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SUPPLEMENT THE BIBLE OF
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HOW IT SEEMS TO BE THOUGHT DEAD

By the Spirit of Robert G. Ingersoll.

Spoken through the Lips of Mrs. Cora L. V. Richmond, Chicago, December, 17, 1899.

Mr. Chairman and Friends:—As a disciple of truth, as one who bears testimony to an added light and knowledge, as one permitted to touch human lips that are unfamiliar and a human brain that is not my own, I cross the barriers of time—so-called—and eternity to speak to you at this hour.

I protest that I have found no personal God; I protest that I have found within myself, excepting that within my own nature which I was to overcome, and I protest that I have found nothing true of all the theological theories concerning the future life; and if in human existence there was aught in my words that could prevent any human being from sharing the thrill of the fear of hell or of the worse hope of the theological heaven, then at this hour let me add my voice to disabuse your minds from the fear of death. I did not know in human life what the next step would be. I could not tell what was beyond the great cloud-canopy that pressed down over human life. No message came to me that satisfied me of a future existence, and it was as though one were entering into a great uncertainty. Suddenly as a shaft the change came, as swift as a lightning stroke; nevertheless, there was instantaneous freedom and knowledge, and I must recapitulate here somewhat the experience which I gave through these same lips but a few hours after the change.

It was as if a man who had lived in a dungeon cell, or in a cavern beneath out into the broad, blue-canopied light of a bright, glorious day in spring-time, with the air full of the soft, sweet music of birds and perfume of flowers and limitless fields of verdure. I was aware, first and foremost, of being set free; free from the thralldom of the senses, free from the limitations of time and space as understood by me before, and aware of being set free into all realms of my imaginings. For that hope, which is kindled in every human breast, I found had linked itself to the loftiest human faculty, which is imagination, and which had borne me further than I knew.

I at once perceived that this new life, this new state was just as naturally the sequence of human existence as birth is the sequence to that which precedes it. I at once discovered that that which was set free was what I always thought would be set free if man had a future state: The consciousness, the individuality, the personality, that thought and loved. Oh! the transcendental glory of rising light of love, of knowing those who had preceded me, of entering into conscious relations with their lives, as though they had not been disturbed, and feeling that these were there to welcome me! I could not hold back—I must then testify of what had come to me, of the great Life and Light that I had found, of the reality of spirit existence, of that which was indeed the next step of life. And I did so testify. But when glory after glory of the beyond is added to one, when new knowledge takes possession of one at every step, when new fields of thought and endeavor are opened, one longs to beat this message to those who remain in the shadow.

The great, awful burden of spirit existence is to find that the cavern door is shut, that those who remain in the shadow are still blind. Something is added to human experience when a life goes out which is dear and sacred, and something is added to public experience when such a life is gone. Public opinion is valueless; to say that "he was such and such a man" or to have it printed in the daily papers, he did thus and so "when he was alive;" to understand that he is gone and will not return, and that all there was of him survives only in memory. To set it down, that thus much of human account he did last year and such and such things another year, and before that such and such other things, and that now the great tide of human thought has closed over him, and only here and there the altar-fires of memory will be kept alive for his sake for a little time: this is nothing. To be accounted dead by human beings is not over much, but to be accounted dead by those you love, by the friends whom you prized, to whom you were near and dear, perhaps as your own heart-throbbings, to feel that you cannot shout and make them hear that no effort of your will will penetrate this awful barrier. To know that one has helped in some sort of way to make that barrier more complete; this is what comes to the enfranchised spirit! Can one roam away on the vast fields of ether, in companionship with great, wise and good men, knowing that this blindness, this desolation is gnawing away at human hearts and lives? Can one be satisfied in the peopled spaces which one finds here, knowing that human lives are shut in by this narrow confinement of thought, this environment of the fear of death?

I know what it is; one needs to forget in human life; (because of the great sorrow that is there) as fast as possible the folded leaves of love are placed on the pages of life history of those who are gone and we think of them with tender memory, and folding away their raiment and thought in the lavender of our hearts we think "they are gone." We cannot call them back, neither from the dust, which has envirously swallowed up their dearly beloved forms, nor from that into which we hope they have gone. This is what I thought: "Is it what the multitudes think? If you do not think it, you are blessed beyond all human beings."

This is why I am here to-day. If you find an open door, if you find a channel that is suitable, minds that will respond and hearts that are ready, when I am conscious of entering into silent communion, of being able to reach that mind, and something of the old-time fervor of friendship or love is between us. For a moment my friend forgets that I am dead and we think of the things we said together and of all the hopes and aspirations we had together and at that time I am not dead. Then suddenly, the door is closed and it is remembered, in the human, outward seeming, that I have "gone," remembered that I am "dead" and there is something as impassable as a wall which comes between us.

With her other children are her treasures. Into the spirit realm the mother passes; did she not keep the light ever burning for you, did she not watch for your return, when the duties of manhood and womanhood claimed you far, did she not every day expectantly hope to hear from you? What have you done to her? You have buried her form, softly, tenderly and reverently you have buried your mother. But here in the shining light of day, here in the twilight hour, here in the glad reunion of the household, here in all that you do and think, that mother is still here. Why don't you know it? Why don't you make room for her not in a chair, but in your heart's and lives, and hopes, and expectations? Why don't you say, Mother is a good mother?

Oh! friends! as you value those who have gone out from your homes, as you think of your children lovingly who are away in human life and expect to hear from them, expect they will return, as you feel certain, that the grown-up boy or girl will come back with added treasures of human experience, so think of those who are in the invisible realm. More palpably by your side, more really in your dwelling, more consciously a part of your daily existence, they still look for the one response that will make their new life a beatitude.

Talk about heaven! Why, worlds upon worlds, systems upon systems, and the great, splendid themes of thought which appeal to one in this kingdom of life are nothing when the one door of the dwelling of the heart is not wide open. Not always is it closed when it seems to be. I might not speak with such experience as some spirits have where theological prejudices, the blindness of human existence and the great fear of the torture of hades shut out the loved presences from human hearts and perhaps even the hope meeting their loved ones; not such an experience have I. But to be considered as something that was, I, who am more aware of being than I ever was, more aware of consciousness, more aware of hopes, expectations and of the great fulfillments of the prophecies of life!

One thing has been accomplished: There is one class of people who have not spoken of me as "dead"; those who consigned me to hades have me living there. Well, that is better than nothing; it is a certain per cent of recognition, and possibly those minds since learning of the "occult" in this realm are more in sympathy with what is transpiring there. Still, all the hatred that has been found here is within the individual, and the comfort is, it is one's own and one has a right to it. No one is responsible for my hell, and whatever it is I am willing to abide by it until I outgrow it.

Oh! if I felt the great shadow of the blind theology that has plunged the human race into this terror and darkness, what must I feel now that, being set free and finding a life which is not a theological life, I can enter by no avenue of human existence excepting this latest one, the latest revelation, into the great, wonderful breath of springtime will bring forth the influence of agraria; we know that when winter's larch is upon the earth and the soft, white mantle, seemingly of death, is here it is but the slumber which precedes the awakening. But who has told man that death is final, or worse than final; that it is accompanied with an everlasting curse?

Minds are closed by the old-time barriers of fear, and voices that should reach out in the encompassing sphere of space are silent, and the agony is, that one cannot roll that stone of sorrow away. Talk about sepulchers! Oh, there was and is need of angels, ministering spirits and all the encompassing powers of earth and air to drive away the shadow of death!

You, over there, who mourn your children as dead, what have you done to them? Put them away in some far-off heaven or closed your minds to their approach so they cannot draw near, saying, "I shall not meet them again until the great resurrection trump shall sound." The great resurrection trump has sounded! It is at your door; it was there when death came and you might have followed with your love, but you would not. I might have followed every one I met here. But we put the awful barrier of death between us, and aware of being set free into all realms of my imaginings. For that hope, which is kindled in every human breast, I found had linked itself to the loftiest human faculty, which is imagination, and which had borne me further than I knew.

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INFINITE INTELLIGENCE DEFENDED.

GLAMOUR OF THE CROSS

Thoughtful and Serious Vibrations From a Liberal Mind in a Liberal Church.

I have been an interested reader of the pro and con statements regarding the creed of the N. S. A. I am a minister in one of the most liberal of the religious denominations of the United States, and we have never had a statement presented to the world a statement of belief from any of our County, State or National Conventions. It may be inferred that I am not particularly favorable to creeds or confessions of faith.

Neither human nor infinite wisdom can devise a law for good but that a perverser or infractor of that law will be productive of evil. Let us be fair. Do the critics think a law could be made which would uniformly work good, and which could not be perverted or violated? As well try to imagine a "straight-up" with no down, a board with only one side to it, or a flat object having a top but without a bottom. Evil is always potentially, if not actually present. Said wise old Paul: "When I would do good evil is present." And again: "The law which was ordained to life I found to be unto death."

Aye; and so we all find. The law is ordained to life; yes, and by Infinite Intelligence, but we blunder, and forget, and transgress, and miss it in ignorance, and so find that it is unto death. Standing by a railway wreck we do not destroy railroads and say the inventor of the locomotive had no intelligence. We judge an engine by its usefulness not by its accidents. Give the Author of the universe the same fair treatment. Look for intelligence and benevolence in the many wise provisions, harmonious adjustments of means to ends, and do not carp at abortive and undeveloped processes.

I close by saying that I enjoy all that is being said on all sides of all questions. For the philosophy of Spiritualism I have only kind words. I hope its cherished central truth is indeed the truth. I do not know, but I certainly have no opposition to offer against its demonstration.

I read the Progressive Thinker, almost literally every word of it. I find it thrills with life—Life! I offer to every right hand of fellowship to every one who loves the good and tries to live the good. ELD. H. W. B. MYRICK. Gentryville, Mo.

UNJUST LAWS.

Used to Oppress Mediums in Texas.

To the Editor.—The State of Texas imposes a tax on Spiritual mediums, and will not make any distinction between a common fortune-teller and a Spiritual medium. I have this day taken out a tax which cost me \$10 for the State, and \$5 for the County. This tax is called an occupation tax.

Ministers of all churches are exempt from this tax, except those who preach Spiritualism. The State authorities will not recognize Spiritualism. The Governor has called the Legislature to meet in special session on the 23d of January to consider special legislation, to revise the system of taxation. In the new bill which will be considered and acted upon, is a clause "taxing fortune-tellers, clairvoyants, and mesmerists."

The time

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER FIVE.

"Is reincarnation true?"
It is not," Jesus replied. "It is an error, and there will be some here assembled who are still bound in the chains of this ancient superstition." He now looked at me with his great, penetrating, lovely eyes, intently.

"Can I return to earth and take on the form of a babe once more? Could I thus waste my acquired wisdom and my spiritual powers? Surely, my earthly life must have been in vain if I were to become once more an infant and toil up again into manhood; moreover, what good could it possibly do me? Earth is dull and crude, while the celestial world is filled with wisdom, gladness, beauty and goodness. I can learn more here in a day of earth's time than I could there in a year—it may be in a century. But, aside from all this: When once an immortal being is developed from a germ it can by no possible means return to an undeveloped one, and no developed entity can ever become an undeveloped one. Natural laws do not work in that way. Forms constantly arise, but they are invariably the old ones made over."

"Herr Franz, you and I both know that we could not become undeveloped germs again."

"It is said on earth, that some remember a former reincarnation."

"They are mistaken," he replied. "A spirit, or perhaps various spirits are holding them in subjection, and it is the memory of these spirits impressed upon the minds of these sensitive and not the memory of the sensitive himself. Children are very susceptible to such apparent memories, for sensitive children are very easily influenced. I was but a child of twelve years when spiritual beings first made use of my brain with which to confound the rulers in the temple. Anything that spirits desired to say, they could have said through me at that early age before my own mind had developed enough to understand what was being said through my lips."

I have had many interviews with Jesus since that time, and I remained to hear his discourse, which was given shortly afterward. There were two other spirits with him, at the time, to aid him and corroborate all that he might say. I shall not, at this time, give a detailed statement of that which was uttered by these grand and noble teachers; but return to matters which more nearly concern my present intentions. It would be impossible to tell those of earth a tenth part of that which we have experienced, or have been taught by those above us in wisdom, but as much as those of earth can make use of for the benefit of the world. This is all that we can do. The earthly world is moving on gradually and slowly toward truth. Little by little we give as fast as it can be assimilated. Twenty years ago a man or woman was considered insane who believed that animals existed after death.

I wrote "The Discovered Country" some twenty years ago, and that was as soon as it could be by any possible means have done any good, and my son had to suffer to the extent of thousands of dollars for giving my book to be published; yet, how much I desired to make the world understand this great truth. My son did not believe it himself; but now more than half the Spiritualists in the world believe this great truth, and very many who are not Spiritualists.

This is one long stride toward wisdom and truth. My soul sings for joy that I have been able to accomplish more, even than I expected.

Now when men of science begin to understand that the spiritual germs of all things exist within the ethereal atmosphere and are not propagated down—or up—through generations, they will strike the great root of eternal truth—when they can be made to understand that the male parent inhales living germs and holds and makes use of a few of them because of his positive male element he is able to do so, and that a man never was evolved from a monkey or any other animal except merely the gradual evolution of his material form—that the germs of every thing in existence reside within the atmosphere to be breathed in by all and held by the male parent, each its own kind or species, and that the flowers of all vegetation attract and hold the germs corresponding to their own species. When science puts itself right in this respect, then earth's world will move on faster than it does at present.

This truth has not been accepted as readily as the fact of animal existence after death. It seems very strange to us here, that man cannot see this great truth: But all life, or whatever kind, exists first within the heavenly ether as germs, and without these germs there would be no life whatever on the earth and no developed forms within the celestial world.

It is not our intention to elaborate these great truths here, for we have already done so in "The Discovered Country," "Oceanides," "Mary Ann Carew," and "Philip Carlisle," also in my other stories which have been published from time to time in various periodicals and weekly papers.

We do not write in vain, or simply to tickle the public ear or fancy, but for the great eternal, everlasting truths of heaven, and to help to eradicate erroneous ideas. It is better always to know the truth than to believe error, for the truth shall make men happy and free. If there were no errors of opinion on earth all men would be happy—there would be no sorrow all would be joy as it is in the higher heavens.

Men and women both say: "O, our lives are hard and sorrowful; and every moment is removed from earth brings happiness that much nearer to mankind; for every misery that people endure let them think well what is the cause of that unhappiness, and they will invariably find that some great natural law has been transgressed by themselves or others. I will not here undertake to specify the laws thus transgressed: This has already been done in the books and stories that have been written by myself and other spiritualists, and we hope to be able to write many more, for each law needs a large book written to expound it, and even then, it is but just touched upon. The ocean is made up of drops, and so we must never tire of giving little by little as opportunity presents itself."

Very much more might be known of the life within the celestial world, and will be known when natural laws are fully understood. If there are those on earth who can tell what kind of men and animals lived thousands of years ago millions of years ago, simply, by joining remnants of bones together which have become fossilized, how much more ought man to know and fully comprehend of the life after the death of the material body; and yet mankind has, after all, arrived at something approximately the truth. He has said: "Man lives after the death of the body." In this he is right. He says,

any one than to leave his material body and as soon as he leaves it behind he may go right on toward the accomplishment of his desires, all but the getting of money; he can never obtain, by hook or crook, a single penny after he leaves the material form; but he can obtain all that money could possibly bring him on earth.

(To be continued.)

ANNOUNCEMENT.

From The N. S. A. Home Office.

It gives me much pleasure to announce that Mr. T. J. Mayer who so nobly promoted that in the event of the Spiritualists of the United States raising fifteen thousand dollars for the general fund of the N. S. A., that this association might have means to carry on its good work in various lines, to give the property in which this office is situated, to the National Association, for its home, has authorized me to say that he will lower the sum asked for from fifteen to ten thousand dollars, and will extend the time for securing this fund from January 1 to the first of April. This is, indeed, a magnificent offer, and one that the Spiritualists of America will surely meet in a liberal spirit. Mr. Mayer asks nothing for himself; he is not selling the property to the N. S. A., but means to give it outright. Some of the friends cannot imagine it possible for a man to give away such a handsome estate, and so they persist in thinking that the fifteen, at first, now ten thousand, he asks the Spiritualists to raise, are for him as purchase money for the home. Nothing is further from the fact. Mr. Mayer asks the Spiritualists of America to create a N. S. A. fund, and to contribute this money to it, that the association may have means to do missionary work, to send out spiritual literature, to help mediums when they are in trouble, and to do other good work for the cause of humanity.

The worthy man says, "If all the Spiritualists together will raise the amount asked for, I will match their united contributions by the gift of the N. S. A. headquarters, and then the National Association will have both a home, and a fund for its needed and humanitarian work." Besides this, Mr. Mayer has himself given the secretary of the Association a check for five hundred dollars to be put into this fund that he asks the people to secure. He has a good and worthy reason for asking the people to do something for the National Association, which is, that they may have a personal interest in the work, and the association, and that it may not be said that the institution is carried on by one man.

Now, if the friends of the cause, who have not already contributed to this fund, will but send their donations—large or small—to me, we will surely have more than is asked for, by the end of March. Please do so as soon as possible; do not wait for others to do the work, but have a hand in it yourself. Do not say, "Oh, they will collect enough, without my contribution," but send in your donation, and with it the best thoughts of your soul, for the success of a grand and noble work. Any and all sums will be received, and we will gratefully acknowledge the same.

It may not be generally known, that the secretary rents part of the building, and makes a personal home here, hence, if the N. S. A. receives the gift of this property, it will be a rental from a portion of it, and that will more than pay for its taxes and other expenses.

The higher or more progressed spirits from various planets often meet together, midway between the various planets, in immense concourses, sometimes after the style of an enormous camp meeting; they thus remain together for an indefinite period and those who have attained to great heights in wisdom ascend where they might be called a rostrum and impart their knowledge to all the spirits there assembled. Now at these concourses there are great masters in all the various branches of knowledge and whatever new law or new truth has been discovered is there and there revealed to all assembled, and when each one has imparted his knowledge to all, in this way, they break up and go their several ways; each one has his own work to perform; they scatter and again return to the various earths to impress men, women and children with the great truth which they have learned. That is the way the lower is forever recycling from the higher. Many on earth think that all thought emanates from their own brains. This is not true. Nearly all higher thoughts and ideas are given them from the spirit world.

My dear son, you know that I have been away from you for quite a length of time; and, during my absence from you, I have attended one of these concourses, and I never can express to you the joy and satisfaction I have experienced while there. Think, my dear son, of a vast assemblage of spiritual beings—all of the wisest and best who have lived on quite a number of different planets—meeting together and giving to all the new truths that they have discovered—at the natural laws which they have learned more about.

Now spirits there hate lies which attract them, one and all, back to some earth. There may, possibly, be long intervals of time between their visits, or there may not be, according to the work which they wish to accomplish, and there is no end to this work and no cessation whatever. I do not mean by this that spirits do not have periods of rest, but these periods are only for the purpose of being able to do more and still more. There never will be a time, throughout eternity, when it will not be necessary to work for the good of those who are coming on after us, for creation never ceases her efforts, and no angel whom I have ever met can think of a time when it will. After spirits have met in these large concourses, far removed from any planet, they return into the spheres of the different earths, or one may call them planets and within these spheres, as I have before stated, there are beautiful halls and temples of learning; schools for the young; homes, and all spirits have homes—they can make homes wherever they wish to—and here they work continually, teaching, lecturing, impressing, photographing, and are engaged in all sorts of employments.

I wish to announce that the well-known speaker, Jenille Hagan Jackson, is appointed special financial agent of the N. S. A., and is authorized to collect money for the home fund, or other uses of the N. S. A.

Fraterno greetings and love to all workers in the cause of Truth.

MARY T. LONGLEY, Secy.

600 Penna. Ave. S. E., Washington, D. C.

Never try to reason the prejudice out of a man. It was not reasoned into him, and cannot be reasoned out.—Sydney Smith.

Strong Men of Smyrna.

The porters of Smyrna are without doubt the strongest men in the world. They carry upon their necks and shoulders loads heavy enough to crush a donkey. It is not an uncommon sight to see one of these porters carrying through the streets six or eight great trunks bound in a bundle with a long rope. They are under his supreme control, they have no words of condemnation for this wholesale murder. No man can fully exercise his reason with a knowledge of this world, and believe in a God of love. Reason and philosophy permit man to view these things, and all things that bring death and misery into the world, as the result of natural forces working ever and always without conscious intelligence to guide them; for it is utterly impossible to reach a rational conclusion that events which are as a declaration of principles is concerned, I would at the same time offer an amendment, to wit, instead of continuing the promulgation of a "declaration of principles" to old or new delegates, I would invite every Spiritualist who takes interest enough in the scheme to be at the trouble of investigating the subject, thereby evolving a set of principles in accordance with his notions, to do so.

"Are Nature's laws fallible or infallible?" asks Mr. Stewart. As "fallible" man is liable to fail, mistake or decline, the question does not seem to fit the subject quite so well as this one: Are not Nature's laws or the modes of motion under which she acts, always the same? Most assuredly; but neither that fact nor its admission makes necessary the existence of a God to account for it. I know of no greater mystery to which the problem of solution can be applied, than that which calls for an explanation of God's origin. The mysteries of Nature are not clarified by placing in the background a still greater mystery of an infinite God to control her movements; and as nothing but belief can come in answer to our inquiries, I prefer to believe that universal forces have no relation to infinite consciousness, and the God idea is simply a delusion.

Readers of The Progressive Thinker who will send the name of a grocer who does not sell Granola, to the Suntarium Health Food Co., Battle Creek, Mich., will receive a free sample.

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

THE AGNOSTIC'S SIDE OF THE QUESTION.

The "Scientific Refutation of Agnosticism and Atheism" Critically Examined.

After reading the lecture by Mr. Stewart, which was presented under the title above, rancor compels the admission that absolutely nothing has been added to my stock of knowledge on those subjects.

In defining the word agnostic, he accepts the views given by Huxley, and agrees with him that final causes are beyond man's powers of investigation, and following this, presents the assertion that the finite cannot comprehend the infinite. Now, if the finite cannot, as he admits, comprehend the infinite, what else are we all, including Mr. Stewart himself, but agnostics. He may believe in the existence of a Deity, but by his own admission he doesn't know it, hence is just as much of an agnostic as was Huxley or Ingersoll. I am an atheist and do not believe in God, infinite or otherwise, but at the same time I am an agnostic, for I do not know whether there is or is not a God. He believes in a God but has no knowledge to confirm that belief, so he must line up with the "don't knows," in spite of predictions to do otherwise.

All the arguments I could discover against agnosticism was that while the finite cannot comprehend the infinite, there are certain inferences on reason and logic which compel us to feel there is an infinite Being. If that statement constitutes a "scientific refutation" it is a new kind to me. As for atheism, the failure to make a point against it is just as great; and not a word he utters has the least power to remove doubt from the mind of the unbeliever in Deity. He admits that the anthropomorphic deity is a mental creation of mankind, and he might as well make the same admission relative to the other one. Whether nature works under immutable laws, inherent in matter, from all time, or whether her movements are under the supervision of an infinite God, is a question Mr. Stewart has not yet settled; and we fall back on the same old arguments, pro and con, the God idea, that have prevailed since intelligent man has had a history. It is still an open question, and forever will be, for finite minds, as he admits, cannot comprehend infinite propositions.

Reason, when exercised, compels us to believe that force and matter have always existed as we know them to-day—in movements and changes forever—in progress; and if they have, no God was necessary at any time to establish laws and principles which were always inherent in uncreated and indestructible entities. As far as we know, the work of Nature has ever been the same—creation and destruction. No sooner has she created and brought to maturity any form of life, but decay and disintegration then begin. To say that infinite intelligence in a being called God is an absolute essential for such a work, is to talk nonsense, for nowhere can we discover any purpose in, or for, this endless alternation of appearance and disappearance. One of Ingersoll's affirmations must therefore stand until the end of time, a self-evident, and irrefutable fact: "Nature creates man without purpose and destroys him without regret;" and of every thing and every form of inanimate or sentient life, the same can also be said.

Man has deluded himself—for ages with the idea that he was Nature's favorite child; but she has no favorites, and her blind forces, always subject to immutable laws or modes of action, ever the same, will exterminate him as quickly as a mouse, if by any fatality he comes in contact with destructive poisons on the rampage.

Twenty-five thousand human beings have just met death by a tidal wave resulting from an earthquake on an island in the Pacific. Was this not an act of infinite intelligence? Not to me; and anybody who can think it was, and at the same time repeat that old and worn-out remark, "God is love," must be endowed with a different brand of reason than that generally in use. I know of no combination of words that express more nonsense than those three: "God is love." We know nothing of any God apart from the manifestation of universal forces; and the horrors of history; natural calamities; and all we see, hear and read of in the world to-day, that shocks our ideas of right, justice, and beneficence, bears no testimony to uphold the claim that God is love. Few people have inclination to hear about the suffering and misery that prevails in this world; and they turn a deaf ear to such things while trying to discover facts that support the theory of God's goodness. But great evils and a vast amount of misery exist, nevertheless; and philosophical reflections will not permit their being ignored. Think of a loving, kind, and merciful God, who would drown by a tidal wave twenty-five thousand people, and then afford a sumptuous dinner (in the dining parlors attached), a dinner suitable for kings and queens. At the conclusion of the dinner, which consumed nearly two hours, the doors leading to the main hall were thrown open and the hundred and fifty children with their parents or their elder brothers or sisters, were gathered together at Old Fellowes Temple at one o'clock p. m., Sunday, the 24th, where the Ladies Aid of the society had set up a sumptuous dinner (in the dining parlors attached), a dinner suitable for kings and queens. 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85TH ANNIVERSARY OF PROF. J. R. BUCHANAN

Many Spiritual Messages of Congratulation from His Friends.

On the evening of December 11, 1899, the cottage of Prof. Buchanan, at San Jose, was filled by a choice company assembled to honor his 85th anniversary as the 84th had previously been honored. The company embraced the president of the State Spiritual Association, W. J. Hamby, and some of the officers of the society, three of the oldest physicians of this region and several ladies of fine endowments, and the occasion was so unique and interesting that it will long be remembered.

Dr. Buchanan addressed his friends, saying that for twenty years he had been in close friendly communication with the spirit world, receiving messages from distinguished spirits of modern and ancient times in America, Europe, and Asia, which he had not published as it was a marvelous and peculiar experience. But his plainer labors had been recognized in other countries, and he exhibited the honorary portraits from the spiritual congress at Barcelona, Spain, 1888, in which he was given the position of honor in the center of the representatives of Spiritualism.

Thousands of messages from common-place persons recently deceased had been received and published, so that the public was familiar with them, but most of his messages were of that extraordinary and novel character which might excite skepticism because they were unusual. In established sciences the scientist had a jury of his peers to do justice without delay, but extraordinary science has no such peers to do it justice. It must appeal to a tribunal of the ignorant and encounter the sneers of skepticism, and the unreasoning opposition of ignorance which resists all great steps in progress. To avoid this he has kept his most marvelous communications unpublished. But he had desired to lay aside this reserve as his most recent communications had been of a convincing character in themselves by their intellectual force and character.

America has for more than half a century been the leader in spiritual progress and at the present time her two mediums, Mr. Lynn and Mrs. Piper, are the world's foremost mediums in giving free utterance to the departed, and Mr. Lynn has in many other ways shown his power to summon the co-operation of strong and famous spirits, one of which occurring at the Yucca factory in San Francisco, became famous a year ago, and his subsequent labors in healing at a distance are as remarkable as any now in progress.

In 1898, at the 84th anniversary of Dr. Buchanan, many of his spiritual friends of long ago took possession of Mr. Lynn and sent him their congratulations to Dr. Buchanan in a style so interesting and remarkable that he read them to his friends and they were published. The messages came from Prof. Wm. Denton, Cornelia Buchanan, Rev. J. Pierpont, Gerrit Smith, John C. Bundy, John G. Whittier, Edwin Forrest, Thomas Paine, Nicholas Longworth, Henry C. Wright, Henry Clay, Kate Field, Charles H. Spurgeon, Abraham Lincoln, William Lloyd Garrison, William E. Gladstone, George D. Prentiss, and Robert Dale Owen.

In introducing the subject Dr. Buchanan commented on these messages of 1898, explaining his relations to the persons and the strong individuality of the messages, showing no influence from Mr. Lynn who had very little knowledge of any of the persons or their characteristics which appeared in the messages, and was utterly incapable of writing so characteristic, forcible and eloquent as the messages.

Had hoped that his distinguished friends would approach again on his 85th anniversary, Dec. 11, but had no assurance until the morning of that day, when he received from Mr. Lynn, of Oakland, California, a letter conveying thirteen messages, say that the parties had called up him and impelled him to write:

"Oakland, Dec. 10, 1899.

"I was impressed to-day rather influenced by many of your friends on the spirit side of life who were eager to send their congratulations to you on your 85th anniversary. Enclosed you will find the communications as received. There was a grand influence with all of them. It was pleasing and inspiring to feel the sensation."

The thirteen writers came in the following order and said that great numbers desired to send their messages but the number was necessarily limited. Their names were Cornelia H. Buchanan, Wm. E. Gladstone, Wm. Denton, Phoebe Carey, Robert Dale Owen, Robert Ingerson, Kate Field, Thurlow Weed, Edgar Nye, Victor Hugo, Henry C. Wright, John Pierpont and Theodore Parker.

In reading the messages, which were listened to with intense interest, he spoke of his relations to the parties. The first that came, Cornelia H. Buchanan, had been his companion in life and guardian angel since her death. Endowed with unequalled psychometric powers, she had assisted in his psychic investigations and the results had been published in his Manual of Psychometry. Her message was the following:

"Dear Joseph:—How many have been in the changes, and how few are left in the material life, of the old friends and acquaintances. You stand almost alone. One of the patriarchs, and yet you possess the grandness of intellect and power, of years ago. True the limbs may be weak, and the hands a little tremble, but the indomitable spirit lives, and animates your being, just as in the days of yore. You may seem alone to those who look with material eyes, but, ah! Joseph, you have plenty of company. How many have been attracted to you through the honesty and stern integrity of your life. Thoughts of material gain have never entered your heart. You have sought to benefit your fallen creatures. The world cannot call you a failure, for you have given out thoughts, philosophical and scientific, that have "opened the doors," and revealed truths, that have proved a blessing to many poor starving hearts. We have seen the day when Spiritualism, as a belief, was looked upon as almost a crime, but now its adherents are found in countless numbers, in every nation and clime. Call it what you will; it is all one and the same thing. It lives, is a truth, and will ever exist and grow in numbers."

"Dear Joseph, brave man, true to your belief and sincere in all your actions and deeds, let me in love congratulate you, and mingle with the many others that come to greet you, on this your 85th anniversary. May the good angels bless you for evermore." —Cornelia H.

From Wm. E. Gladstone.—Dr. Buchanan stated that this was the third message received from Mr. Gladstone, whose first message came one year ago, expressing friendship for Dr. Buchanan, who like himself in pursuit of duty, toiled along lines of unpopularity and who afterwards expressed his deep in-

terest in the welfare of his nation and his overwhelming feelings from the grandeur of the new world he had recently entered, in which he was acquiring larger views:

"Dr. J. R. Buchanan—Esteemed Friend:—Another milestone has greeted you, and soon you will have proceeded on your journey, past the 85th anniversary of your life. I do not claim to know of all your struggles and triumphs, but I recognize the singleness of purpose in your life, the desire to benefit your fellow-man. It was this attribute that attracted me to you. I am glad, and in coming nearer to you, entering the circle of your friends on the spirit side of life. I seem to have gained in development of the spiritual faculties. It has been the means of opening my eyes to beauties of a nature that I might never have realized, for who could come in contact with such souls as Wm. Denton, Robert Dale Owen, Pierpont and others that I might mention, without gaining ground and insight benefit."

"Your 85th anniversary! It seems a long time, and yet you are just beginning to live. You are but a child in knowledge, compared to what you will gain. You have built a foundation that is eternal, and when the tired frame is laid aside, the spirit and soul will go on, and, gaining in wisdom and knowledge, in the spirit realms. How grand it is, to know that this can be. What a comfort to me. It gives me hope. Oh! that I could influence my countrymen; that I could show to them their errors, and the abyss that is waiting for them. How grand has steered their hearts. Think of the conflict now raging, the brave men, the flower of England going down to death. The errors that have led to this conflict are egregious, and terrible in consequence. The Boers are fighting for liberty, for their homes. It is the courage of despair. From a despised people belittled by statesmen and commoner, they have proven themselves heroes like the Spartans of old. Errors have been committed on both sides, but, alas! my countrymen are the aggressors. They should have held out the 'olive branch,' and by mediation saved the nation the terrible grief that will pervade and shadow the homes of thousands for years to come. It is love for gold, love of power and acquisition that prompts the combat, not justice. I long to reach the hearts of my countrymen to warn them to beware of the fate that awaits them. There comes a time in the history of all nations, when the proudest fall, and the haughty must bend the knee. My sympathies and love go out to my countrymen and my friends, yet I cannot condemn the Boers for their bravery in defending their country and their homes.

"I seem to gain more and more all the time in spiritual things. It is grand and wonderful to me. It is the Omnipotent power that sustains you with eternal love and wisdom. Peace be with you. Truly your friend,

Wm. E. Gladstone."

From Prof. Wm. Denton.—"Prof. Denton" said Dr. Buchanan, "was my intellectual comrade, and has often communicated since his death on a lonely barbarian island in the Pacific, in 1883."

"Dr. J. Rodes Buchanan—Dear Friend:—The setting of the sun on this your 85th anniversary, will not leave you in darkness, but with a warm heart blessed in the love of those that have come to you through space to offer their tribute. What can I add to what has been said? No need to eulogize you. The world knows of your life work, your unselfish endeavors toward science and spiritual research. It will live in memory for years to come. Age has touched you lightly. It is a good commentary on the words, 'a righteous hand hath its reward.' True, your hair is silvered and your eyes may be dim, but you are not an old man, you are not past all usefulness, you are young and filled with the ardent desires that animate all that are pure in heart. The grave has not terror for you. The so-called death has no sting. You are waiting with a smile upon your face, and a clear conscience for the summons that will call you home. But your work is not done yet. When the last page is written, and the last thought encroached that is designed to perpetuate your memory, then you will close your eyes and go home. Go to mingle with those who love you. Those that will guide you along the path filled with perfume from flowers in love, and along the still waters of the eternal stream of life. Peace be with you, dear friend, for evermore." —Wm. Denton."

Phoebe Carey—Dr. Buchanan said the message of Phoebe Carey was a surprise, as he had never had any interest in her. She had communicated in warm friendship with Mrs. E. S. Buchanan.

"Dr. J. Rodes Buchanan—Dear Friend:—Life is not ended, but just beginning with you. We can see the door opening a little wider and wider, that will reveal to you the beauties and splendors of the Father's home where there are 'many mansions.' Ah! what a grand structure you are building; how many chambers, wide halls, beautiful gardens and grand avenues they are building. Every day you water the plants in wisdom, and scatter the seeds that will yield a bountiful harvest. This is a day for rejoicing, a day to crown you with love and friendship. So we each bring our tributes, and lay them at your feet. You are not alone, nor are you forgotten. The company that surrounds you is that which abounds in hospitality, they are all laden with gifts. Partake freely and without stint, for the storehouse is filled and the granaries overflowing with the harvest. Your friend,

Phoebe Carey."

Robert Dale Owen—Robert Dale Owen, who came next, said Dr. Buchanan, "was one of my earliest appreciative friends, who in 1841, wrote to the New York Evening Post a glowing account of my experiments on the brain, and discoveries."

"Dear Friend:—Only a few words. Our heart is full to overflowing. We look upon you once more. Just a year ago we sent you our tribute. It has been decreed that you shall continue in the material life a little longer. You are one of the missionaries that has been spared to round out a perfect life in well-doing. You have lived to see obliquely changed to admiration, to see science applied to spiritual philosophy. It was not necessary to me to have the belief in truth reduced to a science, but it tickles the palate of the world's people. How they are searching, digging, and delving to "prove all things," and yet the truth is made manifest in the fact that life is eternal spirit. It ever existed, and ever will live, throughout eternity. Let us congratulate you, let me add my tribute to the many myriads around that long to give in their testimony, and yet but a few can respond.

"In your researches, in your life work,

you have attracted them to you. It is easy to account for. Many of them may be strangers in a material point of view, but affinities in soul love and aspiration. Now I take my leave. I am glad to give you this evidence of my presence. May the days that greet you on earth be free from pain, and rich in material blessings, and graced by the help of angel love. Your friend,

"Robert Dale Owen."

Robert G. Ingerson—The message from Ingerson, said Dr. Buchanan, "was a great surprise, as I had never seen near him, though I admired his labors. But I believe he was brought in by meeting with my friends. His message is eloquent and natural."

"There is a good deal that is dark to me, a good deal that is past understanding; but I see rays of light. I feel the invisible power that will lead me 'out of the wilderness.'

"How feeling is material life. The frame-work is filled with animation today, the eyes look upon the objects in an adoring gaze. The senses are thrilled with emotion, while the bodily needs may attract attention. Man plans and devises his life, how he will devote the hours, days or years, and yet in a moment almost like a breath from the wind, it is all ended, and the temple that has been inhabited is broken by death. Dear friend, it seems but yesterday that I addressed you, and congratulated you on the day when the 85th anniversary was at hand. Now another year has come and gone. Another golden spike has been driven in to hold the rail that will convey you to your home. When the time comes, a song of glory will be sung, and you will be welcomed in true soul companionship. Blessings attend you. Your friend,

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"The group that gathers around you, and the lines of invisible telegraphy in harmony, are sending messages that are truly a blessing. Count me among the number eager to greet you.

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IN THE OCCULT LINE. A Projection of Consciousness.

President James Albert Clark addressed the Theosophical Society, his subject being "Errors Wrought by Teaching Projection of Astral Bodies." The lecturer said at the outset that he would be criticised by supercilious and unscientific members of the cult, because in much of the literature which has circulated in the name of the society, such irrational conclusions have crept in because of a lack of understanding on the part of the earlier translators of the finer shades of meaning of Sanscrit words. What is taught in the books of the sages of the East is a transmitting of thought, a projection of a state of consciousness. In short, he said, just what Prof. Sir William Crookes teaches in buttressing his system of telegraphy, and to which eminent scientists have given sanction.

This practice, said Mr. Clark, has been known for centuries in the East by the magi and the great initiates, and was strikingly brought to the notice of the European mind during the meeting in India. Since then continued tests have corroborated the ancient teaching, and the recent translations from the Sanscrit give such detailed elaboration as to place the ancient science at one with the researches in the psychological realm of science of our day.

"The loosely used phrase, astral body," said the speaker, "has to cover every kind of phantasmal or spiritual appearance of the human form, and the well-directed test that theosophists are the only people who can be in two places at the same time would be well merited if such teachings were allowed to continue."

"Conan Doyle, in the 'Mystery of Clooher' aimed to make a book that would sell, and by pandering to the 'eternal gullible,' he succeeded at the risk of building the greatest marvel on astral bodies yet conceived in the fertile imagination of any novelist of our day."

From diagrams prepared by the lecturer the lines of force as stated by Faraday in the study of magnetism were exhibited to illustrate the lecture, as was also the table of vibrations compiled by Sir William Crookes for his inaugural address as president of the Society of Psychical Research. The aim of those object lessons was to show that forecasts but require a medium upon which to act.

"In the case in point," said Mr. Clark, "man is the actor, for man comes from the Sanscrit word 'manas' to think. Therefore, it is the thinker who is projecting his thought upon the medium—'akasa'—which is the Sanscrit word for matter. Our science in the Occident starts as spirit-matter. The science of the Orient is exactly similar, starting from Atma-Akasa. It is Atma, the force or spirit, which is acting on the medium—akasa—which is matter. The teachers who so unscientifically postulate the projection of astral bodies have unwittingly confounded the force which acts with the medium, upon which that force acts. When such irrational reading is eliminated from the theosophical cult, then theosophy may claim a right to such a definition as was given by Prof. Max Muller of theosophy, as that system of thought so well known to the Christian fathers expressing the highest knowledge of the infinite to which the human mind can reach, but this same Max Muller declares that such a system does not necessarily include table-rapping, unintelligent hypotheses, weird and uncanny traditions and fables."—*Inter Ocean*.

INDIAN MAGICIANS.

Wonderful Feat Witnessed by Lord Lytton.

The following story of Indian magic was told me by the person to whom it was told by the late Lord Lytton. I give it in my own words, for the excellent though humiliating reason that I have mislaid the MSS. When in India Lord Lytton often sought out conjurers, but never saw any but the usual feats, such as the mango tree trick and the basket trick. The method in each case is known, or, at all events, plausible explanations have been given. On one occasion Lord Lytton liked something in the looks of the conjurer who was performing in the open space before his house. After the ordinary exhibition his lordship asked the magician if he could not do something more out of the ordinary.

The man said he would try, and asked for a ring, which Lord Lytton gave him. He then requested an officer to take in either hand a handful of seeds—one sort was sesame. The name of the other sort my informant did not know. Holding these seeds, and having the ring between his finger and thumb, the officer was to go to a well in the corner of the compound. He was to dispose of the seeds in a certain way—I think on the low wall around the well, into the depths of which he was to throw the ring. All this was done, and then the mage asked Lord Lytton where he would like the ring to reappear. He answered "in his dispatch box," of which the key was attached to his watch chain, or at all events he had it with him on the spot. The dispatch box was brought out, Lord Lytton opened it and there was the ring. This trick would be easy if the British officer was a confederate of the juggler's, and if he possessed a duplicate key to the dispatch box. In that case he would not throw the ring into the well, but would take it into the house, open the box and insert the ring. But this explanation involves enormous improbabilities, while it is unlikely, again, that the conjurer managed to insert a duplicate ring into the dispatch box before-hand. Lord Lytton then asked the juggler if he could repeat the trick. He answered in the affirmative, and a lady lent another ring. Another officer took it, with the seeds, as before, and dropped the ring into the well. The countenance of the juggler altered in the pause which followed. Something, he said, had gone wrong, and he seemed agitated. Turning to the second officer, he asked: "Did you arrange the seeds as I bade you?" "No," said the officer. "I thought that was all nonsense and I threw them away." The juggler seemed horrified. "Do you think I do this by myself?" he said, and packing up, departed.

The well was carefully dragged and at last the lady's ring was brought to the surface. The ring, at least, had certainly been in the water. But had the

VERILY, THE ANGELS HOVER AROUND HIM!

The Divine Plan Further Illustrated and Exemplified, by an Object Lesson.

THE ATHEISTIC HUMANITARIAN IS REALLY NEARER GOD AND THE ANGEL WORLD THAN THAT CLASS WHICH LAYS SPECIAL STRESS ON THEIR BELIEF; YET DO NO GOOD IN RELIEVING THE WANTS OF OTHERS.

James Eads How, now living in St. Louis, Mo., grandson of James B. Eads, who built the magnificent steel bridge that spans the Mississippi River there, has just given the first interest received on his great fortune to be devoted to the "public welfare."

His gift is the nucleus of a fund that eventually will amount to nearly \$1,000,000, all of which will be devoted to the same purposes and all of which, likewise, will come from James Eads How.

Though upon the death of his mother young How will come in possession of an estate now valued at \$1,000,000, and which is increasing at the rate of \$50,000 annually, this reformer, communist, single-taxer—he is all in a way—now possesses only what was left by his father, and even that he cannot dispose of as he pleases—not until after his mother's death—but the interest on it, which How calls the "unearned increment," is his absolutely.

HIS PRESENT INCOME.

James Eads How's father was the vice-president and general manager of the Wabash Railroad Company. His salary for many years was \$30 a day. Upon his death four years ago he left an estate of which his son James' portion is \$75,000, but of which he can during the lifetime of his mother use only the interest. James B. Eads, How's grandfather, left an estate upon his death about fifteen years ago amounting to \$500,000. It has been accumulating steadily and is now valued at \$1,000,000. On the death of Mrs. How it will be divided equally between her sons, James Eads and Louis. At the present rate of increase the young man James' portion should amount to \$1,000,000 if his mother lives a reasonable time.

"Suddenly the report of a quick-fire gun started all hands. Then a whistle blew. The mate sent a man forward to see if a shot had struck our forefoot or carried away our headgear. He also called Captain Thomas. The mysterious vessel rounded to, plainly seen by all, and cut across our bows, appearing to sail around us. Several more reports were heard. The captain laughed at Mr. Cronwite's question, 'Is the vessel firing at us, sir?'

"There is no vessel there," replied the captain, "it is only a cloud floating around." The captain ordered Mr. Cronwite to hoist the Clyde port quarter, the course, but the mate was so agitated that he kept her off, standing away from the coast. When the mate's watch was up at eight bells, or 4 a.m., he would not go below, but stayed on deck with Mr. Alexander, the second mate, till 8 o'clock, when the captain came on deck again.

"We then bore up for Azua, and late that afternoon a black cutter with a streak of white along the water line bore in sight on the port quarter and gradually drew ahead on our beam. It was up at eight bells, or 4 a.m., he would not go below, but stayed on deck with Mr. Alexander, the second mate, till 8 o'clock, when the captain came on deck again.

"It was a real vessel this time and a real shot plunged ahead of us, tearing up the water. The captain ordered Mr. Cronwite to hoist the ensign. An officer in gold lace, and wearing a long sword, with two men, boarded us, and the captain took them below. The boarders were Santo Domingan Government officials anxious to see that we had no contraband of war. They spoke only Spanish, but one of them could read English. Satisfied that all was right, they withdrew, and two hours later we dropped anchor in the harbor of Azua. The mystery of the phantom cutter was not solved, for we learned that the real cutter was not out on the previous night."—*The Times*, Washington, D. C.

HOW'S FAMILY LIVE WELL.

His mother and brother live in a palatial home in Lindell boulevard. But where does he himself live? In the slums somewhere, working day and night, not for his own, but for others' good. He dresses in keeping with his ideas. It's a long while since he has expended a dollar on himself for clothing. His meals he generally cooks himself. For a year or more he conducted a mission home at Ninth and Wash streets, in the poorest quarter in the city. But his work came to the public notice, and newspapers began printing long accounts of him and his work. Then he changed his abode. Not back to his mansion home, but to another hotel among the poor.

A month or more ago How called on Mayor Ziegelnhein and offered him a check for \$2,000 for the "public good." The Mayor knew not how to dispose of the money. Then How presented the money to a committee from the trades organizations and single tax reformers of the city. A mass meeting was held and a committee appointed to take charge of the money and devise a plan for expending it. This body is called the Community Benefit Committee. How was literally forced to membership in the committee, but he will have nothing to say as to what shall be done with the fund except that it shall be used among the poor.

WHAT A FRIEND SAYS.

Dr. James T. Caldwell, secretary of this committee, an intimate friend of How, and himself a slave worker, to-day gave this statement to a representative of the World.

"Mr. How's fundamental principle is that a man is not entitled to any money or any property that he himself has not honestly and actually earned by his own labor. His father left him an estate valued at \$75,000, with the condition, however, that the young man is not to come into full possession of it until after his mother's death. He may use the interest. The money is invested in real estate and bonds."

"How believes that property belongs to the community and he has no right to it. He also contends that bonds and stocks are public property, depending, as they do, on the community for their value. James Eads How, Sr., as general manager of the Wabash Railroad Company, got a salary of \$30 a day. Without any reflection whatever on his father, the son believes that \$30 a day is far more than any man himself, independently and by his own labor, can earn. In other words, it is something in the nature of a gift from the public. Mr. How has devoted the interest on this money continuously in furthering his work for the uplifting of mankind. It is his intention as soon as he inherits the estate absolutely to devote it to the same purpose. He will do this by turning it over to the Community Benefit Committee, if it frames a successful plan for disposing of it."

ANOTHER FORTUNE.

"From his grandfather's estate How probably will receive in the neighborhood of \$1,000,000. He hasn't a cent of it now. It is in the care of his mother, who is trustee. She is a prudent woman, and under her care the property is enhancing steadily. It will be safe to say then that upon the death of his mother How will own absolutely stocks and bonds and real estate worth \$1,000,000. So, you see, that while statements have been made repeatedly that he is disposing of a million-dollar estate, the fact is that he has only begun the work on what little he has now, but eventually he will make disposition of that amount."

"Mr. How has been placed in a peculiar light by some published statements. Persons could not reconcile his creed that a person is not entitled to what he has not earned with the belief that he had accepted an inheritance. He has not accepted an inheritance. Restrictions made in the wills of his

father and grandfather have stood in the way, but just as soon as they are removed by time, then he will enter upon the full practice of his faith, if indeed he is not doing so now in the eyes of people who have detected what they thought was inconsistency on his part."

"I believe now that I have made it clear that Mr. How is not accepting a dollar that he has not actually earned, and he is not disposing of his entire estate simply because he cannot do so. It is his firm intention never to take a dollar that he has not worked for."

HIS PLANS.

"Now, as to Mr. How's plans for helping mankind. He does not believe in charity or charitable organizations. He believes in helping others that they may help themselves. Just how this can be done best he is not decided. In fact he leaves this to the good judgment of the committee. He has talked with me a number of times about the matter. He suggested once that a gymnasium, reading room, night school and accessories might be established on a large scale in a poor district in the city, for the use absolutely of those who have no opportunity to provide such opportunities for themselves. A sufficient portion of the fund would be retained to serve as an endowment for the support of the institution, which would be managed by such organization representing that body as would be apt to best serve the public interests. However, while this plan has been suggested, it is not at all certain that it will be followed out—that will rest entirely with the committee. I may say, that other gentlemen, who entertain views similar to those held by Mr. How, have signified their intention of adding to this fund, so that it may not represent altogether the beneficence of Mr. How, though to him will be due the credit of initiating the movement and pushing it forward to fruition."

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POINTED REMARKS ABOUT CREDITS.

To the Editor.—Let us hope on in the agitation now going on in The Progressive Thinker that our Spiritual Philosophy, born and reared outside of the church and never wanting to affiliate with the church, may not long be compelled to masquerade in a creed or cloak of religion, placed upon it at the State Spiritual Convention. But the few only are responsible for it. The great mass of Spiritualists, regardless of the source from which it comes, will not regard it with favor. As well might we base a religion upon the sunbeams, the tornado, or cyclone, or other expressions of Nature, as to found a religion merely on "Infinite Intelligence" or "Spirit Communion," a something over which we have no control, and of which we know but little, excepting perhaps, here and there a kind of "good, bad and indifferent." Better obliterate from our Spiritual vocabulary the word "religion," the thing which has caused more hate, persecution, and bloodshed in the world than anything else. If there is anything under heaven that has cursed the world more than another, it is that of religion. Instead of religion let us have sanitary science, or social etiquette, and instead of houses or schools of morality, or if we must have a church, let us have a church of the "Golden Rule," a church devoid of theological dogma, superstition, and priestly domination, and relegate the word "religion" to undivine, mythical, speculative theology, to which it originally belongs. But speaking of houses of worship, let us have halls of industry or schools of morality, or if we must have a church, let us have a church of the "Golden Rule," a church devoid of theological dogma, superstition, and priestly domination, and relegate the word "religion" to undivine, mythical, speculative theology, to which it originally belongs.

Spirits Removing and Returning Articles.

To the Editor.—Under the above heading, Mrs. L. A. Benson, of Grand Rapids, Mich., says: "I am earnestly seeking information, not perversely contradicting anyone." When any person honestly seeks after truth they are rewarded, and whenever we seek for a truth we should leave our prejudices at home; if not, we have our labor for ours' parts. Yes, spirits can and do remove articles. I have known articles thirty pounds in weight removed from one side of a room to the other. I wish to relate a few instances. Mrs. Moran, my wife, used to hold a trance circle once a week in Denver. A Mr. Ballard, employed in the freight department of the Daniels-Fisher dry goods store, Sixteenth and Lawrence streets, was a constant attendant for about three months. One night his wife in the spirit world came and took a flower from his coat, telling him that she would give it to him the next night. He came, and the flower was placed in his coat after eight days, as fresh as when taken. He immediately recognized the gift that the Almighty has given them. He strives to reach the higher the nobler faculties of man, and he believes that, first and foremost, education will go a long way toward doing this."

The above is the carrying out of the Divine Plan, so often elucidated in The Progressive Thinker. In one unceasing stream the profits of the office is returning to its subscribers in premium books that are sent out for less than cost, bringing the cost of the paper down to less actually than one dollar per year.

It is really humanitarian work that the spirit world demands, regardless of all religious beliefs or tenets ranging from Spiritualism down through all the creeds. The deeds of life are what count the most for or against a person.

Pointed Remarks About Creeds.

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To-day we know better—we know they are diseased sufferers, and we bring science and sympathy to bear upon their misfortunes.

Yet our prisons, our insane asylums, our reform schools and our poor houses, all of them supposed to be conducted on Christian principles, would startle the tender Christ were he to return to us this Christmas day and make a visiting tour among them.

What consternation would ensue were his calm eyes to penetrate the dark corners and his hand to reveal what lay behind closed doors.

Meanwhile we can only thank God and progress that things are so much better than they used to be, even while we are filled with wonder that they are not better than they are.

Christ never asked for forms and conventions and complicated dogmas.

Christ does not want you to give largely to the church while you grind your fellow-man in the mill of business.

He does not want you to make generous gifts to the poor on Christmas day while on every other you indulge in selfish, cordial methods of dealing with humanity.

Here are a few suggestions for practical Christianity during these holiday times:

If you are a married man do not starve your wife's heart and brain by giving her no affection and no recreation during eleven months of the year and then expect to make her happy by an elaborate Christmas gift.

Pay your iceman and your milkman, and your paper bill and all other bills before you display your generosity to churches, hospitals, fresh air funds or personal friends.

It is better to be called stingy than dishonest.

A little consideration, a little affection, a little thoughtfulness and a continual regard for the feelings and rights of others in your home and business relations every day of the year is more acceptable to Christ than a large display on his birthday of piety and benevolence.

Though the world is full of sinning, Of sorrow and of woe, Yet the devil makes an innning Every time we say it's so.

And the way to set him scowling And to put him back a pace, Is to stop this stupid scowling And to look things in the face.

If you glance at history's pages, In all lands and eras known, You will find the vanishes ages Far more wicked than our own.

As you scan each word and letter You will realize it more That the world to-day is better Than it ever was before.

And in spite of all the trouble That abounds on earth to-day Just remember it was double.

In the ages passed away, And these wrongs shall all be righted, Good shall dominate the land, For the darkness now is lighted.

Forth from little moles in chaos We have

GENERAL SURVEY.

Miscellaneous Notes of the Work
and the Workers.

Many items will be crowded out in this issue, on account of being compelled to go to press earlier than usual, in consequence of the press room being closed on Monday, our regular day of publication.

One who signs himself "A True Friend," writing from Philadelphia, Pa., asks a pertinent question in regard to the temple of the Magi of this city. It will send his true name at address, the question will be candidly answered; not otherwise.

Charles Wright of Joseph, Oregon, writes: "Brother A. M. Hall of Joseph, is negotiating for a plot of ground at the head of the beautiful Wallowa Lake, to be used as a Spiritualist camp-ground and summer resort, and he would like to hear from all those in Eastern Oregon, who would unite and aid in building up a permanent association. Write him and express your wishes, and the prospective number who would attend the camp in July or August, 1890. Address A. M. Hall, Joseph, Oregon."

Dr. Morris, of Malden, Mass., gave our city a visit last week. He is prominent as a physician and Spiritualist.

C. E. Dent, of Vicksburg, informs us that Dr. Noyes has been there lecturing, and has done a good work. They can be addressed there, care of post office box 420. He says they have engagements at Schoolcraft, Dec. 28 and 27; Marcellus, Dec. 28 and 29; Wakely, December 30, 31 and Jan. 1; Colon, January 2 and 3; Union City, January 4 and 5; Sturgis, January 6, 7 and 8.

The Cleveland (O.) Press has the following: "Edward S. Menough, spirit medium, again asked for a postponement, Friday, when his case against C. E. Manary and Mrs. L. M. Brumbaugh, charged with pointing firearms at him, was called for trial in the court of Justice Wm. Brown. Menough's attorney, Judge Ong, was engaged in circuit court, he said. Attorney Paul Howland, representing Manary and Mrs. Brumbaugh, was mad. 'We didn't expect that he would be ready,' he exclaimed. 'We will be surprised if he is ever ready.' Menough protested that he was anxious for the case to go on. It was finally decided to postpone it until 9 a.m., next Wednesday. Half a dozen stylishly-dressed women, believers in Spiritualism, were in court to listen to the proceedings. It is expected that Menough's methods and sentences will be thoroughly aired."

Mrs. Carrie Firth Curran writes from Toledo, Ohio: "The Spiritual Church of Progressive Thought of Toledo, Ohio, had the good fortune to secure Dr. J. M. Peebles for two lectures, Sunday afternoon and evening services, December 17. The afternoon services opened with a piano solo by Miss Julia Curran, after which Mrs. Carrie Firth Curran gave the invocation; then Mrs. George Lebus rendered a solo, 'The New Jerusalem,' which was rendered in a charming manner. Mr. and Mrs. Lebus know but very little about Spiritualism but they have voices to invoke the spirit world. There are very few, if any, who can excel them, and any society that is fortunate enough to secure their services for mass meetings or for any public work would do well. Mrs. Carrie Firth Curran with a few chosen remarks concerning the worthy brother and his work, introduced Dr. J. M. Peebles. The Doctor held his audience spell-bound from the beginning to the close. The evening lecture was on 'Travels Through India and Ceylon,' and the hall was crowded to its utmost capacity. The chairman, J. W. Martin, made some brief remarks and introduced the speaker of the evening, Dr. Peebles. The lecture was very interesting, and the power and force the Doctor gave was eloquent."

J. H. Pratt writes from Spring Hill, Kan.: "Mr. Aber is at my house, and his controls are writing another book. Dr. Reed says it will take probably eight months. It will be fully equal to the 'Rending the Veil,' or more than equal. I have lost \$2,000 or more; one of my best buildings has burned. No insurance."

John N. Eames, of Medford, Mass., writes: "The book, 'Rending the Veil,' has been duly received. Thanks for your promptness. It gave me a Christmas treat I did not anticipate. I have read it with more than a common interest and must exclaim, Wonderful! It will prove to be a revelation and possibly a revolution to a large number of Spiritualists who are in a satisfied, semi-conscious sleep regarding duty and spiritual attainment. The dying embers of true Spiritualism in the believer's soul need to be revived, and will be by the pertinent facts it reveals. It is entitled to an honest perusal, if not an entire endorsement by all Spiritualists especially. I predict for it a large sale, and it will do much good."

G. W. Kates and wife had successful meetings in Bedderwood, Minn., December 17 to 22. They lectured in Minneapolis, Sunday, December 24. Address them permanently at No. 1 Highland avenue, Minneapolis, Minn.

The Grand Rapids (Mich.) Spiritual Association's quarterly election for the first three months of 1890, made W. C. Potter president; B. P. Burnstone, vice-president; H. W. Boozer, secretary, and George Gibbs, treasurer. The above four, with B. F. Sliter, J. Sanford and M. Hall, are the trustees. Speakers and mediums engaged are Lyman C. Howe, A. E. Tisdale and Josephine Ropp.

L. C. Pitts writes from Olean, N. Y.: "The people of this city are desirous of witnessing some of the wonderful physical demonstrations so often appearing in your most excellent paper, such as trumpet, slate-writing, moving pianos, materialization and platform tests, etc. There is an open field here for any medium who can give any true exhibition in full light, robbed of any appearance of fraud. We have had all the monkey shins and prestidigitation described, such as ringing bells behind curtains, floating guitars in the dark, writing on slates under the table, etc. There is a very considerable interest manifested here, and think any truly honest medium can command a respectable audience in the various places, with a fair remuneration for their services. Entertainment furnished."

J. F. Belting writes from West Superior, Wis.: "Mrs. Clara L. Stewart, of Superior, Minn., came here on the evening of the 12th of December. She gave parlor lectures on the evening of the 13th and 15th. On Sunday evening she lectured for the Scandinavian Spiritual Society at their hall. Subject, Spiritualism, Its Alma and Objects. On the 19th and 21st she had parlor meetings again, and they were all well attended. Mrs. Stewart did a good work while here, and we expect to see her back in February or March."

Minnie R. Alter writes from Watseka, Ill.: "Geo. F. Perkins held a series of meetings for our Spiritual Research Society here last Friday and Saturday evenings, Sunday afternoon and evening. He had a good attendance considering that everything was going on

to attract and divide the attention of the people with the Christmas festivities. Brother Perkins held the close attention of his hearers for two hours each time, and they were then loth to leave. He is a grand worker in the cause of Spiritualism. He is the right man in the right place, and is well calculated to do great good in our glorious truth. All that is needed is for the people to come out and hear him."

Roller Stubbs writes from Bedderwood, Minn.: "We have had with us Mr. G. W. Kates and wife. They gave us six lectures. Our meetings were well attended. Their lectures and tests were good. All of Mrs. Kates' tests were recognized. Some of the tests were so true in description and names that they astonished the most skeptical. I have seen a good many mediums and speakers. In the last twenty years, I do not think there are any better or truer workers in the Spiritual field than Brother and Sister Kates. Minnesota is being honeycombed with Spiritual ideas. We need more good workers in the Northwest. I believe it is a mistake that so many of our good mediums and speakers go to the East. So much interest was there in our meetings that some people came ten miles to hear the truth."

B. Franklin Clark, M. D., writes from Belvidere Seminary, N. J.: "Congratulations on your excellent paper. The platform question is prominent. Mine is brief, after fifty years of experience. There is no doubt. What seems so is transmission. The fraud question is killed by the family circles, as you say. Let each one investigate for himself at home, in prayer for the truth. That is the way we did before the raps. The Rev. LeRoy Sunderland became a convert to Spiritualism through mesmerism and clairvoyance. He found that his converts were magnetized, not educated. They lost their so-called experience of religion as soon as they got away from his influence. I have seen him magnetize thirty at a time in my own house, and many could see spirits. I could do the same in a smaller way. So we had spirit manifestations before the raps."

Mattie E. Hayden writes from Indianapolis, Ind.: "We are again home for the holidays, having just completed a very successful series of meetings in Terre Haute, Ind. We succeeded in arousing quite an interest in Spiritualism in that beautiful city. Brother and Sister Frederick Hutton and their estimable daughter, Miss Title, entered us in such a way as to make our recollection of our sojourn with them the most pleasant and agreeable. I go to Muncie, Ind., for the month of January. I am still desirous of hearing from societies needing my services as lecturer, public test medium and organizer of societies. I will go to any place for my car fare and entertainment. Address all correspondence to me at 1627 North Arsenal avenue, Indianapolis, Ind."

A few days ago a Cambridge, Mass., paper requested pastors or churches in that city to send in programs of the Christmas exercises. Most of the pastors complied with the request. The Rev. Samuel G. Shaw, pastor of the Reformed Presbyterian Church, was one of the few who did not. Mr. Shaw sent the following communication, which has caused considerable comment: "For the coming Sabbath we have made no arrangements respecting our church services, either musical or otherwise, different from our ordinary custom. No one knows on what day our Savior was born. If anything is certain, his birth did not take place at this season of the year. The 25th of December has been fixed as the anniversary of his birth by the Roman Catholic Church, and we want higher authority than this for any important departure from the rules for divine worship plainly indicated in the New Testament." Mr. Shaw says his letter is self-explanatory and refuses to make any further observations on the subject—Chicago Tribune.

Frank Pearce writes from Louisville, Ky.: "The happiest as well as the most interesting event in local Spiritualistic circles in a number of years was the recent marriage of two well-known and popular Spiritualists, the ceremony being performed by a Spiritualist minister, in a Spiritualist church, and according to the rites and teachings of Spiritual belief. The groom was Mr. George W. Kircher, the popular and efficient secretary of the People's Spiritual Church. The bride was Miss Mary A. Reeder, the beautiful and attractive daughter of Mr. and Mrs. J. H. Reeder of Columbus, Ohio. The ceremony was performed by the popular pastor, Rev. George H. Johnson. The ceremony was brief and simple yet beautiful and impressive, the pastor being in his happiest vein, and closed with these words: 'Those whom Love hath joined together let no discord e'er put asunder.' The church was tastefully decorated with ferns and palms, while the rostrum was beautifully festooned with roses and smilax, the whole forming a fitting background for the smiling and happy couple. Mr. and Mrs. Kircher were the recipients of many beautiful presents, and the hearty, sincere well-wishes and congratulations of all their friends."

Frank Schmid writes: "The meetings at the First Spiritualist Church at Indianapolis Ind., continue with unabated interest, and found us with J. C. F. Grumbine as speaker and Mrs. Josephine Ropp as test medium. Grumbine's discourses are well calculated to lift one into higher realms of thought and spirituality, and those capable of following his flights of metaphysical thought no doubt received much comfort and beauty out of his teaching. Mrs. Ropp as usual did well, and her test work is exceptionally successful. November and December found us with one of our much beloved and valued workers, Mrs. Anna Robinson Gillespie. She is uniting in her efforts in the interest of the cause and our association. She has a kindly, sympathetic nature, well calculated to attract many friends, and her work is always appreciated. Her teaching good and her lessons presented always valuable, such as all can readily grasp and understand. The Lyceum received much aid through her earnest interest therein, and many young people have come to hear her. On December 14 the Ladies' Aid held a very successful Supper and Fair, and much credit is due them for their very successful work in the interest of our home."

Mrs. M. Shields writes from Watseka, Ill.: "The Psychological Research Society of Watseka has been favored by having Emma Nutt Moore, of Danville, Ill., with us. The lady under the influence of Mrs. Colby Luther delivered two able discourses. The poems given through Mrs. Moore's organism by Spirit Nellie are very beautiful, the messages all being well received. Mrs. Moore while in Watseka was the guest of Dr. and Mrs. Alton, daughter of Mr. and Mrs. Asa Hoff of Watseka Wonder fame."

Mrs. C. H. Mullins writes: "Dr. M. C. Bland will speak for the Spiritual Freedom Society, Sunday, January 7, at 3 p.m., at People's Institute, cor Van Buren and Leavitt streets."

"The Priest, the Woman and the Confinement." This book, by the well-known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessionals, as proved by the sad experience of many wicked lives. Price, by mail, \$1. For sale at this office.

arrived in the court room, and the defendant sat waiting for the outcome without noticing anyone who entered or left the court room. Then the Judge entered and the jury filed in and took their seats while Mrs. Moulton held her handkerchief to her face and stared at the jurymen as though trying to read the verdict in their thoughts before it was announced. A pause, and the court asked the usual questions as to whether a verdict had been reached and what it was. We find the defendant guilty, the foreman responded. Mrs. Moulton dashed her handkerchief across her eyes, but the next moment she looked up smiling, though there were tears in her eyes. The judge dismissed the jury with wishes for a merry Christmas and a happy New Year, and as they filed out of the jury box Mrs. Moulton shook hands with each member of the jury and thanked them. Just then a woman friend, who had arrived just after the verdict was announced, came forward, and the defendant embraced and kissed her. Then she shook hands with Assistant City Attorney Ballhorn, who has prosecuted the case, and told him that she had been praying for him. Then she departed from the court room in the midst of a group of friends, declaring she had expected a verdict of acquittal from the first with confidence for you know I never did anything."

The Society of Psychology holds regular meetings every Sunday at 7:45 p.m., in Phoenix Hall, 824 East Division street. Visiting mediums are always cordially invited. Dr. E. I. Jacobson, lecturer.

The Daily Item of New Orleans, La., speaks of Frank T. Ripley: "We Spiritualists believe that hell is a condition of conscience rather than locality. The old way, you know, is a place of torture and suffering. I know from my own life that should I commit wrong, conscience, which is the monitor of the soul, which is the judgment of all human intelligence, begins to tell me at once that I have done wrong and even then my punishment commences. I do not believe that we wait until the change, surnamed death, comes, but the moment the wrong is committed, then comes a hell of conscience. I believe what Jesus said, 'The kingdom of heaven is within you.' The moment we know the difference between good and evil that we understand what is meant by heaven or hell. I believe in the law of heredity that the grandparents and the parents transmit conditions, not sins to the children and to the third and fourth generation. If we teach our children how to live right they will get rid of those hereditary transmissions and this that we call hell will simply be the lessons that we have to learn that will fit us for the life to come that we call heaven."

Emma Chaffland writes: "For the benefit of any who desire to purchase music for use in spiritual societies, I would say that if you want a collection of splendid songs, every one of which is a sparkling gem of purest beauty, get Mr. C. Payson Longley's Echoes from the World of Song. There are two volumes, and they are such marvels of beauty, it is impossible to choose between them. I have for months been seeking something that would be new, pleasing, and soul-inspiring in the way of Spiritual songs and I am more than pleased to think I have at last found just what I so much desired. I am so much rejoiced with my find, that I want others to know of these songs. Any person who is such a fine instrument in the hands of the spirit world and through whom they can give such soul-inspiring music to mortals should receive our most sincere sympathy and hearty support, and there is a double inducement in this case, as while we seek to bless Mr. Longley we will ourselves be doubly blessed in purchasing his songs."

Mrs. O. Cleveland writes from Detroit, Mich.: "I am serving the Spiritual church at this point, and will make week-night engagements in the vicinity during my term of services here, or officiate at funerals. The N. S. A. has sent Mrs. Ballou here to hold a mass meeting the 28th and 29th, and the society desires me to be present, accounts for my presence here so early, my engagement beginning the last Sunday in December, and terminating with the third Sunday in January. I am open for engagements thereafter, and especially solicit correspondence for car work."

Dr. Adah S. Hormann writes from Rochester, Ind.: "I am serving the Spiritual church at this point, and will make week-night engagements in the vicinity during my term of services here, or officiate at funerals. The N. S. A. has sent Mrs. Ballou here to hold a mass meeting the 28th and 29th, and the society desires me to be present, accounts for my presence here so early, my engagement beginning the last Sunday in December, and terminating with the third Sunday in January. I am open for engagements thereafter, and especially solicit correspondence for car work."

Mrs. W. McAlroy writes from Louisville, Ky.: "The First Spiritual Church is having a good attendance. Dr. T. McAlroy has been on the rostrum for over two years. He only speaks about half an hour; then he is followed with tests by Mrs. Mary Jewell, Mrs. E. Howard, Thos. McAlroy and other local talent. Our congregation is gaining in numbers every year. One of our New Albany supporters, Mr. E. W. Harper, inspirational speaker, of New Albany, Ind., has organized a society of investigators (Marydale suburb of Louisville) as an auxiliary to our church. Last Sunday was the opening day, and all of our officers attended to receive and welcome them into our church. They have a nice congregation and we added about twenty new members. Dr. McAlroy spoke on the subject, 'The Interview of Jesus with the Woman at the Well, and God is a Spirit.' There was quite a number of tests given by the above-named mediums, and Dr. Frank (a spirit) controlled Mrs. E. W. Harper, a medium of New Albany. After making some remarks she gave several tests. We are to have an entertainment, December 31, with one hundred life-sized views, and a lecture concerning them, of Ben Hur; the lectures to be delivered by the well-known Captain J. A. Rider, and after which we will have an experience meeting of the Spiritualists, followed with tests by quite a number of mediums. We expect to watch the old year out and the new year in, by having a general good time. All true mediums and speakers passing this way will receive a hearty welcome by the F. S. C. of Louisville, at Falls City Hall, S. S. Market, between 11th and 12th streets, every Sunday night the year round. The People's Church, on Clay street, has had Mr. and Mrs. Pettibone for the last month, and they have met with good success. The Spirit Union is holding full houses also. So, to take it as a whole, I think that Louisville is keeping up with the times in the great cause of Spiritualism."

Mrs. Le Steur writes: "The Band of Harmony will entertain the young folks and the Sunday-school children of the Church of the Soul next Thursday evening, Jan. 4. A supper will be served to them free of charge. Members and friends will please bring sandwiches, cake, salads, fruit, as usual. At our last Band, December 21, we had a fine musical programme, and Mr. Barr, who is associated with Dr. Thomas in the new liberal movement, spoke in an earnest manner, which was much appreciated. Band of Harmony will be called to order in the afternoon at 3:30 as usual. January 4 we expect a large attendance, and wish to make it as pleasant as possible for the young people."

Secretary writes: "Mrs. Georgia Gladys Cooley, pastor of the First Church of the South Side, 77 Thirty-first street, officiated at christening service on Sunday afternoon last, before the jury. The ceremony was one which will not easily be forgotten by those present. A more interesting and at the same time more solemn service, was never witnessed by the members and friends of the church. It was preceded by a lecture, and closed by messages from our spirit friends, by Mrs. Cooley in her usual inimitable style. At the evening service the pastor delivered a lecture, selecting for her subject 'The Child of Bethlehem.' Her discourse was handled in a very pleasing style, and created a profound impression upon all of her hearers. We would like all of your readers to inform their friends that our doors are open to all and that one and all are welcome."

Mr. B. F. Sliter writes under date of December 28, 1889: "I am about to enter the lecture field of Spiritual truth and progress, and devote the balance of my active life in an earnest endeavor to unloose all the shackles of superstition and bigotry that I can—to tear down the false temples of ignorance and error, and rear lasting structures of truth. The harvest is abundant and the reapers few. I am 58 years of age and ready for the harvest. I solicit the correspondence of societies or individuals who may need or desire my services. My address is Grand Rapids, Mich. Box 335."

Mrs. C. H. Mullins writes: "Dr. M. C. Bland will speak for the Spiritual Freedom Society, Sunday, January 7, at 3 p.m., at People's Institute, cor Van Buren and Leavitt streets."

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

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

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

HUDSON TUTTLE.

E. A. B., California: Q. How can one sleep without bad dreams?

A. Bad dreams, such as climbing on the brink of precipices, and holding on with momentary expectation of falling; falling into water; being caught in places where flames threaten with scorching heat, or having heavy bodies press with sense of suffocation, are often ridiculed when related at the breakfast table, but they should be rather subjects of alarm. They are symptoms of organic disturbance, reflected on the mind, and that perhaps before there is any other indication. A fever incubating in the blood, may be foreshadowed by dreams of fire, and an incipient congestion of the liver, or inflammation of the intestines, first to be revealed by dreams of peril, of climbing, or falling. This fact is recognized by the medical profession, although it is not given in symptomatology the attention it deserves. A disordered stomach, liver, or kidneys give rise to disagreeable dreams and yet more unhappy those from disorder of the lower intestines. Such dreams involve the memory, that is they make an impression sufficiently distinct, to be revived when the disturbed slumber is broken. They may be coherent and yet the scenes and events they present with reality are not under the co-ordination of the will.

With this understanding of their cause it will be seen that physical treatment is required and that exceedingly varied. The beautiful functions of the diseased organs should be restored by proper diet, pure water and air. In the case of this correspondent, the cause is the congested condition of the lower intestines. A mild cathartic would be immediately helpful, but better yet would be the drinking of pure water—not cold, but just cold enough to remain palatable, drinking constantly more than is desired; with the use of acid fruits, and cereals for the diet, we neutralize and wash the poisonous matter out of the blood. Care should be taken not to over-exercise, and he should lie on his right side, with a low pillow.

"Truth," Washington: Q. As one deeply interested, I desire to know the opinion of your Question department as to the value of the anti-toxins now so much used by physicians. My children may fall ill, as with diphtheria, and would it then be advisable to use the new remedy?

A. It has taken some thousands of years to discover that poisonous drugs are not panaceas, and have no healing virtue. The belief in their efficacy has not yet disappeared, although its place is taken by the "germ" theory of disease, and the introduction of a rapidly increasing series of "cultures" of disease germs, known as anti-toxins. Why these are named "anti-toxins" is possibly strange, as they are all, with one exception, the most deadly blood poisons. In fact are the products of purified blood.

A priori, it would be inferred that the last thing to be advertised would be the introduction of decayed blood into the veins, there to fester and corrupt the circulation, yet this is exactly what this new fad claims as the correct practice.

To one of ordinary sensitiveness this treatment is appalling and horrible, and the most eminent physicians have given it unqualified condemnation as contrary to every sound principle of physiology and pathology. George Wilson, M. D., at the annual meeting of the British Medical Association, 1889, in his presidential address said:

"Pasteur's anti-tubercular vaccination is, I believe—and others with me—a delusion. Koch's tubercular cure for phthisis has long since been labeled as worse than worthless." These charges were not disputed by the large assembly of doctors. The failure of the Pasteur treatment has been self-evident. Statistics show that in France the deaths from rables have not diminished under the treatment, while in Germany where there is no Pasteur Institute, scarcely a death from this cause is recorded. The Brown-Sequard Elixir of Life was a failure from the start, not giving its "discoverer" time to enrich himself by the sale. The lock-jaw virus recently claimed as a certain cure, not only has failed but makes death more assured. Columns of items might readily be gathered like the following:

"Léo Hagon was shot with a bullet of a toy pistol. He was taken to the Roosevelt Hospital and injections of serum given so as to affect the brain at once. Good results seemed to come of the treatment, but the patient died."

"Joseph Layensky, at the Bellevue Hospital, was given the serum, but to hurry up matters it was injected directly into the brain. He died."

How is this anti-toxin virus obtained? By inoculating animals, and then taking their rotten blood, or by "cultures" of this blood in decaying gelatin or broth.

In the Zophophilist is a description of the effect of inoculating pigs with the cattle plague:

"Four days after the operation they became feverish, they ceased to eat, they appeared dull and shivering; their eyes were bleared; they vomited frequently, and were violently purged."

"The Gospel of Buddha, According to Old Records," told by Paul Carus, this book is heartily commended to students of the science of religions, and all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can easily read it without spiritual profit.

Price \$1. For sale at this office.

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

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TENNIE C. CLAFLIN AND VICTORIA WOODHULL.

Two Remarkable and World-Famed Spiritualists and Mediums.

Tennie C. Woodhull was at one time president of the National Spiritualist Association. Her reputation and that of her sister Tennie was often the subject of bitter discussion, resulting in great dissensions in our ranks. They left this country apparently under a dark cloud, only to rise therefrom across the ocean into stars of the first magnitude. They rose to great prominence there; they married immensely wealthy men of great prominence, and since then have been engaged in humanitarian work. The lives of these two remarkable women afford a lesson for deep reflection on the part of thinkers, who wish to consider planetary influence, the operation of law, the strange freaks of chance, the action of principles underlying all things, or spiritual or angelic guidance. The following is from the New York World:

There may be a few old hearts to stir with a mockery of youth at the news that Tennie Claflin has bought a home in New York and is coming back here to live.

But they are few; for Tennie Claflin and her loves and her hates are of the last generation—the generation of Commodore Vanderbilt, Jay Gould, Jim Fisk, Henry Ward Beecher and other giant figures of a younger New York than this.

The generation knows only Lady Gurney, the dearest, benevolent, silver-haired chanteuse of the beautiful estate of Montserrat, in Portugal; the wife of decrepit old Sir Francis Cook, one of the richest of Englishmen and a Portuguese viscount.

Still establish in this city, the old says, replica of her London institution, the Alexandra Home for young women artists.

It cost \$1,250,000, and has accommodation for 100 inmates, each of whom is furnished with a bedroom, while every two share a parlor.

Lady Cook is prepared to invest \$2,000,000 in this and in real estate enterprises here; and as a preliminary step she has purchased for a residence the house No. 137 West One Hundred and Twenty-first street.

Poor old Sir Francis Cook, Viscount of Montserrat, is in no condition for a violent change of scene and climate, but the Sunday World is informed by a friend of Lady Cook that she hopes to bring him with her, by dint of extreme medical precautions.

He is nearly ninety years old. He has a standing offer of \$5,000 to whoever will trace to their source certain scandalous stories about his wife that have been circulated for thirty years past.

Lady Cook and her sister, Victoria Woodhull Martin, once threatened to sue Thomas Byrnes, then Inspector of Police, because he had been quoted as designating them "charming adventuresses."

That they were charming no gallant of the vanished generations would have disputed.

Certainly not Jay Gould, Jim Fisk and other olden kings of finance, who were credited with having enabled the "lady brokers," Woodhull & Claflin, to clear large sums of money in Wall street.

Certainly not Theodore Tilton, who wrote Victoria Woodhull's biography when she was nominated for the Presidency, and whose name was frequently coupled with hers in the course of the famous Beecher-Tilton divorce scandal.

Adventuresses? There is no need of harsh epithets to-day. The sisters are kindly, clever old ladies, well endowed with dignity and honors, assured of social recognition in Europe, generous in bestowing wealth upon the needy.

Tennessee Claflin—in after years she called herself "Tennie C."—was the youngest of the ten daughters of Buckman Claflin, a Massachusetts lawyer.

In her girlhood she developed a powerful magnetic gift. Her parents made capital out of it, and traveled with her all over the country, advertising her powers of healing.

Her sister Victoria in the meantime had married one Dr. Woodhull, with whom she led a wretched existence.

When this union was dissolved, she married Colonel James H. Blood, of Missouri.

It was in 1869 that she and her sister Tennessee formed the brokerage partnership that laid the foundation of all their subsequent notoriety.

Encouraged and sustained by Vanderbilt, Gould and the other great powers of the "Street," the sisters installed themselves in an office in Broad-street.

Never were brokers so besieged as they. The newspapers interviewed them, the weeklies satirized them, the comics caricatured them.

They started Woodhull & Claflin's Weekly and Colonel Blood became the editor. If he had used up more blue pencils his wife and sister-in-law would have escaped many troubles.

There was a great hubbub about these publications, but all might have gone well if Tennie Claflin had not taken it into her head to attack individually the private morals of well-known New Yorkers.

Then trouble began. They were driven out of Wall street. Men cried "Blackmail!" Women passed by on the other side of the way.

Then came the Beecher-Tilton affair. Woodhull & Claflin's Weekly was the first publication that dared to tell the news of the great preacher's difficulties, and the edition went like wildfire.

From the outset the Weekly took the side of Tilton, whom it exploited as a bitterly wronged husband.

Enemies lurked at every turn. Libel suits sprung up in all directions. They were arrested again and again, as fast as they could procure bail bonds.

Released on bail, the sisters essayed to restore their fortunes by a lecturing tour. More indictments and warrants followed. In many communities they were not allowed to speak in public.

They fled from the country, ruined in purse and broken in spirit. A kind fortune awaited them abroad. Victoria became the wife of John Biddle Martin, a rich London banker, and is now a widow. Tennie married Sir Francis Cook, a retired manufacturer.

They became partners a year ago in a brokerage business in London, under the name Lady Cook & Co., with the sanction and help of Sir Francis.

LYMAN C. HOWE.

O'HALLORAN.

God willing, there is no possible doubt that my sister, Lady Cook, will come to New York and set under way some of her business again. She has so long and so successfully conducted it in Europe.

Through all her trials Lady Cook's love of her native land has never wavered. It is that which is bringing her back.

Lady Cook is clear-headed, full of business sagacity. Her charitable work for the peasants on her husband's estates are well known. It is eleven years since she began her educational work in China. From her own private purse Lady Cook supports seven schools.

To show his appreciation of a foreign

APPRECIATION

Justly Rendered Our Sweet Singers,

To the Editor:—With many of your readers, I was delighted with Brother E. E. Chesney's justly glowing tribute to the work of Spiritualism accomplished through the beloved composer and artist, Mrs. Laura B. Payne, of Topeka. Much has been written from time to time about "spiritual music," and I will say that few articles have yet appeared which so fully describes the quality that makes music spiritual as this. With the writer, I also desire that Spiritualists might be aroused to the immeasurable importance of this factor in our work, and would unite with him in giving the greatest homage to all who have the gift of teaching our truth through the magical use of the human voice.

Brother Chesney wrote a great truth when he alluded to the conditions produced by the singer as an antidote to

A 25c SAMPLE BOTTLE FOR 10c.
DOCTORS INSIST that their patients use "5 DROPS" for the following:

SWANSON RHEUMATIC CURE CO.: When I wrote you for a sample bottle of "5 DROPS" my wife was suffering terribly from Rheumatism and was very discouraged, as I had tried everything the doctors prescribed, even sending her to Richfield Springs, etc. My doctor is very much surprised at the progress my wife is making, and she is so well that she refused to keep her seamstress and is now doing her own sewing. The doctors insist on her taking "5 DROPS" and assure her that it is now only a matter of a few months until she will be cured, and we all know well here the "5 DROPS" is receiving considerable attention and praise.

F. E. PRICE, Jersey City, N. J. Oct. 13, 1899.

SWANSON RHEUMATIC CURE CO.: I suffered terribly with Kidney Trouble for years, and after using less than two bottles of "5 DROPS" I am now entirely well and I give "5 DROPS" the praise for my cure. I could not find anything that would give me the slightest relief until I tried this remedy, and I recommend it to everybody as a permanent cure for Kidney Disease. MARY CARLAUGH, Bronx Gap, Pa. Aug. 22, 1899.

It gives almost instantaneous relief, and is a positive cure. R. H. L. L. Oct. 13, 1899.

SWANSON RHEUMATIC CURE CO., 160 to 164 Lake St., CHICAGO, ILL.

LIFE BEYOND DEATH

Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

Svo, Cloth, 324 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well-authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

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GLAMOUR OF THE CROSS.

(Continued from page 1.)

horrors of conflict or feel any sympathy for the victims of the sword. To make a good soldier it was necessary that he should enjoy the skill of his adversary or plunge his weapon to the hilt through the body of his foe. So, too, women and young children were schooled to look on the agonies of a slowly expiring victim impaled on a stake or cross without having the least compassion for his suffering. To exert any sympathy would be construed as a weakness of character.

Our musical condition at large is now at a very low ebb. In every stage of the demonstrative phase especially, are used the songs which belong to the past of primitive religious error. The first work for Spiritualists is to be ashamed of singing religious falsehood.

The absurd and horrible conceptions of undeveloped humanity are what should never be sung in connection with any presentation of our truth. The next step will be to make prominent in themes for vocalization which distinctly marks us as a body—the demonstration of our truth; for all must realize that the "Sweet By and Bye," "Be good and do good," and "The Infinite Intelligence" ideas belong just as much to the liberal churches as with us. Our central idea is Spiritualism's demonstration and neither Unitarianism nor Universalism is Spiritualism.

I meet with much to impress us that we must go still deeper in this matter. Not long since I was where two persons who were closely connected with Spiritualism, frankly remarked that words in our musical service cut no figure whatever—the noise was all." Those whose idea of our service is simply that of entertainment should progress and learn that it is a school of instruction—that our meetings are places for people to think and reason—to expand with emotions of human affection and spiritual aspiration; that in this way we may grow to be characters so able to reflect the truths we stand for in every day life's activities. Its purpose is also more than that of an external aid to spiritual effort, in that it deals with thought, sentiment and human affection.

In many Catholic countries, and especially throughout Mexico and all parts of South America, the cross is one of the most effective agents of idolatry. It is erected at many places beside the public roads and no church devotee passes one of these symbols of dark age without crossing himself and uttering a brief prayer. To propagate a neglectful God they erect crosses in their fields and plant on them a petition to Mary, the mother of God, and beg her to intercede with her Son and urge him to send them rats and make their crops healthy and abundant.

It is needless to say that the church looks with approbation upon these simple but abortive efforts to increase the agricultural output of a devoted constituency. And it should be more profitable to think more of the life of Jesus of his good deeds and ministering kindness, than to go about over his death and make conspicuous the ignominious means of his taking off? An examination of the conduct of those that go into hysterics over the cross shows that just in proportion of their idolatry for it, do they lose sight of and neglect the real works and value of Jesus' life. There are multiplied thousands of those who are suffering in the flesh to-day that appeal to contemporary sympathy, who might be made a shade easier by some act of kindness or word of encouragement. This kind of feeling would have the merit of efficacious vitality and would have a million times more value in it, than sniveling over a death that occurred nearly two thousand years ago. A lot of crazy nuts will shut themselves up, and bigamously dedicate themselves as "Brides" of Christ, and convert all their sentiment into melancholy sorrow and waste themselves in tears while the demands of life cry aloud for service in assuaging the grief of suffering women and children to be found in every city.

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BEGINNINGS.

Two Ways of Looking at Them.

It is well that the students of Earth choose widely different lines upon which to pursue their favorite studies, for the reason that all sides need to be studied and then compared, to learn the relation of parts which compose the whole truth of evolutionary beginnings and pursuits. Some of the students search for the atom and its motion, for the protoplasm, the star inst, nebulae, etc., and speak and write as though they had fathomed creation's secrets, the beginnings and evolution of all things.

Another class of students traces all beginnings to the great luminous centre or circle which may be termed God or the All-God, or Infinite Intelligence to suit those seeking for absolute truth concerning beginnings and universal operations. This latter class penetrates deeper and will be rewarded for labor by obtaining the knowledge for which they searched seek.

Behold the great luminous circle with its white centre! As it widens out, the tissues of its variegated splendors are greater than ought else the eye can behold and find delight in, in all the boundless universe.

The sheens of light that issue forth from this luminous centre, move like lightning meteors suspending life, light, intelligence as they go forth on their missions.

It was there from these movements that the record was begun eons ago and which from said beginnings in unbroken continuation is kept in the archives of the Temple of Magnificence which has many typical names, given to it by the students of different ages of the world's history, but which we will not here recount.

The first record of beginnings is traced to the great luminous centre and its emissions of light into prospective nature and worlds. This record can be viewed and all that was there purposed in that outgoing light, or intelligence, was so indicated and the proofs thereof can be traced from the greatest to the least of created worlds, peoples and all that belongs thereto. Next in this eternal record we find that there existed numberless archangels, immortal souls whose beginning is not marked, but who seem to have existed from all eternity co-existent with that great luminous centre in which they have existed so far as can be traced by the highest intelligences. These beings were emitted as light and complete in their ethereal forms but of no tangibility, simply figures of might, of wisdom, and capable of action. They were the first agents of the great central power. They followed the outgoing sheens of light to the dark abyss and marked their lodgment and contained purpose, for at that remote period there was no separation of substance and force, no boundaries, no middle space; except in prospect, and with no name. Thus these archangels began their active labors and it is recorded that much, much time was required before creative energy was rightly comprehended in its application even by these wise agents of Supreme Intelligence. All this space in the record shows only experimentation, for they had from the first discovered that this energy must be applied to the substances contained in the abysmal mass, or, in other words, creative reservoir. By diligent effort, the grade of intelligence in those outgoing sheens of light became clear. They represented laws and forces which when directed upon the crude substances in corresponding order, started motion, etc.

As this application was learned, the Earth and atmosphere were created by slow and laborious processes. Atmosphere was the name given to the middle space between worlds. The rising and descending vapors met here and furnished breath and nourishment for the struggling spirits which had become incorporated into all kinds of material forms and diversified types. These atmospheric forces are traced out in those most primitive and original records, in their formation and services to all that is. It is further shown how, by experimenting, it was discovered that boundaries for worlds and their own atmosphere could be affixed by these forceful central emanations of light woven into fabrics suited such purpose.

There in those wonderful records the true beginnings are traced; also on the opposite side to this force play of light, the abysmal darkness is marked and presents a frightful picture; but it affords a complete solution of the beginnings and processes of creation.

The tracing out of the correspondence of crude substance to spirit is a wonderful process and can be wholly comprehended when viewed in those entire records and maps, but the knowledge so gained can not be imparted in this wise to our desire. The order of degrees in accordance with nature's laws, are plainly marked by strong clusters of variegated light and the order of things to be created are so marked. Each shade of light has its own legal significance and to those who understand it is the voice of Omnipotence. Thus has he written his laws and proceeded these great labors through his intelligence so emitted, as said, and welded for desired results by archangels and mortals. All that is, expresses in some degree a portion of this immutable law and the intelligence of its decree; therefore since all that is has proceeded forth from the All-God or Central Intelligence, name it God; he is the compactor of all that is—the source of all light, all life, love, wisdom, strength, power, justice, etc.

For ten cents I will send by mail, a 4-oz package of my Magnetized Compound, for sore or weak eyes. Once used you will not be without it. Address B. F. POOLE, Clinton, Iowa.

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406 Mass. Ave., Boston, Mass.



A CARD FROM DR. WATKINS.

To the Editor and the Public:—All my critics are at work saying, Dr. Watkins is now a Christian scientist, a faith curist, etc. Now if they will look carefully over the files of The Progressive Thinker they will find that I was the first to advertise as a psychic physician, and for the past four years in your paper and others, and by books, that I have claimed boldly that most all of my cures were made through psychic power, or psychic healing. I still believe that in some cases medicine should be given. I know that God made herbs for medicine for the cure of disease. Still I also know that as man grows in spiritual knowledge and spiritual strength, less medicine in the form of herbs are required. You can cure a pain by giving morphine and you can also cure pain by psychic power. Now this is just my position—nothing more nor less. It is for the public to choose how they will be cured. Some I can not cure by psychic treatment; some I can. I am curing two-thirds of my patients by psychic power, and I desire to call the attention of the sick to our psychic circle. Those who desire pills and herbs can have them, but I advise them to try our new method.

Yours for health and happiness,
DR. C. E. WATKINS,
406 Massachusetts, Ave., Boston, Mass.
523 ft

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:
Dear Sir—Your Melted Pebble Spectacles received; fit splendidly; best I ever had, and I am eighty years old. A thousand thanks. JOEL A. FOX, Lemoore, Cal.

For ten cents I will send by mail, a 4-oz package of my Magnetized Compound, for sore or weak eyes. Once used you will not be without it. Address B. F. POOLE, Clinton, Iowa.

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If in Search of Health Do Not Fail to Consult Him.



CHRONIC DISEASES are as a rule considered incurable. This has been the verdict of the regular physicians for centuries. Thus the poor victim, with that awful word incurable ringing in his ears, suffers on in pain and misery without having recourse to those agents which science has recently discovered and developed for the benefit of suffering humanity.

Psychic Science a Boon to Sufferers

DR. J. M. PEEBLES. He who possesses a knowledge of the laws and principles of this wonderful science is not only able to relieve suffering and cure disease, but can diagnose his patients' condition as accurately as can the X-ray locate a fractured bone.

Too much importance cannot be attached to a correct diagnosis. The diagnosis is to the physician what the well drawn up plan of the architect is to the builder.

OUR REPUTATION IS BASED UPON OUR SUCCESS.

Paradise, Calif., December 8, 1899.—Dear Doctor Peebles:—Your one month's treatment taken according to directions, has improved me greatly. The psychic treatment was certainly wonderful. I feel all right now after one month's treatment. Thanking you kindly, I remain yours truly, W. L. MELVIN.

Wesco, Or., December 2, 1899.—Dear Doctor,—The last month's treatment acts like a charm. It is wonderful changes in my health and I am nearly well. LORAINA CANFIELD.

Uncas, Oklahoma, Nov. 20, 1899.—Dear Doctor Peebles:—I sat for psychic treatment on Tuesday evening, and I felt very much relieved by it. I went to bed, and slept soundly all night, something I had not done for weeks. MRS. DORA CALLAHAN.

New Orleans, December 2, 1899.—Dear Doctor:—I must say I am improving wonderfully under your treatment. My stomach, feet and limbs bloated terribly at times, but this has all passed away now. MRS. RETTA KATHAWAY.

Garden Pla'n, Kansas, Nov. 25, 1899.—Dear Doctor:—I am better than I have been for ten years. I can do all my housework with less effort. To you and your efficient assistants I owe a debt of gratitude too deep for me to express. MRS. A. FOLLETT.

If you have failed to get relief elsewhere do not give up.

There Is Still Help for You.

Thousands of those that have been given up as incurable are receiving new life and vigor from Dr. Peebles and his able staff of assistants. He can no doubt cure you or give you permanent help. Write him to day giving full name, age, sex, and leading symptom and receive a correct diagnosis of your case free of cost. Do not fail to accept this offer.

Address, DR. J. M. PEEBLES, Battle Creek, Mich.

from crude mortals by this incorporated and constantly nourished divine power. God or the All-God has in said wise diffused himself into all substance, force and being and this action is constant, it never ceases; it is thus that he is omnipresent and omniscient as well as omnipotent. Thus it is that all live, move and have being in God.

This record before mentioned, also plainly shows that all souls and spirits incorporated into matter must comply with nature's rules. They must labor in a legal way and prove themselves useful as well as studious, so as to learn the object of life and each one perform his own marked share in connection with the whole, in order to become properly and legally graduated out of all crude degrees and divisions of material forces and substances, in accordance with the mark of law each one is reformer though the thickest of ignorance be filled with reformers.

Dr. Peebles says: "I am an optimist to the brim, devoutly believing that God, Infinite Intelligence, 'Our Father and our Mother,' too, using the words of Theodore Parker, governs the universe by immutable law, and that upward, upward all things tend."

Then immutable law affects both criminall and reformer; and by and through that law we all evolve until the present point in civilization has registered itself and "upward, upward all things tend."

Slavery was wrong at a time when it had been called right. The right of to-day becomes the wrong of tomorrow. We profit by it, and the needs call for reformers to assist in reforms.

O, doubters of the right prevailing, fear not that ye have calling taken from you. As light flashes from one mind to another, as the heart is filled with emotion for the foot-sore ones in the struggle towards the heights, there is need that the pen be dipped in the golden ink of brotherly love, that the tongue should not cleave and that hand and purse be ready for the weak. Ye fighters, like our Dr. Peebles, come forth in battle and accomplish what is in ye to do, what you were born for; but do not forget that there must be something wisely decreed as seeming wrong in human history that you may work out the energy within you to the betterment of all concerned.

CORA FORBES BROWN, Hudson, N. Y.

Whenever this statement is made, the cry of "hail!" is heard, and a solid phalanx of ignorance and crime rises up as testimonies against it. Dr. Peebles has so taken it to heart that he classifies it as coming from "inferior logicians," meaning logical but the source is bad. Of course his reasons for labeling it thus cannot be the same as he asserted the lecturer's was—that she assumed to speak from the plane of infinity. If he is so familiar with "inferior" logic he has no right to do so.

He has written his laws and performed these great labors through his intelligence so emitted, as said, and welded for desired results by archangels and mortals. All that is, expresses in some degree a portion of this immutable law and the intelligence of its decree; therefore since all that is has proceeded forth from the All-God or Central Intelligence, name it God; he is the compactor of all that is—the source of all light, all life, love, wisdom, strength, power, justice, etc.

The tracing out of the correspondence of crude substance to spirit is a wonderful process and can be wholly comprehended when viewed in those entire records and maps, but the knowledge so gained can not be imparted in this wise to our desire. The order of degrees in accordance with nature's laws, are plainly marked by strong clusters of variegated light and the order of things to be created are so marked. Each shade of light has its own legal significance and to those who understand it is the voice of Omnipotence. Thus has he written his laws and proceeded these great labors through his intelligence so emitted, as said, and welded for desired results by archangels and mortals. All that is, expresses in some degree a portion of this immutable law and the intelligence of its decree; therefore since all that is has proceeded forth from the All-God or Central Intelligence, name it God; he is the compactor of all that is—the source of all light, all life, love, wisdom, strength, power, justice, etc.

The re-embodyment theory is true we might be suspicious that he fought in the past, not with tongue and pen, but with fist and sword, for he is a doubtful chieftain against human opinion as he sees it. We are thankful that we have a Dr. Peebles and his kind; we need them and there is some thing for the reformer to do, even though reform works from within. The stimulus of one who is zealous that a higher ideal should be expressed in the race is good, just as good for the teacher and reformer as for the ignorant and criminal. The psychological in-

fluence is felt within the soul of the one who is just ready for inspiring influence. Aspiration takes hold and the reaching out for something better causes the whole being to thrill, it is ever so slightly. Thus teacher and reformer meet the weak and both are helped. Why? Because soul touches soul, desire from within is felt and, according to the amount of will and intelligence, to the ignorant or weak form or re-form. But until the need is felt the desire made, and the will and intelligence capable to carry out, no one is reformed though the thickest of ignorance be filled with reformers.

Concerning Suicides, Etc.

OUR MOTTO
To Do All the Good We Can.

Mrs. Dr. Dobson-Barker,
Who is so widely known as one of the
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Spiritual Healers,
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pan cellos it has been temporally drawn into. The mighty hosts of spirit life are guiding the new ship of Zion, and seeming mistakes are sometimes allowed so that the truth may rise above all error and shine brighter and brighter unto the perfect day.

Tucson, Arizona, B. F. FRENCH.

Concerning Suicides, Etc.

To the Editor:—In your issue of December 9 you published an article in regard to the fate of suicides, in which it is said that they live in darkness and are able to communicate only with those in a similar condition. Is this state limited to suicides? or do all who are unprepared for the great beyond have to pass through this stage? Take for instance persons killed by accident or removed from this life by any means which seems to terminate their mundane existence before their space of life is through. My reason for asking this question is the experience of a friend, a brakeman, who worked on the Florence and Grinnell Creek Railroad, who was killed last July. A short time after death he communicated with us through the medium of Mrs. Maud Lord Drake. In this instance, he did not realize that he was out of the body and assured us that he was not dead. About two months after this, at a seance held by Mrs. Burtels (a medium of this city), at which seance none of his friends were present, he wrote on a slip of paper: "Boys, my future looks awfully dark; pray for me." And later on another slip of paper, reading, "Give my letter to Mr. It" (one of his friends). Upon receipt of this communication we held a home circle and conversed with him. He said he was in darkness, and from what he said was greatly worried, not doubt having thoughts of an orthodox hell. We explained to him such of the spiritual philosophy as we had acquired and advised him to allow nothing to draw him back to earth unless he was satisfied it would aid him to progress. Since that time we have heard nothing from him, hence do not know if he has succeeded in getting out of the dark or not.

I simply cite this as a case that would indicate that habitation of this dark sphere or place, is not confined to suicides, but would seem to include all who are not far enough advanced for the light.

Some time ago I had a communication with a lady friend who had passed several years ago, in which she stated that she was not happy and began to weep (she had at the time taken control of a young lady in the circle). I talked to her and found that she was troubled because she had not found her Jesus. Oh! the good we all might do if we knew the truth, which makes us all free. W. H. BRENTLINGER, Criple Creek, Colo.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted here.]

Passed to spirit-life, from Huntington, Vt. Henry Sherman, aged 69 years and 10 months. A Spiritualist, whose daily life conformed to his interior light. He was a prominent and esteemed citizen, helpful to his fellowmen, eminent in all good works and for many years identified with the cause of temperance, morality and humanity. Mr. Sherman will be greatly missed in the community where he was born and has always lived. He leaves a wife with whom he had passed nearly forty-four years, and between whom and himself there existed unusual sympathy and attachment, but being a true Spiritualist she looks hopefully forward to a happy reunion in the Summerland.

EMMA L. PAUL.

Mrs. G. B. Douglas, of Ogden, Utah, passed to spirit-life, December 10, at home, 539 South 1st West Salt Lake. She had been a Spiritualist for ten years.

Passed to spirit-life, December 24, after an illness of six years, Lucy E. Peters, aged 66 years. For the past year she has been a great sufferer, and the change brought welcome relief from physical pain. She has been a Spiritualist for many years. She leaves four sisters, and three children, among them Miss Zora Herring, well-known in this city. Appropriate funeral services were conducted at the home by Rev. J. O. M. Hewitt, and the worn-out casket was cremated at Grace Land.

YORKTON, SASKATCHEWAN.

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THE HEALER,