Daniel, that it had disappeared, and spiritual and psychical gifts of mediences. He only gave scances when the they were expected to resurrect it, and umship. Some are undeveloped. Pcoread it in a vision as he did; but said: | ple who wish to be inspired should avoid meat, liquors, vice, tobacco, discame, as it were, spontaneously, and etc., seems to me to make it pretty harmony and uncongenial people. They clear that the writing was an objective | should sit in the evening alone in the puted character. He had no cabinet, reality, visible alike to all who looked | dark for the spirits to impress them sat down with his friends and received | at the wall where it was written; and | and develop their powers. They should | of a character similar to our modern let their minds rest, and concentrate slate writings, and many others, which | their thoughts on spiritual things.

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STILL FIRING,

With No Diminution of Am munition

I read in a recent issue of your paper THE ARTICLES OF FAITH ADOPT ED BY THE LATE CONVENTION SEEM TO ACT AS A COUNTER IRRITANT.

> "The mountain has clabored and brought forth not a mouse, but a monster—a creed." It is well that the N. S. A. does not include all the Spiritualists | tist-a combination best calculated to in the land. The car of progress as it passes over the free broad-gauge road does not make stops at stations pla- treat. carded, "Personal Deity," "Christ Question Settled," "Believe in the Gospel of our Lord Jesus Christ," etc.

What constitutes the true religion? Can the N. S. A. inform the numerous This party speaks about the people | thinkers who are not trammeled with who are too poor to attend camp-meet- antiquated ideas of God and the Infiings. Now let me go a step farther; | nite? The article, "Infinite Nonsense," which appeared in issue of November 11, from the pen of our venerable poor to pay to attend private circles in worker, J. S. Loveland, is clear and quiry. The supply of matter is always have on different colored clothing; how | cles free of charge, so the poorest who | with that lucidity which can penetrate | Robinson. Think of it, from 600 to 1,200 the understanding of those who are A. (1) Clairvoyance and the sensi- tend and be satisfied of spirit return. not yet on a sound foundation of God

> back to bathe in the slough of secturian | many of them appearing and disappearacteristic of genuine free Spiritualism. top-yes, almost there! The beacon march has been long through the val-

inscription, "Well done," Prof. Loveland's stand for advance- ized in the presence of this circle, ment is characteristic of his true, noble not cost anything, or at least it should | mind and understanding of principles. He has many staunch and true friends, who are true to themselves as well; sale at this office. Price \$2. something you can do yourself right in friends who march in the file of proyour own home. My husband used to gression and free thought, and who recognize that of "Life this is the smallest part." The liberal movement will not was something he did not understand, be subjected to church tolerance. It "Ge me liberty or give me death freedom to be one of the 'Atheistic Spiritualists."

ROSE'L' BUSHNELL. San Francisco, Cal.

Another Card from Moses

Not long since I put a card in the Spiritualist papers amouncing my desire to get out an important book on the Bible and the Higher Criticism. The papers were all very kind his publishing my notice and otherwise assisting me. The result is, I now have rorders for over eight hundred copies, and still they come; never less than twenty-five a day, and sometimes as many as forty in black coat on and a book in his hand, a single mail. The work of making the plates has already begun, and they are to be made from this time forward at (who looked like a preacher) went right the rate of not less than six pages per day until they are finished.

I supposed when the work was announced that the manuscript, all except ing he said to himself, now I am not two chapters was about fready; but when I come to look it over a find many things left out that; should have gone in, and some things in which must give place to other and more important matter. The result is, that I rewrite much of it. It takes much more than all of my spare time to keep out of the way of

I doubt now whether the book will be Issued much before February 15. I had much rather go slow and do the work in such a manner that it can be used as a reference book in ages to come, than to rush it through and then wish I had more carefully prepared its mat-

Those subscribing for the book before is a little "sore," or some one who was it is published can still have it on the terms announced in my former card. About fifty dollars have already been paid in on the book, and is now in the pleased to think his candidate had been bank. All who choose to do so can now

send in their money and it will be conscientiously used in paying bills on the book. And the book will be sent post- try again; perhaps he will be more sucage paid as soon as it is out. Please do not send personal checks: I lose afteen cents on every one of them. Some forget to even put a reve-

nue stamp on the check, then I lose more. Hoping that this notice will be sufficient, I am as ever, MOSES HULL.

> **GENERAL SURVEY.** (Continued from page 4.)

W. H. Evans writes from Toronto, | Spiritualists voted, and will think they | Sustaining a Theory, Canada: "The interest that was aroused have been unwise to have suggested The Adventures and Work of Noah, in this city some time ago over the sub- that they had been placed upon the A Hunting Anecdote, last year. The report was authentic ject of Spiritualism, is being kept up at | committee of said principles instead of | Abraham, Christ's Great Ancestor, and has never been denied. Emperor the present time by Dr. C. B. Eweil, the committee appointed, for it is a fact is a one of His "Sister," Joseph of Austria, Victor Emanuel of whose varied phases of mediumship that most of the prominent workers one of Twins, Italy, and ex-President Abraham Lin- and unique methods of presenting them | upon the platform certainly voted in the Jacob and Esau coln, of the United States, all made is attracting large audiences every Sun-brilliant reforms after being directed day and Wednesday evenings. The judging the delegates, they all had the Belsen the Diviner, to do so by spirit advisement through | large St. George's Hall, where the meetings are held, is crowded to overflowing, by an eager throng who gather to hear his inspirational discourses, and witness the tests proving the continuitime to publish it it was done. He ha- I ty, of life beyond the grave. Now this servers, and they all saw the hand that | bitually consulted a well-known medi- | is in marked contrast to the interest | um during the civil war, and his mur- displayed towards this subject two or table and vanished. But the writing | der by John Wilkes Booth had been | three years ago when it was difficult to | predicted to him, but Lincoln could not | get more than a few dozen people to athardly believe the report, although he tend a lecture bearing on this question. protected himself quite well from any Now they turn out by hundreds. The suspected people. Edison, the inventor. Truth is surely spreading, and the im- The singers must be capable of reading is said to go into a trance before he pressions made on the minds of so The subjective writing may be just can make his greatest inventions. Dur- many people must have a lasting incause."

Mrs. Lora Holton holds & test circle every Friday evening at 1232 W. Madwrote upon the wall, and that the king. religious and industrial history, that ison street, first floor, and will answer referring to it, never hinted that he the public readily accepts even the calls to lecture and give medsages, in or

Mr. Wellington will speak for the Freedom Society, next Sunday afternoon at the People's Institute.

ward with much success. The interest is great and more applications for our services are coming than we can fill. Mrs. Kates as a test medium has excited widespread inferest in her excelmany startling evidences of spirit presence, and her descriptions are invaria-"Human Culture and Cure. Part a living, provable philosophy, and not ton, Winona, Rochester, Faribault and By Dr. Paul Carus. An excellent study | the cause, as he is publicly an able expromise for the future."

Rending the Vail.

To the Editor:—In your recent issue there is an account of a book just published, "Rending the Vail." I am acquainted with nearly all the leading literature, and valuable as it is, in my humble judgment, this exceeds any I have seen. The writers of the former are, or were, in earth life when they wrote, while the authors of "Rending the Vail" are and have been for many years, residents of the spirit world, the chief of whom are Thomas Paine, the Reasoner; William Denton, the Investigator, and Michael Faraday, the Sciengive a clear and comprehensive exposition of the subjects upon which they

The seances in which these teachings were presented extended through a series of some ten years; were open to the public and visited by many, far and near, and their genuineness was attested by as many members of the circle as could be reached as late as last March; by their affidavits. Here is a scientific demonstration of

materializations and psychography that puts to blush the pretensions of Mr. words written in a minute, and all in full view of the members of the circle! No short hand reporter can write over Prof. Loveland has in his brief article | 300 words in a minute, nor the most rapid speaker utter them intelligibly. the floor.

Another feature of the book is the numerous portraits of spirits drawn by spirit artists, both subject and artist in light grows brighter; familiar hands full view of the circle. I have had photographed the portraits of a number of spirits drawn by the spirit artist Anderson, some thirty years ago. Among there were Paine, Orondo, Yerma, and Hiram Abiff, which bear an almost extruth. The banner unfuried bears the act resemblance to the same spirits drawn by artist and subject material-

E. J. SCHELLHOUS. The above remarkable book is fo

I have read the article in a recen

issue from our friend, Capt. D. W.

Takes Defeat Hard.

victory, but also to take defeat gracefully. The writer of this article had a Tribune. personal talk with Capt. Gould at On-

for president of the N. S. A.; we also knew that Capt. Gould had visited many of the camps and had at every one advocated a change in this office, and in fact, an entire change of the whole board. Our friend had no hesitancy in naming his candidate and I believe he worked hard for the election of the same. He now accuses the that which he has traveled miles to accomplish for some one else. Capt. Gould does not lack courage, and why and object to having one vote cast for Chicago Times-Herald, H. D. Barrett is a question the delegates in the East are asking. He certainly knows it only required one dissenting voice, and all would have had | Daily Advertiser. the privilege to have cast a ballot. and then come out in your paper with "Some Reflections of the N. S. A.?" "And what was more important still, there was more harmony, more talent

and more general interest manifested than in any previous convention." Then further along in his article he refers to the business "as unfair, beersaloon practices at primary political caucuses." How everything could be harmonious and still be like a beer saloon political caucus, I fail to understand; but then we ladies never attend beer saloon caucuses, and I do not think our friend and brother does either. It looks to us as though our good friend a defeated candidate has urged him to write this ungenerous letter. The delegates all felt our friend would feel elected upon the board of directors, and all were glad to honor this good man. Tell our good friend. Capt. Gould to cessful next year. I wish to thank "Reporter" for his good counsel to the friends who did not visit the convention this year. I think all present knew that it was impossible to accept or make a declaration of principles that would please every one, but all recognized that a start must be made, and these said principles can be amended at any convention. I think if some of the friends will wait until the official report of the convention is printed and read carefully, they will be surprised to

find the way many of the prominent

CARRIE L. HATCH.

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interest of Spiritualism at heart.

It may be of interest to the musical public to know that the Mississippi Valley Spiritualists' Association desires and is, now ready to contract for the Human Culture and Cure. services of a quartette of thoroughly competent singers during the campmeeting to be held in August, 1900. music at sight, and have a repertoire of music suitable for all occasions. Spirit- | Social Upbuilding. ualists will be given the preference. Address MRS. D. J. KNOWLES, Ch'm. Com. on Music.

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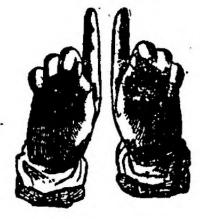
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TESTIMONY.

Again?

tion, and all hope and most believe that the correct answer will be in the affirmative. More than this, all men grasp with avidity any incident or phenomena that tend to confirm this view of the case. The foregoing propositions form my excuse for inflicting upon you the statement I am about to make.

There was a very attractive and intelligent young lady living in an adjoining county, about 21 years of age, who was formerly for some time an inmate of my home, a warm personal friend of my daughter and to whom I surprise, this young lady committed suicide. At the same time that we its cause, viz., desertion by her lover.

certain knowledge, knew nothing of her death. They had never heard of her, nor had any means of knowing or and my acquaintance was slight. I was genuineness of so-called spiritual man- Send stamp for particulars, terms, etc. ifestations, and never had personally seen anything to alter that skepticism. Shortly after hearing of the suicide of my charming young friend. I called at Mrs. Bean's home and took from

agine my surprise when she brought eral and ethical societies, for schools before me, not corporeally, but by de- and the home; compiled by L. K. Washscription to my mind's eye, my young burn. This volume meets a public friend who had so recently died by her want. It comprises 258 choice selections own hand. She told me her name cor- of poetry and music, embodying the rectly. She described the manner of highest moral sentiment, and free from her death, her personal appearance and all sectorianism. Price. 50 cents. For somewhat peculiar, with absolute accu. "The Universe." What Force Is. racy. She gave me messages from her The Beginning of Creation. What Matwhich absolutely confirmed her identer is. The Creation of the Earth. tity, and which could have been given The Beginning of Life. Immortality,

to me by no other being in existence in The Substance of its Environments. this world or the other unless it was an Psychic Science. What the "Soul of inscrutable one who could read all Things" Is. Song of Psyche. A pamphminds alike. The test was the strong let by L. M. Rose. Contains 71 pages of est that could be made, the confirma- interesting matter. Price 25 cents. For tion absolute. To say I was astounded sale at this office.

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meet in Room 200 Athenaeum Building, 26 Van Buren street, every Sunday at 2:30 and 7:30 p. m. William E. Bonney and Mrs. Mary J. Bonney, assisted by other mediums. The Church of the Soul holds regular

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clety meets every Sunday at Forbes Hall, 420 W. 63d street. Mrs. S. F. De Wolf and John A. Johnson will lecture

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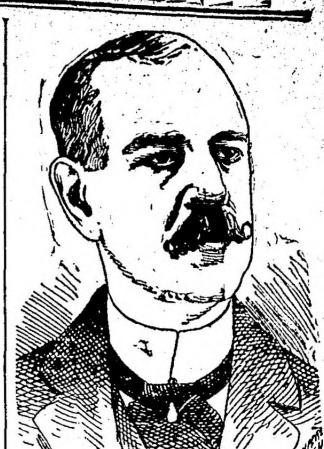
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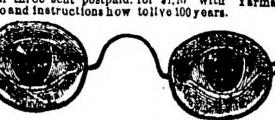
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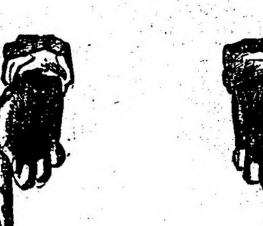
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adapted to Mrs. Hayden's eyes. was strongly attached. About two months ago, greatly to our grief and heard of the suicide we also heard of Living in this city at No. 131 S. 12th 4-oz package of my Magnetized Comstreet, are two spiritual mediums, Mrs. pound, for sore or weak eyes. Once used you will not be without it. Ad-Carrie Bean and her daughter, Miss i Edith Edwards. These people, to my the existence of this young lady, nor of hearing of her in any way whatever. I was the only member of my family who its cured without drugs, by A. H. had any acquaintance with these ladies Waitt, healer, 1015 Park avenue, Minnot a Spiritualist. On the contrary, I had always been skeptical as to the and physical diseases without medicine.

her what she terms a "reading." Imher ways and manners, which were sale at this office.

but feebly expresses the state of my mind. But I made no sign. I did not intimate in any way to Mrs. Bean that

me was a description of the young man who, by his desertion had caused the death of the young lady. About a month after this time I vis ited the young lady's mother at her home in another county. I told her of the occurrence, and arranged with her to come to my home in Lincoln, and visit the medium, and see if she would receive anything similar to what had been given me. She made this visit during the past week. I took her to Mrs. Bean's home, the latter being still entirely ignorant of any suicide or of anything connected with the matter. In the reading which she took her daughter was brought before her plainly—so plainly that it was unmistakable—and she received messages which she could have received from no other being.

was absolutely accurate. I had never seen this young man, no more than had Hundreds of Testimonials I youch for the above facts on the honor of a gentleman. I offer no explanation of them. But that my young friend lives on the other side, and has communicated with me, I have no man-

When I was at her home I learned

young man which Mrs. Bean gave me,

ner of doubt. PASSED TO SPIRIT-LIFM. Obituaries to the extent of ten lines

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Mrs. Fannie A. Vaughan, aged 62 years, left the mortal body, January 4, 1899. Her body was cremated in Odd Fellows' Crematory, San Francisco, Cal., on the 6th, and the ashes scattered in Golden Gate Park, October 7. Her husband, D. M. Vaughan, two sisters and a few intimate friends gathered there to carry out her last request.

A poem, written by a sister, Mrs. L.

which each assisted in "rendering ashes

to ashes, and dust to its original dust."

L. E. D.

Passed to spirit life, from her home in Vermillion, Obio, November 10, Mrs. Eliza J. Wilber, after a painful sickness. She was born April 18, 1829, in Beachman, N. Y., and at three years removed to Cayuga county, N. Y. She married Nicholas Wilber in 1848, and in 1864, they moved to Henrietta, O., purchasing a farm and making a beautiful home. She was a Spiritualist by organization, and some time before her last moments, she saw all her spirit friends. She said she wanted all to know that she was not afraid to die; that were it not for the dear friends she was leaving, she would rather go. She saw all her departed friends as angels and she wished to go to them. Mr. Hudson Tuttle gave a discourse in which this assurance of Spiritualism was fully expressed. She was a gentle wife, a loving mother, a true friend. and always met the duties which came

belief in the return of the departed can offer consolation to the bereaved. James Bentley, of Mason, Mich., passed to spirit life on Tuesday, Nov. 7. 1899, after an illness of five weeks. The funeral service was held at the house the following Friday, where a large number of friends and relatives gathered to follow the body to its las: years. Although not a man of many

words, he could lend inspiration to all who met him by the pleasant face which he always wore. C. G. Brown, Santa Ana, Cal., an earnest worker for Spiritualism for many years, passed to spirit life. Nov.

5, 1899. His earth life was well spent

D. E. S.

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