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QUESTION ANALYZED. GOD

An Address to the Readers of The Progressive Thinker. by J. S. Loveland.

NUMBER II.

Ever since the human reason had so far grown as to call in question the crudulity of childish faith the conservative venerators of the old have racked their brains for arguments to sustain the ancient superstition. In some departments those arguments have been so completely demolished that they are seldom revived. It is only occasionally that an illustrious Jasper proclaims "the sun do move." But the pulpits, the editorial sanctums, the platforms are crowded with Jaspers proclaiming "the Lord do move," though the evidence is as defective in the one case as the other. In showing up this fact, the readers attention is called to the

ARGUMENT FROM DESIGN. upon of any yet invented by the theists. Paley's Nature Theology by theological Students laid the foundation for athedition of spontaneity, perceives truths stated thus: "Design implies a de- ism. It has been the staple argument | and principles which involve the necessigner." This is correct. No one has of the clergy for centuries, and it still sity of an infinite deity. These are priever disputed, or ever will dispute it, is. Logically they have nothing else on | mary intuitions or principles of reason. The minor premise is: "Nature shows | which they can rely. But a new argu- | They are first or necessary truths. evidence of design;" and the corollary | ment was a necessity, and the Ideal | Among these first or necessary truths is, Therefore there exists a designing | Philosophy developed it. The design | which are assumed to be evolved sponmind, the author of nature.

ness of this syllogism it is well to notice to "look through nature up to nature's of finite, conditioned things and phelamentably short of sustaining the the. only nature and no God was seen. This | necessary, spontaneous influence of the | both sides. istic assumption of an infinite delty; for brings us to the the phenomena of nature are finite, and INTUITIVE OR INSPIRATIONAL vastly less than Omnipotence is demanded to produce them. Again, the argument does not necessarily involve To present this argument in all its the idea of creation, but merely that of fullness would require a somewhat orderly arrangement of what existed careful comparison of the differences before, and might convey merely the between the Sensationalist and the idea of mechanical arrangement, Idealist schools of philosophy. But a Neither does it at all exclude the notion | few concise statements will perhaps that the designer might be a partly make the subject sufficiently clear for materialistic being like man. Nor can the comprehension of my argument, or we infer monotheism, or the one God rather exposure of the Idealist arguidea, for there might have been many | ment for a God. The Sensational, or, designers as some of the old religions as it is sometimes termed, the materialaffirm. And, beyond all dispute, nature istic philosophy, affirms that all our evidences design of evil quite as strong- ideas or mental concepts are derived very large portion of human energy has | the perceptions resulting from sensabeen expended to resist the evil. Nature | tion. It denies absolutely the existence does a God. Therefore the design argu- James Russel Lowell, it declares that ment is a very imperfect one, even if its full force is admitted, that nature evidences design.

But I do not make any such admission. Nature nowhere indicates design. Design includes the existence of innate ideas, he does possess innate a constructive intellect; capable of ex. faculties or mental powers, which, by ecuting a plan made by that intellect, their spontaneous action, evolve ideas Also a desire to secure some end for entirely independent of the action of self-gratification. This desire would be the physical senses. In other words, they affirm the existence of certain first | Spiritualism in trying to get away from the motive prompting the plan and its man is a spontaneity as well as a receptor primary truths, developed by the admitting the God principle as ex execution. If the plan was made and executed by a perfect being every part | make man a pure spontaneity, as ex- | recognition that the notion of the would exactly accomplish the design of treme Sensationalism would make him | finite, the conditioned, the effect, neces- derstand, both in animal and vegetable the designer, and afford him the most nothing but a simple receptivity. complete satisfaction. Every part and

the perfect or the imperfect?

single statement. It is this: Where two so the "apperception," the direct seeing keeping time is the end secured by this directly to his inmost consciousness, mos is eternal, even with the assumpintelligent construction. Digestive and that presented by the philosophers. they grow. Life forms, so far as we volumes of the eelectic idealist. know, spring from living germs or seeds. Sunshine, moisture, heat, etc., of presentation, it is only a repetition of are the Indispensable conditions of life Neo-Platonism. Jamblicus lamented development, but do they enter into the that he had been favored with "the conditions of mechanical construction? vision of God" much less often than his shows that all the Gods are man-made, Not at all.

tion in life organization as really as in cisely the same as the direct intuition the machine. The heart is as truly of God in the spontaneous action of the adapted to circulate the blood, the reason as claimed by the Idealists. stomach to digest the food, as the watch | Space will not allow me to give a-full is to keep time. If by adaptation is statement of -the psychic condition meant suitableness, fitness, there is no called the "vision of God," nor is it objection to the phrase, but if it is necessary for the completeness of my meant that the babe or the rose is an exposition. invention, a planned construction like the watch, it is not true. There is no the Idealist in its full-strength. I ad- petual repetition of their creed. God is analogy in the two cases. In order to mit, because I know it experimentally, make the design argument valid it must "the vision of God" of Plotinus. And I be proved that life had a beginning; know what Cousin means when he dethat is, that there was a time when clares, "I have succeeded in seizing and there was no organic life and no life analyzing the instantaneous, but veritagerms. That is the very thing which is ble fact of the spontaneous apperception assumed, but not proven. And until it of truth." But when all this is granted, is proved the entire argument is desti- what is the real character of the argutute of any validity. We affirm, and ment? I answer it is a paralogism. It our proof is prima facie, that all life is a false inference. It is of precisely forms are evolved from living germs by the same nature as that of the Sensathe inherent energies of plasmic nature. | tionalist. It infers a universal con-

But the unsatisfactory and insufficient nature of this argument was apparent to careful thinkers a long time ago. As not furnish one any better. So strong, This is the oldest and most relied our country, declared that the study of by him possessed. argument pertained strictly to the sen-

"all thought begins in feeling."

modern schools assume the position that, although man does not possess

The Idealistic school admits the utter force would be perfect in its nature and failure of the argument from design to action. It could not be otherwise. But prove a personal Deity. Instead of lookif there was a plurality of designs; or if | ing to external nature we must interrothe one designer was imperfect, then gate man. And man, so far as his logi- no cause without effect. They are inwe should expect disorder in the opera- | cal reason is concerned, cannot prove | dissolubly connected, and it don't rethe existence of the infinite personality. Again, if sentient beings, capable of It is the spontaneous reason, or reason suffering or enjoying, were factors in in its spontaneous activity, which must this design, and the designer was good, give us the God idea in the first inthe plan would provide for the perfect stance, and then furnish the proof of eternal, then if the cosmos is an effect happiness of all those beings, and for its truthfulness. This last thing, the of that cause, it also must be eternal. the most perfect method of attaining proof, is what interests us. We want To deny this conclusion is to affirm that and increasing that happiness. But if something which has evidential value; a cause existed through an eternity hearing. the designer was had or imperfect, then and when we have such names as M. when there was no effect. If so, an we should expect sorrow, pain and Victor Cousin, the real founder of the effect might exist without a cause. But strife to characterize the arrangements. modern Eclectic Philosophy, we may this position that God is a free agent or Which is the picture that nature paints, certainly expect something of surpass- a free cause is to escape the absurdity ing power in the shape of demonstra- of making God a cause when there were But is there any evidence of design in | tion. Well, it is simply this: The sponnature? What is urged as evidence? taneous evolution of the idea in the Millions of pages have been printed in human reason is itself proof of its stating, illustrating and amplifying the truthfulness. As the axiom, the whole method; for, if we allowed the pretense argument, but it is all summed up in a is equal to all its parts, needs no proof, or more things are so related or adapted of God in the consciousness is demonto each other that their mutual action stration of his existence. This is really and reaction results in a given end, the nothing new except the terms in which whole arrangement is designed. To it is dressed. When stripped of its it is another, the work of creation illustrate this, Paley places before us a philosophical nomenclature, it means could never begin, for it is conceded wheels, springs, etc., he shows that man, not in external nature, but only possible inference is that the coscombination; and that these various when he ceases all logical reasoning parts did not fashion and arrange them- and accepts the spontaneous idea selves, but that this work was done by which presents itself to his intuitive a planner or designer. The argument is perception. This is the philosophy of correct; it is unanswerable. But we the Christian Church. All the millions To will is to choose between two or come now to the application to the pro- of "seekers of religion" have gone more possible courses of action, either cesses of nature. In the case of the through this same performance, and watch, we have fine mechanism. The with the same result. They have ceased relation of inert matter to mechanical to reason, and have surrendered themconstruction and force. Do we find this selves to the spontaneous activity of an relationship and potency in animal and unreasoning condition, and God has vegetable life? Nothing of the kind, manifested himself to them. They have There is no analogy between vital and found God. They feel him in their mechanical processes. In the vital, we souls, and their "experience" is just as have automatic evolution; in the other good because it is the same in nature as assimilative processes do not enter into The Salvation Army barracks, and the the construction of a watch, or a loco- Methodist altar, furnish the same proof motive. Babes and roses are not made, of God's existence as the ponderous However, in its most refined method

master Plotinus. Now this "vision of and made in his own image. But it is still affirmed there is adapta- God" of the Leo-Platonists was pre-

I think I have stated the argument of

is God. All the attempts to connect Very well. On the same principle the these two so as to make a valid syllo- cosmos can be an eternal emanation, or gism are as vain as in the case of the an eternal creation. As the three infinisensationalist with his design. Take ties do not clash with each other, a man at his best and highest, grant him | fourth one certainly could make no disreason, logical and spontaneous, or as turbance. some phrase it, a logical and an in-tuitional consciousness. Give that rea-that from the preceding statements and never had any other method, because cover, and then add all the emotion pos- clusion: Every being and thing in the she never had a beginning. What is, sible to the human soul, and what is universe is both conditioned and unwas and will be forever. Now, as the the result? Man, nothing but man, in conditioned, is cause and effect. From design argument does not and cannot essence and action. There is nothing the atom or molecule to the sun this is prove a beginning, a creation, for I but finite substance and motion in all true. As to essence, everything is unhave proved that to be impossible in this. "But I saw God." Indeed! the conditioned. The same is true as to the preceding article, it is utterly worthless; it proves nothing; it rests upon unto know that only the infinite could see infinite; it is related to every other

proved assumptions. It is just what the infinite. "Well, I felt him at any atom and energy in the universe. De-Kant termed it, a "paralogism," a false rate." Ah! you had certain emotions influence. Really it is a begging of the and you thought, or somebody told you and you thought, or somebody told you that God produced them. How do you know he produced them? Your thoughts and emotions are all finite, all human, they do not indicate the faintest probindicated above, it was rejected in toto ability of a Delfic being. And if man by Kant and his school, though they did has the power to spontaneously evolve no trace of a Deific Being as yet, and thoughts, in the profound depths of his no validity in any of the arguments however, was the feeling against it that | intuitional consciousness, who can limit | urged as proof. J. S. LOVELAND. a distinguished professor of theology, in the actual power of thought evolution

taneously, is the recognition of causainfinite, the unconditioned, in other words, God. This, as the reader will proved and false assumptions. It is through nature, and we did not expect time. not true that man spontaneously per- it would please every one who would ceives and affirms that nature is an | read it. is as absolutely causative as it is phe-than a friendly discussion. The Idealistic philosophy, in some of | in. In this assumption is contained | that cannot be done. its schools, affirms innate ideas, but the | another, that is, that the cosmos was | created, had a beginning.

their propositions upon this question of lieve in the personal God idea. causation. "God is a free, and not a necessary cause." As shown above, I tion (degrading, too,) in the ranks of tivity. The extreme of Idealism would | spontaneous reason, among which is the | pressed through nature's laws. no effect without cause. Very well, we quire a philosopher to perceive the fact. Consequently there could be no creation itself; and if God be a cause, and also no effects. God spent an eternity before he became a cause! But the proof of a God-Creator is not helped by this of free will to God, the exercise of that will would depend upon motives, or reasons of choice, existing in the Divine Consciousness; and as these could have no more potency at one period of duration of the infinitely perfect God. But a free will God is a limited, imperfect, finite being. To man we can ascribe free will, to the infinitely perfect, never. of which may be pursued; or it is to choose to act or not to act. Now, there can be but one absolutely perfect way in which a thing can be done. There is the perfect and the imperfect, the right and the wrong way. Hence there can be no alternative action of the allperfect; the mode of action is absolutely. necessary. God, if all-perfect, could neither will nor act in any different way from what he has done. To suppose the contrary, is to affirm that God can will and do foolish and wrong things. It is true that all the Gods which man has conceived have been guilty of this very thing. They have willed and done not only very foolish; but abominably wicked things, which

> 3. But theologians are prone to forget themselves, and in one department of their reasoning utterly contradict what they affirmed in another. In arguing for the existence of God they have, as shown above, most vehemently denied the eternal existence of matter. It would make, they say, two infinities, which is impossible. But this is just what their God is, according to the permade up of Father. Son and Holy Ghost. The Father is infinite, the Son is infinite, and the Holy Ghost is infinite. Three infinites. They are unbeginning, and yet the Son is begotten by the Father, and the Holy Ghost proceeds from both the Father and the Son. The ordinary intellect is puzzled about a son being as old as his father, and about his being "very and eternal God," and yet there is but one God. But the astute theologians tell us he was "begotten

stroy the essence or relation of a single atom and you annihilate the universe. But when you come to change of place, or combination into forms, you are in the realm of the conditioned, the finite, the perishable. You are surrounded with the phenomenal. We have found

PRINCIPLES.

Letter from One of the Com-

Before assailing the essential weak- sational philosophy. It was the attempt | tion; and that nature is an aggregation | N. S. A. convention to assist in forming a declaration of principles, I have, are the more perfect, the more comthat if admitted to be valid, it falls God." But it was a dismal failure, for | nomena. And following this is the of course been an interested reader of | pletely suspended are the functions of

The Infinite is incomprehensible and immeasurable by the finite mind of perceive, is really only another state- man. Therefore it is not expected that ment of the argument from causation, all will agree. The committee believed and its force rests entirely upon un in Infinite Intelligence as expressed

effect, is conditioned. On the contrary, Mr. Loveland suggests that man's the primitive man had no idea of God | idea of cause originated precisely the distinct from nature; hence all his gods | same as that of God, and both are alike were nature gods. And, as I have false. That is about as good argument shown in a preceding article, nature as some other things he says without embodies in itself three distinct phases proving it so. Now how does he know of causation, (a) the mechanical, (b) the both are false? We want the truth and vital, and (c) the cosmic. That nature nothing will help us to reach it better

ly as it does that of good. Indeed, a from sensation, or by reflection upon | nomenal. The essence, the substance of | We as a committee left everyone to the cosmos is, in no sense, phenomenal | define God or, Infinite Intelligence as | or effect. The motions, the changes in | best pleased their comprehension from proves a Devil quite as perfectly as it of innate ideas. In the language of | that substance constitute phenomena or | their spiritual standpoint, and no one effects, and those changes are produced | need attempt to prove there is no intelby the inherent energies existent there- ligence to man's or mortal mind, for

> But an Infinite Intelligence can be prover by the correct planetary system 2. To show the twistings and turn- and by every expression in Nature beings of theologians, I submit one of fore us. We individually did not be-But I do believe there is supersti-

> There are many things we do not unsarily develops that of the infinite-the life, but it is easy to perceive that both unconditioned, and cause. There can have a knowledge given (supreme) to

> be, they say, no finite without infinite, them for self-protection, also to draw from the fountain of nature that which wM just turn the tables. There can be is peeded for their own individual de-

> I am sorry to hear so much unfriendly criticism. The committee and the best they could at the time, which was of effects, for cause includes effects in adopted by that convention, and now pray you give us a rest until we convene in Cleveland next fall, when there will be ample opportunity for those wise and superior intellects to have a MRS. E. A. PARKER.

Thoughts and Reminiscences-

May the writer of "Side Glances," in The Progressive Thinker of January 20, kindly accept my thanks. When studying the interesting letters of Spirit Franz Petersilea, I always wished to make sure whether his son Carlyle was identical with Prof. Carlyle Petersilea, who, not many years ago, held the chair of music at the Boston Conservatory, position to his still loftier principles. Let us hope be found a more congenial and fertile soil than the one he left, for music is a mistress that never brooks neglect, if once we are truly wedded to her. I wished every musician would turn Spiritualist, or every Spiritualist be a musician, at least to some degree;

the cause would profit immensely. What else is the "Divine Art," if not a heaven-born viice, translated by genius into well-defined and artistically produced sound? By all means, let Spiritualist meetings be enhanced by good music, by sweet and soul-inspiring music, wherever it is obtainable; but beware of trash just for the sake of imitating church service. In larger cities, where churches rival in producing fine musical programs, it detracts from the dignity of Spiritualism to have the meeting opened by a quartette of indifferent voices, singing some indifferent hymns, accompanied by an indifferent player. Far better to have no singing at all, when good music cannot be procured. An impressive lecture, followed by good tests, will be wiser and more satisfactory than a Indicrous pretense to musical entertainment. Good mus'c must not be exactly high-class music; but should be sweet and pure and expressive, with appropriate words well enunciated. Mar & people mistake Spiritualists for a new sect and the close imitation of the wthodox service must

encourage that of nion. This state of things reminds of a wellchosen simile of some recent contributor to The Progressive Thinker: "A body." Let us shake off the useless shell. Intuition tells me that many more pioncers of music, like Prof. Petersilea, will by and by enter into the ranks of Spiritualists, devoting their precious gifts to the refinement and uplifting of onward-struggling humanity.

There are errors which no wise man will treat with rudeness, while there is Jubilee of Modern Spiritualism, are And that this is the patent fact of the clusion from a particular premise. It from eternity," that is he was eternally a probability that they may be the represent, no one can dispute. We go a tries to deduce infinity from the finite. begotten, and the procession of the traction of some great truth still below step farther and affirm that nature Its major premise is man, its conclusion | Holy Ghost is an eternal proceeding. | the horizon.—Coloridge.

THE OCCULT LIFE.

jective Mind.

Mr. Hudson in his work, "The Law of Psychic Phenomena," takes the ground that man has an objective mind and a subjective mind, that the objective mind is capable of reasoning by all methods, inductive and deductive, analytic and synthetic, but that the subjective mind is incapable of inductive reasoning, that is, it "never classifies a series of known facts, and reasons from them up to general principles; but, given a general principle to start with, it will reason deductively from that down to all legitimate inferences, with a maryelous cogency and power." Within the range of its own powers its reasoning is perfect, although it is incapable of controversial argument owing to their limitation.

Another peculiarity of the subjective mind is in its prodigious memory, and the cases cited from Sir William Hamilton and other writers tend to prove that, under favorable conditions such as are supplied by certain abnormal tion of their so-called creed, I can read- tempt because of local prejudice and states of the organism, the mind can ily understand the motive which in prevalence of superstition or ignorance

the brain, which, in the words of Locke, has recollection but not remembrance. There are other special faculties of the subjective mind, such as the power of mathematical calculation, musical intu-Itlon, and the exact measurement of

Man's boasted reason is a purely temporary faculty. Its functions will cease "when the physical form has perished, and the vell is lifted which hides from mortal eyes that world where all truth is revealed. Then it is that the soulthe subjective mind-will perform its normal functions, untrammelled by the physical form which imprisons it and binds it to earth, and in its native realm of truth, unimpeded by the laborious processes of finite reasoning, it will imbibe all truth from its Eternal Source." If truth is the native realm of the subphysical body is a trammelling of its natural powers, we ought to find evidence of the fact under conditions in this life favorable for the development of these powers. What does Mr. Hudson tell us on this point?

After dwelling on the wonderful memory and deductive reasoning faculty of the subjective mind, he formulates two important conclusions. They are, first, trol of the dual mental organization. Important as are its functions and tranabout with such limitations that it must be subjected to the imperial control of the objective mind, which alone is endowed with the power to reason by all

It may be asked, why should not the suggestions of the subjective mind be allowed to become the controlling power if its realm is truth? Perhaps its powers are too great for its physical environment, but the real reason is to be found in the author's statement that "no one of the better class of spiritists will deny the fact that most professional mediums eventually become physical wrecks; many are overtaken by mental derangement, and some by a moral degradation too loathsome to be de-

The fact is, as stated by Mr. Hudson, the subjective mind although when intelligently directed the most beneficent force in nature, is otherwise the most destructive. During this life the directive faculty is exercised by the obwhile inhabiting the body have to ao higher powers pertaining to its existence in a future world. But what is there to show that the soul which has to undergo a moral training in this life under the guidance of the objective mind, will not sink again into its unmoral condition when it has ceased to be controlled by reason?

Mr. Hudson first makes the objective mind necessary to the orderly conduct of the faculties of the subjective mind, and he then takes away the ruling power, leaving, as we have a right to assume, the subjective mind to return to its primitive condition. It is as though the human were again reduced to the

animal. Mr. Hudson's theory divorces the two fundamental principles of man's nature. Organically united they form man, not merely as incarnated, but throughout all the ages, if he is immortal. If they existed alone each would form but half a man, and the subjective mind would form the inferior half, as not only would its powers be valueless for good because unguided they would be aimless, but seeing that its activity is gov. erned by suggestion it would be dependent entirely on other minds. There is in fact no reason for assuming that man has two minds, though there be in the mind so-called subconscious or subliminal depths the relations of which to the ordinary waking, consciousness are not understood.

Man's personality is doubtless comnew-born partrick, running about with plex, and it includes elements below the some pieces of egg shell clinging to its | threshold of consciousness, but there is no reason to believe that it is composed of distinct parts, either of which can exist without the other.

B. F. UNDERWOOD.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the well worthy of being preserved in this tasty form, in print. Price, 85 cents. For sale at this office,

INFINITE INTELLIGENCE

Hudson's Objective and Sub- A Substitute Proposed for the Term.

I have been very much interested in

the various articles which have ap-

peared from time to time in the Spiritualistic papers, and more especially those found in The Progressive Thinker, in regard to the merits of the pronunciamento of the National Spiritualists Association, at its late convention in Chicago. It is not too much to say that the ability and learning displayed in these various communications have been of such a character as to vindicate the right to leadership upon the part of those engaged in the discussion. I have been more than delighted at the high degree of keen and critical appreciation of the subject matter in hand, disclosed by these communications. I leads to no effort whatever; and a dearticles by Prof. Loveland; and while I do not agree with him in his objections to the use of the term "Infinite Intelligence," as employed by the National Spiritual Association, in the formula- to a bursted bauble. To refuse an atshow its retention of everything that it spires these objections upon his part. Is equally fallacious—father than for has in any way received.

Nothing is so important in this world as these we should desire the need of a ing that this memory belongs only to | notions about the Creator are the basis | in opposition, we should use our strongwhat he terms the subjective mind or and source of all religious intolerance est powers and every opportunity. Besoul, showing that its manifestations and fanaticism, and the miseries inflict- cause of unpopularity many decline aced upon mankind in consequence of re- tivity for fear of ostracism socially or ligious intolerance and fanaticism in lack of patronage in business or loss in

> times past has been without limit, For many centuries the anthropomorphic idea of God has prevailed among so-called Christian peoples, and this idea, upon which the whole fabric of the orthodox church rests, has been the one unfailing source of the spirit of religious fanaticism, a spirit which has filled the world with misery and woe. No one can understand this proposition better than an ex-orthodox divine, and I do not wonder, therefore, that Prof. Loveland is solicitous lest the term "Infinite Intelligence" may be confavor of the Anthropomorphic idea of ple to comprehend the phenomena-and most learned thinkers and writers it is world and develop the true church. human knowledge are unimportant. than Herbert Spencer. While Kant port, we will prosper! sought to establish the limitations of Because of a genuine desire upon the the human understanding, Mr. Spencer | part of the Minnesota State Association

everywhere and always in the immediate presence of an eternal, omnipotent and everlasting Energy." While, therefore, I do not undervalue the great merit in the general tone and substance of the article by Sar'gis, I must protest against his suggestion that the labors of Mr. Spencer have been in vain. On the contrary, no man ought to be slow to recognize the fact that Mr. Spencer belongs to a galaxy of great minds. whose labors have shed a wonderful lustre upon the nineteenth century, and whose investigations have established a sure and safe foundation for the Spiritualistic philosophy.

In this connection I am also unable to agree in the conclusions of Mr. Samuel Blodgett, in his very interesting arand whether he had sacrificed that lofty | jective mind in this physical environ- | ticle upon this subject, of recent date, of the old argument of "design" in na only with the preservation of life, its ture. On this point I must confess I agree most cordially with Prof. Love | a crude phenomena given by base peoland that the argument drawn from the alleged design in nature is too weak to lous truth and a philosophy of life with uphold the proposition of "Infinite Intelligence.'

> In fact I am unable to agree wholly with any of the very able and interesting writers who have heretofore furnished their views to the public through the columns of The Progressive Think er, on this absorbing topic; and I have been thinking that where a party is unable to agree with others under such circumstances he ought to be in a position to propose some sort of a substitute, and with that end in view I desire to make a suggestion, namely: That we drop the expression "Infinite Intelligence," and in lieu thereof substitute the following:

> 1. There is in the universe an Infinite Substance, which is capable of being converted into intelligence.

2. This substance is perfect, illimitable in quantity, intangible and indestructible in quality.

3. This substance is susceptible of conversion into intelligence, through organized forms, the process commencing if you please, with the original cell, in the original protoplasm. As the result of these propositions, we have, instead of "Infinite Intelligence" filling the Universe, as proclaimed by the National Spiritualist Association, an Inflnite Substance, capable of being converted into intelligence; and in this substance we may find the essence of life. as expounded by Froebel in his Science

of Existence; or we may find the Omnipotent and Everlasting Energy of Mr. Spencer; or we may find that imperson-One who hears all things, see all things, knows all things, and does all things, in His own way and time."

We may also find in this perfect substance the eternity and indestructibility of matter, and also the eternity and indestructibility of force, as contended in this substance, this perfect, this im- sale at this office,

perishable, this unchangeable, this indestructible substance, we may find the unity of all being.

Should my "substitute" be accepted,

peace among the philosophers might be declared at once, "a consummation devoutly to be wished." S. Na BEQUON. Chicago, Ill.

ITEMS OF INTEREST

From the State of Minne-

The cause of Spiritualism in Minne-

sota is being pushed with all the vigor. possible to obtain from the support given by friends of the cause. It is a fact that the energies of workers is often handicapped by lethargy amongst the local friends. Fear of failure often have been especially pleased with the sire to accomplish great results prevents from achieving a beginning. It is wise to begin in humble conditions, and work to complimentary results, rather than from an inflated bubble degenerate political support. This condition is that of the hypocrite. An honest and truthful person wins respect, but a deceiver sooner or later loses. It is not true that Spiritualism is unpopular, for the greater number of people really are anxious to learn if it is true. They are not personally aggressive enough to search for the truth, perhaps, but want it to find them. Thus the public are receptive to the higher teachings of Spiritualism rather than ready for its phenomena. To that end we need public teachers enthused by the spiritual forces of our sidered equivalent to a declaration in philosophy, who shall prepare the peo-God. It is quite evident that the Pro- then only are they fitted to investigate. fessor would not object to the phrase, We need teachers as much as demon-"God immanent in nature" as express- strators. With such a combination, ive of a pure Theism, and which by the | however, we are a power to reform the

jective mind and it association with the now claimed was the doctrine taught by | In the way of public good is every Jesus and Paul. Nor do I agree with form of selfish interest. Spiritual effort Sar'gis in his most interesting article, of | for financial gain is not conducive to recent date, that the suggestions of Mr. I the best result. But financial support of Spencer, in regard to the limitations of spiritual aims is a great necessity. When we learn to prepare the way for No man in any time or in any age has lour cause, rather than expect the rendered a greater service to humanity | cause to prepare the way for our sup-

"it is essential to the highest mental de- has set up the landmarks beyond which officers to do a work by its missionaries velopment that the objective and sub- speculative philosophy cannot hope to to help the localities, I have felt an enjective faculties be cultivated harmo- | go. He has declared that the only point | thusiasm seldom possible in the active niously, if the latter are cultivated at of agreement between the orthodox life of an itinerant Spiritualist, which I all." Secondly, "the subjective mind | church and philosophy is in the single | have led for a quarter century past. It should never be allowed to usurp con- proposition that lying behind all visible arms me with a force for good results. manifestations is a mystery which and it brings to the missionary effort a needs explanation; and that while the support and confidence seldom achieved scendent as are its powers, it is hedged | church has been unable to give this ex- | by the local policy of paying expense by planation, although professing so to do, ten cents as the admission fee. People philosophy declares that the mystery is reson that if Spiritualism is a truth and impenetrable; and to this conclusion the is related to the highest human interintellect of man must submit; or, as ests its teachings are worthy of a finan-Mr. Spencer puts it, "All that we know, | cial support by its devotees, instead of all that we can know, is that we are by public exaction. A spirit of devotion and support impresses the public mind with a power that behind it is a force for good. Thus we need in our ranks! Upon this basis we are struggling to place our cause in Minnesota. Hence, we have public claims, and the public are willing to help. Our meetings have been free of admission, and the auditors have given sufficient contributions, without any undue begging, to pay our salary and traveling excontributions to the missionary fund of the association. People have attended who would not have otherwise heard a spiritual lecture or witnessed any psychic demonstrations. Boys and girls have attended and been told what is true Spiritualism, and warned against the pollution of it by sleight-of-hand ment. The normal powers of the soul in which he commits himself in favor fakirs and exposers. These children will not be erroneously led by pe who tell them that Spiritualism is only ple. They will know there is a religa moral power replete with practical utility. We must build for future ages and for others than ourself.

> The religion of self must pass away and a salvation for humanity be ushered in. Spiritualism will be the religion of humanity if the Spiritualists are willing to publicly espouse and support

When, oh! when, will we support it? We hope to help it a little in Minnesota by the practical missionary work being done. The disposition made manifest by the great majority to accept a declaration of principles that savors of a creed is a hopeful sign. Although it does not suit us, we say it was adopted for the year only, and is subject to revision. Thus we agitate only to improve and not to condemn and withdraw. There is no going back by any Spiritualist. It is not a harmony of stagnation, but an energy in differentiation that causes progress and unity. Spiritualism is advancing and the people hungering for truth are drinking the nectar of life at its fountains. Let us go forward heroically, trusting that truth shall ever come uppermost. As Crusaders we must not turn back until we reach the New Jerusalem and open wide its gates. for all posterity to enjoy the spiritual forces hallowed by divine contact in all G. W. KATES.

"The Gospel of Buddha, According to. Old Records." Told by Paul Carus. This book is heartily commended to stual being described by von Hartman, in dents of the science of religions, and to his philosophy of the Unconscious, as all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can, scarcely read it without spiritual profit.

Minneapolis, Minn.

Price \$1. For sale at this office. "Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the wellfor by Buechner and others. In short, known author. Price 15 cents. For

A TYPIGAL SUIGIDE

Who Is Not Unhappy; and Other Conditions In Spirit Life.

Before the address giving the ex-tlemen, I could not. My late employer persence of the one who is to reveal his had a strong influence in the city. I cheat the gallows of its victim. This sidered against me when the decision was accounted a terrible offense both for a teacher was made, although I by the church and the state, as public executions were formerly in vogue, and of course the people were then deprived of some of the barbarous holiday exhibitions. Church and state combined to render the taking of one's own life, and one of the large dry goods establishments in San Francisco. This I readily obtained.

their own lives who are not under some at the time, and who certainly on enter- efficient salesman had I been tried in times in their own society, in their own of heaven that you have not won; that I thank you for listening to my story. ing spirit life regret their action because my own way. Still, because I would church. I see people who stultify their every individual life is responsible acit causes their friends so much sorrow. not conform to those lying platitudes But there is no special corner in Hades employed by all who seek such places I see people who belong to the churches into which suicides are plunged. Each I was discharged. one takes up the thread of spirit existence just where he or she leaves off heavily at our door. My invalid parents not have done it. It is possible my way them, because they do not know. It search for his assumed atom. here. We have known a great many required what I could not procure for might not have been the best way; but may be that there are those who, knowpeople who die a "natural death," who them. With one sister still left we I see they do not grow happier as life ing, still cannot obey, that weakness is ing for the "coming," with hope dewere not happy in spirit life; we have struggled along. I tried to-get piece known many people who were suicides work, especially accounting, but I could who were good and true and who were find nothing steady to do. At last I couraged or seared over with this and larger love of your spirit friends consciousness cannot hold a living elehappy in spirit life. The instance that will be given to you to-night is an instance that we wish to commend to your consideration.

"Judge not that ye be not judged." which took me away from earthly exof excitement that drew people to California my parents went there hoping to make their fortunes. Under the usual conditions of things in that State, not succeeding in any of the operations knowledge begins.

time and they looked to me, very nat- to engage them in conversation, but compels them to think as it did me. urally, to aid in their support. In the they called it preaching and said they They must have self-examination. Inmeantime their religious views had be- did not want any sermons; they did not | dividuals in human life are traveling in | fellow-men, I am dishonest, no matter | are all in the souls and not in the supcome broad and liberal. I was not want anybody better than they were reared in the strictness of any theologi- coming about them. At last they, laid cal church, still my parents taught me | violent hands upon me, and sent a letter all reverence for infinite good, and to my employer, saying they did not especial reverence for my fellow-beings. want any "preaching" or any "Miss- stultify his own conscience or see them I held the duties of life sacred, and I Nancy" man around them, and if he starve. It is easy enough for one to believed that my own happiness on still continued to employ me they would starve alone, but it is not easy to see the ancient philosophers required, then above the clouds. earth and in the future would depend make it worse for him and for me, wife and children starve. I can under- must the world grow to that appointed Beyond the proof of the fact of imupon my conduct, upon my right per- They were numerous, I was one. I stand the position of the man who must ception of things. I abhorred falsehood; could not stay there long. I was taught to do so. I was told that truthfulness above all things was the fail. Perhaps the seeds of consumption direction. As I said before, I see a chief crown and honor in man's life. I were in my constitution, but they were great many young men starting out in velope the earth, that this brightness is may know all you need to know of God was taught justice and integrity, and not manifest at first. At last I utterly life with all these convictions firm in coming. I know it will come because I for a foundation of faith in his provi-I was told to be honorable in all my broke down in body, although still their minds; then the wife and the chil- see in many human lives the prophecy dence. dealings with my fellow-men whatever cheerful, still expecting to get some- dren, that enters the thought, what will of its coming. I see more who respond | The caterpillar crawling away in \$1.25 when accompanied with a yearly might be the consequences.

both infirm. My mother had been an when I was discharged from the dry if we have a standard at all, if we be- mother to see, there never would be a invalid for years, and my father's goods store I went to every store in the lieve in that which is right, if we know health broke down after his many mis- city, but I seemed to be unsuccessful. that we should do to others as we wish fortunes. But they did not complain, When I could not find a place to teach they kept up courage and hoped for in one school I applied to omer schools great results. My sister had passed on with similar results. Then, if I could business of ours. As I said before, had to spirit life, and the great consolation not lavor with the man who earns his in our household was that we believed bread with his hands what could I do? suffer I could have died either by dis-

in her ministering presence. have made a mistake, or you have some I did not tell my parents or my sister, press them with the correct account, millions of dollars and then having the Babbitt, M. D., LL. D. A compact and assets that you have not told me about" because I knew they would endeavor to impress them even to go back and find poor people pay for it. I believe the comprehensive view of the subject; He said: "I am not going to tell you dissuade me. At the same time I had the error. How many times I have time is coming when the business philosophic, historic, analytical and critanything else, you place that amount inferred it. I had said to my father, "If strengthened their resolves when they methods will not be different from the ical; facts and data needed by every where I told you." I said I could not, there comes a day when I think I shall were about to be tempted; how many methods of conscience, from the nat- student and especially by every Spirand then and there resigned my be a burden upon any one I shall not

I thought I could get another position ure I had prepared their minds.

A Discourse Given Through Mrs. Cora L. V. Richmond.

mental excitement or physical disease believe that I would have made an

certain county in the interior. I much a day is no disgrace; it certainly I did not bring pain wittingly upon seat of individual conscience; before ual, but actual growth is instantaneous, will not harm my body and my mind any human being; I did not bring the that bar the awakened perception of "out of time." What was can only be I was a young man when the act of can be free, and there is nothing in great agony to my parents of seeing me your own life will pass in review. which I wish to speak to-night occurred volved for I will cut the wood straight suffer, unable to help them. Therefore, and will make the measurement cor- in the spirit state, although I have no adhere to your highest convictions; ad- choly is a confession of folly. If the istence. My parents were well to do in rect. No one will inquire into my rethe East, but during one of the periods ligious views; I shall not be called upon | that it is my mission, and I have purto say there is more wood than there is. | sued it constantly for the number of

I went to that place. Although my | which are only two decades; I have puremployer looked at me with some surprise, still I was engaged because they strengthen the convictions of the young, different ones for week days; do not yet experienced. that would bring about that result, they had no excess of laborers. I was to endeavor to aid young men to make listen to any kind of business teachings. As the little girl is beguiled with her settled in San Francisco, and there my thrown among the men at their work | them true to their highest ideals of of course. They called me a dandy and | what is right, to endeavor to make them | fairly honest with your friends, but in | real life, the perishing types. I was educated in the public schools, a fop, because I was clean. I was not just to one another and to their kind. matters of business to drive strict busigraduating in the high school. I then particularly foppish in my dress, but I I do not see that the great commercial ness bargains; do not be convinced by earthly hopes. The spirit you seek desired a still more liberal education, was clean. I did not use tobacco, I did | world is traveling in my direction, but but as I could not enter college, not | not drink, I did not swear; all this, ex- | a great many individuals are. I do not having the means, I prepared myself cepting the latter, I was invited to do. see that the great world of speculation for a business education; by working They of course noticed that I did not and commerce is any nearer to my during the time there was no term of indulge in the least, so among them I standard than when I was here; but I school and applying all the money I was ridiculed, I was termed boyish, see that there are a great many individcould earn to my education, I graduated every sort of epithet was conferred ual lives who are struggling and strivin that business college and was ready upon me by those who were working ing in that direction. And I see that with me. This I did not care for, be. this world of spiritual truth so reveals less I can give an equivalent for what I The ocean is for the herring to grow My parents were very poor by that cause I pitied them. Then I endeavored people to their own consciences that it

As time went on my health began to business ways when it comes in that thing to do that would be permanent. I they do? How will they suffer? Of to these exalted truths, I see more who search of a fitting place to transform I had a most sensitive nature, and never dreamed that I could not. Of course there is the living beyond one's scorn falsehood and the feeble fiction proves its faith in immortality. The one that made me particularly sensitive course the experience that I had had means and other causes that tempt peo- of human life, I see a great many who divine centers in all organisms, and all of these four books is \$6.25. In order to to uncouth surroundings, especially any- was discouraging, but there must be a ple to do wrong. But I feel the most live above these conditions who are not feel the influence. thing that was vulgar or vicious, place, a pursuit, a busin is of some sympathy for those who either must brought, perhaps, under the same strict God's triumphs are positively assured; Occult Library, these books are fur- the time. Thus any one can see the although I believe I had no scorn for kind where the people would not re- sacrifice their convictions or see their and severe trials that I was. I see, he is on both sides of every battle. any human being. I pitied the con- quire me to stultify my convictions, loved ones perish. I do believe that also, that there must be much more ditions that I found some people in, but where people would not question my re- then, even then, were it my case, I teaching and growth. never condemned them. I was about ligious belief. But when my health should say: "It is not far to the spirit eighteen years old when I entered the broke down I became satisfied that with world, dear wife, dear children; let counting room of a firm in San Fran- all my searching I could find nothing to us go." cisco. I was placed in that position do and at the same time be true to my through the influence of friends of my convictions. For remember, when I father who had known him when he was aischarged from that counting was in better financial circumstances. | room I went to every business house in I will say, also, that my parents were San Francisco with my credentials, and methods where this is necessary. But

On entering this counting room I made up my mind that I would not be pose those weary months upon them. made myself fully acquainted with the dependent upon my parents, who were business through the ledger and books old and past any endeavor to maintain able to encourage, strengthen and aid there?" Then you wonder why your that were given me to regulate, as they themselves, and I could not have the my sister until at last there has come spirit friends cannot; make themselves had been left in a very confused con- weight of another upon my sister, who aid into the family through one who is manifest. Make the atmosphere pure dition by the previous accountant earned a small amount on which the allied to her. After I had straightened out the books, family existed. So as I was stricken to my great astonishment, a certain with a malady from which I felt I never amount was required to be placed to could recover, as said before. I had re- where one can follow one's convictions from shadows, but they are more free the credit of the firm. "Oh!" I said to solved never to be a burden to myself and not be questioned, where the light than they are here in the earthly state. my employer, "there is no such amount, or to others. I had no criticism for of this truth presses more and more Whatever else they may have to ensir," He said: "You will do as I ask those who could not employ me; my upon me, I greet you, dear friends. A counter, there is less temptation, there you, because in business we must mind was not adjusted to their meth- great many of you, nearly all of you, is less of this sordid love of gain. I aphypothecate something, even if we do ods, my life was not strung to the same are older in years than I was, many of preciate Benjamin Franklin for his not have it." "But," I said, "it is not key, I could not enter into their ways, the beginning of your business, and to and there seemed to be no place for me. hypothecate this now would be-I do With the full knowledge of what I not like to use a harsh term-but it was doing-disease had not made me guides who speak through this medium, course there was thrift but moneywould convey a wrong impression." He weak in mind, nor, as yet, utterly help. I am permitted to tell you this story, to getting and money-saving leads to the grew very angry and said he had em- less in body, but I saw before me long | say to you from my spirit home, I bless | sacrifice of something else. What that ployed me to do his business. "But, weeks, possibly months, or years, of you. I find no reason to regret the something is is where you miss your sir," I said, "I must keep your books helplessness and necessary expense course I pursued. Nevertheless, had I ideals, you miss in your later years. I correctly, if I keep them at all, and with no way in our household of shrunk from my suffering, had I fied believe the time will come when there with that amount hypothecated when I another burden coming in. I saw that know it is not in the business, these my mother and my father would have accounts would be incorrect." I still to make a terrible effort if they even thought that he had made a mistake in visited me. Besides I knew that my the term and there might be something sister could not do in she was already that I had overlooked. So without say overburdened. Friends, with that ing anything more I looked over all the knowledge, that consciousness staring accounts again very carefully to see if me in the face, and knowing only too there were any assets that I had missed, well that I could get nothing to do with then I said: "Sir, I find no warrant for my state of mind. I deliberately entered" entering that in the books; you must the spirit world. I did it without fear.

I saw him yield, I saw him taking ad-vantage of another, I saw him setting have prevented him by arousing these degenerates outwardly from that time. down to the credit that which belonged inner and higher impulses of his nature. From my spirit home I come with to the debit account, I saw things "hypothecated" that have no existence in reality, I saw young men entering upon such a life; at last they were tempted by the great amount of money they saw and naturally they became defaulters. I believe they started out with as good and hopest a purpose as I had these against long. I tell you are middle aged, that you may recapitulate your own experiences and know that you also have the postmortem examination that are against long. I tell you are with those teachers who have allowed me to the these things because they are my experiences; they came to me through that setting free that I have told you of. Now I rejoice that I can come back that you may recapitulate your own experiences and the periences and know that you also have the postmortem examination that are asked to; I would not do it, although I | submit or forego any employment; they | That you cannot rise by the merits of of anyone in human life; I passed on to have to submit or be ostracised, oftenconvictions because it is policy to do so; cording to his or her knowledge. who do not believe one word of the Then want was pressing pretty ritual, one word of the creed. I could they are not wrong even if they violate of doubt as long as he continues the goes on, and I see that the other life not a sin, but something to be overcome, ferred, until he realizes that the instant finds them, in a way, disheartened, dis- It is also that you may see in the great the past ends the future begins, that heard that there was a great amount of shadow of sacrificing their best and that your faults and blemishes will not ment of the dead past or the unborn fuwood cutting, or timber cutting, in a highest convictions. Because of this I be perpetuated. They will never bring ture, that all must be of the Eternal have the consciousness of being glad them to your mind, but you, yourself, Now. thought, "Well, chopping wood at so that I did what I thought was right. | will bring them before that judgment | Accumulation seems slow and grad-

consciousness of self-glorification, I feel

Oh! I can pity the poor man who. with a family to support, with babies calling upon him for bread, must yield to the temptation to do wrong in | will come because those wise teachers | gers of relying upon the external evi-

Of course, this is not the human standard; I do not ask you to accept it. I know there are a great many people who say that sickness points to certain thought so clear and pure that you to be done by, I think we ought to do it. I do not think the consequences are any it not been for my parents watching me As said before, I was taken ill. I had lease or starvation; but I would not im-From my spirit home I have been better

So out of that state of life into the they can always enter, spirit state, where there is plenty to do,

ercise of my ability. as an accountant, but, ladies and gen. I took my mortal life, friends. I never would, after all, at last be discovered he has more or less, that he stultifies office.

regretted it. It is true that my parents were shocked; but it is also true that they remembered what I had said. They knew all the struggles of my life. First to get employment, then to battle with disease, to which I finally had to succumb; they knew all the circumstances, and they did not mourn as those without comfort. On the spirit side of life my other sister walted to meet me; she was there. She said: "Poor brother, you struggled as long as you could." The other friends who gathered around me did not look as though I had done that which was morally wrong. They seemed to underly it is hard to conceive how it could be more Before the address giving the experience of the one who is to reveal his bad a strong influence in the city. There has been given by a series of Sunday evening lessons on the conditions in spiritual condition we desire to say a few words: There has been given by a bander, and that at a time when the conditions in spiritual feet of individuals, some of whom passed away by their own acts, and others in the usual case of the conditions in spiritual feet in the conditions in the time of a manufact and that at a time when the conditions in the time in the condition in the

another; that you can enter no kingdom | my inheritance, and that is my own.

It may be that there are those who do not have these convictions; if so, then I would again say to the young man,

here to your ideal, do not let any busi- old happiness was real, it is ahead, that business is one thing and con- have kept pace with it. because it will be measured correctly." | years that I have been in spirit life, | science quite another; do not listen to | About all of life's miseries consist in any sort of sermons that have one kind lamentations over what has gone besued this one mission: To endeavor to of convictions for Sunday and entirely yound recall, and dreads of evil not that instruct you to be honest socially, dolls, so are mortals with feints of the any sort of sophistry that taking ad- goeth before you. Rise and follow the vantage of another is good business shining track. sense, it is not. The foundation of all it is, then will the world enter into that long to each worker in the world. Un- others. receive in business; unless I give of my in as well as the whale. Infinite love by what name it is called.

world requires: That every human be- are as impracticable as an attempt to ing shall be true to his or her convic- cultivate all flowers into uniform tinttions. If the convictions are not as ex- ings. But nevertheless there is a plane alted as the Sermon on the Mount, or as of common spiritual consciousness height, and will, one day. I know it mortality through phenomena, the danthat are far beyond me have seen, over | dences are legion. the dark mists and shadows that en- In your own life manifestations you

A great many people wonder whether their spirit friends cannot be more manifest to them; why they cannot at all times perceive their presence near them when they so earnestly desire it? My friends, if you would keep every would not be ashamed for your angel time that she could not manifest her presence to you. If you would, when you stand at the desk in your place of business-or sit there-realize when some proposition is brought to your mind. "How does this tally with my con- The man who labors but for himself. victions, with my spiritual knowledge; would I want my child in spirit life to No matter how vast his piles of pelf. know that her father contemplates taking advantage of, that man over The man who has never enjoyed the

enough, free enough, broad enough, and All spirits, of course are not free you are older than I would have been great knowledge of science, but I have had I staid in earthly form. Neverthe- often wondered if "Poor Richard" did less, under the influence of those wise not make many people sordid. Of from my disgrace, had I neglected my | will be no sacrifice of man's ideal to duty when I went out of earthly life, I earn his daily bread. I believe the time A man may shiver and starve, alone, know that I would not have been so is coming when man will not be rehappy for it. But having gone in re- quired to sacrifice the Golden Rule to sponse to my highest convictions of love have commercial amity between the and duty, I find ample room for the ex- nations of the earth. I believe that railroads and steamboats can be run. How many times I bend over young | and all great enterprises of the world men at night who are puzzling over without grinding anybody down or the their ledgers, who are endeavoring to taking possession of that which is not make their accounts straight, and im- your own; or the "hypothecating" of

Random Thoughts.

The sectarian Christian will be look-

added to the is. True happiness never dies. Melan-

Do not linger at the sepulchre of

Beware of tabernacle building. When true business should be integrity; when you begin it the glories will fade away. Giving is the condition of receiving, fraternity and that inheritance of giv- but do not distort this spiritual law into ing and receiving that which should be- an excuse to force your convictions on

gifts and possessions up to the amount and wisdom are as available to one that I receive, I take advantage of my class of souls as another, the limitations ply of growth elements. This is what the ethics of the spirit | Precise systems of morals or ethics

THE WINNERS AND LOSERS.

H. N. MAGUIRE.

The man who quits at the first rebuff, Is one of the men who fail: And the man who dreams three efforts enough

Is one of the men who fail! The man who believes, down in his

That he never was born to sway, Or to go to the front in a leading part-To rise o'er the crowd some day-Is one of the men who fail!

Is one of the men who fail: He is one of the men who fail! thrill That follows a kindness shown

Has never won, and he never will!-Though the earth were all his own. He would still be doomed to fail! The man who never gives up is one Of the "lucky men" that win, Who believes that his best has never

been done Is one of the men that win: The man who has faith in himself and stands

Forever ready to try Whatever men do with heads or with hands Will be numbered, by and by, As one of the men that win.

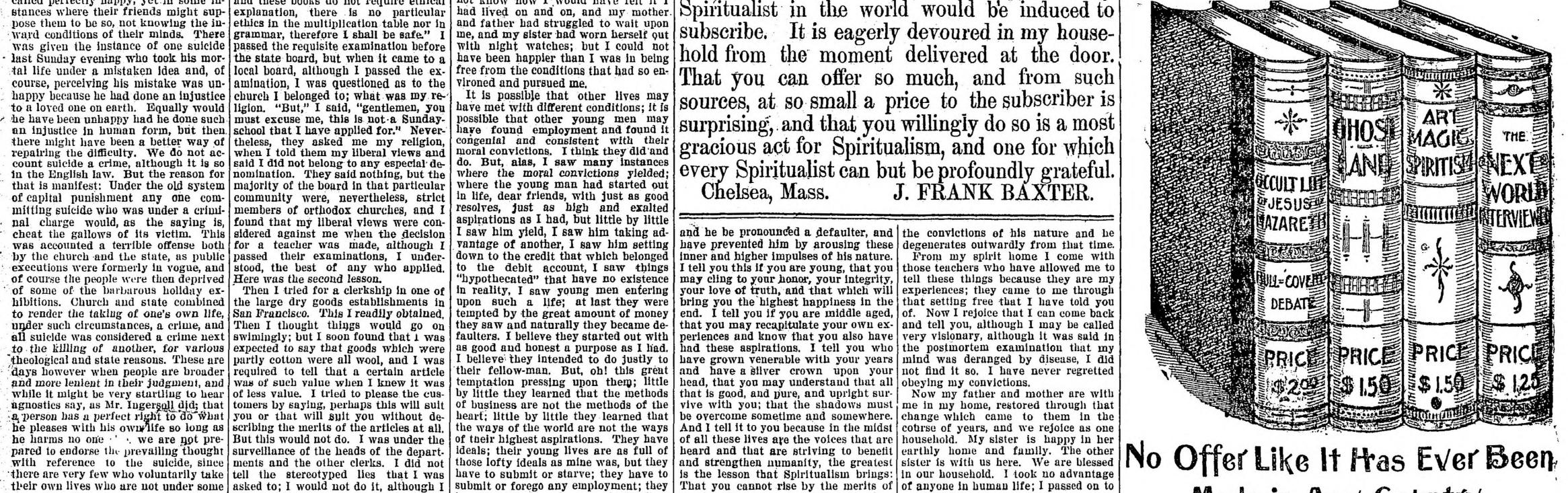
The man who praises wherever he can Is one of the men that win: Who raises the hope of his fellow-man Is one of the men that win: And die at the foot of the hill: But if he has loved and if he has known

What a child's love is he still Is one of the men that win! -S. E. Kiser.

"Religion as Revealed by the Material and Spiritual Universe." By. E. D.

times I have laid my hand, spiritually, ural impulse of the child to tell the itualist. One of the very best books on remain in earthly life." So in a meas- on the young man who was about to do truth. I believe if a man has one dollar the subject. Price, reduced to \$1. something to piece out his expenses that | in his possession and then swears that | cloth; paper 50 cents. For sale at this

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DEATH THE DOORWAY TO HIGHER LIFE.

An Address Delivered at the Funeral of Edwin F. Coldring, San Diego, Cal., Jan. 10, 1900, by J. L. Dryden.

granted that each one present expects ing earnest of sure fulfillment, oh, is the soul possesses absolute freedom of to enjoy a conscious personal existence not the intrusion of death at such a beyond the grave. I have a right to assume that not one of you expects to become a prey to dumb forgetfulness, nor be swallowed up in the waters of Lethe when you bid farewell to mortal life. Culiarly unwelcome?

Such were the conditions which characterize to an unusual degree the presumorings and set affoat upon the shoreman acterize to an unusual degree the presumorings and set affoat upon the shoreman acterize to an unusual degree the presumorings and set affoat upon the shoreman acterize to an unusual degree the presumorings and set affoat upon the shoreman acterize to an unusual degree the presumorings and set affoat upon the shoreman acterize to an unusual degree the presumorings and set affoat upon the shoreman acterize to an unusual degree the presumorings and set affoat upon the shoreman acterize to an unusual degree the presumorings and set affoat upon the shoreman acterize to an unusual degree the presumoring and set affoat upon the shoreman acterize to an unusual degree the presumoring and set affoat upon the shoreman acterize to an unusual degree the presumoring and set affoat upon the shoreman acterize to an unusual degree the presumoring and set affoat upon the shoreman acterize to an unusual degree the presumoring and set affoat upon the shoreman acterize to an unusual degree the presumoring and set affoat upon the shoreman acterize to an unusual degree the presumoring and set affoat upon the shoreman acterize to an unusual degree the presumoring and set affoat upon the shoreman acterize to an unusual degree the presumoring and set affoat upon the shoreman acterize to an unusual degree the presumoring and set affoat upon the shoreman acterize to an unusual degree the presumoring and set affoat upon the shoreman acterize to an unusual degree the presumoring and set affoat upon the shoreman acterized to acterize to an unusual degree the presumoring acterized to acterize to an unusual degree the presumoring acterized to acterize justify such expectations. And when fill. your time comes to join the silent cara- A beautiful custom prevailed among ward and touched the shore of Love's

taught that there can be nothing the deceased. concerning them? Do you believe that possible—a return to the forgotten cus- as will these flowers that adorn his impenetrable mystery enshrouds the fu-ture, and that it is blasphemy and pre-Dodge, the commander whom he loved I see all these different currents of which you might enjoy for a few brave, honest, manly young man, months or years, and is it wrong to gray twilight of morning to the long summer day? No. It is not wrong for you to inquire into the nature of the life beyond. Because, although

"There are voices we cannot hear, And colors we cannot see; Though th' unseen home bath numberless doors

To which we have not the key," Still, the loving angels have provided that on occasions like the present, when some of those numberless doors swing inward upon their hinges to permit an earth pilgrim to enter, we may catch Testimony of Evolution and Psychology Dr. Hudson's work on "The Law of most sóul-satisfying glimpses of that cause to such hands and eyes they are invisible and intangible. But to the inner soul senses they are so real, so tan- There is the unspoken tribute of early now dwells on a grander, better plane. say as did that grand ethical philoso- lous, fellow-toilers, friends, who knew speak to us at this moment, his inquiry pher, Ralph Waldo Emerson, "The lit- and loved the boy and the young man would no doubt be, "Father, Mother, tle I have seen teaches me to trust my and are willing to bear testimony to his wife, sister, comrades, loved ones, why heavenly father fully for what I have many good qualities. There, too, is a seek ye the living among the dead? I

inward last Monday morning, to permit though not welded in the white heat of the grave, thus encasing one tomb a loved one to enter from our midst, battle, nevertheless held the strong men within another; thus returning earth to And the presence of this large con- of Co. B together in an earnest purpose earth, ashes to ashes and dust to dust, I course of earnest faces and sympathiz- and patriotic willingness to follow will be standing beside the river of life, ing hearts proves him to have been where duty led, and to die if need be in basking in the sunship of eternal love, dearly beloved and highly respected. defense of the nation's honor. He was one upon whose pathway the Among the soldiers in every army preparing myself to return and aid you angels showered roses and sunshine, al- there springs up in camp life a spirit of in freeing-humanity from the bondage though he was by no means a stranger good-fellowship which is without a par- of ignorance, bigotry and superstition." to suffering. One who demonstrated allel elsewhere. A man's true character Oh, sorrowing ones, listen for that even on the bed of death, that

"Tis better to have loved and lost, Than never to have loved at all."

nearly twenty-six years, and which he course of speech and thought. They in the grand symphony of mortality. ligion, and their country the world at Fare thee well, fare thee well, O beloved And although it lies here unstrung and large which they would die to save. It of love will never again resound from ery Grand Army altar and re-union chestra of humanity, and still lives.

Edwin Goldring is not dead. In all its bier of a departed comrade, as these activity and bright reality. life never brave boys are doing here to-day. appeared so intensely active, real, im- | The annals of the world's strife show portant and glorious to him, as it does us that by means of insidious diseaseat this moment. And, in this the early that lurking foe of camp, march, bivstage of his awakening. like the new- ouac and hospital-death always reaps born babe, his eyes can catch but feeble a richer harvest in war, than by means glimpses of that celestial' sun which of shot and shell on the battle field. It shineth more and more unto the perfect was through this silent but none the A learned mortal, versed in lore of day. And to speak of him as being less painful channel that our young dead, is to refer to something which friend poured out his young life on the Turns from the printed page, and sighs neither Nature nor Nature's God knows altar of country, and now receives the anything about. Something which has grateful tears and homage of friends Down the dim vistas where the centuno place in the sublime economy of and comrades. Earth has no spot more

transition.

This life of mortal breath Is but a suburb of the life elysian, Whose portal we call death."

ways be a welcome visitor, and to the Hastings; our own Bunker Hill and Val- Lies all of immortality"-Poor lore weak and wasted sufferer frequently is ley Forge, Chickamaugua and Gettys- Is this which tells so much, yet tells no so. But to the friends and relatives of burg, are spots which history cherishes the sufferer he is never welcome. To and the remembrance of which causes Sad learning that, which leaves us so them he always comes as a cloud of the blood of patriotism to quicken in sorrow and grief dropping pitiless the veins. And whatever our individ- We see no realms beyond the starry tears, a cloud that never pre- unl opinions may be as the justness and sents a silver lining on the necessity of the present struggle, we Alas for him who studies day and night side next to humanity. For no all feel that the brave men who partic- And gains no ray of superconscious matter what the circumstances of each | ipate in it are adding fresh laurels to case may be, we never rejoice over the the military renown of the past, and Who, all the paths of science having death of a friend. This cloud has dif- the grave of each comrade becomes an ferent degrees of density. When the additional Mecca of pilgrimage for pos- Finds mortal woman as his only God! grim old "Reaper with his sickle clean. terity's love. reaps the bearded grain at a breath, and I also sense the sweet tribute of frathe flowers that grow between." and ternal love; the love of only one brother Into the arms of such a fragile hope. we see the dear children, like fair for the only remaining sister; the two To see no future for the great and good; swee lily buds which some grazing kid who marched hand in hand along the bath wantonly cropt, lying pale and pleasant pathway of childhood, and lifeless beside the frail old patriarch shared the heart confidences of youth. Put by your man-made books; relax who totters down the western slope And could he have found a more eneighty, ninety, one hundred years, until | dearing name than sister, one that | Sit in the silence humbly, and be still the eye dims, the heart grows sterile, more fully expressed his love, this And wait, until on pulsing waves of the almond tree flourishes, desire fails, brother would have given it to his little and the grasshopper becomes a burden sister. before he lies down to rest, even in Here, too, is warm paternal love; the The wisdom voices, which the seers

grave yawns just as the loved one be- was "When that child pecomes perfect' Journal.

Whatever may have been your religious to quaff at the fountains of strong fourteen days. But who can tell how loug training or lack of it, I take it for life, just as love's young dream is giviong it has existed in that realm where

You have had too many and too con- gentle, brave, kind, pure, lovely and gence, who can tell when and where vincing proofs of immortality and of lovable, Edwin Goldring has left an these mariners first saw and hailed the continuity of individual existence to aching void in many a heart for Time to each other? Who can tell how often

van that is continually passing from the the ancients, that of permitting the enchanted island in the long ago? visible into the invisible, each of you nearest of kin or dearest friend of the Who can tell when these children first expects to take with you something of deceased to speak at his funeral, caught a full reflection of each in the the possessions you have accumulated here. But have you thought, or do you know just what it is you will take with you, and whither you will bear it? Have you inquired concerning the state of existence in which our young brother of existence in which our young brother with the character and daughters were mothers, wives and daughters were because it is the blending of only two cannot be accommended to speak at this function of each in the character and breathed out a love that has no beginning and will know no end? Who can tell when they first whispered of a union into which only one man and one woman can enter, because it is the blending of only two cannot be accommended to speak at this function of each in the character and breathed out a love that has no beginning and will know no end? Who can tell when they only one man and one woman can enter, because it is the blending of only two now finds himself? If so, have the an- publicly delineated and eulogized by souls with but a single thought; two swers been satisfactory, and are you those who knew them best and loved hearts that beat as one? resting in calm assurance upon the con- them most; and the stirring appeal of Within the past few days we have clusions you have drawn for your- Antony over the body of Caesar, is but caught a surface glimpse of the deep an illustration of what was common in under current of true love; of that What are your thoughts, your hopes, those days and long prior thereto. When occult power which draws heart to your expectations concerning the life and why this beautiful custom became heart although oceans and continents beyond? How do you expect to pass obsolete, we do not know. But for cen- intervene, and welds them into eternal the days, months, years, centuries, turies past the fondest lips have been oneness. We have witnessed a manicycles and eternities over there? Who sealed; the tongues of those who knew festation of that god-like love which are you going to associate with, and best the merits of the deceased have re- esteems other better than self; which what win be the character of your em- mained silent; and the duty of depict- lays every personal preferment, enjoyployments, your studies, your amuse- ing the character and declaring the ment, and advantage upon the altar of ments, etc., during those long ages? Do merits of the loved one has become a conjugal love, and plants its feet firmyou think rationally on these and kin- cold professional one, and is too often ly on the very brink of the grave in the dred questions? Or, like millions of the nothing but a mercenary exaggeration effort to rescue thereform one dearer human race, are they matters of indif- of the horrors of death, and an over- than self. Surely such holy, unselfish ference to you because you have been strained eulogy of the material worth of devotion is not born of an hour's ac-

-if you can think of such a thing-and

But what tongue can do justice to the golden link that holds the heart of the newly-made wife to the form of one whom she had scarcely learned how to address by the endearing name of husband. Here was a marriage relation which—as a civil contract—endured just their barks may have drifted to land-

quaintanceship or an earth-born pasknown-nothing but idle speculation- Young Goldring desired-so far as sion. Neither will it wither and vanish

sumption to endeavor to penetrate it? and under whom he served his country, thought and affectionate regard con-Do you prefer faith to knowledge, and and myself, who for many years he had verging, bringing with them from alblindly trust that all will come out right honored with the confidence of close most every heart in this assembly and in the end? If you do, why do you not friend and adviser, should speak of him from many hearts not here, a living pursue the same policy in regard to ma- as the citizen, the soldier, and the man. I tribute of love which seems to attach itterial affairs? You never removed from This youth was not my son, nor was self to the lifeless form before me; apone locality to another without gather he my brother after the flesh. And yet parently forgetful hat it is utterly uning up in advance all the information I have learned to love him as though he conscious of our love and our sorrow possible in regard to the customs and had been either; and it is a pleasure alike, and can neither assuage the one

portunities for enjoying life, liberty and and his sorrowing loved ones, to thus My friends, I would not rudely scathappiness, etc., in your new home, honor the memory of a just, generous, ter, but I would gently dissipate the il-Was it right and commendable to be upright citizen, a warm-hearted, pure, lusion which excessive grief too often thus prudent with reference to a home loving son, husband and brother, and a throws upon us, and which seems to be manifest here. I would tenderly disen-Methinks the halo of thoughts and gage your every thought and affection strive to know something concerning a laffections which encircles his bier. Hke from this beautiful but inanimate form, residence in which billions of years a many-hued rainbow, at this moment, and attach them to the still more beauwill be less, comparatively, than the is an illuminated record of his life, tiful being who once inhabited it, but

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is brought to light in the army as it is voice. Ye will hear it ere long. Cease There is no veneering there. Men come and look up. There is your loved one, to know each other just as they are. not here. This beautiful, inanimate form you so | And, excluded from the world, by the tenderly care for was the house of clay little circle of the camp ground, there in which Edwin F. Goldring dwelt for grows a most perfect freedom of interso recently quitted for a mansion not unite in a common purpose; the reglmade with hands, eternal in the heav- ment becomes the human race, the com- His askes the winds of the tempest ens. This comely instrument-now so pany a family group, the camp a home unresponsive—was the well tuned harp which they share in common, headquarupon which he played and sang his part 'ters their sanctuary, patriotism their retuncless; although the sweet melodies is this brotherhood which illumines evthose lips, it matters not; the living camp-fire in the land; which prompts harper, the real player, has merely the strong, hearty hand-grasp of comchanged his position in the mighty or- rades after years of separation; which

"There is no death. What seems so is so many and such sacred memories; no spot more worthy of Love's wealth of He blooms and withers, not to bloom tear-drops than a patriotic grave. Cenbattle fields of antiquity. Bannockburn That which we call death should all and Flodden's Feld; Waterloo and In the poor accident of human birth

such cases the loving heart rebels and strong yearning of father and mother cries out: Oh, why must parting come hearts for their only boy; the sorrow- Till then, presumptuous mortal, speak so soon? But when the icy breath of ing tribute of those loving artisans who, the destroyer falls like untimely frost under the direction of the Great Archi- To hurt the world's sad heart! Oh! not tect, helped erect to the living God till then "A lovely being scalely formed or within each soul, this fair temple, now Dare give a message unto suffering tenantless and helpless. Here is a love men. A rose with all its weetest leaves yet that will follow the arisen boy far, for When the blind lead the blind all go along the pathway of the future, A when we see ardent youth droop and Suff saint was once asked: "When will Let those who See proceed and show die just as it passes the threshold of the fond love of the mother heart for

gible, as to cause millions of people to playmates, schoolmates, social compan- If the living Edwin Goldring could bond stronger than that of friendship- am not there. I have arisen from that One of these numberless doors swung the bond of comradeship! which, al- sepulchre. And when ye consign it to quaffing the elixir of eternal youth. under no other relationship in this life. your anguish, drive back your tears,

'Earth to earth may return, the material to matter; But high o'er the form soars the spirit

But the life of eternity lives in his

of the soul. Our yearnings shall hallow the loss we deplore;

Slumber soft in the grave till we reach to thy goal; Slumber soft, slumber soft, till we meet thee once more."

THE VOICES OF THE SILENCE.

(Being a reply to Prof. Haeckel.)

and looks

ries pass, honored; no spot around which cluster | And cries, "Lo, man is like a blade of grass:

turies have winged their flight over Save as the seed he scatters may renew Thermopylae, Marathon and the great | The parent in the child. Here on this

skies.

Poor, piteous man, through winding ways to grope

Save in the finite realm of motherhood. your will.

You hear the voices of the Infinite. have heard. no word.

astray, the Way. manhood or womanhood; when the her child have an end?" The reply —Ella Wheeler Wilcox in New York street, Buffalo, N. Y.

A VOICE FROM NEW HAMPSHIRE.

To the Editor:-The books sent for were in good condition when received, and for which please accept our grateful thanks. Three of the books, Art Magic, Ghost Land and Occult Life of Jesus and Hull-Covert Debate were delivered to us by the expressman New Year's night, seeming more like a New Year's gift than otherwise, for the price of these valuable and beautiful Interviewed, precious work, came by mail a few days in advance. I should have written ere this, but preferred to hear from Mr. T., who wrote me that the books sent for were with him, and he was enjoying them to his heart's content; also the grand paper. Our paper comes regularly, and is a much welcomed messenger. May prosperity ever attend you in your glorious work.

Yours for the Truth, AUGUSTA D. TREADWELL,

Exeter. N. H.

LYCEUM WORK.

From the Secretary of the

To the Lyceum Workers, Greeting: am happy to announce that the National Spiritualist Lyceum Association has rangements for one of these mass meetnot been asleep since its meeting in ings. We expect to hold four of these Chicago; that it is not only awake, but meetings in February, beginning with active, and as a result of its efforts, it is receiving the hearty co-operation of many local lyceums, all of which is an inspiration to its present corps

had hoped for, but several lyceums are platform; D. A. Herrick, first viceundoubtedly applications will be made president of O. S. A., and for several for charters in the near future. Soon after the Chicago convention the Fall River, Mass., lyceum sent for a charter; and recently one has been sent to Detroit, Mich.

unite with the N. S. L. A?" Of course siring one of these mass meetings to be I cannot state in this communication all held in their city should correspond the benefits that would arise from form- with the secretary at once. fact I will mention: if all the lyceums in the country were banded in a thor- field an official organizer in the direct ough organization we would be enabled employ of the state association, and to hold large delegate conventions, and in this, there would be a concentrated effort and a unity of action that could but make the movement a success. Although the convention in Chicago was small, the representation was enough to prove what could be done when forces are banded together. There was a general interest manifested for our work on the part of the N. S. A., and a generous sum was raised by voluntary contribution to enable us to carry some of our

N. S. L. A. is now doing missionary effts to the cause as well as to the thouwork in the way of providing all lyce- sands of individuals who will be ums that have made applications for lesson sheets, with twelve copies per month free of charge. The subscription | cents. In future numbers we will exprice is so low that a copy should be plain in detail the various sources of sent to every home in the United States revenue upon which we must depend,

plans into effect.

where there is a child. About thirty lyceums have communimy card sometime since in the Spiritualist papers, inviting such correspondence. Lesson sheets were sent to these as soon as they were issued. Many subscriptions have passed through my hands and I think the publisher has re- the month of February. We need one ceived as many more. Undoubtedly our thousand dollars in our treasury at once National Conductor, J. B. Hatch, Jr., has helped to swell the list of subscribers, as he is an adept at such work and holds the interest in the lyceum cause second to none. A large number of the yearly subscriptions have come from persons who have had the paper, "Thought Gems" sent to children outside of their own families. I am informed by the publisher that an edimeet the demand of current issue.

the general work of the lyceum num- first ten days of the month, but our inbers over one hundred. Some of the side limit for the month must be one letters are very interesting; they give thousand. Make money orders payable accounts of lyceums formed in the to C. B. Gould, Secretary, and address home in those communities where there as below. Receipts for remittances will are few families and less Spiritualists. be sent by return mail. Let every Ohio The lesson sheets have been furnished friend of the religion of truth, love and Son, husband, brother, comrade, loved | them as well as the organized lyceums. | progress get on that roll of honor. Nonlesson fund could read some of the let- honorary membership. ters received from those localities We have now in press circulars givwhere meetings are held in the home, ing detailed explanation of the work and from the lyceums that are strug- proposed, which will be ready for mailgling for an existence in the out-of-way ing in a few days. These can be had places, I am sure they would feel they for the asking, and those who include never made a better investment than return postage with meir requests will

the N. S. L. A.

I long since conceived the idea that-I would sometime purchase blank, decorated cards, and engage a printer to put upon them suitable words for the use of Spiritualists to this end; I commenced to make a collection of "wise sayings," "words of wisdom," "spiritual gems," etc., and have in my possession this collection which I will gladly turn over to Look, ye whose eyes are dimmed with the publisher of "Thought Gems" as soon as a fund can be raised to pay for The morn is breaking clear and fair. stock for the use of the Spiritual Sun- For Freedom's hearts fair champions be day-schools. Such cards as I have in In Labor's noble chivalry. my mind at this time, might become an For battles fought with heart and educational factor in our lyceums when used as "merit" cards. I hope that all will communicate with me as early as And hate and discord, sin and woe, who are interested, in this enterprise

If there are those whose eyes fall upon these lines that can aid in ever so By noble-hearted chivalry. small a way, I trust the aid will not be The world is waiting for the morn. withheld. We need the brain work of In Labor's kingdom freedom's born: our lyceum workers in preparing mat- The weary-hearted in anguish plead ter for our lesson sheets. We need a And watch and wait while martyrs more thorough co-operation among the lyceum workers. We need all the finan- O, who will not truth's champion be cial-aid we can have, for the more we In this great cause of liberty? ceive, the more we can give. Remember there is no salaried officer in the N. Work, win thy way, oh, brother mine: S. L. A. Brother Bach and myself con. Thy cause is just and God divine, tribute our services, yet if we were And Love's morn shall glint the skies, paid high salaries, we could not be And happy hearts and blessed eyes more interested nor be more devoted to | See Christ the spirit a beacon light

Address all communications pertaining to "Thought Gems" to W. H. Bach, Lily Dale, N. Y., or to Mattie E. Hull, secretary of the N. S. L. A., 72 York

Ohio Spiritualists Association. The Progressive Thinker has already published an outline of the campaign which the Ohio Spiritualists Association is about to inagurate in this state. We are now ready to make arrangements Times. on short notice for mass meetings in any part of the state. Any town that will furnish us with a hall and entertainment for our workers can make ar-Akron on the 3rd and 4th; the names of the three-other cities and the order in which they will be visited to be anruary will be A. J. Weaver, an ex-presi- Daily Tribune (Salt Lake City). many lyceums during the winter as we one of the most scholarly men on our and the state secretary. For platform tests we have had the good fortune to secure Dr. C. H. Figuers. That we shall not have to depend entirely upon local talent for music, we will have with us Inquiry is raised in nearly every let- in February Mrs. Zetta L. Eise, ter, pertaining to the work of the N. S. Galion, O. As a soloist Mrs. Eise is an L. A., "What benefit will it be for us to artist of unusual ability. Societies de-

> A little later we will put into the will thus be prepared to assist in establishing local societies where none now

> The secretary will maintain an information bureau, which will aid local societies in obtaining speakers and mediums and vice versa. All interested

In this article we have outlined campaign which we are confident wil meet with the approval of every earnest worker in the state, and a campaign which will cost, to push It properly, ten In consequence of that meeting, the thousand dollars, and in which the benreached, enlightened and bettered by it. cannot be measured in dollars and but the mainstay of our financial strength must be contributing memcated with me since the publication of bership fees. Our constitution provides for direct contributing memberships at a cost of one dollar per annum. Before the year is out we expect to have five thousand of these, but we now appeal for one thousand to come in in order to set in motion the machinery to carry out this campaign. Our initial expenses for campaign literature alone, which will be for free distribution, wil amount to quite a large sum. The secretary and his stenographer are working overtime already, the volume of our and thus learn the real cause of their frequent failures. mail growing every day, and Uncle Sam does not discount the price of stamps. One thousand dollars we must have tion of one thousand will be needed to right away. We shall prepare a special roll of honor for those who send in My correspondence list pertaining to their names and their dollars during the f those who have contributed to the residents of Ohio who remit will receive

when they contributed their offering to assist in reducing one heavy item of our expense.

There is another "long-felt want" on | We want to reach every interested inthe part of lyceums; that is, something dividual in the state, and to assist us in in the way of cards for "Rewards of compiling our mailing lists for such Merit" and other purposes. I have matter will thank every active worker searched in vain for cards with suitable in the state to send us promptly the quotations for the use of Spiritualists. full names and post office addresses of twenty-five persons to whom this literature could be sent to advantage. C. B. GOULD, Sec'y.

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ciding on the medicine.

on there, and we haven't had a fire."

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CAN YOU EXPLAIN THESE WONDERFUL THINGS?

Strange Happenings Which Make One Think of Chosts and Spirits.

Orange, bound south, a large frame res- very few days after this incident. out by conversing passengers.

this noise was followed by that of pour-the family was apparently in excellent

The ladies rushed out to the stairway landing, only to find no broken china, no spilled water and no person whatever. They had been expecting a servant to bring some water, but this servant had not started. She was, however, thinking about it.

That a supposed ghost should thus counterfeit a person of flesh and blood in an expected action may be one of the possibilities of what psychologists, following Thomson J. Hudson, call the subjective mood.

This department of the total mind is and of the senses, and to be able to pro- fatal fever. duce upon another subjective mind the same impression that would be created to the senses.

"That spectral illusions are not necessarily the spirits of the departed, or of health and remote absence of the per- question, "Are you ready?" son supposed to be seen.

at night, which illustrates this. He had gone to the Shenandoah Val- ready?"

ley, thirty or forty miles distant, on a Her nervous terror at once returned. and that he was standing under a near- killed by the fall. by apple tree watching the fire, but unable to help.

of Emanuel Swedenborg, in Great Britain during the burning of Stockholm, Spiritualism. but the strangest part of it is what fol-

On the morning after the fire, several colored "aunty" said to the absent gentleman's wife: "Miss, when did Massa get home?"

him last night standin under dat tree Cout dar, and he was lookin' mighty well,

It was the tree he had dreamed of be-

common interest is sometimes enough to make known to one subjective mind the presence of another "in spirit" at the scene that is interesting to

-A young Virginian, the brother of a distinguished Governor of the State, went to Mississippi to teach school. So far as his friends knew, his health was

But one moonlight night his mother, on the old plantation in Virginia, was wakeful. At last, thinking she would | ventured to speak to him. sleep better for getting up and taking a little exercise, she left her bed walked across the room and looked at turned to the library and, seeing the the clock with the aid of the moonlight. Priest again, he said:

It was 2 o'clock. As she turned away from the mantelpiece she saw her absent son before her, dressed in white. She describes his expression as one of peaceful unconcern for himself, or sympathy for her.

She reached out her arms to embrace him, but he turned away in silence and left the room. She saw him go out into the back yard and down through the old-fashioned terraced garden to the built, then up the mountain side to where the family graveyard lies in a grove of trees, and there she lost sight her to be white.

When day came she spoke of the occurrence to her family, and they told she always insisted that she was wide chase. She promised to do so. awake.

brought her in a few days the news that ling to take a hedge. I have had no her son had died of fever in Mississippi, Peace, because I felt that I would have at 2 o'clock that morning. He was her betrayed the secrets of the confessional favorite child, with whom she had if that paper were found and read, and much in common. The devout old lady I am powerless to remove it. You will always believed that his spirit was permitted to visit her and bid her farewell. The psychologists, however, would have told her that her son must have thought intensely of her in his dying hour, and that his subjective mind thus created an image that was visible to hers.

Where there is a strong sense of interest, where may be an image. More than one friend of the late William T. Croasdale, editor of Henry George's "Standard," remembers that he was distinctly seen rambling in the woods around the Single Tax Club house farm, in Sullivan county, when he was known to be in the city at the timeprobably wishing that he could be in the Sullivan county woods. This occurred shortly before Mr. Croasdale's death from an operation at the New York Hospital.

"Apparent warnings of approaching death are often well attested. A few years ago a lady lay dying in a house not many miles from the Susquehanna River, when she and the nurse both distinctly heard a sound resembling the falling of a shower of stones through the leaves of a tree.

The sick woman asked very seriously what that noise was. The noise had ceased, and her nurse answered that it was nothing, and begged her not to trouble herself. The invalid insisted on knowing, and the nurse, to satisfy her, went out of the room, but could find no

explanation of the noise. On returning, however, she told the patient that it was caused by the falling of a limb from a tree in the yard.

The sick woman seemed very skeptical and asked "Which tree?" She was much disturbed at the nurse's embar-

rassment in evading this question. Shortly afterward the nurse was relieved and went down stairs, where she replied that it was an old sign of death rice thrown against a window shade, phia Press.

As the Southern Bailway trains should be heard a short time before the emerge from the Virginia village of death in question. The invalid died a idence on a hill to the right is pointed The sign of death in a family well known in this city is that a certain aunt It is Orange's haunted house. Its dreams she is carrying a child along ghost is a footstep ghost, but sometimes | and weary, distance up hill and down dale. Skeptical members of the family Not long ago two ladies of the family have said that the old lady is very were in a room in the second story, likely to dream her dream when any when they heard a sound as of some member of it is seriously ill, They have one coming up stairs. Then there was not said this quite so much, however, a crash, as though the new-comer had since a certain repetition of a dream, dropped some china on the floor, and which took place when everybody in

> health. At that time they asked, half joking: "Why, who can be going to die now? Auntie's dream will fail this time, to be sure?" A few days later an old gentleman in the family, while sitting at his desk, attending to business as usual. died instantly of heart disease.

In the early days of the United States Military Academy at West Point, a cadet from Virginia, by name James Carter, was killed at the academy. His grandfather, Major Giddons, of Richmond, had such an overwhelming premonition that something was wrong supposed to act independently of space with James that it threw him into a

A strange thing about premonitions and warnings is that sometimes they any one he knew, and said to himself if certain phenomena actually appealed are useful in actually preventing that it was a hallucination. Being a calamity. A lady sojourning at a hotel received

a severe nervous shock one day from those who are about to depart this life, the sudden appearance of a man's face is proved by well-established instances at the door of the parlor of her suite of their appearance during the perfect of rooms, accompanied by the abrupt Not long after, wishing to go down,

There is an instance of a well-known she rang the elevator bell. As the elecitizen of Northern Virginia appearing vator reached her floor, the same face at his home while it was burning down appeared-it was the face of the ele-

business trip of some days' duration, and she answered: "No," and returned While there he had a very distinct to her room. The elevator broke on dream that his house was burned down, that trip and the operator of it was That the subjective mind should be

absolutely independent of time as well He returned home as soon as possible, as of space, and may produce a spectral and found that his house had been illusion for an indefinitely long time burned on the night of his dream. So after death, is a possibility which carfar he had only repeated the experience ries Mr. Hudson's scientific explanation very near the border line of actual Indeed, in view of such incidents as the following it becomes a question of

names only, not of laws. This story was days before his actual arrival, an old told by the famous Samuel Wilberforce, the well-known Bishop of Oxford, to a gentleman of the highest character and reputation, whom the writer at one time "Why, Aunty, he isn't here? Why do saw frequently, and from whom it was learned by a mutual acquaintance, also "Certainly Massa's got home! I seed of the highest character and reputation. Bishop Wilberforce was visiting at an English: country house with a large company of friends, when he noticed sitting in the library a palé priest, who spoke to no one, and whom no one seemed to know. The Bishop asked his

> "Who is that priest in the library?" "Have you seen him?" asked the hostess.

"Certainly I have seen him," replied the Bishop. "Cannot anybody see him?" The lady of the house told him that the priest was only sometimes seen in the library, and only by some people; never elsewhere-in fact, that he was a ghost. Nobody knew his name or had

"Well, I am going to speak to him," said the doughty ecclesiastic. He re-

trouble; can I do anything for you?" The priest answered: "Yes, you can help me. I am glad you

"My friend, you seem to be in

have spoken to me, for the laws of our condition are such that we cannot speak to human beings until we are spoken to, and that we cannot disturb matter.

"Fifty years ago I was the chaplain of the family, then a Catholic family. I was fond of hunting, and just as I foot of the hill on which the house was was about to ride off with a party across country a young lady of the family came to me to make her confession. The hunters were waiting for of his form, which to the last seemed to me, and I asked her to write her confession and conceal it in the third volume of that library set on the top shelf of this bookcase, and I would read her she must have been dreaming, but and receive it on my return from the

"I rode off, and on that day I was The slow mail service of the period killed by my horse falling on me in trybe doing me the greatest possible kindness if you will take down that volume: in it you will find a folded manuscript; please destroy it without reading it." The story goes that the Bishop found

> a paper in the volume and set indicated by the priest, threw it into the grate and burned it, and that the priest was never seen again. If this was the dead priest's subjec-

> tive mind, the subjective mind can infringe upon the auditory as well as the optic nerves and is independent of time. One more story, known to many residents of the District of Columbia, goes to establish the same conclusion.

> The Rev. Father Walter, a Roman Catholic priest, now dead, was rector of St. Patrick's Church, on Tenth street above F, in Washington, and was well known and highly esteemed by Catholics and Protestants in both public and

private life. Father Walter said that he was on the street one day when he was accosted by name by two very pretty children, who asked him to go to see their father, as he was very sick and wanted to see a

"I will go and see him;" answered he. "but where is he and what is his name?"

The children gave him a name and address, and a few hours later Father Walter called there and found an elderly man lying in his last illness. attended by his wife. No one else was present. The invalid expressed his relief at seeing Father Walter, and asked him how he learned of his sickness and

"Why, your children told me," answered the priest.

The man and his wife exchanged glances. Then he said: "Our children. Why, we have no children-none living." Father Walter minutely described the saw the dying woman's sister and re-appearance of the children who spoke lated the incident to her, saying she was to him, and said they had called the puzzled to know why the sick woman sick man their father, and gave him the had been so anxious about it. The sister | right name and address at his request. The description tallied with that of perience, Bishop?" in the family that a noise like the fall- two children whom the couple had lost ing of stones through leaves, or of dry by death some years before.—Philadel-

Emanating from the Spheres.

BISHOP FALLOWS VOUCHES FOR give him. Not a word had been said A SUPERNATURAL OCCUR-RENCE OF RARE INTEREST-WOMAN WAS ENTOMBED ALIVE -HUSBAND HEARD HER CALL-ING HIM MILES AWAY AND SAVED HER LIFE.

In all its work the Society for Psychical Research never unearthed a story more remarkable than one which is vouched for by Bishop Samuel Fallows, of the Reformed Episcopal Church.

"It was told at a meeting of a college Greek-letter society," said the bishop to a reporter for the Sunday Inter Ocean, "by the young husband of the woman who figures in the story. He pledged everybody to secrecy concerning names, dates, or anything which would fix the identity of the parties. All are Chicago people of well-known families, and the principals are alive to-day."

After stipulating that the names of the people in print should be Charles Smith and Mrs. Charles Smith, the. bishon told the story as follows: Some years ago Mrs. Charles Smith,

the wife of a young Chicago man living on the North Side, was taken seriously ill and died in a short time. She was not embalmed and was buried two or three days later in Rose Hill Cemetery. She was buried in the afternoon, and in the evening a friend of the family came in and decided to stay in the house that night with the husband and servants. In the middle of the night Mr. Smith was awakened from a rather restless sleep by some one calling his name. He heard the name two or three times, "Charles, Charles," very distinctly. He did not associate the voice with man of materialistic views he attached no superstitious meaning to the matter. and soon fell into a troubled sleen again. After a little while he was wakened by the voice again, this time more insistent: "Charles, Charles, Charles!" Just as day was breaking. for the third time he heard the call again, this time entreatingly. This time he recognized the voice

vator man-and he asked, "Are you | Moved by some inexplicable impulse. he sprang up, searched the room thoroughly, found no one, and rushed into where his friend was asleep.

"Come, get up," he said: "we must go to Rose Hill!" His friend tried to dissuade him, but to no purpose. They harnessed a horse to a light buggy, took spades and pickaxes, and drove to the cemetery at breakneck speed. As quickly as possible. they digged down to the coffin, which had been put there the afternoon before, and opened it. The young wife was just turning over in the casket. Although alive she was unconscious. Presumably she had been in a stupor the entire time. She was taken home, recovered consciousness, and is alive to-day. She has no idea that she was ever buried alive, and probably if she had known all of the circumstances at that time the shock would have killed her. She was told that she had been very ill and had recovered almost miraculously. Beyond that she knows nothing of the story. There seems to be but one explanation, and that is that Mrs. Smith's subconscious mind influenced the mind of her husband telepathically and warned him of her

EXPERIENCE OF DR. TRUSDELL. "At one time," Bishop Fallows went on to say, "I was a member of a society for psychical research here. It was about the time the English one was formed, and among our members were several clergymen. I think the society grew out of a little preacher's club we used to call the Round Table. Among the members were Rabbi Hirsch, Rabbi Felsenthal, Dr. Thomas, Dr. Trusdell of the Relief and Aal Society, Dr. Ryder, Dr. Gavin - about twenty-three or twenty-five in all. We used to discuss psychic topics in both these societies, and I recollect a story of telepathic influence that Dr. Trusdell told. He had gone down to Rockford to attend the annual Methodist Conference. Suddenly he was seized with the idea that he was needed at home. It was a busy meeting; Dr. Trusdell was not in the habit of paying attention to super-

stitious whims, and he shook off the suggestion. It returned again, and this time so strongly that he would not resist it. He took the first train for home and found his wife very ill and calling for him constantly. "A lady whose name I will not mention, but who is the wife of a prominent Indiana politician, and the daughter of a Methodist minister of Chicago, told me at these meetings a number of very curious instances of clairvoyancy, second-sight, whatever you will. All her ife she had seemed to possess a curious sixth sense, and after a severe illness she was troubled by hallucinatious. Friends at a distance used to appear to her in troops, talk to her, ask her questions. By degrees as she grew stronger

these visions went away, but she seemed still to retain a power of second sight. For instance, she told me that she dreamed one night that a servant had set fire to a storeroom filled with trunks. She got up, looked out of the window toward the storeroom, saw no evidence of fire and went to sleep again. The third time she dreamed the same thing, and this time when she looked out of the window smoke was pouring from the storeroom. The servant had carried a candle in, set it near a curtain

and the curtain had caught fire. "This woman always knew, she said, when any of her relatives or friends were about to die. Invariably she was warned by dreaming of eating muscatine grapes. Once her daughter lay very ill in an adjoining room. The mother dreamed that she was surrounded by barrels of muscatine grapes. She waked up, rushed to her daughter's sick room and found her dying. This premonition came to her time and again and seemed invariably true. She had no theory to

account for it. "Dr. Gavin, I remember, then the head of the Athenaeum, told a curious story of miraculous healing or somenear death, and as he stood by the bed her back to life. I can bring her back. Helen, you are not going to die. You are going to be well in a short time. Come back! Do you hear? Come back!' "The dying woman was aroused from her stupor and recovered eventually. "Dr. Ryder had an old aunt who was entirely deaf-too deaf to hear a word

of conversation around her. She used to sit in the family circle knitting placidly, and often, without looking at the speakers to catch conversation, she knew what the talk was about." "Have you ever heard any curious psychic phenomena in your own ex-

"No. I have not, though often I have undertaken little experiments to see if | Burr. Price 15 cents. For sale at this something of that sort would not come office.

of it. My boy, now a big fellow at Andover, used to be a mind reader, and CALLED

often surprised on by knowing what others of the tanily were thinking about. For example, I recollect that Public Test Seance Held by one day the boy had been feeling a little Prof. Morrison. ill and his mother was revolving in her mind just what medicine she would

Prof. A. D. Hill Morrison gave a pubabout it, and The Doy sat at a table lie test seance and demonstrated his some distance away. All at once he power as a clairvoyant at Good Templars' hall last night, and presented "'I won't have it! I won't have it! many startling evidences of spirit life You needn't Wx ht for me. I can't beyond the grave. A fair-sized audience was present and all appeared to be "He knew that His mother was de- well satisfied with what they saw.

Prior to making any demonstrations "This is a story of clairvoyancy that the professor gave an interesting talk was told me once about Bishop Bow- of his experience as a Spiritualist and man, of the Methodist Church: It was entered into a lengthy explanation as to told me by a young German who was a the truth of Spiritualism. He said that student in his class at the time this hap- the fair name of Spiritualism had been pened. The Bishop was president then besmirched by traveling fakirs and of the Indiana Asbury University, and charlatans, but notwithstanding all this at the same time professor of mental there were 10,000,000 people who were science. A clair voyant came to the firm believers in it, people who had inuniversity town and was reported as vestigated and had satisfied themselves quite marvelous in mind-reading, etc. that there was a firm foundation to As professor of psychology Bishop Bow- stand upon. In giving his tests, he said man was interested and went around to that he did not youch for the truth of one of the seances. So far as could be the messages, as he simply gave them ascertained, the clairyoyant had no as he received them. means of knowing the bishop's identity, He passed through the audience, giv-

but she said at once. You are president ing messages from departed relatives of the university here.' : Then she added: and friends, and the things he said There was a fire in the school a short passed beyond the science of mind-readtime ago in one of the student's rooms.' ing. He would tell of the death of the "'Oh, no,' said the bishop; you are people, giving the circumstances, how mistaken. I know everything that goes and when they died, giving their names and then the communication, which "The clairvoyant insisted, and an in- would ordinarily relate to private afvestigation disclosed the fact that there fairs of the individual. Messages were had been a fire in one of the student's given affecting the welfare of the indirooms and that it had been put out and viduals addressed and the communicanothing reported of the matter to the tions would direct the course to be pursued. In every instance the professor hit the nail upon the head, and each in-PRESCIENCE OF THE ANIMALS. dividual would acknowledge the truth "When we think of the extraordinary of what was said.

prescience of animals, how they know One man, a returned soldier, was horsometimes a year in advance of what rified by a communication from General will happen, we cannot wonder that the Henry W. Lawton, who met his death power of second sight belongs in a recently through the agency of a Filimeasure to human beings," said Bishop pino bullet. The general desired to express to the volunteer his thanks for "Some animals actually grow a thick the kindly sympathy exhibited when fur or thin fur, as they know whether the report of his death was received. or not it will be a cold winter; birds and The major also told the volunteer beavers predict the seasons in advance. through the medium that he would We call it instinct, of course, but after have made a great name for himself all that is a very blind term. We have had he remained in the Philippine all the faculties that animals have, and Islands. The same volunteer also reso much more that a gift of second ceived a similar communication from a sight is not an upreasonable thing to Filipino that he had killed, but the lan-

HE DOESN'T MEAN IT.

But Probably Considers Our Generosity Extremely Imprudent and Dangerous.

To the Editor:-I enclose you postal note for To the Editor:—I enclose you postal note for \$1.25, for which kindly continue The Progressive Thinke: I send me everything you have, including the send and chain; also your shoes, if not too hadly worn. I hear you are getting more generous the older you get. I would have some fine and the summer land; I send the summ specified what I wanted with The Progressive why She Became a Spiritualist. Thinker, but in the meantime you may throw in with it a house and lot and I want all there was, is, or will be. Fraternally yours, J. C. BELL. Glenville, Ohio.

IT MATTERS NOT.

Smiled upon or treated coldly, Matters not, oh, world, to me; I have guests most true, most lovely, They will my companions be.

Voices soft and sweet and tender, Give me welcome day by day, Visions of the upper splendor, Chase the shadows from my way. I have promises and blessings Lighting up earth's hills of gloom. Gentle words and fond caressings Greet me in my humble room.

Sad my soul is not; nor lonely, Pleasures have I every hour. Peaceful ones that vanish only As a rainbow leaves a shower.

Slowly fading in the brightness Of the sunset's golden light, Or as fades a lily's whiteness In the silent shades of night. Truth is mighty, love is holy. ..

Having these no one is poor, Rich in spirit are the lowly; Angels sing beside their door. Duty is a smiling goddess,

Strewing roses on our way. When with willing hearts we follow, Toiling where she bids us stay.

Darkest days are never dreary When our hands are all employed; Lifting burdens for the weary. Humblest tasks may be enjoyed.

Selfish passions overcoming. Joys increase with sacrifice, Till, in aspirations holy. O'er earth's fleeting dreams we rise.

Oh! then let us claim our kindred With the "saintly ones" and true. Who, with watchful care and kindness | beautiful and well, I begged of you to All our wayward steps pursue. Let us leave our empty pleasures

And our load of selfish care. For the purer, nobler treasures, Strewing blessings everywhere.

... iv. -BELLE BUSH. Seminary, Belvidere, N. J. .______

Is Made to Approach Shore. Mrs. M., with two companions, in- The whole wide world thy country was: tending to enjoy a short sail upon Cazenovia Lake, were greatly disappointed The rights of man thy holy causeto find the boat then intended using floating some distance from the shore. They were preparing to return home, when Mrs. M. remarked, "Perhaps if While o'er thy fertile brain there you all keep quietys for moments. I can make that boat come to me. I have seen household atticles do so at home Brave soul that ate hate's bitter bread just by looking at them.". The boat thing on that order. He had a relative was floating from them, but it turned and slowly approached shore. They and looked down on her it occurred to | concluded to stay, and I was informed | The vultures vile, in life afraid, him with irresistible force, I can bring | took the intended sail with pleasure. Mrs. M. belongs to the church, and does | And on thy death-stilled lips they laid Moved by the impulse, he called out, not believe in spiritual phenomena, and so cannot account for the occurrences. The above was related to me by a highly respected brother Spiritualist, who said Mrs. M. lived neighbor to him and Is to be counted in thy name told him of the occurrence.

Nelson, N. Y. EMMA DUELL. "Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A would ask questions which showed that | very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. The night of hate will soon be gone, For sale at this office. Price 75 cents.

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the man receiving the message. One man was told to hang on to certain mining stock that he had in his

possession, the spirit delivering the message telling him that a strike of rich ore would be made during the month of February. An er/man was directed how to proceed with a certain mining deal that he had in hand. Several ladies were made recipients

of messages and the tendency of all seem to be to advise them to do certain things for their own welfare. The professor, who has a most remarkable phrenological development, was very much in earnest during the seance, and at its conclusion appeared to be greatly exhausted. Before concluding work he correctly diagnosed the cases of two ladies who were suffering from ailments and told them what to do to cure themselves .- Butte (Mont.) Miner.

Soul Communion During Sleep. The following account of psychic phenomena was given in a recent issue of Mind by C. G. Oyston: While residing in Cleveland, Ohio, during the winter of that she arose threw her arms around my wife's neck, and pleaded pathetically to be taken with her Ohio; that she pushed her friend back on the bed and exclaimed: "I cannot take you now, Annie. Indeed I cannot!" I gave this narrative only a passing thought at the time, supposing it to be simply a dream; consequently I did not record the date. However, a few days later my wife received a letter from Mrs. L-, in which were these words: "You came to me the other night, and you looked so take me with you, but you pushed me away and said, 'Not yet, Annie; I cannot take you yet." This letter was received in less than two weeks later after the occurrence recorded, and before any possible material communication could have been made.—Boston Times.

THOMAS PAINE.

Thy creed but doing good; O. man's ingratitude! Pure reason was thy magic wand: Thy guide was common sense; dawned

And trod the paths of pain With thorn-pierced feet, because it led To freedom's future gain.

The light of ages hence.

Flocked round to watch thee die, That old recanting lie. If thou couldst give thy life, thy fame.

And to thy cause be true. May we be worthy, heart and brain, Of our discipleship; To superstition's cause'refrain All aid of hand or lip.

The least that we can do

O, author-hero, patriot brave, Thy name we glorify, So long as freedom's flag shall wave Thy fame can never die. Thy day is nearing now "Thomas Paine: Was He Junius?" The age of reason that shall dawn

With garlands for thy brow.

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THE DAWN, CALCUTTA, INDIA what re-incarnates or expresses itself successively in various forms, one after A PLEA FOR THE THEORY OF

effect is visible or perceptible, while the manent thread stringing together the nomena are but the various expressions telligence. As a water-globule conof different forces which act as invisible tinues for a time in an invisible vapory agents or forces in their inter-relation steam, but is never destroyed, so does

upon subtle particles of matter. The minute particles of hydrogen and oxygen, when combined by the force of chemical affinity, appear in the gross form of water. Water could never be conceived of as separated from hydrogen and oxygen, which are its subtle, SPIRITUALISM AND THE PAGAN component parts. Its existence depends upon that of the component parts, or, in other words, upon its subtle form. If the subtle state changes, the gross manifestation also will change. The peculiarity of the gross form of a plant is dependent upon the peculiar nature of its subtle form, the seed. The characteristics of the grosser forms in the forms, manifesting themselves variously in each of the intermediate stages between the microscopic unit of living matter and the highest man. The gross human body is closely related to its subtle body. Not only this, but every movement or change in the physical form is caused by the activity and animal kingdom depend upon the subtle body be affected or changed in any way the gross body will also be affected growth, decay or death, depends upon the changes in the subtle body. As long as the subtle body subsists, it will continue to express itself in a corresponding gross form

Now let us understand clearly what we mean by the subtle body. It consame way as the seed of a plant consubtle body consists of Antahkaranam, that is, the internal organ of the mindsubstance with its various powers represented by the five instruments of persmelling, tasting, and touching; by the five instruments of action, viz.: the powers of seeing, moving, speaking, and energy or the life-sustaining power in the individual. Although Prana is one, it takes five different names on account of the five different functions it performs. The word Prana implies and invital force. First, the power which moves the lungs and draws the atmospueric air from without into the system. This is Pana proper. Secondly, the power which throws out of the system it takes the name of Samana, as performing digestive functions and carrythe cause of bringing down food from to the stomach, and also when it is the lieving that these were always ready to cause of the power of talking. The give help and counsel when needed. fifth power of Prana is that which works in every part of the system from head to foot, through every canal, which keeps the shape of the body, prehealth and life to every cell and organ. the vital force called Prana.

These subtle powers, together with the non-composite elements of the gross body, and with the potentialities of all life, make up his subtle body. As the resultant of all the different ac-

tions of mind and body which the inditure. Nothing will be lost.

Every action of body or mind which we do, every thought which we think, becomes fine, and is stored up in the form of a Samskara or impression in our minds. It remains latent for some time, and then it rises up in the form fully share his opinion. of a mental wave and produces new de-These vasanas or strong desires are the manufacturers of new bodies. If vasana or a longing for worldly pleasures and objects continues to subsist in anybody, then even after hundreds of births, that person will have to be born again. Nothing can prevent the course of strong desires. Desires must be fulfilled sooner or later. Every voluntary or involuntary action of the body, sense or mind, must correspond to the dortle body.

nourishment and all the changes of the science to deny evolution and to subgross physical body take place accord. stitute for it some mere fancy of their stops, obligation ceases. ing to the necessarily acting causes, yet own, but those who are competent to the whole series of actions, and con- form a judgment upon this subject consequently every individual act, the condition of the body which accomplishes has been differentiated and evolved, the of Light, should act as a warning not it, nay, the whole process in and higher from the lower forms, the comthrough which the body exists, are plex from the more simple. nothing but the outward expression of the latent energies of the subtle body.

Upon these rest the perfect adaptation of the animal or human body to the embryology, the facts of homology, the not of the great orb of day. Yet people pressions. The organs of the senses must therefore completely correspond to the principal desires which are the strongest and most ready for manifestation. They are the visible expressions alleged "missing links" have been dis- minions. Love to God, love to man, of these desires. If there were no hun- covered and others are being found essential parts of Spiritualism, would ger or desire to eat, tooth, throat and from year to year in such numbers as to inflict a crushing defeat on all that is stomach would be of no use. If there destroy the force of the objections unholy and impure. A kingdom divided were no desire for grasping and moving, the hands and legs would be useless. Similarly it can be shown that the desire for seeing, for hearing, etc., have the conception of the evolution of the

produced the eye, the ear, etc. If I have no desire to use my hand, ture. All the evidence that the case adand if I do not use it at all, in a few mits of in the present state of knowlmonths it will wither away and die. In edge goes to sustain the theory. There India there are found religious fanatics is not a leading zoologist living who who would hold up their arms and not does not accept evolution in some form use them at all; in a few months' time or other. It is taught in colleges and their arms wither and would become universities, where a few years ago it stiff and useless. A person who would was rank heresy. The idea is not only. lie on his back for six months together | universal among men of science, it perwould lose the power of walking. There vades general literature and works of are many instances in point which fiction and books of travel; in fact, litprove the injurious effects of the dis- erary productions of every class, if not

use of our limbs and organs. responds to the human will generally, thought and method. so does the individual bodily structure | Of course there is a psychical or spir-

another. When a man dies the individual ego, or Jiva (as it is called in REBIRTHS.

The visible phenomena of the universe are bound together by the universal law of cause and effect. The living soul of man, is not described by the universal law of cause and effect. The living form. It remains like a percause is invisible or imperceptible. The separate lives under the law of cause falling of an apple from a tree is the and effect. The subtle body is like a effect of a certain invisible force called water-globule which sprang up in the gravitation. Although the force cannot beginningless past from the eternal be perceived by the senses, its expres-sion is visible. All perceptible phe-flection of the unchangeable light of inagents upon the subtle and imperceptible state in a cloud, and anon changes into ble forms of matter. These invisible rain or snow or ice, and again into with the imperceptible particles of the subtle body sometime remain unmatter make up the subtle states of the manifested and sometime express itself phenomenal universe. Therefore we in gross forms of animal or human beings according as the desires and tenegreesion of some subtle force acting dencies are or are not read for man-

(To be Continued.)

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RELIGIONS. Joseph De Kronhelm, of Gajsin, Rus-

sla, gives the following: In an article bearing the above title, published in "Light," of November 27, 1897, I showed that the ancients understood and practiced Spiritualism. This fact is made clear by abundant evidence, and a cursory inquiry into the animal kingdom depend upon the sugtle works of Latin and Greek authors is sufficient to convince anyone on the

Special rites had for their object the propitiation of benevolent spirits whose protection was sought, or the driving away of malevolent entities whose baneful influence was feared. Ovid has some accounts of |certain |ceremonial practices in vogue amongst plous worshipers of the gods, and one of similarly. The material body being the expression of the subtle body, its birth, belief in spirit life which was deeply rooted among the Romans, as also

apart for communication with the invisible world of spirits, and the institutains the invisible particles of matter tion of which was ascribed to Romulus himself, the faithful performer of rewhich are held together by vital force, ligious duties would rise at the hour of and it also possesses mind or thought midnight and waving his hands before force in a potential state, in much the him to dispel the power of obstructing tains in it the life-force or its power of and opposing shades, he would place, and hold in his mouth, some black growth. According to the Rishis, the beans, dip his hands thrice in clear water, and then take the beans and throw them one by one behind him, while repeating thrice the following incantation: "I throw these beans and by ception: the powers of seeing, hearing, them I redeem both myself and mine." After plunging his hands again in water, he would sound a trumpet, and call upon the haunting spirit to depart is a Sanskrit word which means vital from the place, uttering several times the words: "Manes exite paterni!" Then only he would turn round, find that the beans had been picked up, and

thus were the rites ended. The belief of the ancients in the soul's cludes the five manifestations of the immortality was not founded upon mere speculation but upon facts. They knew how to proceed in order to enter into relation with the unseen. When they wished to communicate with some departed friend or relative, they sought such things as are mere waste matter the help of a "Psychagogos," that is to is called in Sanskrit Apana. Thirdly, sisted in the evocation of the dead through a special ritual. The same cusing the extract of food to every part of tom prevailed in Egypt. The Greeks the body. It is called Udana when it is had a simple enough method of communing with the dead; they slept near the burial place of their ancestors, be-

Nowadays the same belief is found

amongst the peasants of Spain, who think that the spirits of the departed wander continually around them, imserves it from putrefaction, and gives press them with their thoughts, urge them to the accomplishment of their These are the various manifestations of duties, comfort them in their trials and sorrows, and also keep watch over their houses and their goods. The souls of those who, in earth life, had committed grave faults, haunt their former dwellings at night, and their despairing cries the impressions, ideas and tendencies and moans of anguish are said to be which each individual gathers in one heard through the howlings of raging storms. M. Ottiro Acevedo, a wellknown Spanish Spiritualist, mentions vidual performs in his present life, will on that subject some extremely interesting the his tendencies and desires in a fube his tendencies and desires in a fu- He affirms that the very same spiritualistic beliefs which were entertained by the ancients are still prevalent amongst the peasantry and in the lower classes of all modern nations, and that Spiritualism has existed in all ages. I

sires. These desires are called vasanas. LIGHT OF THE EAST, CAL-CUITA, INDIA.

EVOLUTION.

in question the reality of evolution. claiming that it is mere hypothesis, unsupported by facts and not in accord with what is known of human history. It is, however, mostly a question of mant impressions stored up in the sub-tic body. knowledge and not merely opinion It is all very well for mere theorizers and Although growth, the process of speculists who have no knowledge of cur in the view that life on this planet

theory, now confirms it; for many of the urged against the theory on this ground. There is not an argument worthy of the higher from the lower organic struc-

will and thought of the individual process. The word indicates how pres. himself. Therefore the outer nature is nothing ent forms of life have come into being. but the expression of the inner nature. It does not explain the reason why, nor This inner nature of each individual is explain the underlying principle.

Doubtless many who have encouraged the theory of evolution have ignored the principle which vivines every form, and without which there could be no growth and evolution, no change even. The has been in accordance with law, and the law has been the expression of that Universal Being of which all material forms are but phe nomenal manifestations.

THE TWO WORLDS, MAN-CHESTER, ENG.

A STRANGE DREAM.

The mystery of dreams remains today as deep, dark, and impenetrable as when the earth was trod by races of whom the world has no record. The very threshold of dreamland has not yet been approached. We know it is; but we know not what is it, unless there be something in the despairing hypothesis that dreams are the embryotic manifestations of a sixth sense, which at some illimitable period may develop in mankind.

That there is "design" in some dreams is, I think, brought home to most people at some time or other, if they are keen enough to perceive it. The demonstration in my instance was so clear and remarkable that the memory of it is as distinct after a lapse of fifteen years as if the thing were an occurrence of yesterday. Here are the facts:

Myself and a companion, named Andrew Nesbit, served our apprenticeships as engineers at a large shop in Manchester. Two years after we were qualified, a pumping apparatus the firm had made for the British government was to be sent out to Aden on the Red Sea, and it was not known whether young Nesbit or myself would be chosen to take the machinery out and fit it up, though it was generally understood that one of the two would be told off for the job.

With a tremendous desire to travel, had hoped for weeks that I might be sent on this important duty, and it was perhaps the most serious disappointment I have ever known when one morning Nesbit was called into the office and told to be ready for the journey in a week's time. Though the circumstance was not

allowed to interfere with our friendship, I felt the disappointment keenly, and it was weeks after Nesbit had sailed before I became reconciled and easy in mind.

After a hard day's rambling I dined and strolled to a field at the back of my temporary residence, and leaning against the grassy bank, with my legs stretched on some new cut hay, I fixed my gaze on the square tower of the village church, and I noticed that the hands of the clock indicated one minute to 5 p. m. Closing my eyes, I fell to sleep and

That while working in the shop at Manchester I was summoned to the office and told to prepare to go to Aden. I dreamt of my departure, of incidents on the voyage, of my landing at Aden, of vast sandy wastes and the rocky eminence up which we moved the huge machine in sections.

The fixing, the final setting to work of the pump, the cheers of a small crowd, all passed before my vision and through my mind. Then the departure for home, and lastly, that walking on a plank, early in the morning, from the quay side to the ship, I fell, The shock awoke me; the village

church clock was striking five. I had

slept one minute. But strangest of all, six weeks from the day of my dream the effects of Andrew Neshit arrived at the works in Manchester with news of his death by fooled into the Advent religion, and blizzard set in, and while getting along drowning. He had fallen from the knew, or thought she knew, she had as best the horses could under such railed plank when embarking at Aden | died; for, said she, in the early morning, which I afterwards ascertained, allowing for the difference of time, was the very moment of my dream, full details of which I had written home to my friends in Manchester six weeks before.

HARBINGER OF LIGHT, MEL-BOURNE, AUSTRALIA.

THE AIM OR MISSION OF SPIRIT-UALISM.

A writer in a widely read journal lately advised seekers never to attend a seance or circle if they had a personal grievance. In other words, troubled I am going to ask if this is real, or if we minds in want of light, comfort or strength, were urged to avoid his select coterie, as only questions of science and literary interest were reviewed. The man who has sailed over life's stormy sea and has reached a harbor of safety, is to be congratulated. The man who has risen to a moral altitude, above and beyond earthly and disturbing influences, has surely cast off his human shell, and should vanish from mortal sight. Ages ago a divine guide uttered these words: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Let us hope that Spiritualism deals with the heart as well as with the head. A visitor once of it. There are those who to-day still call said in my hearing: "The tendency of | "Well, really I could not believe the We oft get tired and sick of life. head at the expense of the heart." It is a lamentable fact that religious belief, without which no one can be a true Spiritualist, is at a discount among many scholarly men and women. Without God, without hope, the skeptic cries: "I believe in unbelief." It is a mistake to suppose that where belief

The miserable lot of the sensualist in the spiritual life, so graphically described by Sugkamno in the Harbinger only to profligates and libertines, but to the careless and indifferent. Every There is a vast amount of evidence | man's responsibility is simply the cumulative in its nature, and the argu- counterpoise of his opportunity. When ment for evolution amounts almost to a man shuts his eyes to the light and a positive demonstration. The facts of speaks of darkness, the fault is his, and animal or human nature of one's im- facts in regard to rudimentary struc- wedded to creeds outworn, declare, in ture, all combine to prove the theory of | spite of proof amounting to demonstraevolution. Even paleontology, which tion, that Spiritualism is of the devil. a few years ago was cited against the | Surely his sable majesty has changed his nature to admit good into his doagainst Itself cannot stand. Spiritualism and sin are deadly enemics, ever name which can be adduced against struggling for the mastery, the one to elevate and bless, the other to debase and enthrall mankind. The wayfaring man, though a fool, should not err in his judgment concerning these two forces, the one all light and love, the other all darkness and despair.

If a tyro meddled with dangerous compounds and caused an explosion that led to loss of life, only a dunce would denounce chemical research and

A speculator, hastening to be rich, sought the aid of a clairvoyant to direct him in his ventures. The groveling dewritten from the standpoint of evolu- sire of the enquirer was laid bare, and As the human form generally cor- tion, are more or less dominated by the a sharp reproof administered to the offender. Spiritualism vindicated itself in this instance, and re-echoed a very correspond to the character, desires, itual side to evolution. Evolution is a old truth, that no man liveth unto

Whatever is true can stand investigation and ridicule.-Stanton.

HAS RECEIVED ALL OUR PREMIUM BOOKS.

I now have all the list of books that you have given your subscribers with the best paper published in the world. The reason that I say "given" to your subscribers. I don't consider that we have paid anything for the books, but I consider them as a very generous gift, and the only way that I can see how you are paid is in proper appreciation of the books by the recipical state of the Jews, the Rise and Dovelopment of Zeroastriantsm and the Derivation of Christianisty. To which is added: Whence Our Aryan Ancestors? By G. W. Brown, M. D. One of the most valuable works ever published. Price 41.50. Art Magic, which I have not finished reading yet, but so far I think it "caps the climax," and I find that to fully appreciate and understand Art Magic you want to first read Ghost Land, which is most surely a very wonderful account of Occultism, and it bears the impress of truth upon every page, and yet it seems to be too wonderful to be true, but it surely shows that "truth sent postpaid for \$180. For sale at this office."

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INNER CIRCLE OF LIGHT. ties present could do no other than lay me upon the floor. This lasted for some

An illustration of its Kindly the spirit was, and she replied: "Oh! Work.

To the Editor:-I beg a little space in storm." your paper by way of encouragement to | This was addressed to a lady who was the band bearing the name. "Inner standing near. As soon as she, looking

Its objects purporting towards the ed- were in the circle, she exclaimed: "Oh! ucation of the dark and undeveloped there they are again!" thinking they spiras, etc., it is an undertaking that were the stage robbers; for after a good should be strengthened by all true deal of persuasion by the parties in the Spiritualists, for all must know some- circle that she was among friends who thing of the potentiality of these be- would help her, and that she was a nighted ones, who go out only to find spirit, she again became quieted, and themselves as real as they ever were, after afteen or twenty minutes' silence, and in a manner perfectly helpless, and she answered questions in detail thus: who unconsciously attach themselves in | She having been in company with the aura of others who know nothing other travelers in a stage coach, en

gave her name, and said she had been a school, when a hard snowstorm and

"I remember well enough the sisters and Bro. Wilson the preacher bringing ground and robbed them. While doing me flowers and some nice things to eat, while I was sick in Seattle, but the queerest thing of all was, if I was dead or had died, I was still among Adventists, who practiced their praying and hoping for the Coming of Christ, and living after the manner of those before death. Another thing was, they had nothing to give me to clothe myself with but rags. One evening I saw some people gathering together and I heard them singing, so I asked the Adventists who they were, and what they were doing; and they told me they were all Spiritualists holding a circle. So I said, are still in the world of sin, for you know I believed just as their religion teaches, that when I died my breath would go to God, and I should know nothing until the Judgment Day.

"So I stepped over to a fine looking man, dressed rather strange, but he looked so good I felt sure he would tell me the truth, and so he did. 'Yes,' he said, 'my poor, dear woman, you have The ills-of fortune we oft deplore been deceived, and are still being de- As we may con them o'er and o'er, ceived by these people. They have all | And when our fortune seems adverse gone through what is called death, and We're prone to deem it but a curse. are earth-bound simply because they have never had an aspiration above the | We do not see what good we gain grave until the Judgment, and this is From all our sorrow and our pain,

education in this colony is to train the good man until, as I said to him, I Misfortunes dire oft make us ask, would go where he said my body was. When all our powers are put to task, So I went to Lake View Cemetery, in "Is life worth living?" does it pay this city, and sure enough, I saw my- To fight its battles day by day? self, or my body, lying there in the grave. When I came back I told my No wonder that poor erring man Advent friends I had heard of Spirit- Who fails while doing all he can, ualism, and you have been teaching me Should lose his faith and give up hope, and all our church that modern Spirit- And be at last a misanthrope! ualism was one of the prominent signs Though we may "reason but to err," with this good man and find out the As oft doth wise philosopher, of the end of the world. So I shall go truth.' So I came with him to-night to your circle. Can you people help me? That seeming ills afflict mankind? Oh! dear me, if everybody could only Each mortal here is born a fool see us in our rags, I tell you they would | Who comes on earth to go to school pity us. I haven't a decent dress to And all life's lessons have intent.

In this way and language this poor soul came to one of our circles held in 'Tis oft by contrast that we learn a room occupied by us in Seattle. Our The good that evil hath in turn. guides promised to take care of her. Now in regard to the occupancy of And want, the value of our wealth. time preparatory to our journey to our | And all we suffer when we sin home in this place. I was myself almost Develops moral power within. overwhelmed by the influences while there, and upon enquiring who had Misfortunes may be "means of grace" lived there before we came, was told A selfish spirit to displace, that the parties were Adventists. For oft a lesson they impart Upon reciting the occurrence to a young That lifts and purifies the heart. lady, she told us there was such a Who then can say there may not be preacher living as the one mentioned; Much good in our adversity, also such a woman by name had been Or that most evils that arise the charge of these Adventists in that May not be blessings in disguise? place and had died not very long before our coming there.

me, or through me, in our home circles held almost constantly for over six And though some doubt must be con-

person who was frozen to death in a blizzard in Illinois. I think she said in The future life no doubt will show 1873. About the exact date I am not What here on earth we do not know, quite sure, but at the time she came I And there we'll see in clearer light was holding a private seance in the city of Bailard, of this State. After having been controlled by my guides, and I was coming out of trance, a violent shivering and shaking of my body en- Thomas Paine." Contains his celebrated sued, which for about half an hour "Age of Reason," and a number of letseemed to threaten the entire disloca- ters and discourses on religious and the-

the parties caring for me inquired who where am 1? and where is my money? I thought I was freezing to death. I know they left us in that awful snow-

through my eyes, saw the men who route from a certain city to a country One poor victim came through me and | village, where she was engaged to teach weather, they encountered some stage robbers, who lifted them out upon the

this the horses ran away, leaving the poor creatures to freeze to death. Such cases, happening through mediums who more or less understand these conditions, and knowing also that all mediums at times are not alike able to subvert them, know how much more necessary it is that something should be done to help ward off these conditions or influences from those unacquainted with them.

And the result, undoubtedly many human beings in the flesh find themselves imprisoned in our insane asylums, obsessed by some poor harmless spirit who cannot dispossess himself from the person. It is high time that mediums should be up and doing such work as will gladden and broaden their souls and lift them up when they pass over into summerland. UCO. Quimault, Wash.

"ALL'S FOR THE BEST."

their Judgment, but they are not aware | And when 'tis filled with care and

Some reason why, may not we find To aid in his development.

As sickness makes us prize good health these rooms by us, we had just moved The irksome toil from which we shrink, into them only to live there for a short | Doth make us strong to act and think.

Yea, each experience that we gain Many such cases have happened to Make's life's great purpose still more plain,

Another case quite interesting was a We hope and trust All's for the best.

'Tis true that "Whale'er is, is right,' Roxbury, Mass. DEAN CLARKE.

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The Shepherd whipped by his Sheep. CHAPTER V. The Priest, Purgatory, and the poor Widow's Cow, \
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The Grand Oyster Soirce at Mr. Butenu's—The
Rev. L. Parent and the "Bon Dieu" at the Oyster
Soirce. The have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following.

lowever, are of thrilling luterest: CHAPTER LIII. The Immaculate Conception of the Virgin Mary. CHAPTER LIV.

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Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaoi, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counseler. Light and my Counseler-CHAPTER LYII. Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complein-He determines to turn me out of my Colony and send me to Kahekia-He forgets it next day and pub-

lishes that he has Interdicted me-My People send a Deputation to the Bishop-His Answers-The Sham Excommunication by three drunken Priests. CHAPTER LYIII. again dragged as a prisoner by the Sheriff to Ur-bana—Abraham Lincoin's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomens Monat sent by God to save me—Le-

Belle's Confession and Distress-My Innocence scknowledged—Noble Words and Conduct of Abra-bain Lincoln—The Oath of Miss Philomena Monat. CHAPTER LIX. noment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.

CHAPTER LX. The Fundamental Principles of the Constitution of the United States drawn from the Gespel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circu-late the news that Lincoln was born in the Church Rome-Letter of the Pope to Jeff Davis-My last visit to the President-His admirable reference to Moses-His willingness to die for his Nation's Sake.

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Abraham Lincoln a true man of God, and a true Dis -The tool of the Priests-John Surrett's house-The Rendezvous and Dwelling Place of the Pricate -John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours be-

fc 'e its occurrence. Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Blahop-The Deputies acknowledge publicly that the Blahop is wrong and that we are right-For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies-One of the Deputies turns falso to his romise, and betrays us, to be put at the head of ly Colony-My last Interview with him and Mr.

CHAPTER LXIII. crush us—Our People more united than ever to de-fend their rights—Letters of the Bishops of Mon-treal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard-He writes to beg my CHAPTER LXIV. write to the Pope Pius IX, and to Napoleon, Empero

of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop —The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858. CHAPTER LXV.

Excellent testimonial from my Bishop-My Retrest

-Grand Vicer Saurin and his assistant, Rev. M. Granger-Grand Vicar Duan writes me about the

now storm propared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy CHAPTER LEVI.

CHAPTER LEVI.

the Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.

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SATURDAY, FEBRUARY 10, 1900.

Repeats His Statement. It will be remembered that Gov. Rollins, of New Hampshire, in his proclamation for a Fast Day, some time church in his State had lost its hold on the people. Churchmen attempted to controvert his statements; but he was corroborated by the press and the better the New England States were in the same category with New Hampshire. Gov. Rollins, who is an Episcopalian, Jately made an address before the Boston Ministers' Union, during which he substantially reiterated his former statement. Among other things he said: "I am sure Christianity is losing its hold over our people. I have been in eyery town in New Hampshire, know a large percentage of the people, and am sure of my ground. * * The reason of

this decline in religion I attribute to a | dropped. loosening of religious faith. You clergymen are no longer the spiritual guides of the people, who now follow the religion of the newspapers. The ark has of Chicago were conscientiously pruned been overturned, the Bible account of the creation denied, Jonah repudiated, and the anchor of the old faith has been pulled up before the sails are set forthe new. * * From this decline in religion naturally arises a neglect of the Sabbath, the introduction of European Sunday customs. The playing of golf on Sunday is one of our problems in New Hampshire. Shops are open, and Sunday theaters will be the next step. You will see them in Boston within a few years. * The keenest and

strongest men in every community nowhold entirely aloof from church work. and spend their Sundays in physical rest, and are seldom or never seen in church, which is now principally run by

"The kind of men who go into the ministry is also a damage to the cause of religion. Young men who have no medial call to anything else drift into he pulpit, where they seek a chance to get an easy living.'

The Governor's remedy for the declining faith is worse than the disease.

"We must combat materialism, and his can best be done by using the straight, old-fashioned gospel."

If allowed to prescribe in the case we would first order a change of diet. Eliminate your false creeds; whitewash the Bible; substitute the truths of science in place of fable; discard your God-sired and virgin-born junior_God: relegate your Holy Ghost to the domain of hypnotism; discard your stolen Pagan emblems; use common sense as guide in place of a "Thus saith the lord," taen you will have made a good start on the highway to health. If pos-sible, as an auxiliary aid, induce a large portion of your clergy to engage in mis-

ionary labors among the cannibal

tribes, and you will make a speedy re-

A Net-work of Fraud.

The delight of the Christian press and pulpit hardly knows any bounds when some newly discovered imitation of ancient literature is brought to light the Bible. The Literary Digest announces the recent publication of what purports to be "fragments of a copy of St. Matthew, supposed to date from the year 150 to 200, and a 5th century man-Sayings of Christ, as also various

know who planted them, and when, and orthodox believer this must be frightful. under what circumstances. The pick and shovel brigade have no difficulty in | bars of theological belief entirely," said to prepare such papers, and to select membership. the time and place to dig them up and

give them publicity. It would be supposed there were enough of those fictions already extant to supply the need. We all know the monasteries of the 15th and 16th centurles literally vomited up a vast amount of what has since passed as sacred literature. We are indebted to the same period, when the priests were all supposed to be honest, for what is have been written about 1450 years benow passing as corroborating classics. fore Christ, but it deals with a period They were made to order, each assisted | 20 or 25 centuries before the time of the other, and it was done so skilfully Moses. Supposing Moses wrote the as to deceive millions. The labors of the most profound scholars are required to disentangle this intricate network of ion is it was written by some unknown

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prol W. M. Lockwood, lecturer from physical, physiological and psyic science. Demonstrator of the moreular or spiritual hypothesis of nasize. Scholarly, masterly, trenchant, the resources, if not legend and myth?"
Lice 25 cents. For sale at this office. he asked.

MUST AMEND Their Musty Creeds and Adapt THEM TO MODERN KNOWLEDGE.

Approaching the Vanishing Point. For years The Progressive Thinker has labored to impress on the Churches that they must amend their creeds, and adapt them to modern knowledge; that in doing so they should eliminate the false and vile from their sacred books, and make their whole system harmonize with common sense and the teachings of natural law. These are évents which must occur; for a religious system devised in a barbarous age for the guidance of a barbarous people. cannot maintain itself permanently in an age of enlightenment. The sooner this is done the better for the churches: the better for the individual members

too hopeful of a speedy change in church creeds; too sanguine of an early trlumph of the right. They saw Error entrenched behind bulwarks of ancient superstition, and seemingly increasing in numbers and gaining in strength by the fables on which they feasted. But this is only in seenling. Their "pooling of issues" with other churches to strengthen their outposts, are evidences of weakness instead of strength. They saw the inroads Spiritualists and Agnostics were making on the old faith, and they have effected sundry union organizations with the hope of arresting further decline; but these movements are all futile while their heaven is presided over by a repentant God, their hell by a God-created devil, and the people are asked to worship a junior

right here in Chicago. The following, clipped from the editorial columns of that staid old daily, the Chicago Journal, tells-a damaging tale for sectarian creeds. "Properly pruned the Chicago churches would lose

God born of woman, and so feeble as to

perish at the hands of men. The sys-

tem is doomed, and we have the proof

mossbacks? We quote: "Several local Protestant churches are weeding out their useless and dead- of venom, turned loose her literary wood members, only retaining on the church roll the names of those actively part of the clergy, and it was shown all identified and interested in the affairs of their individual congregations.

> "In its efforts to put the membership on a business basis, Plymouth Congregational Church has reduced its membership from 850 to 500. The First Presbyterian (Dr. Chichester's) Church, adopting a similar course, has stricken the names of 200 persons from its membership roll of 900. The Third Presbyterian Church, of which Dr. Mcthe pruning process, and 5 per cent of the membership of 2,000 has been

"Rev. Artemus J. Haynes, pastor of Plymouth Congregational Church, says if the rolls of the Protestant churches the total membership would be decreased by one-half. Dr. Haynes summarizes the situation thuswise:

- "'A large number of churches are reporting memberships vastly in excess of the number of active working mem-

"'Were it not for exaggerated membership lists the numerical strength of the church would be shown to be on the

"'Church membership is held so loosely that the church is losing power as an organization.

"The need is for a moral revival, which shall throw down the bars of the-

These are the figures for the Chicago Presbytery. Net increase:

"Dr. Haynes ascribes the looseness concerning church relationship to a number of reasons. He says:

"The revival is no longer possible among people of average intelligence. It was built on a system of theology that has broken down. More and more it is becoming evident people will not subscribe to the old doctrines.

"'I might add that it seems to me the solution of this difficult problem is to come through a moral revival. The church should throw down the bars of theological belief entirely. But it should emphasize most strenuously the great moralities on which all righteous-loving

people stand."

If the above is true of Chicago, which no one acquainted with the facts can question, is it not probably still more true in the older cities where "stock taking" is seldom resorted to? Persons die, remove, or lose their interest in the church, probably broaden their faith, no notice being taken of the fact, while

Rev. Haynes qualified his statement by limiting the shrinkage to Protestant churches, but the probabilities are a correction of Catholic church rolls would betray a still greater depreciation which seems in any way to corroborate of communicants; for the church magnates, in their reports to Rome, are ambitious to appear as numerous as pos-

Note especially, in 1893 the annual increase of the Chicago Presbyterian churches was 40,000. In 1899 there ent, and his whole system of theology is uscript of St. Mark with the Logia or were only 8,000, a falling away of fourfifths in eight years. With the increase classical, municipal and legal docu- of population the increment should have been greatly advanced, instead of That papyrus rolls containing such diminished. And then an honest purgmatter have been "dug up" no one will ing of the church rolls reducing the en-doubt, but the need of the hour is to tire list of membership one-half! To an

"The church should throw down the unearthing such matter if the forger Rev. Haynes. This they will do in the determines on that method of making near future. We observe that some of his wares public. The church benefited the outside churches are now advocatby their use have agents in its service | ing that method of regaining their lost

A Kick at Genesis.

Rev. Dr. Lyman Abbott, at the Lowell Institute. Boston, in the course of a discourse a few days ago on the Old Testament, is reported by the Associated Press to have said:

"The book of Genesis is supposed to book of Genesis, how did he obtain the facts found in the book? My own opinprophet as a sort of introduction to the

He called attention to the two separate and distinct facts of the deluge, Hughes. A tasty, beautiful and approand sala to him Genesis seemed like an late wedding souvenir. Contains maredited book rather than a written book. It was known to be in existence long before the time of Noah. "What were

A Greater Part of Old Church LITERATURE IS FALSE.

Where Will the Revolt End?

News now comes from Germany that Dr. F. Thudichum, Professor of Law in the University of Tubingen, has commenced the publication of a series of pamphlets to prove that the greater part of church literature is falsifications already appeared. The first has the title of "Confessions of the Apostles and Athanasius." He proves what all careful students whose attention has been specially directed in that direction already know, that the Apostles' Creed is a Roman falsification, and the Athanasian Creed is a still later one. They were devised and made to appear more of that church; the better for the world | ancient than they really were, to crowd out and supplant older Confessions of Our readers have felt that we were | Faith.

The second pamphlet is devoted to Paul's Epistle to the Hebrews. The author, evidently not conscious of discoveries by quite recent scholars fixing their date a thousand years later, says those Epistles were the production of the 4th and 5th centuries, prepared by priests to bolster up the claims of the bishops and the hierarchy.

The third pamphlet, entitled "The Deification of the Apostles, Especially of Peter," exposes portions of the Gospels, and The Acts, showing them to have been inventions and additions of the priest party, their purpose to found a hierarchy, with Peter and his successors at the head. He impeaches as wholly false the Epistle of Peter, John's Gospel, and Revelations. "Paul," he says, "had no historical existence, but was a priestly invention in aid of the general purpose to found a hierarchy." Prof. Thudlchum is nearly seventy

years of age. His profession, a lawyer and teacher of law, with his intimate familiarity with the intricacles of evidence, specially qualifies him to investigate and expose the frauds of tricksters in every department of life. He turned his attention to those of the church, and has made important discoveries, in many respects corroborating other independent investigators whose only motive was to gain the

Already the church has unleashed its sleuth-hounds, uncorked all its bottles athletes, and these threaten to overwhelm him with their triply-concentrated hatred. They charge him with extreme superficiality, gross ignorance, and apply to him all the abusive epithets charlatans use to bring the learned down to their own level. They say he has no knowledge of the best modern literature, and is no better posted in the matter he discusses than

the modern schoolboy. But it is unnecessary to detail the methods of churchmen and their abet-Caughan is pastor, is also undergoing tors when their craft is endangered. We in this country are somewhat familiar with priestly methods and those who ape them.

A Good Subject for Profunity.

If profaulty is ever justifiable, and if any good can be accomplished by its use, it may be indulged in freely after reading the following, clipped from the Chicago Journal of the 27th uit.:

"Frenzied by an insane idea that she had been called on to sacrifice her family, and believing that in so doing she was obeying divine instructions, Mrs. Anna Kudzen, of 10526 Ewing avenue, attacked her husband and six children this morning with a potato masher as a weapon, and it was only after a severe struggle, in which four policemen participated, that she was overcome and locked in a cell. She did not succeed in seriously injuring any of her intended

"Mrs. Kudzen is a member of the German Lutheran Church in South Chicago, and has recently shown an unusual amount of interest in religious discussions. These, it is thought, have affected her mind. Mental derangement finally developed into insanity of the

most violent sort. "In her cell Mrs. Kudzen spent the morning praying and singing. Frequently she would cry out to the police to release her that she might kill her children and her husband."

Shilly-Shally

The average preacher who clings with tenacity to his childhood faith, has a very feeble conception of the beginnings of humanity or of civilization. His idea of the history and development of the race he borrows from the Bible, and he seems to know nothing outside of it.

A few evenings ago Rev. Dr. Henson gave a discourse on backbone to the Y. M. C. A. in a neighboring city, during which he is reported in the local paper to have said:

"If Adam had had the right sort of backbone he would have said to his young woman companion: 'Excuse me.' He would probably have had more trouble in his immediate family, but you and I would have a great deal less

The cleric wants to pass as a scholar and teacher, but he is content to teach that a fable concerning some imaginary pair who is said to have lived 6,000 years ago, influenced the lives of all the countless millions of the earth's inhabitants from that time down to the presbuilt on that ridiculous myth. It matters not by whom the story was invented, or by whom taught; it was a barbarian attempt to account for the origin of evil, and has no just place out-

The Same Old Hoss.

"Where did you get that hoss?" Inquired the father of Rev. Frank Gunsaulus, who had just commenced riding the circuit.

"I bought him cheap, father." evasively replied the young soul-saver. "He's a sorry looking critter." "Well, father, you remember that our Savior rode into Jerusalem on a worse

looking animal than this." The old man looked at the horse, and "Durned if I don't think it is the same old hoss."

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc.

Paper, 75 cents. Cloth, gilt, \$1.50. For sale at this office. "Wedding Chimes." By Delpha Pearl riage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

of the Death of Fred Roe Pratt. PREDICTION PROVED TRUE. ITS INFLUENCE IS VERY BAD.

Fred Roe Pratt, attorney, and one of and forgeries. Three numbers have the Chicago Daily News). Joined world are expected, at least 2,200. Deltained a mystic, unbroken interchange expenses will be borne. Seth Low, link in the occult chain came across 12. over the preliminary meeting, and 000 miles of ocean to Frank Fay Pratt the latter knew as unerringly as though his brother had dled beside him that the twinship was sundered and the telepathic partnership dissolved forever.

The surviving brother was festing when the knowledge came upon him. Stopping but to tell his aged parents of the blow, he hurried out into the night. and hour after hour walked the streets. fevered with the burden of his grief, Three days later came the cablegram from Manila telling briefly that Fred who had been voyaging around the world, was dead and that his body was upon a steamer going to Japan.

Frank Fay Pratt was at home to-day talking of his brother to a group of sympathizing friends-a brother of Robert Baker, with whom the decedent had and others, who had known Fred Pratt. and all of whom knew the strange communications so long maintained between the twins.

TO FULLY PROVE IT. TELEPATHY, IT TOLD MISSIONARY WORK. THE ILLINOIS STATE Its Outcome Issustrated.

the well-known Pratt twin brothers of to be held at Carnegle Hall, New York. 3229 Prairie avenueadied at Manila a what is called an Ecumenical council few days ago and instinctive knowledge (stealing the name from popery), for the of his death flashed anicker than the discussion of the subject of missionary cable's message to the mind of Frank work, and formulating plans for its ex-Fay Pratt, the surviving brother (says tension. Delegates from all parts of the through life by some strange telepathic legates are expected to pay their own exfaculty the brothers had for years main- penses, except the 400 foreigners whose of thoughts and tidings. When the last president of Columbia College presided committee was appointed to urge President McKinley to be present. Ex-Presidents Cleveland and Harrison, Admiral Dewey, Chief Justice Brewster have promised to attend. These worthles ought to add eclat to such a gathering. calmly in his home at early evening It is not proposed as of old to go forth to the heathen preaching the gospel. That method has been tested by two thousand years' experience and found wanting. The prestige of the govern ment, of its president and even past presidents and its fighters are to be in-

To give this movement zest, one has to read the protest of Malieton Tanus. in a letter to the London Times, against the treaty entered into by Great Britain, Germany and the United States, as to the partition of the Samoan Islands, This "heathen", characterizes the treaty started around the world; Capt. Anson as a violation of the promises previously made by these Christians, and says that if these powers promote wars, and

annexations to distract the people, the Hague conference is the greatest farce TO DO GOOD& BE GOOD THE RELIGION OF HUMANITY: THE PROGRESSIVE HINKER BULLETING Still true to our motto and to our patrons. Still battling for truth and a Higher Spiritual-Still leading the line of Spiritualistic journals of the world. Still holding our subscription price at \$1.00 a year.

"The news of Fred's death," said of the century. Frank Pratt. "was what we had Four days ago, as I sat down to dinner, the thought came suddenly upon me

separated,' said I; 'Fred is gone.' night from early evening till the day- us for Bibles and prayer books which, light came, or I lay nwake, knowing we understand, are sent as free offerthat he was dead, yet anxiously await- ings." ing for confirmation. It came yester- He says that they have wrung money day-no details, merely the information from the natives under every possible had been shipped to Japan. I do not turn. At a single meeting at Tonga, know of what cause he died-possibly | Wesleyan Missionaries collected \$135, the plague, which is said to have 000. All the converts get is a Bible, broken out in the east, possibly from prayer book, or a "Pilgrim's Progress." some fever contracted at Manila. We are now considering the advisability of aroused a great spirit of emulation, tellwe shall do so, and lay him in Rosehill. would be the most acceptable in the "Fred started out with Robert Baker | sight of God."

of Racine, in December, 1898. They intended to visit nearly all the oriental countries, winding up in Australia, and had already seen China, Japan, Singapore and other places. Manila and the war appealed to them so strongly that tempting with the help of these well-fed they hurried thither, and I consider it sleek missionaries to solve the riddle of quite possible, knowing Fred's advent- how God could be his own father, and osophy, its ethics. urous disposition, that he may have his own son! gone out on the firing line and been shot by a rebel Filipino.

"This so-called telepathy had existed since we were bables. It made no difference whether we were separated by ten feet or 10,000 miles-we could keep watch over each other, and we kept up this communion to the end."

Many stories of the Pratt brothers are related by men who, have known them in legal or social circles. They were identical in appearance, and so exact was the likeness that the lines produced by the impressions of their thumbs-an identification test supposed by the scientists to be infallible—were perfectly duplicated. Their voices, style of dress, manuers; and methods were the same. Both were expert palmistry students, and Frank Pratt Adolph Luetgert through the reading of the big Westphalian's hand.

Mr. and Mrs. Albert H. Pratt, parents people's existence. of the brothers, are almost prostrated trip around the world.

This pagan says: "The missionaries awaited for three days before it came. who graced our country with their presence introduced the same religious difthat Fred was gone. Warning? Pre- ferences and hatreds against each other monition? I do not know. Call it what as obtained at the hour in civilized you will. I spoke to mother: 'We are states. The missionaries live in palatial concrete houses with all the luxuries "I walked the streets the following their countries can afford, and charge

that Fred was dead and that his body pretext, and have given nothing in reg He continues: "The missionaries sending for the body. In all probability ing the natives that the largest givers

Just think of a Samoan with a plait of straw around his waist for clothing, si ting under a cocoanut-tree, reading the prayer-book, or the account of the pilgrim in the valley of Despond, or at-

This pagan might well add to the other short-comings of the missionaries. that where they go, the heathen are not converted, but destroyed. The Spanish and French attempted the conversion of the American Indians, and the red man disappeared. Capt. Cook found on the Sandwich Islands a population of 400,000, the finest formed, most intelligent people of the Island world of the Pacific. The missionaries went there, and now there are 30,000 natives remaining, under the absolute control of the sons of these missionaries!

What has become of this people? The missionaries took Bibles with them, and with the Bibles and Christian dogmas, went Christian rum, and Christian disease, which it is not well claims to have gained a confession from | to name, and the poor, unsophisticated pagans melted away before causes which strike at the very fountains of a

By all means, organize and contribute over Fred's death. The roung man was the last dollar to this glorious work of 30 years of age, unmarried and had supporting an army of missionaries, been practicing law in Chicago for sev- more efficacious in exterminating the eral years before embarking on his heathen than Lyddite shells or gatling | children-you can have one in your own

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No alarm need come to our patrons over the rise in the price of the paper upon which The osophy of Individual Life, Based Upon Progressive Thinker is printed. We anticipated Masters of the Law." By Florence such fluctuations, and with the continuation of rying the principles of evolution into new fields. Cloth, \$2. For sale at this its present patronage and the additional inflow that always comes at this time of the year we will pull through with the Occult Library at its present rate and The Progressive Thinker as it was established. Don't be alarmed, but give us a day's work in soliciting occasionally.

Spiritualist Association. ITS PRESENT STATUS IN COURT

From April 21 to May 1, 1900, there is As some confusion seems to exist in the minds of Spiritualists in Illinois as to the status of the suit recently com-Association to restrain and enjoin cerand published by parties interested, our reporter has taken the pains to inquire into the facts in relation to that suit, was originally filed by the association on June 27, 1899; that on July 28 following, what is termed in legal phrase sufficiency of the grounds set up in the bill on which relief by way of injunction was asked; that on November 24 (court vacation having intervened) the demurrer was sustained and leave given to the complainant, which is the Association, to amend its bill, the court, who is an able and impartial jurist, the Hon, Murray F. Tuley, being of opinion its bill that the defendants were not claiming or pretending to act under and by virtue of the charter granted to the association, the reason of the suggestion of the court being that if the defendants were so claiming the complainant had its remedy at law by what by the attorney general or a state's at counsel of complainant, Messrs D. C.

is known as a writ of quo warranto, a | brought up to that high standard which proceeding which can only be instituted is possible, in which it is immune to torney, and which is only used where some public interest is involved. The Jones and A. M. Griffen, believed the learned judge was wrong in his view of the law, but nevertheless, in order to make the matter perfectly secure amended the bill, or rather drew up an amended bill which was filed on December 12. This bill set out quite fully the facts of the case upon which the complainant relied in asking for the injunction. It was framed after a thorough and careful research into the law and facts involved, and complainant's counsel were confident the bill would be effectained by the court. To this amended bill a general demurrer was also filed on December 14, the counsel for defendants evidently relying upon the opinion expressed by Judge Tuley that the complainant must allege that defendants were not claiming or pretending to act under its, the complainant's, charter; but the amended bill bad set out the facts so fully and in a measure complied with the suggestion of the court by stating that the defendants were not "in good faith" claiming or pretending to act under its charter that the court after a rather extended argument on January 29, overruled the demurrer and gave the defendants ten days within which to answer the charges in the bill; so that, as the mat ter now stands, if the Illinois State Spiritualists Association can prove its charges, if they are denied by the defendants in their answers, the injunction will be granted, and the Association will be relieved of further harassment and annoyance at the hands of the defendants in the suit.

Let there Be Light.

Knowledge is light. The phase of knowledge incident to and represented by Spiritualism is from its nature the most interesting and most important that relates or can be presented to

Spiritualism in its broad sense comprehends in its scope the whole philosophy and science of being, in all departments of Nature. The trend of logic and metaphysics, as well as scientific research and experiment, is toward the establishment of the fact of the Spiritualism of Nature. It is well that the thought of inquiring minds be led into this field, for the deepening and broadening of view, and the clearer apprehension of a great and important truth that underlies all existence. But while there is need for instruction

in these deep matters, and great benefit derived from the cultured broadening of intellect by such course of thought, it is of another matter we wish more especially to speak at this time.

While the more mature minds may be richly benefited by thought along the deeper and more abstruse lines of spiritual things, there is a not less important field open for cultivation, and that field is all too much neglected by Spiritualists. That field is the instruction of young people and children in the more simple and primary facts and truths of Spiritualism, in its phenomena, its phil-

While much has been said, and well giving deep and pure thoughts on a well to vary the theme and give some appropriate instruction on the Nature of Spiritualism? Many old Spiritualists could be

profited by a careful study of this subfect, worthy of the thought of the wisest and best minds. The young people and children of

Spiritualists have especial need of being enlightened and well grounded in relation to the facts and philosophy and the nature of Spiritualism. To accomplish this purpose there are no better means than the home circle, the lyceum, and the children's paper.

The home circle should include the children, who will thus acquire actual knowledge by means of spiritual manifestations. Such knowledge is of more value than all hearsay, imparting impressions that cannot be erased. The lyceum continues the educative work, along mental and moral lines.

And the lyceum work does not necessarily require the presence of many household if you have but one child. The lyceum paper for children will continue the work begun by the circle and lyceum, and help to interest and broaden the minds of the young, and

thus make intelligent, wide-awake and earnest Spiritualists. Let there be light.

"The World Beautiful." By Lillan Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, \$1 per volume. For | not be indulged in even by a priest with sale at this office.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this Rosa C. Conger. Excellent for every,

Some Most Lamentable Facts. EDUCATION OF THE CHILD

It is estimated that one-fourth of the population die before the age of six years. This is a lamentable fact and menced by the Illinois State Spiritualist | ought not to be. If stock raisers should incur the same mortality in their tain parties from the unlawful use of business, the causes which contributed the name of that association, owing to thereto would have to be sought out or certain misleading statements made the business abandoned. It is humiliating to admit that the young of domestic animals have better care than children, yet the facts bear out this inference. and finds that the bill for an injunction | We have learned how successfully to rear animals, and as a rule preserve them in health, but we have not learned how to preserve the health of our chila general demurrer was filed to the bill, dren, or the health of our adult populathe effect of which was to challenge the | tion, for it is estimated that one-half die before the age of sixteen, and practically none reach the century mark which physiologists claim is allotted to man. As the body is the temple of the spirit, and in this life its means of expression, perfect spiritual activity can only be manifested through and by means of a perfect body. Hence no one can have a higher motive to preserve that the complainant ought to allege in | health than the Spiritualist, for spiritual purity is mutually related to phys. ical purity of which it is the fullest expression. The laws and conditions of right living that therefore should engage earnest attention and furnish the

first lessons in spiritual science. The sickly child should be the exception, and the state of the body be disease germs, fortified against antago-

The Christian dogma that this life was of no consequence compared with that to come; that it was necessarily a vale of tears, and the more painful it is the greater the reward in the hereafter. is responsible more than any other cause for the disregard of sanitary laws. When it is believed that sickness and pain and death are visitations of Providence, inflicted at the pleasure of an offended God, every motive leading to avoidance is paralyzed, and be-

comes a sin. Happily the age of this blighting beief has gone by. It is acknowledged by the ruling authorities that cleanliness is more efficacious than prayers, and holiness will not preserve the people who allow the accumulation of filth in street and sewer.

Yet we are not ready to give over to the physician the important post of instruction of the people in the laws of health, as has been recently proposed by members of that profession, who seek to make it a privileged body, with rights not accorded any other citizens.

The teachers of our common schools should be the instructors. It has been said that the education of the child (and we may add its physical development), should begin with its grand-parents. This not being practical we must begin with the child, and thereby assist the grand-child of the future.

EVERYWHERE.

We present you this week a paper containing twelve pages of highly interesting and valuable reading matter. It will afford you food for thought for at least a month, and you will wonder, What next from the office of The Progressive Thinker? Just think of the vast amount of space utilized this week, sufficient to crowd in almost a half-dozen of the ordinary Spiritualistic papers. Glance over it, at first only reading the beadlines, and you will be surprised at the great variety of intellectual food placed before you.

Notwithstanding the rise in the price of print paper, The Progressive Thinker will remain the only great and original dollar Spiritualist paper. It will not falter in its course, in its advocacy of the higher Spiritualism, and in its efforts to continue the Divine Plan, whereby the profits of the office are in a great measure returning to our subscribers, in the form of expensive firstclass premiums. In view of all these facts we call upon Spiritualists everywhere to co-operate with us and continue to extend the circulation of The Progressive Thinker into every nook and corner of the United States. The paper is a great success financially; it has established at a nominal cost Spiritualistic and Occult libraries in over 16,000 homes; it has awakened fresh and vigorous thought among its numerous readers; it has introduced a new era in Spiritualistic journalism, and may be regarded to-day, considering its price and size, the quantity and quality great spiritual subject, would it not be of its reading matter, the only dollar Spiritualist paper in this country.

In view of all these facts, is it asking too much to suggest that each one of our present readers send in an additional subscription, thus co-operating with us in carrying out the Divine Plan?

Did He Intend It for Sarcasm? Rev. Charles M. Sheldon says: "I am sorry to say that the sword and the Bible must go hand in hand, so to speak, to Christianize a barbarous

That is just the way Pagan Rome extended her empire, and built up her church, to which the Roman emperor Theodosius, a Spaniard by birth, in the year 380, by royal decree, as appears by Gibbon, Vol. 2 p. 62, Putnam & Sons' edition, allowed it to assume the name of "Catholic Christians." The history of civilization from that period to the present tells how successfully the sword was a propagandist of that faith. To particularize the crimes perpetrated by the sword to Christianize the world, would require numerous volumes, and then the task would be just begun. The story of the " Sacred Sword Bearers" and their crimes are the blackest pages in history. United with the Teutonic Knights they swept over Northern and Central Europe during the 13th century, desolating empires, slaughtering the inhabitants, leaving only ruin in their path. A decree of the Pope ordered the entire extinction of three million population of the Netherlands. which was only averted by submission

to papal dictation. To talk about the sword and the Bible as civilizing agents is the language of sarcasm rather than sense, and should the light of present knowledge.

"Nature Cure." By Drs. M. E. and family. Cloth, \$1,50 and \$2.

In Progress Among Catholics. DR. MIVART'S STATEMENT.

Science and faith have long contended for the mastery in the mind of Dr. St. George Mivart, and science seems to Question, "Can Inborn Meanness Be have prevailed. Dr. Mivart is by far the most conspicuous man of science among English Catholics, and some years ago, when he had failed to make his views on evolution conform to the church's dogmas, he publicly announced his submission to the ecclesciastical dis-"The Continuity of Catholicism" published in the January Nineteenth Century, he again puts forth views which ban of the church, as is intimated in the Tablet, the mouthpiece of Cardinal Vaugha.

"We regret as sincerely as any on can do, that Dr. Mivart should be numbered with those who have lapsed from the Catholic faith, and we pray earnestly that divine grace may yet win in him the victory of Christian humility. But as long as he holds the errors which he now professes, in opposition to the teaching of Christ and his church, there can be no doubt in the mind of any Catholic that his place is not inside, but outside the pale. Men who have ceased to believe in Catholic dormas can work nothing but mischief while they stand within. Outside, the best of them are harmless and the Church of God is all the stronger and better for their prompt elimination. This, however, is a consideration which belongs not to us, but to ecclesiastical authority."

Dr. Mivart believes that since the third century there has been no "breach in the continuity" of the Roman Catholic church. There have been many modifications of worship, of organization and of doctrine, but none so sudden or considerable at one time as to constitute a breach. There have been,/too, very great modifications in belief which have never been formulated in dogmas, and Catholics have changed their views with the growth of knowledge. Some such modifications affect the entire Catholic body, others are general | this is the true secret of escaping them, are confined to a few, while some are religion in their best interpretation have broadly of the hopeless outlook conextremely exceptional. Dr. Mivart speaks of them broadly, "because the Gates has been known to take a child- true that under all previous penal laws creed of the educated of to-day will be- fiend, who reveled in deeds of blood and the prisoner's sentence has not ended come the belief of the many on the mor- cruelty worthy of a baby Nero, and conrow;" he denies, however, that he enter- vert him into a civilized and tendertains all the new views, and says that | hearted little Christian by showing him | his fellow-men, has practically been for he writes on his own authority alone.

ent way in which gambling and cruelty to animals are regarded, the more tolerant spirit toward the heathen and other unbelievers, the shaking of the idea that there is no salvation save in the earth is the centre of the universe and | changed into the same image. the object of God's special care which made it easy to believe that for "the |

to men brought up in this belief to learn peopled by beings equal or superior to

supposed, and is often declared, abso- men. "So nigh is grandeur to our dust old notion of sin as an offence against a sort of "supernatural Pope-King," while morbid notions about Hell are vanishing, thanks in part to Dr. Miv-

Concerning matters of dogma his opinions may be summed up thus: of the Fall no man of education now re- that by the very conditions of its nature gards as more than a symbolical myth. | evil must destroy itself; and Maeter-The Redemption of mankind by Christ's | linck even goes so far as to say that | tion Army is only rot, but its benevolent | to die from above downward. death on the cross has been explained when deceltfulness of friends, or work shines forth with angelic lustre. successively to Catholics as "redemp- | wrongs in any form, fail to work some tion by cheating the devil" and "redemption by legal fiction," while now many orthodox Catholics look on it as | you may simply count that "nothing "a great object lesson." Catholics no has happened," so insignificant is any longer believe in the right and power of other effect that belongs to them. It is ecclesiastical authorities to interpret only the fallen Lucifer who higs the broken up last week by the insanity of Holy Scripture. With regard to the reality of evil to his breast with the de- Mrs. Margaret Snap, who was taken to demonstrate that the diseased brain, Resurrection, the accounts of no two of | flant cry, "Evil, thou must be good." the Evangelists agree, and disbelief in The diviner spirits have always known zy. Evidently the next step in religious the rising of the body has grown. So that it must die and drag its deluded progress will be the providing of faciliwith the Immaculate Conception of votaries through countless circles of In- ties for removing lunatics as fast as de-Christ; that is legendary too, some de- ferno in the operation. Goodness alone | veloped, without interrupting the proyout Catholics, we are told, going so far I is immortal, and to find "some soul of ceedings." as to hold that Joseph was the real goodness" even in "things evil," and enfather of Jesus.

Such. Dr. Mivart asserts, is the state of faith among the educated Roman Catholics. He attributes to them ideas which have been advanced often enough by agnostics and assailants of the Christian religion. As the Tablet says, the place of such a Catholic is not inside, but outside the pale of the church.

Say what you will, the Catholic church will disintegrate before the advancing hosts of Spiritualism. It is only a question of time, as set forth in the above from the New York Sun.

Must Face the Music.

Rev. Dr. McGiffert, the latest Presbyterian heretic, has been cited to appear before the New York Presbytery to answer, in February, the terrible charge of an enlarged faith, and hostility to the Westminster Confession, its dogmas and idolatries, for he rejects the divinity of Jesus, the inerrancy of the Bible. and in short is not orthodox. We shall hear of him further on.

Parallel Calamities.

Nineteen worshipers were killed outright and sixty-eight were seriously wounded, by the collapsing of a church structure in which mass was being celebrated, on January 16, near St. Petersburg, Russia.

"Those eighteen, upon whom the tower in Siloam fell, and slew them, think ye they were sinners above all men. * * * Nay, except ye repent, ye shall oli likewise perish."-Luke 13: 4, 5.

EXCELLENT LESSON INBORN MEANNESS.

Goodness Alone Is Immortal. VERY IMPRESSIVE THOUGHTS.

- An excellent religious journal has recently been wrestling with the nice Eradleated?" (says the St. Louis Globe Democrat). The discouraging work that it makes with it, even with divine grace summoned to its assistance, would lead most readers to conclude that it was just as well to give the whole thing up as a conundrum. "How shall one excipline. In a remarkable article on plain the cholera?" etc., asks one of the wayside philosopher's latest pupils, and of course the gentle Socrates replies, "I would not explain it at all. I would Hope Hall enterprise in Chicago cannot must inevitably bring him under the just do my level best and not meddle with God's business.". That makes it easy, perhaps, so far as cholera is concerned. But with inborn meanness it is different. Job himself with all his plagues and boils had nothing so bad as that to lay to the charge of the Almighty. And that may be one reason why he argued matters out to such glorious conclusions and did not follow the wicked wife's counsel and 'curse God' and die." The pot theism, as Carlyle calls it

which culminates in such a power to "low and repulsive meanness" is something that even the Scriptures do not provide for. For, though Bible men have pleaded with God on the ground that they were "shapen in iniquity" none of them have quite arrived at the point of charging him with shaping them to a thing so "unequivocally base and contemptible" as plain meanness. That it got "into the grain" from some other quarter and was considerably at the beliest of their own will is the secret consciousness that gave them pause in shifting so nice a burden on their creator with the easy grace of certain of the theologians. But, after all, this is only one of those swirls and eddies which beset the deep sea of theology, and life, too, for that matter-and it is no part of an inexpert swimmer to get caught in them.

The best way for any ordinary indi vidual to deal with meanness of life or character is to turn his back on them and cast his troubled eyes on something better. And straightway he finds that long been pointing him. In his wonder- fronting a discharged convict, especialful work in brain building Prof. Elmer by if it be after his second term. It is the sweet side of life, the pleasure in life. In more recent years public opin-He notes the changes of attitude to- the innocent play of the animals he once ward usury and witchcraft, the differ- loved to torture, the happiness of childhood and all the gladsome sights and sounds of unperverted life and nature. "Whatsoever things are true, whatsoeverthings are lovely, whatsoever things are of good report; think on church, the unwillingness to assent to these things," says the splendid psypropositions that are not supported by | chology of the Bible, and the secret of | nothing else for him to do but to lead a adequate proof and the readiness to ac- all holiness lies not in fighting sin nor cept new ideas. He points out what an | analyzing meanness, but in looking in upheaval in men's minds must accom- the face of goodness-"beholding as in a pany the giving up of the idea that glass the glory of the Lord" till you are by an increased use of pardons. Mrs.

salvation of a race, the only material dying Thoreau. "I did not know that objects of divine care and love, God God and myself had quarreled," rehimself had descended from his celes- plied the sweet poet-naturalist, who tial to his terrestrial sphere, and taken | had spent his life in studying the love | give him a chance to redeem himself if to himself the nature of that being who and wonder of God in every creature or he is so disposed. Mrs. Booth rightly had already been created in his image." | thing he had created, and thus even in | believes that if any one can implant in nature the contemplation of heavenly | the breast of a convict the hope that he "How great must have been the shock love and goodness shuts out all en- can redeem himself, at the same time trance for sin or enmity. "If there be giving him a chance to do so, he will in that their earth was but a floating any virtue, if there be any praise," speck of dust amid a practical infinity | therefore, as Paul counseled the Phillip- | tunity. This temporary home estabof vast revolving spheres, many of plans, let us think on that, and, most of lished by the Volunteers receives such which were possibly, if not probably, all, if there be such a thing as "Inborn meanness" dropped from the place of man and having, it might be, yet great- souls upon helpless humanity, let us er claims upon the good will of the turn our eyes away from it to the in-Deity. They could no longer behold the | born goodness and heroism which can crystal floor of Heaven, nor resasonably | make a common engineer die with his regard a volcano as a fountain of super- | hand on the throttle to save his train or a Winkelried gather the spears of the Dr. Mivart takes up a belief "upon | Austrians into his own breast to open while the whole of Christianity was the highway of freedom to his countrylutely to rest," which he asserts "has I so near is God to man," that one need vanished," namely, that the Bible is an | not miss the vision of the divine, even entirely supernatural work, every word | along the commonest highway, or in the of which has been directly inspired by most discordant phases of a human life. God himself; a belief enjoined on all | "Sentimentally, I am disposed to har-Catholics. This, he says, has been en- | mony," said the gentle Elia, "but ortirely abandoned by educated Catholics. | ganically I am incapable of a tune." for whom the Bible is "inspired," as Let us reach harmony sentimentally, Homer or Dante or Shakespeare is in- then, if organically we are out of tune. spired. They have given up, moreover, Let us look with Elmer Gates upon out an effort. the Hebrew conception of the Deity as | cherub childhood and gladsome nature a kind of "Omnipotent Caesar" and the | till our very emotions refine us into habitudes of peace and joy. It may be that evil, though so stout

and clamorous, is something of a ultimate analysis is "is null, is naught." Dante bases all the strength of his di-Original Sin and the Biblical account | vine comedy on the comforting belief end of softening forgiveness, charity or pity in the soul that has suffered them, terprisingly distill it out, is the only work that can properly engage the lovers of immortality who have fallen upon days that are "few and evil." Meantime, it might be well to consider the nice reserves and refinements of Drumtochty speech in handling so tremendous a matter as inborn and seemingly ineradicable meanness in poor human nature. "Losh man, hoo cud ony sicht thinking man swur tae sic and awfu' thing. Na, na; a-daurna use that

kin' o' langidge; it's no cannie." IRENE A. SAFFORD.

Miraculous.

Five years ago John Burkett, of Marionville, Pa., lost his speech, and was mute until Dec. 1, when, having bumped his head, he fell to swearing and his articulation was restored. For fear he would again lose his voice he continued to "cuss," and it is now fully recovered.—Truth Seeker.

Which was the remedial agent, the cuss words or the bump?

Dangerous Fires.

thing that tends to foster among our | cealed from Western civilization. He working people the notion of class privilege is making against the truest morality in our midst. As they look upon the case, it is wealthy people, whose homes are private libraries and galleries of art, who protest against the | died. His insanity is said to have been opening of our libraries and museums | caused by religious excitement, as a to those who can afford no libraries and | consequence of the revival now in proxbuy no pictures. Sabbatarianism is ress at the M. E. church there. Kausas building very dangerous fires to-day."

TRULY WORTHY OF IMITATION

The Salvation Army believes in Devil, in a Jesus who shed his blood to atone for the sins of the world, in burning hell, yet in humanitarianism, in devotion to the downtrodden, the poverty-stricken and the criminal, they flows, whether for good or bad. stand very near to the augel world, and afford in that one respect an object lesson for Spiritualists themselves to imitate. As set forth by the Chicago Tribune, Mrs. Maud Ballington Booth's plea for funds with which to maintain the fail to meet a cordial response. The earnest and genuine eloquence with God. which she explained the project at the home of Mrs, Coonley Ward on Monday evening could not find a more worthy subject. Hope Hall is an institution recently established by the American Volunteers for the purpose of giving released penitentiary prisoners a new chance to lead an honest and useful life. It is a noble work, original, necessary, and practical. It deserves full and generous support at the hands of the Chicago people.

This plan for saving discharged convicts from being driven into a continuous career of crime is especially necessary in this state, where prisoner's are released on parole after one year's confinement under the indeterminate sentence law. Before the authorities can release a prisoner they must be satisfied | ing the reign of Henry VIII (1542). that he can get employment or that he has friends who will take care of him and youch for-him. In many cases the prisoners are friendless. They cannot get assurance of employment and they have no voucher. These are the men who are temporarily taken care of in Mrs. Booth's home until they have an opportunity to find situations. The place has already earned its name of honorable employment.

Mrs. Booth's eloquence on the subject was born of a full heart and a practical when the term fixed by the court has ended. The sentence, in the opinion of ion has mitigated the severity of the penitentiary or legal punishment, but has left the extra-legal punishment as severe as before. After a man has served one or more terms he is considered hopeless. He has been branded as a felon and has been unable to get employment. There has usually been life of crime or starve.

The effort of modern reformatory legislation is not to mitigate punishment Booth is no believer in that method, and "Have you made your peace with the State Board of Pardons has shown God," asked an anxious brother of the | a tendency to decrease rather than increase the number of pardons issued. The right way is to let the man serve his sentence under the law and then many cases avail himself of the oppormen until something can be found for them to do. Through its agency many have become good citizens and the number of those who have relapsed is small.

There cannot be a nobler work than this, and The Tribune would be glad to receive and acknowledge contributions for Mrs. Ballington Booth's Hope Hall. She is asking for only the inconsiderable sum of \$500 to pay for some

The time is coming when philan-

Ambulances for Revivals.

The New York Truth Seeker says: "The revival meetings in the Baptist Church at West Henrietta, N. Y., were the asylum in a state of religious fren-

A Bible Trust.

Among the multitude of trusts everywhere organized to advance prices the very last is one formed by Bible makers, by which the Word of God is advanced from 15 to 25 per cent. This is a move in the right direction, paralleled and insanity are but the results of he hicle in which it tries to express itself. by increased tariff duties on intoxicants. If some plan in addition could tions in men of moral character and fore. You and I are talking to the to be prohibitory, those who preach that Iron, as it appears, but smoldering like our policy in business, are silent arguluxury of the church, endless damnamorals.

Prof. Max Muller.

Scholars everywhere will learn with sorrow that Prof. Max Muller, corpus professor of comparative philology at Oxford, who has been suffering for a long time with a wasting illness, but was understood to be recovering, has suffered a relapse, and his recovery is very doubtful. The world is greatly indebted to Prof. Muller for its present acquaintance with the Sanscrit lan-Sald Rev. Heber Newton: "Every guage and vast literature, so long conis 77 years of age.

Too Much Religion. J. P. Smith, a leading farmer of Gove

county, became insane Thursday and

HUMANITARIANISM HEREDITY, A VERY GEMS OF THOUGHT, THERE SURELY CAN In the Heroic Salvation Army Strange Quality of Nature: Coming Like Veritable Fairles, Be Consciousness After Death, PHYSICALLY AND SPIRITUALLY

"Medicine and Surgery" has a very thoughtful article dn heredity, setting forth that science this proved the fact golden-paved heaven and in a sulphur- that consanguinity rulning through many generations, invillit reproduce its traits by the channel through which it

> In contradistinction to the wickedness of Cain we have Abraham and his posterity. Abraham was the champion of monotheism, "he trusted in the Lord and it was counted unto him for right eousness," and throughout his generation down to the present time men have sought and worshiped a true and living

Blood-relationship has strange magnetism and manifests itself in various ways, as in the above instance, showing the inherited tendencies in different forms involving man's responsibility to man. In the patriarch's descendants we find Joseph, his great-grandson, who for faithfulness became vizier, a posttion of the greatest honor. Pindar came from a long ancestry of poets. Beecher descended from a succession of preachers. Robert E. Lee, of our own country, was born a great man and a soldier. His ancestors can be traced back to the battle of Hastings, in 1066, when Harold was slain. Another ancestor fought in the third crusade to the Holy Land, and another was in active service dur-

Caius, son of Germanicus, and greatgrandson of Augustus, is said to have inherited many of his father's virtues. Dr. Frederich Hoffman, a famous physician, came from a family that had been connected with medicine for more than two hundred years-"Like begets like." The Jukes family has produced which adds greatness to every one with one thousand two hundred people, the whom he converses. You cannot look Hope Hall by the fact that in the last majority of whom were paupers, at him with admiration without reshapyear 161 out of 170 convicts from Jollet | thieves, and prostitutes, and, according | ing your own life and determining to have passed through into places of to the "Encyclopedia Brittanica," have make it larger. There is also something

FROM GEORGE H. HEPWORTH

Goodness Is Contagious. For none of us liveth to himself, and no man dieth to himself,-Romans,

I am very much interested in the sul ject of thought transferrence, but very much more interested in the possibilitles of what I like to call the transferrence of your spiritual condition to

I am sure that we cannot come into

contact with our friends without giving a part of our character to them, or receiving a part of their characters from them. A dishonest man, a hypocritical man, a man whose life is on a low level, will certainly injure the moral standard of those with whom he is intimate. His meanness is contagious, and one cannot live with him and still maintain the high sense of honor which under other circumstances would be natural. Badness is as much a disease as smallpox, and those who are constantly in contact with it become infected. The foundations of holiness are slowly disintegrated, the spiritual tone drops by imperceptible stages, the conscience gradually learns to laugh at what it formerly frowned at, and the whole man tumbles at last into ruins.

I have heard of one who said that if he had had the making of the world he would have decreed that health rather than disease should be contagious, If he had been clearer sighted he would have seen that health and goodness are even more contagious than disease and evil. The universe is constructed on that plan, and what he said he would have done God had already done. There is something in a great man

A VOIGE FROM MASSAGHUSETTS.

To the Editor:—I received my paper and the books, Occult Life of Jesus and The Next World The persistence of consciousness after death. We have somnambulism, ectatic static states and mental suggestion. The persistence of consciousness after death was be demonstrated through the Interviewed, vesterday, and wish to thank you for ways, such as mediumistic phenomena. I myself, know of hundreds sonic Temple, Chicago, III. for your prompt response to my communication. I consider the books as virtually a New Year's taneously with the time of their death. present, and anticipate much pleasure in reading them. MRS. E. J. BUCHANAN. Charlestown, Mass.

cost the State one and one-fourth mil- in a man of honor, a man of undoubted lions of dollars. The one man to whom integrity, a man who has the courage to this family can be traced was a hunter live his religion, no matter at what cost and a trapper, a hard-drinker, a lazy to himself, which goes through his cirman, but companionable. The lamp of cle of acquaintances like a current of research shows he fedly to be due to electricity, and produces an effect that the molding force of direction that is invigorating, stimulating and inspiriton hold of the past upon the present. ing. Whoever or whatever you may be, Animals and plants are subject to its the most commonplace or even the most laws and inherit the characteristics, conscienceless of men, you can no more however acquired, of their parents.

from years of cultivation is beautifully shamed you and ennobled you than you illustrated in the race-horse and also in can eat a hearty meal when you are our common cultivated rose, which was originally a simple flower. The seedless orange and the seedless grape produce their kind, while their distinguishing can no more be denied than a clear excharacterisctics are themselves the re- planation of them can be made. They sult of culture.

This doctrine was especially propounded by Herbert Spencer. A law in accordance with which parents transmit to their offspring not only their own original physiological and mental constitutions, but these as modified by adaptation, experience, culture; so that indebtedness and \$500 to support the | we are continuously undergoing a prohome for the next three months. These | cess of evolution, the offspring starting modest sums should be given her with- with the capacities of knowing, acting, out its being necessary for her or her and feeling developed in its parents. helpers to lift a finger. If she had made As regards physical inheritance, exbefore the Board of Trade or any sim- amples may be seen in the presence of ilar body of men the same pathetic and an extra finger, thumb, or toe; or touching appeal which she made at Mrs. | webbed toes, webbed fingers, and club-Coonley Ward's home the other evening foot. These peculiar characteristics she would have received \$10,000 with may run throughout several genera-

Insanity, the hydraheaded monster, thronic work will become a part of the has many accompanying attributes; so creed of every religious organization. that, being the supreme degree of nerv-The increase of population, the preva- ous disorder, it may be represented in lence of crime and misery, and the ter- other degrees, as epilepsy, hysteria, or "painted devil" after all, and that the rife struggle for a mere existence on hypochondria. Insanity may be directly poets are right who tell us that in the the part of millions, will render it ab- transmitted, and it is not an uncommon solutely necessary for those who are thing for a family inheritance to pass blessed with a good share of this into a state of weakmindedness with world's goods to engage to the fullest | melancholy at a certain period of life. extent of their ability in humanitarian | The weak spot in the family was the work. The religious belief of the Salva- nervous system, and its members began

> dency to commit suicide. Members of and on one occasion there was an exdencies to self-destruction, the same in- her. How much influence they have with intelligence. For why should that Savange says the facts of inheritance cannot measure it. whether damaged by injury or decay, peasant folk who listened to the Sermay give rise to states and conditions mon on the Mount, but a mysterious leading to mental degeneration or dis- something crept into their hearts, made order in the offspring. Precocity is not up partly of wonder and partly of a conunusual in children having intellectual- sclousness of the majesty of the speakly weak parents. "A man at five, a fool er. He impressed Himself on the multiat twenty," very woll illustrates what is tude as the die in the mint impresses itfrequently seen. Heredity will tell. He self on the disk of gold and converts it may be likened to the British navy: in into coin. If Jesus had not said a word, all the ropes used in the Queen's service if He had simply looked at the crowd a red thread is intricately woven. This or walked in and out among them, the is scarcely perceptible, but whenever a effect would have been the same. Char. particle of the rope is found, there re- acter has a language, an eloquence of mains the thread. Idlocy, kleptomania, its own, and mere words are a poor veleditary lingering perlians for generabe devised to tax generously, so high as | brilliant minds with constitutions of world with our daily lives. Our deeds, a vocano of past centuries; hidden be- ments in favor of honor or dishonesty. tion, the world would be the gainer in l neath the surface runs the redbot lava. When we get into the next world we only waiting for the conditions to adshall be able to trace this influence on just themselves and the mighty torrents the lives of others, and I can't conceive of the greatest orator, a driveling idlot Living with visions. "Summer snow of Apple Blossoms;" Music Flow of Pindar; Friends in the sweep down, leating destruction in of any joy so great as that which comes of the loftiest intellect. Is this not proof their path.

> > it may be turned aside. Let the clixir-thoughtless career, or of any pain so it amy be turned aside. Let the elixir great as the consciousness that our evil of life become a fountain of health, and course has been the open door through hereditary diseases will be forced out which others have walked to their ruin. or overcome.

and withered away.

Angel of Death passed over Egypt and Jourself and to Him. smote the first-born in every home, and the land was filled with mourning, for surely the fathers have eaten sour

talk with a pure, true and loyal soul for The inherited tendencies resulting an hour without feeling that he has

> hungry without being the better for it. There are transferrences of many sorts going on all the time. The facts belong to the realm of the mysterious. The old adage about events casting their shadows before is the result of innumerable experiences. That an event can cast a shadow is not poetry, but truth, and that the death of a dear one at a distance has been known in the old home by some member of the family long before the telegraph delivered the sad news is an incident of so frequent occurrence that it is mere folly to doubt it. There is a wireless telegraphy that has been in operation ever since men's souls became sensitive. It looks like a miracle, but there is a law under it which we shall some time know more about. Our development in this direction is rapid and startling, but we are only on the threshold as yet. In the glad future the gifted will explore this wonderful domain and make the whole

For the present I am satisfied to know only this, that when a man utters a noble thought that thought becomes a working force and produces results. just as truly as when a farmer sows seed he gets a harvest. Character is the most impressive thing in the universe. It cannot exist in any one man without creating a desire to possess it in all other men. Heroic deeds are contagious, and noble lives have a far-

The Christ was not understood by the This is a very serious matter, there-Man should be on his guard, so that | done or said has checked some mad and I care very little about your social po-

will again utilize for demonstrative pur-The lightning may play around an old sition, or your literary fame, or your poses, and accept as true the existence stone castle, the thunder reverberate wealth. I simply want to know what of independent intelligence, it will be through its ancient halls, but it stands your character is. That is the key to most evident that if for one purpose or unscathed, while all around that which the situation. Without knowing it, you another that intelligence unites with was tender and beautiful is scorched are preaching all the time, not with the delicately grouped and finely organwords, but with deeds; not with elo- | ized matter which forms the substance Let the old pretender resist tempta- quent periods, but with charity, love, of the brain, a certain amount of distion, let the old original be rooted out, self-sacrifice, purity and integrity. As turbance occurs in its manifestations at opher and a materialist. let not "its shadow fall upon the young God's child you are bound to preach nor its foundation be built upon! For your own little Sermon on the Mount, dergoes any form of disorganization. a cry of distress goes up as when the and you will do it if you are true to

GEORGE H. HEPWORTH.

"The Spiritualism of Nature." By grapes and the children's teeth are set Prof. W. M. Lockwood. Price 15 cents. For sale at this office,

AS PAUL GIBIER, M.D., AFFIRMS

I am not prepared to say that every man has an immortal soul, but I have proof positive that some men have continued to preserve the consciousness of their being after death (as set forth in the New York Journal). It is asserted that Paul Flechsig found the organ of thought, or "four luner spheres of sensation and four great centres of association," the real organ of mental life.

I don't believe that Flechsig found the organ of thought. He only found some center or nervous organs through which manifestations of thought are produced. But we cannot say they are the organs that make thought. 'Tis true there is some trace of intelligence in each cell of our bodies, but they are no more independent of us than we are of the uni-

The contention that "the belief in the immortality of the human soul is a dogma in utter contradiction to the facts which investigation has proven to be true," is not correct, because investigation if anything has proven the contrary. Science cannot err, but the scientists can.

It is also claimed that "science proves mind, soul, consciousness are only properties of soul plasm, the cell itself, and when that cell dies thought must cease, save as it has passed its thought on to others." This claim is absurd. Science has proved the opposite. We may transmit something to our children, but every thinking man continues to live after what is called death. I can even say that I have learned it from some of those who continue to prove their consclousness after death. They communicate the fact of their present existence, but I am not in a position to say that they themselves have received any certain enlightenment as to immortal-

From what I learn from those "on the other side," and from their high spiritual condition I am inclined to believe | this city or thousands of miles away from me. that it is we who are dead instead of those whom we have put in the grave.

We have proofs of the persistence of | need is the wish to be healed. consciousness after death. We have of instances of the appearance of people to friends at distant quarters simul-

In a book which I have but recently finished I claim that the tendency of science to-day is to consider life and intelligence as manifestations, or rather properties, of living organized matter; properties which are essentially transitory, just as is matter itself which se-

However, let us add that if such is petto or openly, certain Spiritualistic the tag of your wrapper. opinions, or else, being indifferent to physico-metaphysical discussions, mur-

An appreciable change is, however occurring, and we do not hesitate in saying that the Spiritualistic movement s becoming more and more pronounced especially among the enlightened

classes of our young men. According to the present materialistic doctrine, the central organs of the brain would not be the instruments of the intelligence acting by means of them, but would be able of their own accord, through the mere effect of their nutrition, without external excitation, to develop forces acting upon their fibres. It is what has been called automatism of the nervous centres, and as for "the socalled will phenomena, they are without doubt out of complicated form of reflex acts." Memory would consist in nothing but an effect of the "power which the nervous globules possessed in maintaining certain excitations in order to allow them to manifest only at a given moment.'

That the several movements due to nervous energy must needs follow the path whose course starts from a centre of volition is proven by the fact that a man, for instance, suffering from paralysis of either side of the body, al though incapable of causing any action in the cerebral nervous centre which has been destroyed, still retains the faculty of being able to will a movement in the disabled limb which he vainly endeavors to move. This proves that Will has an independent seat, and that it is not localized in one cerebral centre more than in another. The same may be said of conscience.

There is either one intelligence in the Universe, an intelligence from which may have emanated numerous limited These people under unfavorable cir- reaching influence. I remember words intelligences, just as matter under the cumstances and conditions have a ten- which I heard in my far-off childhood, form of limited "objectivities" emanates from energy, which itself may emanate the same family may be separated by pression on my mother's face which 1 in turn from the Superior Principle, or continents and still show the same ten- can no more forget than I can forget else matter and energy are endowed with intelligence. For why should that matter which makes up the brain of man be of itself the only substance to produce intelligence? Is there not in the Universal Substance another matter just as capable of producing ideas as in the paltry mass of fatty and phosphoric pulp which we call our brain? To ask the question is near to solving it.

CONTENTS—I. Prelude: II. The Supreme Fact of the Universe: III. ability to bear reverses philosophically. had on my life I dare not say because I | matter which makes up the brain of

the question is near to solving it. One of the great arguments of those who see in intellectual manifestations but a simple product of we know not what chance that occasions a certain arrangement of the organized brain consists in this: The man who is most brilliantly gifted with mental qualities may, after a blow on the head, a poisonous intoxication, an apoplectic attack or other lesion of the nervous substance, become like a dumb brute and live out a mere vegetating existence. And they say: There you can see that intelligence, that divine soul of man; it suffices that a small artery should be ruptured or obliterated in this or that from the discovery that what we have | sufficient that intelligence is a property | Loves of the Poets. The Presgured Friend; of matter since, the latter being in a measure disabled, nothing of intelligence remains? Well, no, it is not proof substantiated. If we resort to a process which we

> the very moment when this matter un-You deny the existence of the soul because it acts no longer when the matter which serves to manifest those functions is destroyed or diseased. It is as though you denied the existence of steam, if through some accident to boller or cylinder the engine should

stop. Or again, the best artist could give but a meagre demonstration of his talent if compelled to play on a violin; that lacked the full complement of strings, or on a plano from which some keys were missing. But we must recognize that here, no more than elsewhere, does comparison signify, or take the

place of reason. And how, will at once be asked, can philosophers ever agree upon this point, for it is especially on this question, the existence of the soul, that you

have meant to speak? Our answer goes direct to the point. We can have material proofs of the

existence of the soul. This is a fact leaving no doubt in our mind, and science when it so decides will be able to study the third constitutive element of the Macrocosm (which is found again in the Microcosm), just as at present it studies the two elements matter and energy, which it will be able to understand far better than at any time previous.

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I have just published a little book in regard to this blessed truth called "A Message of Health and Healing." If you write to me I will gladly send you a COPY FREE. It gives

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearthe most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitwith waiting for the appearance of Every one has to wait his time and place, and all are treated with equal

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE. pected.

N. O. S.: Q. I have several near friends in spirit life whom I greatly desire communications from, and yet while I receive from others whom I do not especially care for, I have never had a word from them. How shall I

tion. To understand its application I rianism dates from John Calvin. It be- by true Spiritualists. wards, bore to the writer. He was a New Amsterdam in 1619. The first distant relative, living on one of the presbytery met in 1705. death and still no tidings. The night | istic dectrines.

from my old, suffering body, my first | lightened age? effort would be to come to you and tell | The Church of England is said to | Hadn't gone back on me yit. rest. I did not wish to awake from it, services of Rev. Robert Hunt. nor make the least exertion for fear the enough to realize that dear spirits were angel mother's touch, and the presence of my beloved daughter, and son Thad-

They would not let me take the journey alone. I was so glad it was all over, and I confess I did not sympathize could not think how it were possible for seceder in 1811. her to grieve over an event which released me from the pain I had so long had so longed for.

myself, though not myself. I came to bled at Constantinople in 553. It lin- Back ter town ter live with him. you and again I was surprised and dis- gered as a heresy, there always being Made my eyes grow kinder dim, appointed. I expected to come at once men better than the orthodox creed, An' my old heart beat so glad into your sphere, and I thought, Why, who could not believe in a God so hor- Jim would teck care uv his dad. res, there will be no trouble or difficulty in making you understand just as I did lasting torment. It was first preached Pottered some around his store when we were on the beach, or rocking in America as a distinct church organi- Didn't haf ter work, ye see, in my sail-boat. How strange it was zation by Rev. John Murray, in 1780 in Jim war teckin' care uv me that while others came I could not. I Gloucester, Mass. did not know how. I had to wait and learn. Those near would have aided and the primitive Catholic church was After that fer a good spell me, but I could not allow them to come between you and me. Time after time | whether God was three or one. Atha- But the panic came on then, I came and always I was at a distance. nasius and Arius led the opposing hosts, Bustin' up the richest men I did not know how to approach. By and as neither knew anything about the North an' South, an' East an' Westthis you will understand why it is that matter, or could not know, the battle Jim was busted with the restothers you desire to hear from do not was furious. For a time it appeared as Clean broke up, an' broke his dadcome in answer to your prayers.

A. W., Chicago: Q. (1) Please give the date the different churches came into existence and by whom were they started: the Catholic, Greek, Lutheran. Presbyterian, Bantist, Methodist, Campbellite or Christian, Universalist, Unitarian, Mormon, etc?

(2) In what century are we living? (3) Do spirits move material objects. play on musical instruments without

visible contact? A. (1) Both the Greek and Catholic churches claim to have been the original churches, founded by St. Peter, the first pope, who received his commission direct from Jesus Christ. This claim of papal descendants is without foundation and was concocted in a much later age. Both churches were united and for nearly a thousand years there was neither Greek nor Catholic. With the disintegration of the Roman Empire mainly wrought by the wrangling sectaries, the two great capitals, Rome in the west, and Byzantium-Constantino- her. The Virgin, Miss Baxter asserts, Gave me thirty thousand more ple in the east, became through the su- told her that in view of the good life (Lease jist like the one before)perior influence of their patriarchs inde. | she had led anything she desired would | Couldn't help it ef I diedpendent religious centers of influence. The commanding position of the capital cities conferred this superiority on the the promise was repeated.—Journal, Thought uv Jim thar in the town churches there established. The hatred | Boston, Mass. of race, of the nations of the west of the Greeks, fanned the flames of bigotry which culminated in the middle of the entury. Gibbon in his Decline and Fall of the Roman Empire vividiy portrays the terriffic conflict of ignorance, able work, by the Dean of the College Comin' with his wife, sez he, trenchery and villainy of the sectarians. wich wrought the ruin of Roman civil-Ject superstition of the Dark Ages. (Sec | cents. For sale at this office.

Manter XXI, vol. II). tils proud priest summarily deposed Price \$1. For sale at this office.

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THE OLD MAN AND JIM.

The Ladies Home Jorunal for Febru

character, from a painting by Gustav

Klint. It is remarkable how the art,

science, literature and religion of Spirit-

ualism are permeating the secular and

This number also contains a most pe-

liarly impressive poem by Gertrude

The old farm was most wore out,

Peas, an' Jim he comes ter me.

"Guess I'll go ter town," sez he,

Jim was pardner in the store;

But jist sorter settled down

Jim he writ ter me agen;

Wanted to teck care uv me.

Jist a b'ilin' o'er with joy-

Stayed with him five years er more-

Made my old heart beat so glad-

Would allus teck good care uv me.

Didn't mind much bein' pore:

He was not the same ter me:

An' his wife, she 'lowed one day

So I went back home once more-

Diggin's had all played out now,

Farm most ruined, but somehow

I jist loved the old place yit,

An' I guessed I'd stick ter it-

Liked it better than the town.

Jim a toilin' in the store

Awful hard an' awful pore.

I reckon it ain't my way.

An' let me teck care uv him.

Ter the old farm, sad an' pore.

But I soon began ter see

I was sorter in the way.

On the old farm, glad that it

H. V. SWERINGEN.

the usurper, who in turn deposed his Roman rival. Out of this struggle, advantage of which was taken by each opposing pontiff, the two churches rapary, 1900, has its first page decorated idly diverged, and their hatred for each other was intensified.

The Crusades which according to human reason ought to have united the followers of Christian their attempt to rescue the holp sepulchre, widened the breach, for the human avalanche which religious press. Of course, they are not instigated by Catholic priests, and the fact just the same. Greeks were treated with little less consideration than the infidel.

Lutheranism was the outcome of the Norton entitled "The Old Man and Jim," A. A question almost identical with | teachings of Luther and the first state | which is herewith appended, and which this was answered some weeks ago, but | churches were organized in 1526-9, while it is not distinctly Spiritualistic in since that time a notable illustration | Presbyterianism claims the Waldenses | tenor, it pathetically represents ingratishall be obliged to explain briefly the came established in 1560. The first relations the writer, Capt. D. B. Ed- | church in America was established in

Land so pore it wouldn't sprout eastern extremities of Long Island, and | Methodism was established in 1720 in near the premises purchased from the England by John and Charles Wesley. Indians by my ancestors, John Tuthill, The Wesleyan Methodists is the name "Git a job thar in a storein 1640 (just ten generations). He was of the parent body. Methodist Episco- Farm won't pay ter work no more.". a sea captain from early manhood until pal church, is the name of the earliest An' he went an' left Lis dadnearly 70 years of age, and one of the organization in the United States. Only son the old man had. ual men I ever met. On his retirement in 1830 by a split on clerical govern- Twas the best, I reckon. Well, from the sea he became an ardent Spir- ment. The American branch of the He writ often fer a spell. itualist, and the last time we met Wesleyans originated in a split on slav- After while I didn't hear pledged himself to come to me and give ery in 1843. The Calvinistic Method- From him more 'an once a year.

a test that none could gainsay. Nearly lists arose out of contention between Then he married-rich, it sed six months passed after I heard of his tween Whitfield and Wesley on Calvin- In the papers that I readafter Christmas I sat at my table writ- | Mormonism was founded by Joseph Then he didn't write no more. ing until after midnight, and almost | Smith at Manchester, N. Y., in 1830. Its overcome with weariness, arose to re- origin and growth furnishes an object So, one day, I writ ter Jim, tire. Then suddenly I was conscious of lesson showing how easily even in an Sed I guessed I'd visit him, his presence, and he wrote a lengthy enlightened age a religion based on the An' I took my best clothes down, message, the beginning of which as most transparent fraud, and errant ras- Breshed 'em up ter go ter town;

touching the present question, I repro- | cality may grow into colossal propor- | But Jim writ ter me next day. tions. Even in the nineteenth century | Sed he guessed I'd better stay-My dear brother, I at last am able to | there was a great number of ignorant | Guessed I wouldn't like town life, come to you and express my thoughts and superstitious people ready to be- An'—it might not please his wife. and wishes. How ardently I have lieve the most absurd assertions when Well, I put my clothes away, longed for this moment! How auxious- presented with the glamour of prophet- Lowin' I would hat ter stay. ly I awaited for this opportunity! I ic inspiration. What, then, must have Couldn't help it ef I diedthought I knew all about spirit com- been the reception of those claiming di- Jist set down right thar an' cried. munion, and while I was ill and suffer- vine assistance and backing their So I didn't go ter town, ing I thought when I was free at last claims by wonder-works in the unen-

you that I had found my true life. You have been founded by St. Augustine in Well, one day some chaps come downwere perplexed that I did not. You 506, but it was not until the reign of Brought a steam drill out from towncould not understand why 1 dld not | Henry VIII. that it became distinct. | Popped a hole down fer Judge Race, keep my promise, and let you know, as Until that time it was the Catholic Not a quarter from my place; a test, before anyone else could give church, dependent on the pope. The in- Struck the richest vein uv lead you the news. You did have a dim inti- fluence of the Reformation prepared the In the state, the people sed; mation which you thought was fancy. | way for Henry VIII. to declare himself, | So I guessed 'twould do no harm Well, I was myself surprised. I did not instead of the pope, the head of the Ter pop one down on my old farm. for a long time awake to the reality. church. The Episcopal church is the Well, they struck it rich as gold— After so much pain I felt at once at | Church of England in the United States. | Gave me twenty thousand cold peaceful rest—such blessed, peaceful It began in Virginia, 1607 under the Fer a five-years' lease; an' then—

The Baptists have borne that name | Sed I must be lonesome, an' reality would come again. I knew for only 200 years, but their doctrines That he couldn't understan' were a part of the Reformation, and Why I didn't visit him with me, caring for me, and I felt my many suffered persecution at that time. (That begun ter sound like Jim), Roger Williams was its founder in the An' that he was comin' down United States. Driven from Massachu- Jist ter take me back ter town; setts they founded the colony of Rhode I was gittin' old, and he

Island.

Christians, Campbellites, Disciples of (That was jist like Jim uv old.) Christ, founded at Brush Run, Virginia, I fergot about my goldwith myy dear wife in her grief, for I by Alexander Campbell, a Scotch-Irish Danced a jig, jist like a boy,

Universalism claims ancient origin, Thinkin all the time uv Jimbeing taught in the first centuries at the Me a-goin' ter live with him. borne and the coming of that which I schools of Alexandria, Caesarea, Antioch, Edessa and Messibis, and was for- He came down from town one day, Now I have awakened. I am again | mally condemned by a council assem- | Packed my duds, tuck me away, rible as to condemn his children to ever-

Unitarianism is also of early date, Gave him every cent I had. in constant turmoil over the question Jim he prospered perty well, though common sense would decide in Every cent the old man had. favor of the unity, but Athanasius was But I laid no blame on him. the most artful schemer, allied himself | Had no fault ter find with Jimwith the government and stamped out Didn't fret; I knowed that he the heresy.

The American Unitarian Association was formed in 1825. The first general convocation of Unitarian clergy in Jim was clerkin in a store, America was held in New York in 1865. (2) We shall be in the 19th century until midnight December 31 of the current year.

(3) Spiritualism affirms and demonstrates these manifestations.

Canadian Woman Has Visions.

Ottawa, Ont., Jan. 7.-Miss Lizzie Baxter, a young woman residing with B. Baxter, a farmer of Marlborough So I kinder settled down Township, near Richmond, says that On the wore-out farm once more she had two visits of the Blessed Mary. (Lease run out the day before).

She states that a few months ago, when When the news was brought ter me at the well on the grounds of the place That the minin' company where she was living, in Marlborough, Had struck another run uv lead, the Blessed Virgin Mary appeared to Richer than the first, they sed. be granted her through prayer. A few Jist set down right thar an' cried. days later she again saw the yislon, and When they planked my money down,

"Human Culture and Cure, Marriage. An' it made my eyes grow dim Sexual Development, and Social Up- Jist ter set an' think uv him. building." By E. D. Babbitt, M. D., Well, I writ him yisterday, LL.D. A most excellent and very valu- An' he's comin' right awayof Fine Forces, and author of other im- Ter live on the old farm with me. portant volumes on Health, Social Scitention and brought the despair and ab. ence, Religion, etc. Price, cloth, 75 Well, I ain't much ter philosophize,

"From Soul to Soul." By Emma Rood | But teckin' the matter as it lies, I'hotius, a captain of the guards was | Tuttle. Lovers of poetry will find gems | I'm sorter constrained ter say-Mevated to the high office of Patriarch of thought in poetic diction in this That I reckon it's better fer me. for Constantinople, deposing Ignatius, handsome volume, wherewith to sweet. An' a good deal better fer Jim, who appealed to the Roman ponting en hours of leisure and enjoyment. Fer him ter quit teckin' care uv me,

Taught by "Dr. J. Edward

FAKE MEDIUMSHIP.

There has fallen into mythands a little namphlet by one Dru J. Edward Hilts. who regards himself as the eminent magnetic healer and instructor in the art of mediumistic phenomena," and is located until he has fully worked his present field, in Chicago.

The catchy portion of his booklet is that in which he asserts his ability to instruct in the art or mediumistic phenomena, and no doubt he catches many suckers in this net. He advertises that "all these mediumistic phenomena can be taught through the mail except trance work, but all orders must be accompanied by cash in registered letter, money order or draft. No deviation will be made from the above terms to anyone. Will teach all the tests named herein, except trance work, for \$500 cash, or will take diamonds in exchange. This is a great snap for parties wishing to travel and get rich, as 1 for the money invested." table from you, holding both your hands

It is rather strange that he does not follow his own advice or act in accord with his own opinion for a very superficial glance at his little pamphlet places him in the position of one who would not hesitate to take advantage of "a great snap to get rich," but perhaps he makes bigger money by teaching "the art of mediumistic phenomena," The

fools are not all dead yet. . To one possessed of a spark of intelligence he damns his entire booklet in his preface in the following paragraph: "It is unnecessary to enumerate ail the diseases which can be cured by this by a picture decidedly Spiritualistic in summed up in a few words by saying we can cure any and all diseases with magnetic treatment." It is unnecessary to say that this is all an inferna rushed from the west to the east was called "Spiritualistic," but they are in lie, but will no doubt be believed by that class of people for which the innocent, ignorant people from whom \$10.

he gets his "cash or diamonds." At the risk of advertising this trickster to such people, I will hereunto ap-Thinker are intelligent and need only to read this "price list" to be convinced of the fact that the entire pamphlet is but the expression of an attempt to expose for money fraudulent phenomena. No man living can expose as fraudu-lent/genuine mediumship. A portion of that one so-called medium in Chicago is it can only be poorly imitated.

Here is what he says. producing all the following phenomenal tests in one day, or any branch of them | not hold it. Price \$25. in one hour, you can produce the same either before the public or in private, don't fall to call on or address me, as I just what I am talking about. I am not here for argument, nor for giving seances, but to instruct you how to per-The following is a partial list of what I same as well as any person living, viz.: without a body and a body without a to be on his guard. head. A full sized form from a mere speck upon the floor which will walk, talk and vaulsh at will. Price, \$35.

seen before, etc. Price \$50. 3. To produce life-size crayon portraits from the cabinet in thirty seconds, while the operator is blindfolded. Price \$15.

4. Slate pictures, both plain and in colors, of people, flowers, etc. Price \$5, 5. Trumpet work. - Price \$35. 6. The Chas. H. Foster ring test. This ring is of solid steel, not large enough to pass over an ordinary sized head. Your patron is requested to hold it in test of genuine phenomena is the charhis right hand, when it is supposed to acter of the intelligence received by the leave it and pass over his head, down investigator and the circumstances unthrough his body, and come out on the left arm. I believe I am the only person at this time in possession of this making Spiritualists every day throughsecret, now that Mr. Foster is dead, This test is a great one, and defles de-

tection. It cost me \$400. Price \$40. 7. 'The Davenport Brothers' favorite rope test. The the operator to a chall with one hundred feet of rope, close the cabinet, or leave him in a room by himself, and he immediately walks out. out, leaving the rope still wound about | others of the truth of Spiritualism.

O. Reading sealed letters in the pockhead, while blindfolded. Price \$5. by the entire audience. Price \$5. made to appear and disappear at will. originally. H. V. SWERINGEN.

Price \$10. 12. A glass pitcher containing water is held in the hand of the operator. while a dozen empty glasses are held in | To dare and to doare the forces of lifethe hands of a committee; as he fills the glasses some will be seen to contain wine and others water. Her then changes it all back to water again. This test cost me \$150. Price \$35.

13. Place the operator in a large sack, tying it above the head like you would a grain sack, sealing the knot with sealing wax. Quickly the operator apnears outside. leaving the knot undis- Though others may wonder at what you turbed. Price only \$5;

14. Allow anyone to sew your coat up in front and the sleeves together, sten into a cabinet or private room, and quickly return with your coat off and not a stitch broken. Price \$5. 15. Give any person n book, let him

take the point of his knife and open it.

both pages, close the book, and you can repeat what he has read: Price \$5. 16. Locked collar around the neck. This collar is of steel and fits closely around the neck. You can let anyone | The truth and its power your cause lock it with any kind of padlock they please, and the collards almost instantly

removed. Price \$5. 17. A padlock, locked through the upper button hole of your coat; allow anyone to seal the keyhole with sealing wax, and immediately the lock changes undisturbed. Price \$5.

18. Place a person in a box before your audience and lock it with any kind | philosophic, historic, analytical and critappears inside. Price \$5.

through it, and the lady screams pite- office. ously: when you withdraw the sword it is red with blood and the cries have | Sweet songs and music for home and ceased. The committee then opens the | social meetings. For sale at this office. basket, only to find it empty. Price \$5. Price 15 cents. 20. Allow yourself to be handcuffed you have removed your coat and vest

Price \$50. see what he has written. You then conice.

place two pieces of blank paper upon the other slate, and place the one upon which he has written over it, so the writing comes between, and fasten them together. Place them upon a table, with a crayon, slate pencil, lead pencil and pen beside them, and cause his writing to disappear, and upon opening them you find one paper written with pen and ink, and the other with a lead pencil, while one slate is written full with slate pencil, and the other with crayon, and different from what he wrote. This is a very catchy test and can be performed anywhere.

22. Take a single slate, place it upon a table, and cause a communication to appear on the under side of it. Price 23. Take one slate, clean it both

sides, and hang it on a chandelier, and

cause one side to be written full, each line in different color or all in one color. 24. Take two slates, without frames place a piece of blank paper between them, hold them under the table, and upon removing them you find a message written upon the paper. Price \$10. 25. Let your patron bring a slate; know of no business that can equal it place it under the table upon the floor; let him sit on the opposite side of the

> Price \$10. 26. Take a single slate, clean both sides, and let anyone write their name on it, either with crayon or slate pencil; then cause the signature to disappear and re-appear as often as you please. Price \$10.

in his, and get a communication upon it

You do not handle the slate at all.

27. Let any person bring their own slates, with screws through all four corners; put hot sealing wax on the heads of the screws and stamp with something the operator cannot dupliwonderful science, as the matter can be cate. The operator holds the slates under the table for a few moments and upon withdrawing them you will find sealing wax undisturbed. Price \$25. 28. Reading and answering a question after it has been written, sealed in an pamphlet was published, i. e., fools or envelope and burned to ashes. Price

29. Calling your patron by his full name and answering any questions which he may have written before leavpend his "price list" for instruction in ling his home to call on you. I am inpart of the readers of The Progressive | Chicago has made an average of \$130 | Daily Advertiser. one class of work alone. Price \$35. 30. Another test similar to No. 29, the

writing being done after arriving at the home of the so-called medium. It is a" averaging \$600 per week on this one line of work. Pays, don't it? Price \$35. If you would like to acquire the art of 31. Learn how to move a table by an unseen power, so four strong men can-

These are the great tests practiced by the leading so-called mediums of the world; still they can be taught to any have had years of experience and know person of average intelligence, either in person or through the mail."

I have purposely given to the readers form these tests and mysterious feats. of The Progressive Thinker the advertisement of this adventurer, because a can teach you so you can produce the very little reflection will convince the wary of its fraudulent character. To 1. To materialize a dozen so-called the uninitiated young convert to Spiritspirit forms at once-hands, faces, head | ualism it will serve as a danger signal Nearly all the physical phenomena he

refers to can be imitated by the expert trickster, but to one who lins witnessed 2. To answer all kinds of questions the genuine, the fraudulent can be readfor a total stranger, one you have never | lly detected as a rule. It is unnecessary here to enter into the differentiation of the fraudulent and genuine phenomena. Like the merchant who advertises a few leading articles for sale below cost In order to catch customers, this adventurer includes among his so-called "tests" a few which he knows he cannot perform as he affirms unless he is

> possessed of genuine powers of me-After all the only true and abiding der which it is received. This is what made me a Spiritualist and is what is out the world. It is what has convinced such personages as Crookes. Wallace. Flammarion, Hugo, Coues, Judson, Whiting, Browning, Wilcox, Jefferson, Booth, Richmond, Tuttle, Peebles, Davis. Howe, Moulton, Hull, Francis, Newton, Savage, Hodgson, Hyslop,

the chair without untying a knot. It is well to remember, however, that an original genuine test of intelligence 8. To write the name of a dead per- may be fraudulently repeated times son and have it appear, written in blood | without number by reason of its exupon the arm of the operator. Price | change among mediums honest or dishonest, or both, or its entry into the common stock in the "blue book" of et or held ten feet behind the operator's | "tests(?)" While this should in no way detract from its original genuineness it 10. Reading names of friends written loses in value with its repetition. It soon becomes a rotten chestnut no mat-11. Invisible writing that can be ter how fresh and satisfactory it was

James, Mills, Austin and scores of

TO DARE AND TO DO.

Together they conquer all sorrow and strife.

To ask for the right, in a prayer that's sincere. Will clearly reveal the real right that is near. And when you shall see it, then dare to

be true. may do.

Then heed not nor hearken to what "they may say." But follow the standard your soul sets to-day.

All ills will grow less, if you dare and vou do and read to himself the first lines on The deeds that are just, from your own point of view.

Austin, Ill. "Religion as Revealed by the Material

to the lower button hole and the wax is and Spiritual Universe." By. E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; of padlock, and upon opening it no one | ical; facts and data needed by every student and especially by every Spir-19. Place a lady in a long basket with | itualist. One of the very best books on cover; let a committee lock it. You the subject. Price, reduced to \$1, thrust a sword several times cloth; paper 50 cents. For sale at this

and step inside the cabinet a moment. By Abby A. Judson. This book is dedand upon returning they will discover | icated to all earnest souls who desire. and the handcuffs are still in place. psychical bodies with universal nature and their souls with the higher intelli-21. Slate-writings. I will combine gences, to come into closer connection five tests together in this one. Take two | with the purer realms of the spirit slates, clean them, then let your patron- world. It is written in the sweet spiritwrite anything he may wish upon one | nal tone that characterizes all of Miss slate with a crayon or slate pencil, turn- | Judson's literary works. Price, cloth, ing the slate over, not allowing you to \$1; paper, 75 cents. For sale at this

MOST WONDERFUL BOOKS.

The Warfare of Science With Theology.

A History of the Warfare of Science with Theology in Christendom. By ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes. 8vo. Cloth, Five Dollars. For Sale at This Office.

In these two large volumes are combined information that the reader could not find in the libraries of the world in fifty years. It shows the constant and determined opposition of Theology to the advancement that has been made in every branch of Science. To the Student it is indispensible. Every Free Thought Speaker should have it. It should circulate in every community. It goes into minute details, citing in all cases the authority, showing the persistency of Theology in fighting new and advanced ideas in "The magnum opus of the eminent ex-President of Cornell plants a new

and notable milestone along the highway of ever-advancing human thought. The work is the masterpiece of a mind as devoid of wanton iconoclasm as o moral cowardice. It is a definite statement of where the best thinkers of the world now stand in the religio-scientific conflict. It is clear, honest, brave. and must be given a place among the great books of the year."-Chicago Tribune. "The most valuable contribution that has yet been made to the history

of the conflict between the theologians and the scientists; struggles that havalarmed timid Christians, but, as Mr. White shows, there was no occasion for alarm. The several chapters are extremely interesting, and while Presider: White never flinches in telling the whole truth, as he thinks science has ascertained it, he is nowhere irreverent. He confronts truth, takes its hand, and follows boldly wherever truth bids him come."—Buffalo Commercial,

"The book is written almost colloquially, and so interestingly as to writing between them, with screws and enchain the attention at once, and keep it enchained. Concise as a history of the universe could be made, tabulated so that instant reference to a particular bit of history, theory, or biography may be had, it will be valuable as a lexicon relating to religious controversy. It is crammed with information, sorted, sifted, winnowed, and prepared for the consumer, as reading it is of an absorbing interest, and it will probably provoke answering arguments."-Chicago Times-Herald.

"Undoubtedly the most exhaustive treatise which has been written on has been given by way of a communical as its ancestors, but modern Presbyte- tude and selfishness so much despised | mediumistic phenomena. The greater | formed that one so-called medium in | this subject. It is able, scholarly, critical, and impartial in tone."—Boston "A literary event of prime importance is the appearance of 'A History of

the Warfare of Science with Theology in Christendom."—Philadelphia Press.

These two large volumes, containing about 900 pages, will be sent to good one, and I am creditably informed any address on the receipt of the price, Five Dollars.

> "A REMARKABLE DOCTOR BOOK" Has Just Been Issued, Entitled

THE NATURE CURE

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A Clear, Short-Cut Treatise on the Cause and Cure of Disease. By MARVIN E. CONGER, M. D., assisted by Rosa C. Conger, M. D.

A Bridge from the Old to the New; the Dawn of a New Day in Medical Practice.

A VALUABLE TEXT BOOK FOR ALL PEOPLE, FOR ALL TIME.

Light is turned on to medical mysteries, latin prescriptions, dogmatic theories and dangerous experiments of expensive medical practice of to day. Every effort has been taken to make the leading points so plain that all, young and old, may easily understand. Condensed facts, short, clearcut paragraphs are some of the at-

tractive features. Our definition of Medicine.—Any method or remedy that will remove or modify pain and restore the sick to normal condition, is practical medicine. Stripped of mystery and deception, the study and practice of medicine can be carried to success in every intelligent home. The best medical practice is the

one that will cure in the shortest time with the least risk and expense. Nature Cure is a true exponent of the practice of medicine as defined. and stands squarely upon truth and demonstration,

The new and better methods of curing the sick and preventing disease, have never before been so clearly stated in plain English for the plain people.

The Nature Cure teaches how Na-

It does not use poisonous drugs,

It does not endorse dangerous experiments with the surgeon's knife. It will save money in every home. It teaches how typhoid and other fevers, pneumonia, la-grippe, diphtheria and other forms of disease considered dangerous, may be cured by

short-cut methods. As a medical book for homes, it is THE BEST, and up-to-date in every particular.

TESTIMONIALS.

SUSANNA W. DODDS, M.D., of St. Louis, Mo., writes :- "I have not read anything in a long time that has given me so much pleasure. It is brimful and running over with good things. One single prescription—how to cure malaria in 24 to 48 hours—is worth more than the price of the book." "I agree with you that we need physi-

cians to teach the people how to live, in place of filling their systems with drugs."— "This book is plainly the work of rational minds."—METHAPHISICAL MAGAZINE, 503 5th Ave., N. Y.

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"NATURE CURE received. Have looked it over carefully, and read a great deal of

it; think it one of the best books I have

run across for the home, as it talks in terms

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invaluable, and lends completeness to the work as a popular household counsellor."—
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The Book Contains 275 pages, and is finely illustrated; the mechanical and artistic work are the very best. Bound in line English cloth, marble edges, \$2.00; common cloth, \$1.50, For sale at this office.

THE GOSPEL OF NATURE, THE WOMAN'S BIBLE IT IS A MOST EXCEL-

LENT WORK This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Heretofore it has been sold for

\$2, but the price now has been reduced to \$1. It is a book that will interest and instruct. It contains 400 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a redection from the celestial spheres. It treats of the Sand of Thisms. Intelligence in Substances in Angertains. Then hesitate not, but press on to the end—
The truth and its power your cause shall defend.

To dare and to do are forces sublime—
Then follow their lead, and keep to their line.

ELLA DARE.

Telection from the celestial spheres. It treats of the Soul of Things; Intelligence in Substance; Animal Intellects; Purity; Salvation; Discords; Good and Evil; Unnatural ideas; Church History; Progression; Inherent in Substance; The Nebulous Theory; Particles are Entities; Justice; Impregnation of the Virgin; The Science of Death; Epiritual Death; Immortality; Mourning; The Confounding of Language; The Spirit Mourning; Coes to Heaven; A Slave Master; etc., etc.

The author says: "Each individual partakes of both physical and mental or spiritual aliment for himself. Rach one must digest their various kinds of feed

self. Each one must digest their various kinds of food for themselves, and that is all they can possibly do to woman. All should read it. whether they be priest or layman, teacher or pupil.

My physical expands by virtue of that food and nourishment of which I individually partake and digest.

My soul must expand by virtue of the soul essence
which I individually gather and comprehend or digest.

For sale at this office.

Origin, Development and Destiny of Man:

A Scientific and Philosophical Treatise, by Thos. P. Fletcher. office.

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Sweet songs and music for home and social meetings. For sale at this office.

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Contents: The Beginnings; Fundamental Principality and Structure and Forest and Inches and Forest and Inches and Forest and Inches and Forest and Inches and Forest and Imparise Knowledge; How the Soul Receives and Imparise Knowledge; How the Soul Receive

Price, cloth, \$1.00. Paper 50c. THE SPIRITUAL BIRTH, OR DEATH AND ITS TO-MORROW. PART L THE PENTATEUCH.

Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy, by Elizabeth Cady Stanton, Lillie Devereum

Blake, Rev. Phobe Hanaford, Clara Bewick Colby, Ellen Battelle Dietrick, Mrs. Louisa Southworth, Ursula N. Gestefeld, and Frances E. Barr.

"In every soul there is bound up some truth and some error, and each gives to the world of thought what no other one possesses."—Cousin.

The bright and scholarly comments of this galaxy of bright minds are of deep interest, and throw a strong and new light on the Bible teachings relating Price 50c. For sale at this Office. Atkinson (H. G.) and Nature and Development. Very interesting and in-Martineau (Harriet.) structive. Cloth, full gilt, \$1.50. For sale at The Progressive Thinker office.

THE TALMUD. Selections from the contents of that ancient book, its commentaries, teachings, poetry, and legends. Also brief sketches of the men who made and comnented upon it. By H. Polang, 859 pp. Price, cloth, \$1.00. For sale at this office.

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MEDIUMSHIP.

A chapter of experiences, by Mrs. Maria M. King. Trice 10c. For sale at this office.

The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet besides giving the Spirit litualistic interpretation of many things in the Bible— interpretations never before given, explains the heaven and hells believed in by Spiritualists. Price, 10 cents. For sale at this office.

.. GENERAL SURVEY ..

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

C. B. Gould, of Cleveland, Ohio, passed through Chicago last week on a business trip to Minneapolis, Minn. Mr. Gould is secretary of the Ohio State Spiritualist Association, and is the right man in the right place. He is thorough: ly competent to do a most excellent work for the cause in Ohio.

Mrs. Lucinda B. Chandler will give a course of lectures for the Spiritual Freedom Society, at the People's Institute, corner Van Buren and Leavitt streets, beginning Sunday, February 4, at 3 p. m. Subject for that day, "The Welfare of Our Nation."

Mrs. J. W. Kenyon lectured and gave tests in Manchester, N. H., the first two Sundays of January, to very large and enthusiastic audiences, it being the sixth time she has served them this season. The last two Sundays she served the Fitchburg society. The hall was not large enough to hold the people anxious to get a word from their spirit friends. Mrs. Kenyon serves the Rochester (N. Y.) Society February and March.

Indiana is coming rapidly to the front. Dr. B. A. Line, of Alexandria, sends us a large club of subscribers. All whom he has induced to subscribe will thank him for so doing when they receive the paper and premiums.

Mr. and Mrs. Geo. W. Renner, mediums for full form materializations, -trumpet and light physical seances, can be addressed at Weston, W. Va., after February 5, for two weeks.

An able and eloquent worker in the at Marshalltown, Iowa, with seventy charter members of good true Spiritualists, who are willing to overlook minor differences for the good of the cause. He also writes that "The Warfare Between Theology and Science, by Andrew D: White, is the best ad--dition that has been made to literature during fifty years. Mr. Stewart exnects to remain at Marshalltown, Iowa, for some time, and aesires week evening engagements at points in that State. J. M. White writes from Kansas City, Mo.: "As it is the intention of the attendants at the services at 1016 Grand avenue, this city, to celebrate the anniversary in appropriate manner, I wish to hear from all Spiritualists in Kansas and Missouri, adjacent to this vicinity, to send word to me at 811 East Eighth street, as to who is destrous of attending and lending a hand financially. There is a number of important matters to be brought before the meeting, and it is our design to make this celebration one that shall make the city papers respect our notices. It is also our intention to have a free distribution of Spiritual literature at our hall every Sunday night. All who have copies of Spiritual papers that they wish to give away, will find a good way to do is to send them to my address, or to Mrs. Humphrey, 1106 Euclid avenue, Kansas City, Mo.' Mrs. Loe F. Prior writes from At

lanta, Ga.: "The work here is going on very nicely. In fact, I think there is more interest taken in Spiritualism in the South this year than ever before. The study of psychology is interesting all thinking minds. There is but one city in Georgia where Spiritualism, Mental Science, Christian Science and such progressive ideas do not have ready recognition, and that is Augusta. where recently a law has been passed placing all mediums, spiritual teachers. astrologers, etc., under an annual tax of \$250. This law was evidently passed because Mrs. Ward, a clairvoyant of that city, predicted a large fire, which took place. This aroused the antagonism of some of the town's bigots, with the foregoing result. We hope that some one will go there and test the P. C. Burr, financial secretary; J. R.

"Sister Clara Stewart is during this week giving lectures here upon 'The Philosophy of Spirit Life,' before our little association; also some fine tests of her clairvoyant power. Her lectures are fine, and give us much 'thought-food' for which we are bungering.'

Geo. P. Colby is now at Lake Helen. Fla., having returned from Costa Rica. H. W. Boozer writes from Grand Rapids. Mich.: "Brother Howe has done a remarkable work here, so much so that no intelligent hearer can fall to be deeply interested. It is a phase of the cause that is worthy of careful study, that such a worker could ever want for an engagement. The variety of his discourses, too, is wonderful-no two are

The Epworth League of Sea Cliff, N.

the home of Charles E. Edwards. The idea was a novel one. A big fire was built in the open grate, the room darkened and the surroundings made as weird as possible. Then those present told ghost stories, hair-raising narratives, which made cold chills creep down the listeners' spines, and compelled the young ladies to sit close to the young men for needed companionship. The affair was well-attended and successful. It was planned by C. W. Bell, the chairman of the social com-

Mrs. E. D. Blake writes from Grand closed a most successful engagement there. Mrs. Augusta Ferris gave tests with him during the month. Next month E. A. Tisdale comes here. Mrs. J. Ropp, of Indianapolis, comes here for March. I am engaged in my own city for the month of July, at camp. I am open for dates during August. My address is 309 S Division street, Grand Rapids, Mich."

Brother Nelson, of Beatrice, Neb., sends us a good list of subscribers from that town.

The Toledo (Ohlo) News says: "The meetings of the Independent Association of Spiritualists held on last Sunday afternoon and evening was a grand success throughout. Kapps hall, which has a seating capacity of 175 was filled to lasked." the doors. The evening services were | Mrs. L. F. Raymond writes from Minopened with remarks from Dr. Jameson, after which Mr. Figures, of Cleveland, spoke upon mediumship. The lecture luot having The Progressive Thinker, I of the evening was given by Mrs. I value it highly. We have held our Schauss and was highly appreciated. Mr. Figures then gave to the audiences messages from spirit land, which wereall recognized and thankfully accepted i Mr. Raymond as lecturer, and Mrs. Mr. Figures will remain in the city all of this week and will be with this asso-lisatisfaction and convince many of the ciation again on next Sunday. C. B. Ftruth in what Mr. Raymond is so deep-Gould of Cleveland is also expected for | ly interested." next Sunday and it is doubtful that the people."

clean, cheerful looking place.

The Sun, Fitchburg, Mass., says: "The First Spiritualist Society were favored with full houses Sunday. The speaker; Mrs. Dr. Cate of Haverhill. gave two addresses, presented in here usual able and interesting manner followed by many spirit messages, all readily recognized. The piano selec- der while your kindness lasts." tions by Miss Howe were rendered in a skillful manner. Mrs. J. W. Kenyon of Cambridgeport, test medium speaks for the society next Sunday.

"There are several public meetings held in various halls every Sunday evening, each of which does more or less good; but I feel constrained to specially commend the work done by the Central Spiritual Union, at Occult Temgenerally believed to shrink from assoclation with Spiritualists. Not only that, but almost every Sunday evening his rostrum is occupied by some prominent local clergyman or lay citizen. Bepleasure of listening to the paster of the First Unitarian church of Detroit, than whom there is no more scholarly gentleman in this city. On the following Sunday came that venerable spiritual teacher, Giles B. Stebbins: he in turn was followed by Mr. and Mrs. Joseph M. McDonald, whose home is in this city, and who are generally beloved for their loyalty to Spiritualism and their uncommon excellence as speakers and mediums. Then came Edward C. Greece, a prominent attorney of this city, and an author on Political Economy. So much for the month of January. For February, among other prominent people who have promised to occupy the rostrum is a judge of the district court. As all of the people mentioned tender their services without any compensation whatever (barring the pleasure they derive from doing good) it will readily be seen that their interest in Spiritualism is of the right stamp, and augurs well for the future of the cause in this beautiful City of the Straits. By the way, I hear that Mr. and Mrs. McDonald are preparing to take a western trip, this spring, and while we shall be sorry to lose them, even for a short time, the thought that they are going forth to bless other communities will counteract the sadness occasioned by temporary separation. We

secure their presence." The Pirst Spiritualist Society of Fitchburg, Mass., held its adjourned annual meeting with Mr. and Mrs. Carpenter, 61 Payson street. The following officers were elected for the ensuing year: Dr. C. L. Fox, president; Mrs. M A. Cate, vice-president; Mrs. M. A. Jordan, corresponding and recording clerk; Huskell, treasurer; T. E. Jordan, Geo.

congratulate the Western societies that

Dr. Averill writes from Spring Valley. T. Lamont, Mrs. Minnie Batterson and Mrs. Helen Chandler, directors. At the conclusion of business all were invited to repair to the dining-room, and partake of a delicious spread prepared by the hostess, to which all did ample jus-

W. FitzHugh Smith writes: "The Sunflower Social Club will give a card party at its hall, 77 Thirty-first street, Thursday evening, Feb. 8. There will he likewise other features of amusements-at present locked up in the inner recesses of six brains, male and female, comprising the 'advisory board.' Neither Gutling guns nor wild horses can persuade them to divulge their plans. Even the society is powerless in the matter. It has leaked out, however, that coffee and cake will be 'toted round,' at ten cents per tote. You, gentle reader, of whatever persuasion, had Y., gave a "fireside sociable" lately at | better come and see. Admission free to

Brother Parker writes from Owosso, Mich.: "Mrs. Amanda L. Coffman, of Grand Rapids, closed a three months' engagement with the First Spiritual Soclety of Owosso., Mich., Jan. 28. She lectured twice each Sunday, giving descriptions and messages after each lecture, which gave much satisfaction; held public test seances each Tuesday evening; assisted the ladles with their aid meeting; brightened their public suppers with her presence; aiding the society in many ways, and aiding the cause by teaching that Spiritualism Rapids, Mich.: "Lyman C. Howe has | seeks to develop the highest and best in every human soul."

G. B. Sanborn writes from Leadville, Colo.: "The Society of Occult Science here is having larger audiences than last winter. The hall is often crowded beyond its seating capacity. The hour between 8 and 9 o'clock is made interesting by reading essays and discussing the same. In the past five weeks the principal manifestations have come through the mediumship of Mrs. Ella Doll, of Mintern, Colo., who has been visiting her mother. Her phase is that of unconscious trance, during which questions are written upon slates, and answered through the control; Allen Evert Livingstone, written upon the same cates where the questions are

neapolis, Minni: "I must say that Spiritvalists do not know what they miss in meeting for nearly two years without missing one night. We have perfect harmony and a good attendance, with Coursin as test medium. We give good

The Indianapolis (Ind.) News contains Kapp hall will be large enough to hold ithe following: "Tippecanoe county can, perhaps, lay claim to the only Indiana C. H. Figuers writes from Cleveland, resident who, aspiring to political pre-Ohio: "I have just returned from a ferment, has been deterred by what short engagement with the Independent I happened in a dream. Peter Anderson, Spiritual Society of Toledo, Ohio. This: a well-known manufacturer, encouris a new society, but is all alive with laged by some of his friends, decided to zeal and earnestness. It is bound to enter the contest for the Republican soon become a power in Spiritualism. | nomination for commissioner. He an-Its meetings are held in Kapp's Hall, I nounced himself as he came in contact Summit street, the principal business I with the people, and the Anderson en-

Detroit, will be with it next Sunday, I went, over the end-gate. My friend ten years at his town expense. The be opened as usual for a camp-meeting of the street. We were both bruised, by all who know thim. The bride the summer. My terms will be as lib- beast was out of sight. It was here that here for the past ten years, meeting For terms address me, lecturer and test | quick enough the next morning to tell | ble and zealous efforts the above society medium, at 648 Pearl street, Cleveland, | them to count Peter Anderson out of | was organized and received its charte the race.' Nothing can induce him to from the State of Colorado in 1894 change his mind."

William Fitch Ruffle writes: "Prem: ium books came all right. It is a 20th century wonder how so much can be had for so little. I do not see why everyone who reads the statements of the Divine Plan week by week do not or-

Ben F. and Mattie Hayden write from Indianapolis, Ind.: "Again we find ourselves at home for a short time, having finished our mouth's engagement with A. V. B. writes from Detroit, Mich.: | the society at Muncie, Ind., where we feel that we have done a good work. The friends said many attended my meetings, and were deeply interested, who had never before been induced to come out and hear and see for themselves that Spiritualism has a phenomple. Dr. C. W. Burrows is the perma- ena and philosophy that adapts itself to cause, C. W. Stewart, writes that he nent paster of the C. S. U., and he the needs of humanity as nothing else has succeeded in organizing a society promises to make of his society an im- does. Mrs. Maggie Vestal follows me portant factor in the religious life of for the month of February, and we feel Detroit. How well he has succeeded so sure the cause will not suffer under her far may be judged by the fact that the able ministrations. We are receiving services are regularly attended by many calls from various sections with a many of that class of people who are view to securing our services later on. We are both still in the field and either one or both will go anywhere and hold meetings, organize societies, etc., and would be glad to correspond with camp managers with a view to engagements ginning with the New Year we had the | for work during the camp season. Will both go anywhere for car fare and entertainment and \$5 for Sunday services. morning and evening. Mrs. Hayden goes alone for car fare and entertain-

Brother Jacoby writes from Elkhart, Ind.: "Recently there came among us a medium, Professor Gray, of no pretensions whatever as regards the latent powers he possessed, but all he required was a chance , and opportunity was readily granted. He proved to be a wonderful medium as a trance speaker and life reader, being able to hold an audience spellbound, while his life readings and his platform tests are to the point and convincing. There is to be a fine treat in my parlors this evening as Prof. King arrived from South Bend this morning and will hold one of his soul-stirring seauces this evening." Mrs. C. Marshall writes from Ohio:

After reading your valuable paper for one year I would deprive myself of many things before I would be without it, even if it cost much more than the small sum you ask for it. I am promising myself a rare intellectual treat in having the premium books also. I have seemed to live in a different ntmosphere since reading the elevating and hope inspiring sentiments contained in each paper. It is the hone of my life that I may be able to visit Cassadaga next summer. I have never been in the presence of a medium, but I am not like doubting Thomas. I have not got to see to believe, yet I hope to see as well as

G. H. Brooks writes from Milwaukee, Wis .: "I am now located at 558 Milwaukee street, Milwaukee, Wis., where all mail and telegrams should be sent to I will respond to calls for funerals. I held three evening meetings at the Soldiers Home, Waupaca, Wis.,

C. W. Stewart writes from 407 East Main street, Marshalltown, Ia.: "A. D. White's books have been received. They are more valuable than I had dreamed. I have organized a society here with 70 members and may speak a year for it. I would like to make week engagements in any part of Iowa."

Secretary writes from Waterloo, Ia. 'Cornelius Van Buren came to Waterloo about three years ago. Endowed with inspirational power as a speaker, he soon created among his friends an interest for further investigation. good honest materializing medium was secured and a few were converted, but we were always very careful not to allaw anything and everything to come in our midst. All mediums were_tested. and were required to give account of themselves before working for our society, and any medium who refused to do so may as well fly the town. The first speaker we had was G. H. Brooks. of Wheaton, Ill. His audiences averaged from 500 to 800. He is a man of noble character and deep thought. Mr. Max Hoffmann, of Chicago, has just fulfilled a two weeks' engagement with crowning success. Our audiences were so large that we were obliged to rent the opera house. We thank the angel world for our wonderful success in establishing Spiritualism in this city with twenty-eight churches. Our meetings are continued every Sunday with Cornelius Van Buren as speaker." G. W. Kates and wife held meetings

Sunday afternoon and evening, January 28 in Minneapolis and St. Paul. Afternoon for Band of Peace Society and evening for the Spiritual Alliance. They are attracting large audiences in St. Paul each Sunday evening. Their services will be daily given to the field -work in Minnesota after February. As missionaries they are proving active and useful, with results that is causing rapid growth for the State Association. August is engaged for camp-meetings. After that they will accept some calls in other states. Address them No. 1

Highland, ave., Minneapolis, Minn. A T. Dickinson writes from Lemona, Florida: "Glad to know the annual camp-meeting season at Lake Helen, Fla., is near at hand, and I hope that the mediums and inspired ones who great and ever important subject of Nickless." in it is it is Spiritualism, will not only secure a new lease on life by a sojourn in the Southbe privileged to speak to such crowds f of hungering souls (who are well-nigh famished for the bread of life) that their lofty inspirations shall indeed open the very eyes of the blind; shall give the creed-bound devotees 'something besides busks to feed upon, and deluge the state of Florida with a tidal wave of true, practical religion, a religion that finds its expression in works and the atoning theory still adhered to | ance, Ohio.

by the Christian church, i. e., salvation

their coats in his behalf. Just then ment, which the society has given every dium and very few Spiritualists. I feel there came a halt, Anderson declaring year since its formation, 1894. Every lonely, and my comfort is largely inall plans and aspirations off. He tells one waited patiently for the exercises creased by The Progressive Thinker. of it in this way: 'I went to bed the to begin, when to their great surprise Many of them are each worth the sub-other night, thinking how I could beat came the announcement of the marriage scription price per year." out competitors in the race. I fell to between their pastor, the Rev. Mrs. sleep, and then I fell to dreaming. The H. I. Morris, to Ur. 1CS. Rubicam, the give tests at Steinway Hall, Van Buren dream revealed that I could score at Rev. W. E. Mansfield, the well-known point by seeing a man at the top of the and popular lecturer and medium, South-street hill, and with a friend I officiating. After the exercises the started on this mission. We were in a assembly retiredytoothe dining room, dilapidated old wagon, to which was hwhere a beautiful and elaborate table street of the city, and it is a bright, hitched a mule. Not the obstreperous, was spread with all the delicacies of balky mule, mind you, but one that the season. Allstertdaded their good Chase and Mrs. Chalons, with Dr. Mar- | could cover distance faster than most | wishes and kindly greeting to both tha Jamison, form a trio of earnest people care to ride. I thought the The groom has been at lifelong Spiritual workers. The hall was packed at each | speed of the mule was indicative of my | ist, and through his progressive spirit session, and even standing room was at own speed in the race for commission- has done much to aid the work along. a premium. All good workers are wel- er. But something happened. The He erected a building which has been comed by this society. Mrs. Penny, of | wagon struck an obstruction. Out I | used for Spiritual meetings for the past have just heard that Lake Brady will went into the ditch on the opposite side groom is a gentleman who is esteemed next season. I have some open dates but we gathered ourselves together and | well-known throughout the country as for March, and would like to corre- trudged up the bill in pursuit of the flee- a faithful and devout worker in the spond with some camp managers for ing mule. When we got to the top the cause so near her heart. She has been eral as the poorest society can desire. I awoke. I could not see my friends | with good results, and through her nowhen she was elected the pastor, which

position she: has held to the satisfaction

of all, and is held in high esteem by the

D. Gray writes, "The Progressive

Spiritual Church, Handel Hall, 40 Ran-

members and her patrons.

delph street, G. V. Cordingley, pastor, is still meeting with pronounced success every Sunday evening and afternoon. It is a strange fact, but a true one, that each Sunday brings a new and strange audience, and the convincing proof of spirit return leaves a remarkable impression upon those present. I don't believe I have ever seen a hall with such a changing congregation, and quite singularly few Spiritualists attend. The main attraction seems not for lectures or philosophy, but for the tests, which are of such a convincing deal of praise and credit for his work in Chicago. During the past month we have had with us Dr. White, Mrs. Baldwin, Miss Ella Johnson and Dr. Dutton, who have entertained many with their eloquence and spiritual demonstrations. On Wednesday evening, February 14, a valentine party, psychometric circle and oyster supper will be given for the benefit of the church, 'The public are cordially invited. Admission 25 cents." German Bryant, president, and Brent

W. Hayes, secretary, announce the following: "A number of mediums of note will hold a mid-winter convention in Louisville, Ky., Feb. 15, 16, 17 and 18 under the auspices of the Church Spirit Communion, in Liberty Hall on Walnut street, between second and Third. Our talent will consist of the very best this country affords. The philosophy and phenomena will be prepresented at each service. Good music will be supplied, and a grand series of meetings will be held. No one should miss this occasion to investigate our beautiful cause. If possible, all should attend. Our elegant, spacious hall will afford the best conditions and will be comfortable for all auditors. Come and be with us. All spiritualists and investigators are invited, and comfortable homes among friends to our cause will be found for visitors at reasonable prices. Free entertainment for good and worthy meginns who will assist us. All communications should be addressed to our pastor for further information. His address is Dr. A. M. G. Wheeler, 718 Jackson street, Louisville,

Mrs. C. H. Mullins writes: "Mrs. Lucinda B. Chandler will begin a course of lectures for the Spiritual Freedom Society, at East Lodge Hall. People's institute, corner Van Buren and Leavitt streets, Sunday, February 4, at 3 p. m. Her subject for that day will be "The Welfare of Our Nation." She will speak alternately with Rev. F. G. Strickland, Drs. T. A. and M. C. Bland and others. Rev. F. G. Strickland will speak Sunday, February 11. The Freedom Society will meet at my home, 746 Adams street, Wednesday, February 7, at 2 p. m. All are welcome."

D. E. Smith writes: "I am very sorry to have to announce that the meetings of the First Spiritualist Society of Santa Ana. Cal., are discontinued indefinitely. More money and a suitable leader are imperative to make a success here."

G. H. Brooks writes: "I will hold a series of meetings in Whitewater, Wis., Feb. 19, 20, 21 and 22, and I hope that all who can will come from the adjoining towns. While there I shall organize a society, if possible."

Secretary writes from Allegheny City, Pa.: "The Second Church of Allegheny has re-engaged Dr. H. C. Andrews for the month of February. On January 21 Mrs. May McFarland was ordained by Dr. H. C. Andrews; and his guides. The ordination ceremony was very impressive. The rostrum was neatly decorated with white flowers. I recommend him to any society wishing a good lecturer and test medium. His work is very convincing to all."

Hatfield Pettibone can now be addressed for engagements at 2742 Morgan street, St. Louis, Mo.

C. D. Knight writes from Seattle. Wash.: "Mrs. Nagle is lecturing to crowded halls every Sunday evening. giving excellent tests. The Scattle Spiritual Association meeting in the Banquet Hall of the Masonic Temple, is also doing well, Mrs. Lapworth being a very successful test medium. Mrs. Thomas has fust opened another spiritual meeting, and she is well and favorably known here. The cause of Spiritualism is gaining strength in this city, much of course to the benefit of those who catch a glimpse of the spiritual

Mrs. A. E. Watts owrites from San Diego, Cal.: "The Eirst Spiritual Society of San Diego devoted January 28 to the commemoration of that hero and patriot, Thmoas Baine, who devoted his life to the great cause of human liberty. The speakers were Mrs. Sheets. Mrs. Wellington, Col. Dryden and others, who elaborated his history, trials, and writings to the admiration of all liberal minds. In connection herewith I enclose a poem giten through the mediumship of Mrs. Wellington. In the afternoon the lyceum, under the efficient conductorship of Mr. Buss, gave a very come down to labor for the enlight- closed with a lecture by Mrs. Abble enment of the human family upon the Sheets, followed by tests by Mrs. Edith

E. W. Sprague and wife, platform land at this season of the year, but will test mediums and speakers; are filling a three months" engagement at Alliance. Ohio. They are missionaries for the N. S. A., and their services may be secured to organize societies in towns not too remote from Alliance during February and March. They are free to make engagements with societies for April, May, and June, and also have some open time for campimeeting season. Mr. Sprague officiates at funerals. and deeds, more than in deep profession | Address him at 745 High street, Alli-

vaulable to me. I have been a Spirit-A large number of friends and sym- ualist for, more than fifty years. We Col., December 25, 1899, to attend the opinions, it was most thoroughly anni- Cloth \$1. For sale at this office.

thusiasts were getting ready to take off annual Christman social and entertain- hilated, and to-day we have no test me-

Edgar W. Emerson, will lecture and street, between Wabash and Michigan avenues, Wednesday evening, February 14, at 8 o'clock p. m. Admission 25 cents.

F. Corden White's address during February and March will be 1616 Erato street. New Orleans, La. During April he will be with the Temple Society, Buffalo, N. Y.

Lyman C. Howe writes from Allegan,

Mich.: "I spoke here Wednesday evening and am booked for two lectures tomorrow-Sunday. I expect to remain here until Thursday, the 8th. town has no strong center of spiritual strength, but has quite a number of mediums of some promise. Mrs. John Padgham has rare gifts, and if she had been called and encouraged to give public manifestations, she might have done a valuable work in this town, as she has in other towns, when her circumstances and conditions favored her going forth in the field. She might have ranked with the best test mediums on the platform, with one addedvirtue not too common among plat form mediums: Unconditional truthfulness, and no attempt to supplement the genuine with prepared 'tests.' That is the bane of platform tests, and the evidence is overwhelming that among good mediums it extensively prevails. Those who practice such frauds have no realization of the extent to which their tricks are known among Spiritualists, as well as the prejudiced multitude, who, detecting some tricks, become satisfied that all are frauds. This view, too, is held, and declared by such men as Prof. Hyslop, Minot J. Savage,

and so they repudiate the whole field of nature that demonstrations of applause | facts in modern Spiritualism and limit greet Mr. Cordingley each Sunday for their investigations to one-Mrs. Piper -whom they have proven uniformly genuine. One medium who never deceives is of more value to the cause than a hundred who may be equally good mediums, but adulterate their work with deception.' Mrs. Charles Messick, of Glenwood Springs, Col., Brother Kizer, of Decatur. Ill., and others have sent in clubs

and their class, who claim to have de-

tected and exposed hundreds of frauds.

for The Progressive Thinker during the past week. Thanks to all. Elyria, Ohlo, last week. He is a great favorite in that state.

T. Babcock writes from Waukesha, Wis .: "This beautiful city of springs, the "Saratoga of the West," as Waukesha is called, was highly favored a short time since by a visit of Mrs Georgia Gladys Cooley, the highly gifted lecturer and test medium of Chicago. While the clerk of the weather was not in exact harmony with the meetings, those present real ized their highest expectations in her lectures and tests. Waukesha greet her with a hearty welcome when she comes again. The noble worker for humanity should be kept busy and any society engaging her will make no mistake."

YOU NEVER WILL BE MISSED.

You man of the majestic mien, swollen up with pride. Who feels that none can estimate your worth,

Who treads the streets with kingly air. and more than kingly pride As if you held a mortgage on the

Come down for just a moment from your rather dizzy height And let this truth find lodgment in your This world was a pronounced success

before you saw the light And will move on just the same when you are dead. The man who wears the workman's

garb, placed in the scales with you, Might send you spinning upward with In every manly virtue and in honesty that's true;

Be your superior, though grand you Though you may look with proud dis dain down from your lofty height On men who labor for their daily

bred. Remember that the world was here before you saw the light. And will never miss you when you're

The master who created you and placed

Gave life unto the man of labor, too And, though you may be favored with the accident of birth, He's fashioned in as perfect mold as

Wrapped in your self-importance, you should always keep in sight The fact that though you toss a haughty head.

This world was an assured success before you saw the light, And will move on just the same when you are dead.

There'll be no aristocracy in heaven you will find If you should chance to make a land

And he to whose existence on the earth you are so blind Will be your equal in those realms so

Come down from off your pedestal and show your manly worth. From out of cloudland pull your kingly head;

The powerful machinery of this revolve ing earth Will never slip a cog when you are -Denver Post.

"Mansill's Almanac of Planetary Me teorology," almanac makers' and weather forcasters' guide and new system of science for 1900 is now for sale at this office; price 25 cents. This is the 25th annual almanac issued by R. Mansill, Rock Island, Ill. It is one of the most interesting and instructive annual publications along the line of the planetary science now published, and is far more explicit in relation to the movements of the heavenly bodies and the effect produced upon our earth. You need this book.

The new song-book, The Golden way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard-and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; \$1.50 per "Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office. "Right Living." By Susan H. Wixon.

The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting J. B. Smith writes: "Your paper is in- and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and pathizers assembled at the Temple of once had a strong society of Spiritual- teachers it may be made very useful. the Liberal Spiritual Society of Denver, ists here, but owing to difference of Young and old will be benefited by it.

A Remarkable Invention BY AN OHIOAN.

market a paw Bath Cabinet that is of grent interest to every man, woman and child. eral hundreds of them

This Cabinet is a rubber-walled room, an air-tight enclosure, in which one comfortably rests on a chair, and, with only the head outside, onloys all the cleansing, curative, beautifying and invigorating effects of the most luxurious Turkish Bath, Hot-Vapor or Medleated Bath at home for three cents each, with no possibitity of taking cold or in any way weakening

THESE ABE THE BEST OF ALL BATHS, far superior to soap and water; celebrated for producing glowing faces, fair skin, bright eyes, clastic figures and perfect health to all men and women who make them a weekly habit, and this invention brings them within the reach of the poorest person in the country Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat pores causing profuse perspiration, drawing out of the system all the impure salts, acids and poisonous matter



of the blood, which, if retained, overwork the heart, kidneys, lungs and skin, causing colds, fevers, disease, debility and sluggishness. Astonishing is the improvement in health, feelings and complexion by the use of this Cabinet, and it seems to us that the long-sought-for method of se-E. W. Sprague held four meetings in | curing a clear skin, a good complexion, of retaining good health, ouring and preventing disease without black-heads, eruptions, and is a sure cure for skin drugs, has certainly been found

The makers inform the writer that more than 72,386 of these Cabinets have been sold since August, and showed letters from thousands of users who speak of this Cabinet as giving perfect satisfaction. Since this invention Buth Tubs have been discarded, for it gives a beter bath for all cleansing purposes

homes without bathing facilities, this would be a good article to get the agency for, as millions will All our readers should have one of these Cabinets in their home. The makers agree to send it on thirty

days' trial and refund the money paid for it if not just

Thousands of remarkable letters have been written the inventors, and to our knowledge persons who were full of drugs and nostrums and had been given up to die were restored to robust health, to the ship promptly upon receipt of your remittance. astonishment of their friends and physiciaus. Dr. E. M. S. Marbie, No. 1433 R. I. Avenue, Washington, D. C., says: "This Cabinet is the best of all,

and the only one I could recommend. It should be in Dr. E. L. Eaton, of Topeks, gave up his practice, for | This is certainly an opportunity not to be neglected.

Cabinet than his medicine, and has aiready sold sav-

Congresman John J. Lentz, Mrs. Senator Douglas; Rev. James Thoms, Ph. D., pastor of First Baptist Church, Centerville, Mich.; Rev. R. B. Peale, Una, 8. C.; John T. Brown, editor of "Christian Guide;" James M. Humlin, editor of the Ohristian Advocate, and a host of our most ominent people use and recom

mend it. years with rheumatism in its worst form, was cured in six days. Mrs, Anna Woodrum, Thurman, Is. suffered for sixteen years with Nervous Prostration, Hoadaches, Indigestion, Kidney Trouble and Female Ills. The best doctors were unable to benefit her. This Cabinet cured her in four weeks, and she says 1

It is a God-sent blessing to every woman. Mr. L. B. Westbrook, Newton, Ia., afflicted forly. ave years, was cured in three weeks of Catarrh, Asthma, Heart and Kidney Troubles. O. P. Freeman, Sparts, O., afflicted seventeen years, unable to walk, was cured of Kidney Troubles, Piles and Rheumatism. Thousands of others write, praising this Cabinet.

This inventing is known as the "New 1902 Style Square Quaker Folding Bath Cabinet." We find it to be a genuine Cabinet, with a real door; onens wide: handsomely and durably made of the best materials; rubber-lined; has a strong, rigid steel frame; top curtains to open for cooling off; in fact, all the latest improvements, and should certainly last a ilfetime. It folds flat in 1-inch space when not in use; can be easily carried; weighs but 10 pounds.

IT IS IMPORTANT TO KNOW

That the makers guarantee results and assert poswill clear the skin, purify and earlich the blood; cure nervousness, weakness, that "tired feeling," and the worst forms of Rheumatism. They offer \$50.00 reward for a case not relieved. Cures Women's Troubles, Malaria, Sigeplessness, Gout, Sciatica, ileadaches, Piles, Dropsy, Liver, Kidney and Nervous

all symptoms of La Grippe, Fevers, Pneumonia, Bronchitis, Tonsilitis, and is really a household necessity, a blessing to every family. To please the ladies, a Head and Face Steaming Attachment is furnished if desired, which clears the skin, beautifies the complexion, removes pimples, diseases. Catarrh and Asthms.

It cures the worst Cold in one night, and breaks up

ALL OUR READERS SHOULD

Have one of these remarkable Cabinets. The price is wonderfully low, only \$5,00 for Cabinet complete, with than soap and water, and, as there are millions of heater, formulas and directions. Head Steamer, \$1.00 extra, and it is indeed difficult to imagine where one can invest that amount of money in anything else that guarantees so much genuine health. Write wday to the World Mig. Co., 996 World

> Building, Cincinnati, O., who are the only makers, for full information; or, better still, order a Cabinet, every Cabinet, and will refund your money, after 80 days' use, if not just as represented. We know them to be perfectly reliable, capital \$100,000.00, and to Don't fail to send for bookiet, anyway. This Cablnet is a wonderful seller for agents, and

the firm offers splendid inducements to both men and women upon request, and to our knowledge many are making from \$100 to \$150 per month and expenses;



THE PSYCHOGRAPH

DIAL PLANOHETTE

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Plunchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctless of the communications received by its aid, and as a means or developing mediumship. Do you wish to investigate Spiritualism?

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Deep Subject. By D. W. Hull.

observation they appear lifeless; but occurring in it. There is a constant prorecent organic life, and the chalk is the going on within the organism, so that notwithstanding their apparent lifeless- ling river, whose waters are each moness, all the possibilities of life yet ex-ist within them. Each of these pieces process of beginning and also of ending. agglomerated in the chalk, organically lamp that is never the same at any two arranged in the sprig and crystallized in moments. the pebble. But the chalk represents | Attraction, we have found, is a conlives that have been organically ar- dition of force, and force is a manifestaranged. In the development of the rock | tion of life. Therefore the energies of from which our pebble has been broken, life are manifest in the development of the atoms were deposited and drawn the simplest organisms. It is a prior together by a law of affinity, which is condition, and is directed apparently another name for attraction. And, in- with an intelligent end in view. We deed, the development of the animal call it "Plan," but that word gives a and vegetable is by the same law, and, very incorrect idea; as if an organism we may say that underlying all growth were already present, which had de-is the common law of attraction. Each signed that organism in a mechanical attracts to itself or is attracted to those manner. Instead of that, it is what elements which contribute to the mass- may be termed an evolutionary princiing of its substance. The difference is ple carrying out its inherent design. that organic substances develop by in- The laws of affinity drew certain elecretion, while inorganic substances ag-gregate, or develop by accretion. Thus at the bottom of all growth lies this sarcoids, and these sarcoids are specialuniversal law of attraction. The law ly endowed for the higher manifestaof attraction is somewhat modified by tions of life. The lowest forms of life an affinity and divarication. Affinities now known in the animal kingdom are are drawn together and divaricants re- the protozoa or amoeba, of which menpel each other. Each metal has its tion is made in a previous article. will'dissever the elements of each.

Nature," admits it in the following:

ing forces in nature, one of which tends | means of them we have access to the | immediate paralysis. And we all know to draw all objects together, the other data on which our intellects are to expel them from each other. Force founded. then, is a property of matter. Wherever | The conditions necessary to intelli-

life, and is everywhere existent.

or by incretion. The vegetable draws spirit body so attenuated as not to be ucation. It is the mind that has laws-attraction and repulsion.

vegetable is composed of certain pri- the relation of things. The simoid sees | antagonistic to any such lofty purpose. and differently arranged to meet the he can he repeats them, but he does not requirements of special organisms. co-ordinate things. His intelligence Thus life itself is instrumental in shap reaches a certain stage beyond which and as a consequence are beating back ing each particular organism. We want it cannot pass. While he may observe sympathy and philanthropy. the reader to emphasize this point. For the actions of nature, he can never so it is apparent that we are what we are far proceed as to understand the causes | shape to his organism. through a somewhat intelligent opera- that lie back of phenomena. His intellition of forces. It is what Albert Cha- gence, therefore, is limited within narvennes terms "Potentiality," in contra- row channels, and cannot well be what Summer." By Lilian Whiting. No distinction to the term "Design," used we understand by the word "mind." period during the process of develop- timid and gets hungry, but these are ually resolved back to its elements.

inorganic matter is, that organic matter | surface for the deposition of gray matcentric, and capricious, as compared to more complex till we reach the human objects, while the negative is uniformly many times, giving not only intense at this office. static. There is no moment of an organ- power of thought, but ability to comism that is the same in all respects. We prehend complicated and abstruse remay possibly except in this statement lations of things. timber and trees that seem to pass into | Mind, then, is a bundle of perceptions | Price by mail, 20 cents. For sale at | the circumstances connected with them sive. Paper, 50 cents. Cloth, \$1.25. a state of coma in the winter times | considered with their relations to each | this office.

Here is a piece of chalk, a pebble and | But in a general way, the more forcefu sprig of a cherry tree. To our physical the life the more rapid are the changes they are not. The sprig represents a cess of elimination and reproduction pulverized shells of minute animals the same constituents that make up the that one day had life and motion and organism at one time are greatly inhabited the ocean long before man changed at a subsequent time. In this came upon the stage of action. But, I respect, life may be compared to a flowis a combination of myriads of atoms | Buddha represented it as the flame of a

affinity with which it can be readily We should not confuse life and intellimade to fuse, while it manifests an gence. Vegetable organisms have no antagonism for some other substances. intelligence, though some of them seem Affinities are somewhat counterparts of to exhibit a manifestation of purpose. each other. Attraction is general, affin- Many of the lower animals manifest no ity is particular. That is all bodies are intelligence. I use the word "manifest" drawn together, but all bodies are not here because our observations may not coherent. For there is another law that | include all intellectual phenomena, and repels a too close relation. There is a also because I would distinguish besort of focal distance for all materials tween a sensation and a concept. Beto each other. The bringing together of cause the tree directs its best growth on mitric acid and glycerine, for illustra- the unshaded side is not evidence that clon, will result in an explosion which the tree selects the sunlight in an intelligent manner. Light is a necessary This is no new doctrine, as it was condition to the growth of the tree, taught by the Greeks thousands of and it is drawn in the direction of the years ago, and I have no doubt John light by the law of affinitization. Affinihad indorsed it when he said that "God | tization, we have found, is an element | if the mind is preoccupied, there will | only seven persons present, and four of is able of these stones to raise up chil- of life, and, we might say, also of in- seem to be a debate as to whether it those children, makes it still more so. dren unto Abraham." Aristotle taught | telligence; for the first element of in- | shall be retained or thrown back into | It was held on the 24th of January, and it, and later Lucretius, LaPlace and telligence is sensation, and the second is the box. This may be a latent power of lasted two and one-half hours; in all Newton hinted at it, when they ac- habit. As the individual is developed the brain, but if so the fingers must there were forty-two materialized knowledge two independent self-acting from a single cell, so is the intellect also | telegraph that they have seized the forms; the room was well lighted all forces in nature by which matter was grown from a single concept. In the drawn together or repelled apart. lowest organisms, as the amoeba, there Winslow, in his work on "Force and are no differentiated organs of contact as there are in higher organisms. This "No molecule is or can be, dead, inert, creature is provided with neither or destitute of action, since it is never mouth, eyes, prehensiles or means of destitute of attractive force, can never locomotion. The jellyfish, being a little be deprived of the same, and persists in higher in the scale of being, extends its exerting such force upon every mole- cilia a long way in every direction, not cule, in virtue of the secret influences so much for the purpose of avoiding oblying within its own bosom and pro- jects as prehending and bringing to ceeding out of its natural capacity and litself the aliment it needs. In using the endowment. But while force of attrac- word "purpose" here, I would not have tion exists, and every atom mutually it understood that the jellyfish exercises attracts every other atom, it is proven any intelligently directed purpose in the with actual certainty that molecules search for its food, but the laws of never touch each other and that they attraction draw from it in every direcare kept asunder by another force the tion those cilia that prehend its food. opposite of attraction. This is repulsion. It will be perceived that all the organs of animals are each but an extension of "Countless researches and experi- the organ of touch. Our eyes and ears ments of chemists and physicians have are but sublimated attana. Instead of established beyond question the uni- describing an object by the sense of versal fact that repulsion is an absolute touch, the shadow or reflection is force, dwelling in all molecules which thrown upon our vision. The rays of exerts as constant and mutual an influ- light from objects touch our optics, are ence, every one upon the other as does | conveyed to the optic nerve, and thus that of attraction. It dwells and lives we feel the objects. And thus with within the molecule and presides out of sounds, which are conducted to the it, in like manner as attraction, to act auditory nerve through the tympanum upon its neighbor, except that it acts of the ear. Our five senses are but the order the liver, and the reaction will and plays in the opposite direction to gateway by which we come in touch | become interaction. Bad news will imwith the outer world. And these senses | pair digestion and weaken heart action,

we see the one we find the other. For gence are, first, an organism containing all matter is associative in certain re- a nervous system ending in a conlations and dissociative in certain other voluted brain. If intelligence can exist relations. When, then, we speak of outside of these conditions, I confess force, we refer to the laws of attraction myself unable to understand how it was and repulsion, or affinities and divari- developed, or how it could exist withcants. It is that which holds planets out first having developed. Observation ant adjunct to it. The body and mind in their orbits. The moon is held in its shows us no organized living creature | must be healed together. I often think place by that law riding on the attrac- that has not developed from a simple the Christian Scientists profess too tion of the earth as cork rides upon the cell, and as life seems inseparable from water, being drawn toward the earth matter, so we must believe that intelliand held from falling onto it, by the gence also is inseparable from matter. law of repulsion. It exists in atoms, Here let me anticipate an objection: A molecules, concrete and pulverized sub- crude idea exists in the world that in stances, satellites, planets and suns. It the life beyond our spirits are mere manifests in vegetable and animal life entities, not attached to bodies. It was and is the life of everything in the anciently held that they did not even Universe. Thus we learn that force is occupy space, that millions of them could at the same time occupy a single | the body to its liking? The mind is pos-Some time ago I read of some one point. Strange to say that most of the litive to the body, if allowed full conwho had discovered that all minerals materialists define the views of all who | trol, but in the battle for bread we were living objects. In the sense the believe in a continued life after the subordinate the most spiritual and renon-professional world took the state- death of our bodies, in the same way. fined elements of our minds and thus ment he was wrong; but in the sense Such an idea is unthinkable, and how are under the control of the grossest inthat life is an inherent force every- any person can hold such views or stincts of our natures. We are not what methods wherever science, as at preswhere present he was right; and I sup- charge them on people, who they know we should be and would be under a nose that when he announced that dis- in other respects are as intelligent as | more humane system of social intercovery, he meant to be understood that | themselves, is beyond my comprehen- | course. To note the difference in per- | bia let loose, that sees errors and danwhat we call force is a principle of life. sion. We do not believe that man's sons who are led by purity of mind and gers where there are none. We all have Certainly no one would contend that highest attainable condition is in this | those who are not, one has but to cpmminerals are alive as organic creatures life. Our observation is that as the pare an American-born, well educated Agnostic, and we all believe incomparaare alive. It cannot be so. Yet they creature becomes more refined and mechanic with an Italian mendicant. bly more than we know. Our ablest are pregnant with force, and force is more highly developed in organic struc- The one has a noble brow, a dignified what we may term inorganic life; and ture, the powers of the mind are in- bearing and is prepossessing, while the not demonstrate, and they do not seem that life may as readily be organized as creased. As man is the highest possi- other has a low brow always wrinkled the elements of the earth, air and water ble organism on the animal plane, there as if frowning at something distasteful. may be organized into the vegetable. is no upward road except through a a mean appearance and a forbidding as-And as the vegetable may be taken up finer organism, and this can only be by pect. But that Italian's grandchildren by the animal and a part of its proper- the duplication of a more intense nerv- in this country will be greatly improved ties become reconstructed into animal ous system developed from finer and in general appearance, all occasioned more sublimated materials, and this we by the association of himself and ances-All organic life develops from within, have in spirit life. There is therefore a | tors with people of refinement and edits nutriment from the earth and air by visible to mortal eyes, which has smoothed the wrinkles from his brow. means of its roots and leaves. The greater powers intellectually than the given him a noble bearing, and made animal draws its nourishment by taking material body has. The spirit body is from the brutal ancestors a man. Inits food within the body and inspiring a material body same as our present still into a boy's mind some lefty and air. Both assimilate such parts as are bodies are, but the material is more noble purpose, give him the idea that he useful to the organism, and excrete all sublimated than our physical bodies, should do something for the benefit of that is offensive or foreign to its organ- and we use the word "spirit" as dis- the world, and his physical organism ism, and thus both appropriate the two tinguishing it from the grosser bodies will change to correspond with the of the present life.

Organic life is that life which is | Mind is something more than the cogattached to complex organism. Each nizance of things; it is a recognition of The difference between organic and almost polished and gives but a small this office. Price, cloth, \$1.

changed relations may exist, but to apprehend them requires a mind exercised by a thoroughly organized and convoluted brain. Intelligence is the memory of things, and memory is a reproduction of thoughts and images once experienced or witnessed. Since all intelligence is but the analysis and synthesis of sensation, all that we are mentally, may be resolved to the one faculty, memory. Even the co-ordina-

tion of thoughts are but the reproduc-

tion of sensations taken to pieces, and

differently reconstructed.

But how are these things stored away taken where a murder had been committed and given a fragment of rock picked up on the ground, and from this she proceeded to describe the particulars of the murder, of which she had no previous intelligence. In this case was it memory? If so, was it located in the inanimate rock? It certainly was not in the brain of the sensitive. In instances of this kind we have additional evidences of life existing with all inanimate objects, and as sound is caught up and treasured by the cylinder of the phonograph, so is the history of every event written upon the superfices of the objects lying near by, and they may be head I shall have more to say on this

than the tenth of an inch in thickness, making in all only thirty square inches, | equal to a cube of five and a half inches. vocables each, must have fifty thousand cerebral connections.

In most living animals the nervous systems are somewhat automatic, and seem to act without reference to the brain. All printers know that when materializing medium. Her circles are they have picked up the wrong type the | fine-one in particular was certainly fingers seem to know it at once and wonderful, and the fact that there were The minister told of the blessings wrong type. Of late there has been the time except for the illuminated considerable discussion on this subject, forms, of which there were nine, one but I am not disposed to enter into the of which, an Egyptian king, had the controversy.

each other. We are told that a sound body is necessary to a sound mind, and we know that a dwarfed brain is not capable of the mental effort that a normal brain has. We also know that the gestation and the prenatal environit comes into the world.

But after birth and in adult age, the mind has much to do with the body. All bodily organs are in sympathy with the mind, and whatever affects one impairs the other, and vice versa. A losing business will depress the mind, and a depression of the mind will dis Thus we discover there are two oppos- form the bases of our intelligence. By and a very violent emotion will produce that sudden joyful news exhibarates the whole nervous system and often gives new life to the individual. Thus mental states may be produced that will restore an unwell person to health. A physician has little room for hope so long as his patient distrusts him. If the mind cure doesn't lie at the bottom of the physician's practice, it certainly is an importmuch, at the same time I think they are as nearly right in theory as the medical and gives readings from the platform at physicians. One attempts to cure the Muskegen, and other towns when soul and through it the body, and the called. other attempts to cure the body and through it the soul, whereas mind and

body are interdependent. If then the mind has such an influence over the body, why may it not shape

hobleness of his purpose. But I am sorry to say that our present commercial warfare system is entirely the most brutal elements of our natures. The mind makes the man and gives

"After Her Death. The Story of a

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MATTER, FORGE AND LIFE other. It is the outgrowth of life and can have no existence without life. The objects perceived may exist, and their relation may be the same without mind as with it. All the possibilities of changed relations may exist but to READING THE PROGRESSIVE THINKER.

To the Editor:—I am nearly seventy-two years old, and enjoy the best of health. I attribute my good health to reading The Progressive Thinker. There are many good health hints in it, telling us how to take care of our bodies, but that is not all; It informs us in regard to a future or shelved in the brain? or, rather, is the brain the only receptacle of memory? To illustrate, a sensitive was with us after we have finished our life here.

Poland, N. Y. J. R. WEBSTER.

Very Fine Manifestations Are utes. He was very much excited and said he would willingly stake five hun-

two of our most prominent and promis- time on he is a Spiritualist. ing young mediums, Mr. and Mrs. Geo. We expect a much larger audience Rennar, visiting at our home; and I feel | next Sunday night. Mr. and Mrs. Noyes conveyed to the brain of a sensitive I must/try to show my appreciation of have gone to Dunkirk, Ind., so we will and again reproduced. Under another their work through the columns of your not have a speaker, but Mrs. Jacobs and light physical medium. His trum- demonstrations. We feel that we have The power of memory is incompre- pet circles are the best I ever attended. created an interest to outsiders, and hensible, and goes to show that we are The voices are very strong, especially hope to make many new converts. all creatures of the infinite. The gray those of the Indians, some of which MRS. A. B. EMSHWILLER, substance in the brain is estimated to were loud enough to be distinctly heard cover a surface of three hundred inches, outside of the house; and there was making a squre surface on a side of more independent speaking, more mateeighteen inches. It is certainly not more | rialized hands, lights and physical manifestations than in any circle of the kind I ever attended; while his light physical circles are certainly enough to Yet think what a vast amount of in- set the worst skeptic to thinking. In formation may be stored up in it. Bain one of these circles where there was no estimates that a person who knows six one present except the family, the con- The organ pealed forth its music, different languages of several hundred | trol opened a cupboard in the room and handed out can after can of tomatoes, books, etc. There were also a number of messages given and some very fine pictures drawn.

Mrs. Rennar is a young but very good most beautiful robe one could imagine: In our discussion of life we have seen | it was simply a blaze of brilliant light. that life had much to do in the shaping | Another one came from the top of the of vegetables and animals, but here I | cabinet and was certainly very convincwant to carry the argument farther. ing. Of the other forms, one material. The crowd had at length departed Mind also has much to do in the ized that passed out by drowning; her shaping of the body. In the animal clothing was wringing wet, after showeconomy they go hand in hand assisting | ing which, she stepped into the cabinet for an instant and returned robed in As the evening sun was setting, beautiful white, dry robes. Another form was of a man, a guide belonging The organ had ceased its music, to one of the circle; he stood at least nine feet high and broad accordingly. mental condition of the mother during Mr. Rennar stood under his arm very easily and looked like a schoolboy bements have much to do with the physi- side him. All the forms except a very cal of the child. So that mind com- few were instantly recognized. One mences the formation of the physical thing I notice in Mrs. Rennar's circles Then kneeling among the lilies, and mental of the individual long before is that the forms frequently pull open the curtains, so anyone in front of the His soul found voice in childish pray'r cabinet could not fail to see the medium sitting entranced at the back, which I think very convincing to the skeptics. Mr. and Mrs. Rennar spent a short time in Wheeling, W. Va., and gave good satisfaction.

MRS. LURA ARRICK.

What Lyman C. Howe Says.

The president of the Grand Rapids Society, Mr. Charles M. Potter, I find to He thought of years and years ago, be a man of uncommon qualities in many ways; an excellent reader and elocutionist; mimic, mirth-maker for all kinds of social literary gatherings; a sober, industrious, careful agent in all he undertakes; business-like, fraternal, ever truthful, fearless, frank and unequivocal; an uncompromising Spiritualist; a "Soldier of the Cross," and Uncle Sam's army as well, and a pillar of strength to this association.

Mr. Knowles lives here and lectures

Bro. W. M. Lockwood's Spiritualism of Nature is a strong document that must provoke thought and elicit approval from many thinkers. I can but feel, however, that he and Bro. Loveland occupy an extreme position on the God question, while both reason strong and clear on the plane to which they confine their logic, and I like such rational methods, and uncompromising convictions, standing true to scientific ent developed, is applicable. But it seems to me there is a sort of Theophoour creeds, whether we be Christian or scientists believe a great deal they canto think it dangerous, or disgraceful, or A CARD FROM harmful to science to express their beliefs. Why should we? If our beliefs change with larger knowledge, we can and do, change our creeds. I do not think any Spiritualist who believes in "Infinite Intelligence" believes in a capricious personal Deity who makes and unmakes at will, or is any nearer Naturalist or Atheist. LYMAN C. HOWE.

Grand Rapids, Mich.

Hartford City, Ind.

twenty or twenty-five. I do not know Let me advise all who may be suffering at \$1.50. For sale at this office. the membership at the present time. with these complaints mentioned, to try We hold our meetings Sunday evenings them. They are now being sold at cost, mates arranged in fixed proportions, things and remembers them and where | While the competition for survival con- | in the Red Men's Hall; over the State just to introduce them. tinues, we are continually developing Citizens' Bank. Mr. 'Len Walters is president, and Mr. John Lennox secretary. We have managed to have very interesting meetings." Sunday night January 21, we had our first public speaker and test medium. Mr. Noyes Doten. In this volume, this peerless | Wise, Col. Ingersoll-and what the spirwas the speaker and Mrs. Noyes gave poet of Spiritualism may be read in her its say about it. By psychometric readings from the plat- varied moods, "from grave to gay, from form. From all reports the meeting was lively to severe." It is a book to be mind that loves spiritual thought can an entire success and the outsiders were treasured and richly enjoyed by all who by the theologians with such stunting The rabbit cognises things, but it has fail to be fed and delighted with this favorably impressed. Mr. Noyes' lec- love genuine poetry, and especially by effect. If that life is destroyed at any no idea of the relation of things. It is book. Beautiful spiritual thought, com- ture was well received, as was Mrs. Spiritualists. The volume is tastily bining advanced ideas on the finer and Noyes' readings. There were between printed and bound. Price \$1. ment or during the existence of that involuntary impulses. An observation ethereal phases of Spiritualism, lead one hundred and twenty-five to one organism, disintegration immediately of its brain demonstrates that it has ing the mind onward into the purer at hundred and fifty present, and there ture." By Prof. Wm. M. Lockwood. commences, and the organism is event- no capacity for any great manifestation | mosphere of exalted spiritual truth. A | would have been many more had seats | Prof. Lockwood is recognized as one of of intellect. It is so smooth as to be book for the higher life. For sale at been provided. After the lecture and the ablest lecturers on the spiritual rosreading Mrs. Jacobs, a trumpet me-trum. In this little volume he presents "Social Upbuilding, Including Co-op- dium of Indianapolfs, came forward in succinct form the substance of his is always positive, and inorganic matter ter. As we rise higher in the animal erative Systems and the Happiness and and gave trumpet talking under full lectures on the Molecular Hypothesis is negative. The positive is always ec- kingdom, we find the brain more and Ennoblement of Humanity." By E. D. gaslight. It was simply fine. One man of Nature; and presents his views as Babbitt, LL. D., M. D. This comprises | came forward and held the trumpet | demonstrating a scientific basis of Spirthe negative. It continually changes family, where we find the brain deeply the last part of Human Culture and about five minutes, and he made the itualism. The book is commended to itself and its relations to surrounding convoluted, increasing the surface Cure. Paper cover, 15 cents. For sale statement to the audience that he had all who love to study and think. For been a member of the Christian Church | sale at this office. Price, 25 cents. all his life, and this was his first ex- "Buddhism and Its Christian Critics." perience with anything of the kind, and By Dr. Paul Carus. An excellent study with music, by C. Payson Longley. | that he recognized the names given and of Buddhism; compact yet comprehen-

MEDIUMS, made the statement, There was a Russian came forward and received communications in four different languages, and he talked fully twenty mindred dollars that what he received was genuine. His brother talked in the For the past ten weeks we have had Russian language. He says from this

Hartford City, Ind.

LIKE THE CHILD, BE PURE.

The altar was filled with lilies. Spotless, pure and white; The sun through the painted windows Flitted colors bright.

In volume sweet and clear; While people came to offer prayer, And words of praise to hear, The anthems of joy were restful,

Of joy and peace and love;

Echoing clear and loud, Through every niche of the building, Into the street and crowd.

How our thoughts rise like an incense Into the realms above. Then likened the soul to a lily, Stainless, clean and pure: And said that thoughts, like the pre-

Ever shall endure. But though he preached his precept, And each there tried to pray, In vain they sought to purify Their thought and act each day.

And each one gone his road,

To run his race, to fight his fight,-But each to bear his load. The day was near its close,

The place seemed in repose. A little child entered the altar, And mongst the lilles there, With curly head and eyes of blue, He seemed of all most fair.

Eyes upturned to heaven, Of thanks for bounty given.

The sun's last ray touched his forehead, A soft and holy light. He, kneeling there with sunny curls, A picture of delight.

He rose and left the holy place, Lilies nodded at his touch. The very silence seemed to sav. "Heav'n's kingdom is of such."

An old man saw his curly head Coming down the step: And sitting down he wept. 'Now tell me, little urchin, Why with faith you pray?" Come in here to the altar-I will lead the way."

They knelt there among the lilles, The aged man and child. And soon they each were heard to pray In feeble tones and mild. "O show me the way that leadeth

Out of this world of sin; And if I find the home above, How shall I enter in." Give me strength to use the talent Which for earth is giv'n." Prayed the boy for earthly life.

The aged man for heav'n. The morning found both sleeping, 'Mongst the lilies white: The old man's face was pallid. His soul had taken flight.

How sweet must have been the passing For there in death he smiled As though he had passed the portals A pure and loving child.

If you would enter the kingdom Where worth of souls endure, Just fill your mind with loving thoughts | number of questions as to the nature of from the first page to the last enhances And like the child be pure.

JOHN W. RING. Galveston, Texas.

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while in earth life, and he wept as he For sale at this office.

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churches and the weakness of the tra- World and the Middle Ages-Protestant ditional creeds and the loosening of Belief Concerning Death and the Life their hold upon the people. He then Beyond-The Agnostic Reaction-The considers the probabilities of a future Spiritualistic Reaction-The World's fall short of demonstration. The vol- mortality-Probabilities Which Fall ume includes a consideration of the Short of Demonstration-The Society work of the Society for Psychical Re- for Psychical Research and the Immorsearch and also an appendix giving tal Life-Possible Conditions of Anothsome of the author's own personal ex- er Life-Some Hints as to Personal Experiences in this line. Dr. Savage periences and Opinions.

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Can We Really See with Our Is It Eternal and Ever Pro-Eyes, or the Brain?

Man does not really see with his eyes. The eyes are only an instrument for receiving images which are conveyed to the centre of perception, in the brain by the oplic nerve.

The blind man who perceives the size, shape and nature of an object with his hands sees in a limited sense. If men had evolved without eyes, but with all their present brain powers they would doubtless he able to see by some other method. Some of the lower animals have no eyes, but perceive light with their whole bodies.

Now if an image of material objects can be conveyed to the brain by some other agency than that of the eyes, it follows that a blind man who has a sound mind will be able to see perfectly well. An image is gathered together on a screen instead of on the retina of the eye and is conveyed directly by an electrical current to the brain. Such use has already been foreshadowed in the process well known to science as cataphoresis. By this it is possibble to convey medicines, anaesthetics, and other substances into the interior of a man's body without his being aware of it. By its aid cocaine can be sent through the solid bone, conveying insensibility to nerves or marrow. I may point out that the mere fact, that we can see images in our dreams, in the dark and with our eyes closed is proof of the possibility of seeing without eyes, as we at present understand them. How great are the difficulties which must be overcome before the power of seeing can be restored to those who have lost it, or before it can be bestowed upon those who were born blind, can be better appreciated when the mechanism of sight is explained.

For the purpose of this explanation only the actual eye need be considered. The eyelids and other protective surroundings of the eye can be conveniently omitted from discussion. The human eye may be said to consist

of an outer transparent part called the The colored portion of the eye is

known as the iris. The black spot in the middle is popularly known as the pupil. It is really the adjustable hole in the iris which lets the light pass through to the lens is filled with what is called the vitreous humor. It consists of a soft, jelly-like

Its use is to give the proper distension to the globe of the eye.

At the very back of the eye-ball is what is known as the retina. This is the part upon which is received the picture presented before the

It communicates directly with the optic nerve and is believed to be formed by the outspread fibres of this

The best understanding of the mech anism can probably be obtained by comparing it to the simplest form of a camera. Such a camera usually consists of a box painted black inside, with a hole in front for the admission of a lens and a ground glass plate at the back on which the photographer can see the picture he is about to take. In the human ere the convex lens of the corner has its counterpart in the crystalline lens which lies just back of the iris. The dark box is represented by the eye-ball, and the ground glass screen by the retinn. In the case of the corner the screen is enabled to receive clear images of objects at different distances by being shifted forward and back.

The lens can also be screwed in or out. The human eye accomplishes these things by automatically altering the size of the opening of the iris and by changing the shape of the crystal-

Such, then, are the essential parts of the human eye, but they are by no means all that are necessary to the operation which mankind calls seeing. As a matter of fact the brain has as much-if not more-to do with sight

than any other part of the eye itself. Photographers know that when they look at the reflected picture in the ground glass they see it upside down. The human eye works in exactly the same way, and we, too, see things upside down, but an unconscious act of the perceptive center in the brain makes the picture appear right side up. In the same way the brain acts as interpreter for the eye when such matters as size, speed and solidity are presented to it. When we gauge the speed of a train, a bird or a horse, by what we call sight, it is an operation of the brain, rather than of the eye, which enables us to estimate the speed. We judge of a motion of an object partly from the motion of its images over the field of the retina, and partly from the brain's appreciation of the muscular effort exerted by the eye in following the object. How we see is still practically a matter of conjecture. Hitherto it has been accepted as a law that sight was impos-

sible without the existence of an eye in active communication with the brain. The two have been regarded as interde-

The eye is capable of receiving a picture without the co-operation of the brain, but that picture is useless. One simple example of this is within the experience of every one. We often when in deep thought have our eyes open and fixed, but see nothing, because the stimulus of ordinary light is unable to excite the brain to perception when it is busy with other things. A little thought will disclose many other things to show the extraordinary way in which the sense of light is dependent upon the brain for interpretation.

The following, then, may be said to be the way in which the eye works in seeing: The scattered rays of light, reflected from the surface of any object upon which the eye is fixed, are received upon the cornea and there gathered together and passed on to the lens. If the light is too strong the hole in the iris contracts so as to admit less light to the interior of the eye.

The lens of the eye automatically grows thicker or thinner until the object is correctly focussed upon the retina. That operation is instantaneous. The optic nerve, which is attached to the retina, then carries the impression of the picture straight to the back of the head, at the top of the spine, where lies the medulla oblongata. This organ can be aptly compared to a telephone station, at which sits an opeator ready to make connections with any other part of the system.

When the picture or impression carried by the optic nerve arrives at the medulla it is instantly switched over to the front of the head, where lie the intellectual centres.

These interpret the picture and if necessary pass on to other centers impulses necessary for the completion of any act which the picture presented to the mind seems to require.

J. W. DINSDALE, M. D.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality. this office. Price, \$1.50.

To the Editor:-I have often wondered if we Spiritualists consider the full purport of our position when we claim that man has a spirit which is eternal and ever progressive. Now I hope some scientifically inclined individual will refute or show me the error of my logic in arriving at the opposite

The earth is the product of a development and solidifying of the vaporous elements contained within a certain sort of individual collection, which may or purpose of getting started. If one refuses me the right to this hypothesis, then of course I must include the entire universe in the scheme and how-muchso-ever he may squirm he cannot help granting me a start. Hence I hold that whatever is true of this earth is also equally true of every other earth, and whatever is true of our sun is likewise true of every other sun. intensified or modified by like causes and conditions which are always and everywhere present differing only in degree.

Now the next step in this development is the expression of animal and vegetable life, as we understand it. Of course life may have existed through the vaporous conditions long before we have any conception of it, but by reason and observation as well as geological research, it has been abundantly demonstrated to thinking minds, and stands, I believe, without question that man is at-present the highest result of a gradual unfolding evolution of expanding mentality, which enables the off-spring to inherit and in time reach the mental growth of his ancestor, and add something to it which he gains from the experience forced upon him by the struggling for existence and the necessity of adapting himself to his surroundings, and later the desire for surroundings. periority among those of his kind. Whoever has studied Nature must ad-

mit that her course is and has been through every field of inquiry where man has been able to search, to bud, to blossom, to ripen as fruitage and then decline and decay. The only exemption into which all is sooner or later resolved, and which, so far as we can conceive, are without beginning and without end, just as we conceive of space being limitless because we can conceive of no power with which to limit it.

When a certain set of elements have met, paraded together for a time under fixed laws and conditions, produced and populated a world and filled it with intelligence which has developed higher and higher until it has, true to the law of its existence and development, culminated in its highest point of perfection under the elemental 'admixture, and from thence begins a slow decline, decay and disintegration until the original state is obtained—this we call death. Now what has occurred in the great economy of Nature as the result of this birth, death and disintegration of a world? We dare not claim a greater elemental quantity; if we maintain superior quality we must have some source from which to draw, as we cannot produce something from nothing, therefore whatever source we draw from must be weakened to a corresponding extent. Of course when we presume an intellectual reservoir somewhere from which to draw, we open a possibility for the wildest kind of speculation, and from this comes the idea of God to soothe the mind when it has wandered in its flight to the outermost limit of its conception, and there dazed by the awfulness still beyond flutters in despair.

You and I as entities are interested in but two vital characteristics in this drama; that is our consciousness and our memory. Without a memory of the past and a consciousness of our existence, it is folly to argue whether or not we live hereafter. To talk of reincarnation into other bodies and developments into superior somethings is like "Tracing the noble dust of Alexander until we find it stopping up a beer barrel." That our consciousness and memory had a beginning no one will deny, and if this is true what shall we do to reconcile the unerring law of nature whose only excuse for existence is the process of birth, growth, culmination and disintegration. It will not answer to separate this, as spirit from the body which is matter, because spirit considered independently of matter is an awkward attitude of the mind, and to admit that spirit is part of matter, however subtle, is to subjugate it to the laws governing matter. We may formulate a hypothesis in our imagination, such as that man rises superior to nature's laws, and that he borrows his existence by appropriating atoms from the elements, out of which he builds and perpetuates an independent tenement for the spirit superior to the influence which disintegrates matter. To presume this is to give spirit power of thwarting the ends of nature by robbing the collection of elements from which he came, and to which he belongs, of a certain amount of intelligence, and in consequence the collection cannot progress as is its prerogative under the order of nature.

That something exists of the change called death, in the light thrown on the scene by Modern Spiritualism, cannot be successfully denied, and we may be warranted in assuming some sort of existence, but for how long and for what purpose, and how much of the real you or I. independent of associations and fostering mentalities may require elu-GEO. E. CRAMER.

School of Psychosophy.

The School of Psychosophy in connection with the Church of the Soul, the instructors of which are the guides of Mrs. Cora L. V. Richmond, is progressing finely. The first term of the class in psychosophy has been completed and the second term already commenced. The class has been large and the attendance of the students uniformly regular. The written statements (examination papers) of the students gave evidence, without an exception, of very close and careful attention to each and every lesson. The second term has commenced with added interest and enthusiasm on the part of the students.

The first class in Psychopathy will be started next week. Classes in psychomancy and psychology will be commenced soon.

I wish every advanced Spiritualist could have the benefit of these instructions. As soon as possible the complete and genius, place the wreaths of Im- learn that neglect, or opposition to the course of studies of this school will be published; but, of course, the printed niches of the temples of science build noncompliance gives rise. Instead of pages will lack the spirit accompanying to him a statue of marble, and then his applying its modes of action to our use, the oral instructions of the teachers. WM. RICHMOND.

through and by means of full form vis- come. Heroes who fight the battles innumerable occurrences of life. ible materializations, at seances of a with brain and intellect, in the war In this conception of power and expocertain Psychic Research Society; against ignorance, bigotry and super-sition of the law by which it operates, known as the Aber Intellectual Circle, stition, are in the minority. Dr. Bu- we can see the origin of good and evil with Tables of Ephemeris from 1830 to the medium being William W. Aber. chanan was a leader-a hero. 18m." By Yarmo Vedra., For sale at 507 pp. octavo. For sale at the office of The Progressive Thinker: Price \$2.

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While the price of paper has greatly advanced during the last few months, making an additional expense to us, yet we do not propose to advance the price of The Progressive Thinker, but we would urge everyone on our list to reciprocate and send in an additional subscriber and thus lighten somewhat the burden we have to bear. Every little helps in a case like this.

from this rule seems to be the elements | Resolutions in His Honor and And Its Mode of Action In the Domain of Mind. Memory.

To the Editor:-The following resolu-

Whereas, Man is the masterpiece of verse is ruled; and

Whereas, Everything material must | "Father of all, in in age, in every clime have a beginning, and after serving the purpose, and obeying the laws of its creator, and going to the limit of its endurance, the material man must cease to exist, and the life-the spirit-the 1 am-pass to that higher life, and continue in its growth spiritually; and Whereas, The material machine that

held the spirit of that grand humanitarian, Spiritualist, philosopher and sciand hereafter; be it therefore

stitions regarding life here and in the to it. future. Dr. Buchanan was recognized | We can conceive of the action of

other leading scientists and reformers | sided. This is also true in the domain

of the past and present. on in his great field of labor, and ex- er spheres of spirit life. press his discoveries that are to be ben-

recuperation given him by nature.

Resolved. That while we feel he was error and evil. not fully understood and appreciated But we are learning slowly, yet sure during his stay in the physical, we be- ly. The waves of error and supersti-

ELLA YORK, Sec'y.

One Supreme Power exists. It is tions were passed by the board of the without beginning and without end. It First Spiritual Union of San Jose in re- is everywhere present, eternally pergard to Dr. Buchanan's passing away: sistent and immutable. It is the source Whereas, The great creative powers of all life, of love, of truth, of intelliof the universe are ever in evidence, gence, beauty, grandeur, of glory. It and all animate and inanimate nature | "glows in the stars, blossoms in the are the products of its wondrous force; trees;" it "lives through all life," yet "operates unspent."

Man in all ages and in all countries nature's handiwork, but is also subject has felt and recognized this power. to all the laws by which the great uni- Pope in his Universal prayer addressed

> By saint, by savage and by sage, Jehovah, Jove of Lord."

> Its mode of operation we call Law, which is unchangeable and universal In the realm of mind, conformity to its operation results in good; non-conform-

ity results in evil. Infinite Power and its mode of action entist, Jos. Rodes Buchanan, has ful- are self-operating, eternal and invarifilled all the duties that the laws of na- able in each individual according to his ture deemed it able to perform, and strength; nothing escapes its action. through the law of dissolution has lib-| The only attitude man assumes toward erated that inspired and noble spirit it, or can assume toward it, is to ascerfrom its earthly enthallments, that it tain what it is, in so far as it is needful might go to a higher and greater field and to conform to it; for in it, and by its of labor in the interest of mankind here mode of action we "live and move and have our being."

Resolved, That we the Spiritualists | The various phases of law operate of Santa Clara county, and the mem-{whenever the conditions by which it is pers of the First Spiritual Union, recog-| brought into action have been complied nize in the passing of Dr. Buchanan, with, regardless of man's knowledge of that the world has lost one of her ablest lits existence, or how it operates. teachers in the modern sciences that Nothing good has ever been accomhas tended to assist humanity to rid plished, only in conformity with law. itself of the many erroneous super- All evil has its rise in nonconformity

by the scientific workers of the world power only as being inseparable with as a pioneer in all branches of religious, matter in some form, either physical or philosophical and progressive thought spiritual. The manner of its action deon all reform teachings, even daring to pends on the form of matter through nyade the field of fixed forms and ideas | which it operates. The degree of its adwhen he knew he was right, even were | vancement toward perfection corresponds with that of the refinement of Resolved. That we recognize in Dr. the material involved in the operation. Buchanan's works and teachings such The grosser the form of matter, the less as in the future will place his name on is the degree toward perfection. In the the roll of honor, along side of those of primary evolutionary processes of our the so-called saviors of the past; also earth the more violent was the operabeside those of Socrates, Laplace, tion, as is seen in its great convulsions Swedenborg, Newton, Franklin, and and upheavals-not yet wholly subof mind. Savages are more violent, Resolved. That while the world has cruel and crude in their feelings and aclost the visible and material man, we tions than the more civilized and refeel able to assert from our understand- fined races. In proportion as the form ing and knowledge of life, its conditions of matter through which it operates is and laws, that he has only advanced, [refined and ethercalized, the nearer perand been relieved of the earthly encum- fection is the advance; so that we may brances and environments, and will go imagine what that degree is in the high-

Among all sentient beings, man alone eficial to the human race here, through has reached that degree of feeling and mediums and instruments of expression intelligence that enables him to take in different forms, until he has fulfilled cognizance of the operation of law, all the desires and aspirations that the and to place himself in an attitude of powers that be had in store for him. | compliance with it. This compliance is Resolved. That while we regret the is only means of salvation from evil; passing of Bro. Buchanan, and extend his only means of attainment of good. our sympathy to his relatives, and near | Since law operates independently of and dear friends, who will miss his man's knowledge, he may be uncongenial smile, pleasant voice, and enter- scious of its action; but on the higher taining conversation, we know that our plane of life he must be not only conregrets and sympathy are mutually scious of its existence, but he must entertained by all who knew him. We place himself in the attitude of complirecognize the fact that he had abided in ance with it. This requires the enlightour midst beyond the allotted time enment and refinement of his moral and given to man to walk the earth, having spiritual nature. This ability to conreached fourscore and five years. He form to the demands of law distinhad endured and suffered physically guishes him from all other orders of from the arduous labors of past years, sentient beings. It enables him to exconsequently he as we all must in time crcise dominion over them and convert submit to the law of dissolution, having | them to his use, and to apply the mateused all the powers of construction and | rial modes of its operation to his material needs (as wind to sails).

Resolved. That while we miss him When we contemplate the beneficent and mourn his absence in the form, we results of compliance, and the malefiknow he is relieved of physical pain cent results of noncompliance, we are and care, and we rejoice that he has moved with wonder and a sense of gone on to a higher life to reap the re- their infinite importance to mankind. wards of his labors-gone not to a This is the great desideratum. A vast heaven of rest, but to the home pre- sea of error envelops us; a heaving pared by the loved ones gone before, mass of speculative theories, opinions those who have watched over and and beliefs blinds and misleads us; and assisted him; gone to those who greeted the searcher for truth struggles in the and welcomed him to the summerland, vain attempt to touch bottom, or reach where he will be able to finish his great the shore. Our conceptions fall infiwork-begun in this existence but un- nitely short of the truth, in consequence of which we are led into all manner of

lieve that history and the future will, tion are receding; the light of truth bemortals upon his brow, and in the law, only aggravates the evils to which tory will record his great and noble it is often employed as a means of acachievements in the interest of hu-complishing evil. Fire is a good thing; manity, and the improvements of man- but the incendiary makes it a bad thing. Rending the Vall: This volume is a kind, mentally, morally and physically. Gravity is a good thing, but the railroad compilation by J. W. Nixon, of psychic | May his memory ever be bright and his | wrecker, by derailing a train, makes it

which have their response in the feel-MRS. E. MARAN, Pres. ings, emotions, desires, hopes, fears, passions and appetites whose gratifica. For sale at this office.

tion or satisfaction give rise to enjoyment, and their failure to evil and mis-

The great mistake of mankind, it spiritual plane. All good is accomplished by the adaptation of appropriate means to appropriate ends. The appropriate ends of life are accomplished by compliance with the demands of the moral sentiments and spiritual aspira-They must be dominated and same-tioned by the moral sentiments and spiritual aspirations. This mistake is really non-compliance; hence the evil instead of the good. In other words, mankind lives on the plane of selfishness and sensuous desire, when by virtue of their constitution (their moral and spiritual nature) they should live on the plane of their essential nature.

Are our Christian neighbors more moral, more benevolent than Spiritualists? Shall they not see by our everyday life that we are living up to angel teachings? If they are cursed by hypocritical ministers, they should see that Spiritualists do not tolerate fakes and frauds that have been proven so times without number. While "Old Subscriber" is arranging Jules Wallace's photo-

This is simply an introduction to a scientific exposition of law in the domain of mind, after the manner of its would do well to hang in the row a few exposition in the domain of matter (so from this coast, for this beautiful land to speak as there is no visible line of de of sunbeams has had its share of fakes markation between them); being careful to bear in mind the distinction between the power and the spiritual mate. have allowed ourselves to be duped by rial through which it operates; for spirit is not power, but the medium through | prone to believe anything that savored which it operates. E. J. SCHELLHOUS.

SOME THOUGHTS

Undeveloped Mediums.

I will endeavor to give my views as regards undeveloped mediums, and I rope that no one will take offense, as I assure you that none is intended. What I say is only meant for the good of the cause, and I would not intention— make money. People want shows of ally hurt any one's feelings. To my mind ignorant spirits in possession of there is a supply." undeveloped mediums have injured Spiritualism more than any other one thing, and I think that Spiritualists should do all in their power to prevent it. It is all right to those who understand it, but to people outside who are lawfully. When they came across the couraging. What we want is intelli-gence, especially through mediums. It as follows: "O, don't touch that box; it is mostly through the phenomena that persons are converted to Spiritual- | don't touch my dead baby's clothes!" ism, therefore communications coming | The humane officer passed it by in rethrough mediums should be of the highest intelligence. Until we can at safe as "my dead baby's clothes." tract spirits of higher development we should not allow them to take possession of us in public. If I were capable of giving an enter-

taining talk, one that would be instructive, I would only be too happy to do so, but until I have attained that state of conscious growth where I can hold spirits of the highest intellectual ability, I will not thrust myself on the public. Ignorance is a thing of the past, and man's progression to-day is so far advanced that he will be satisfied with nothing but pure facts. We had an undeveloped medium who

tried to talk before our society, and I am sure if I had been an investigator, such ignorance as was manifested would have done me for all time. We felt very much humiliated, as there were a number of strangers present. I have nothing to say against the lady in person; she did the best she could, but she ought to know that her spirit control was not capable of giving an instructive or entertaining talk, therefore she should not allow him to put her before the public.

He should be made to understand his inability as a speaker, and if his inclinations tend toward that direction he should be forced back into spirit realm where he may come in contact with spirits of intellectual attainment, and stay there until he has advanced to such a degree that when he takes possesion of a mortal be may be able to give a talk in advance of us at the present age. Unless spirits are of a high order, they should not be recognized or allowed to take possession of mediums in public, for they retard

rather than advance the cause. Too many mediums come before the public in the first stages of development, and their demonstrations are imperfect and unsatisfactory to the skeptical mind. I don't see why Spiritualists can't see this, or why they encourage half-developed mediums to come forth. They should know positirely that a medium's powers as a speaker or a reader are that of the highest attainment before they hire or engage them to do public work, and if the Spiritualists want to increase their number they must recognize this statement. I do not claim more than the ordinary amount of intelligence, but I can recognize a being of superiority, and we want something in advance of us from which we can learn. We are all ignorant enough at the best, and it is the aim of Spiritualists to grow in spirituality and in intellect, and there can be no advancement when we subjugate ourselves to ignorant spirits. MRS. A. B. EMSHWILLER,

A Sad Object Lesson

To the Editor:-The death of P. D. Armour, Jr., at the beautiful health resort of Montecito, California, comes by wire to Chicago as a shock. All his acquaintances and friends, who are said to be numerous, are grief-shocked. Why shocked? Death is an everyday occurrence; just as good, able, kind and promising young men are passing on to the spiritual life every day, yea, every hour. Yes! but you say young Armour was a good, moral, obedient, lawabiding man, was a domestic home man, a man of excellent habits, and so far as reported was healthy. In addition to his youth, good habits, and moral character, he had the means to command the very best medical skill, and yet he died suddenly. Why is this? Why did he die of a disease that my grandmother, my mother and thousands of other mothers and grandmothers of fifty and sixty years ago could cure in from 24 to 48 hours with the roots and herbs which they used to gather and dry in the garret of their homes. The dailies state his disease was lung congestion, bordering on pneumonia. Now the shocking part of this report

is that such a young man should die so suddenly of such a disease. If people could be led to see the truth of such everydny tragedles, every honest member of the medical profession would refoice. To know the cause and to be compelled to accept the results without protest is a shocking condition to be

If the young man had been taken sick a hundred miles from a drug store or drug doctor, a good old-fashioned nurse would have relieved him in two hours, and cured him in less than three days. Climate and weather were all literature, 'most given by spirits life a guiding star to the generations to a bad thing, and so on throughout the that could be asked for; only the most dangerous experimental remedies would produce such fearful results.

> "The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents.

DR. M. B. CONGER.

seems to me, is in the expenditure of life's energies on the selfish and sensuous plane, instead of on the moral and as the Right.

In a late issue of The Progressive Thinker is a brief account of Jules Wallace and his career. It is potent and to the point. The eyes of the world are upon us. If we commit wrong it will not affect Spiritualism as a principle, but it will affect Spiritualists as a class. Truth cannot be destroyed. For truths are founded on the laws of nature.

and frauds too numerous to mention. Spiritualists have been too credulous, fakes of both sexes; we have been too of spirit return, without a question. In the past, if one in the ranks was known size and hundreds of references and testito indulge in a doubt they were immediately frowned down by the faithful. There are tricksters on the Pacific Coast that have thrived in luxury out of the credulity of Spiritualists. We are staggering now under crushing blows, and there are symptoms of coma which will take years to recover from. One pretended medium whom all the coast and many eastern Spiritualists looked up to as a divinity in the hands of the angel world, when exposed, made these remarks: "I am not a Spiritualist; I do not believe in it at all. I learned the

This woman has tried her hand at all phases. Her name has a prominent place in the Blue Book. The officers were searching her house for some valuable papers which she was holding uninvestigating, it is anything but en- box that contained them she set up a has my dead baby's clothes in it. spect to her tears and the papers were I hear some say "That was smart."

this kind, and where there is a demand

Yes, as the world goes, but not as our mediums should be who seek to teach the world that "If a man die he lives again" and must face his sins and atone How grand and beautiful true medi-

umship is; how incomprehensible its source; how divine its calling, how blessed the touch of the vanished hand, a thrill of holy love sweeps over the being in waves of never-forgotten joy. Mediumship is a pearl above all price, when worn upon the bosom of the true. They can be truly called children of the Infinite, and near to the celestial homes of love. It is well that the gleaners are at work in the field and will ere long divide the tares from the wheat. How often the wonderful knowledge

of another life will come through the lips of the dying. The following is a proof to my mind beyond question: Among my list of acquaintances is a widow, not a Spiritualist. She is the mother of two little girls, the eldest six years, the youngest four years old. The angel death came into the home and carried them both away. The oldest was a plump, lovely child. She was called first; within two days the other ittle one was called to her bed. As the grief-stricken mother was bending over her couch, blind with weeping, a smile of radiance lighted up the face of little Rose as she said: "Oh! mamma, look! See the angels coming! Mamma, mamma! look! There is Lily in the front. I am going to nieet her, mamma! Can I go?" The blue eyes closed, the arms that were extended, dropped, a slight quiver, and the soul had departed. The air in the room was fraught with the odor of mignonette, there was not one flower in the room, no odors whatever: the windows were open to admit fresh air to the closed lungs laboring for breath. Where did this blessed fragrance come from? The dear little feet touched life's turbid waves, then shrank back frightened at their sullen roar. The angels scattered flowers o'er ber pathway home, and a triumphant song greeted her return, where flowers never fade and love reigns.

Surely and certainly natural evolution will in its own best way bring about a better time, a purer time, a more harmonious time for Spiritualists. Slowly the wilderness under its guidance becomes the abode of advanced civilization, the desert blossoms into beauty, roses bloom in hedge-rows by the wayside to make glad the traveler's

been heaped upon Spiritualism in the past, is in part the fault of believers, in many instances.

Twelve Lectures by Abby A. Judson. This book should be read by every Spiritualist. Price \$1.00; postage 10 cents. For sale at this office.

We must be true to ourselves, If the truth we would teach; Our hearts must overflow if other Souls we would reach; It needs the overflowing heart

To give the lips full speech. Speak truly and thy every word Shall be a faithful seed; Live truly and thy life shall be A great and noble creed.

ROSE L. BUSHNELL. San Francisco, Cal.

EBB-TIDE.

On a summer eve, when the tide was An old man sat in the golden glow, The waves were washing their sandy stones,

and calm and sweet were their languid He looked, and listened, and softly sighed, As he heard the voice of the ebbing

He has passed his threescore years an

He has smiled and went like other men, Brother and sisters, son and wife, Had drifted o'er the sea of life To the peaceful shores where spirits abide;

But he was left by the ebbing tide. beft-all alone with the dreamy past; A battered hull on the shingle cast, No more to ride on the seething main, Nor feel the shock of the storm again; He lay at peace by the ocean side, To wait the coming of death's great

That solemn tide, with its voiceless roll Shall bear on its wave that weary soul To the blessed land where the angel throng Will hail its coming with holy song.

A place of rest by the crystal sea.



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"There is a true and respectable idea in Spiritualism."
and regards as proved "the fact of communication
between superhumans and the inhabitants of Earth;"
and he goes on to relate instances of fact in evidence.
There is, to a Spiritualist, a manifest discrepancy in
the authors's ideas, but the well-read mind will readily
select and arrange the provent constant.

And the home of the lonely heart shall select and arrange the pros and cons, and out of the whole will find not only good mental culture, but much valuable information. The author holds the theory of reincarnation. Price al. ...

Peb. 10, 1900.

Man does not really see with his eyes. The eyes are only an instrument for receiving images which are conveyed to the centre of perception, in the brain by

the optic nerve. The blind man who perceives the size, shape and nature of an object with his hands sees in a limited sense. If men had evolved without eyes, but with all their present brain powers they would doubtless be able to see by some other method. Some of the lower animals have no eyes, but perceive light with their whole bodies.

Now if an image of material objects can be conveyed to the brain by some other agency than that of the eyes, it follows that a blind man who has a sound mind will be able to see perfectly well. An image is gathered together on a screen instead of on the retina of the eye and is conveyed directly by an electrical current to the brain. Such use has already been foreshadowed in the process well known to science as cataphoresis. By this it is possibble to convey medicines, anaesthetics, and other substances into the interior of a man's body without his being aware of it. By its aid cocaine can be sent through the solid bone, conveying insensibility to nerves or marrow. I may point out that the mere fact that we can see images in our dreams, in the dark and with our eyes closed is proof of the possibility of seeing without eyes, as we at present understand them. How great are the difficulties which must be overcome before the power of seeing can be restored to those who have lost it, or before it can be bestowed upon those who were born blind, can be better appreciated when the mechanism of sight is explained.

For the purpose of this explanation only the actual eye need be considered. The eyelids and other protective surroundings of the eye can be conveniently omitted from discussion.

The human eye may be said to consist of an outer transparent part called the The colored portion of the eye is

The black spot in the middle is poputhe adjustable hole in the iris which lets the light pass through to the lens of the eye. The interior of the eye-ball is filled with what is called the vitreous humor. It consists of a soft, jelly-like

Its use is to give the proper distension to the globe of the eye. At the very back of the eye-ball is

what is known as the retina. This is the part upon which is received the picture presented before the

It communicates directly with the optic nerve and is believed to be formed by the outspread fibres of this

The best understanding of the mech anism can probably be obtained by comparing it to the simplest form of a camera. Such a camera usually consists of a box painted black inside, with a hole in front for the admission of a lens and a ground glass plate at the back on which the photographer can see the picture he is about to take. In the human eye the convex lens of the cornea has its counterpart in the crystalline lens which lies just back of the iris. The dark box is represented by the eye-ball, and the ground glass screen by the retina. In the case of the cornea the screen is enabled to receive clear images of objects at different distances by being shifted forward and back.

The lens can also be screwed in or out. The human eye accomplishes these things by automatically altering the size of the opening of the iris and by changing the shape of the crystal-

Such, then, are the essential parts of the human eye, but they are by no means all that are necessary to the operation which mankind calls seeing. As a matter of fact the brain has as much-if not more-to do with sight than any other part of the eye itself.

Photograprers know that when they look at the reflected picture in the ground glass they see it upside down. The human eye works in exactly the same way, and we, too, see things upside down, but an unconscious act of the perceptive center in the brain makes the picture appear right side up. In the same way the brain acts as interpreter for the eye when such matters as size, speed and solidity are presented to it. When we gauge the speed of a train, a bird or a horse, by what we call sight, it is an operation of the brain, rather than of the eye, which enables us to estimate the speed. We judge of a motion of an object partly from the motion of its images over the field of the retina, and partly from the brain's appreciation of the muscular effort ex-

erted by the eye in following the object. How we see is still practically a matter of conjecture. Hitherto it has been accepted as a law that sight was impost sible without the existence of an eye in active communication with the brain. The two have been regarded as interde-

The eye is capable of receiving a picture without the co-operation of the brain, but that picture is useless. One simple example of this is within the experience of every one. We often when in deep thought have our eyes open and fixed, but see nothing, because the stimulus of ordinary light is unable to excite the brain to perception when it is busy with other things. A little thought will disclose many other things to show the extraordinary, way in which the sense of light is dependent upon the brain for interpretation.

The following, then, may be said to be the way in which the eye works in seeing: The scattered rays of light, reflected from the surface of any object upon which the eye is fixed, are received upon the corner and there gathered together and passed on to the lens. If the light is too strong the hole in the iris contracts so as to admit less light to the interior of the eye.

The lens of the eye automatically grows thicker or thinner until the object is correctly focussed upon the retina. That operation is instantaneous. The optic nerve, which is attached to the retina, then carries the impression of the picture straight to the back of the head, at the top of the spine, where lies the medulla oblongata. This organ can be aptly compared to a telephone station, at which sits an opeator ready to make connections with any other part of the system.

When the picture or impression carried by the optic nerve arrives at the medulla it is instantly switched over to the front of the head, where lie the intellectual centres.

These interpret the picture and if necessary pass on to other centers impulses necessary for the completion of any act which the picture presented to. the mind seems to require. J. W. DINSDALE, M. D. Chicago, III.

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THE SPIRIT OF MAN. Subscribe for

To the Editor:-I have often wondered if we Spiritualists consider the full purport of our position when we claim that man has a spirit which is eternal and ever progressive. Now I hope some scientifically inclined individual will refute or show me the error of my logic in arriving at the opposite

The earth is the product of a development and solidifying of the vaporous elements contained within a certain sort of individual collection, which may or universe in the scheme and how-muchso-ever he may squirm he cannot help granting me a start. Hence I hold that modified by like causes and conditions which are always and everywhere present differing only in degree.

Now the next step in this development is the expression of animal and vegetable life, as we understand it. Of course life may have existed through the vaporous conditions long before we have any conception of it, but by reason and observation as well as geological research, it has been abundantly demonstrated to thinking minds, and stands, I believe, without question that man is at present the highest result of a gradual unfolding evolution of expanding mentality, which enables the offspring to inherit and in time reach the mental growth of his angester, and add

mental growth of his ancestor, and add something to it which he gains from the experience forced upon him by the struggling for existence and the necessity of adapting himself to his sur-roundings, and later the desire for superiority among those of his kind. Whoever has studied Nature must ad-

mit that her course is and has been through every field of inquiry where man has been able to search, to bud, to blossom, to ripen as fruitage and then decline and decay. The only exemption from this rule seems to be the elements into which all is sooner or later resolved, and which, so far as we can conceive, are without beginning and without end, just as we conceive of space being limitless because we can conceive of no power with which to limit it.

When a certain set of elements have met, paraded together for a time under fixed laws and conditions, produced and populated a world and filled it with intelligence which has developed higher and higher until it has, true to the law of its existence and development, culminated in its highest point of perfection under the elemental admixture, and from thence begins a slow decline, decay and disintegration until the original state is obtained—this we call death. Now what has occurred in the great economy of Nature as the result of this birth, death and disintegration of a world? We dare not claim a greater elemental quantity; if we mainain superior quality we must have some source from which to draw, as we cannot produce something from nothing, therefore whatever source we draw from must be weakened to a corpresume an intellectual reservoir somewhere from which to draw, we open a possibility for the wildest kind of spec-

responding extent. Of course when we ulation, and from this comes the idea of God to soothe the mind when it has wandered in its flight to the outermost limit of its conception, and there dazed by the awfulness still beyond flutters in despair. You and I as entitles are interested in but two vital characteristics in this drama; that is our consciousness and our memory. Without a memory of the past and a consciousness of our exist-

ence, it is folly to argue whether or not we live hereafter. To talk of reincarnation into other bodies and developments into superior somethings is like "Tracing the noble dust of Alexander until we find it stopping up a beer barrel." That our consciousness and memory had a beginning no one will deny, and if this is true what shall we do to reconcile the unerring law of nature whose only excuse for existence is the process of birth, growth, culmination and disintegration. It will not answer to separate this, as spirit from the body waich is matter, because spirit considered independently of matter is an awkward attitude of the mind, and to admit that spirit is part of matter, however subtle, is to subjugate it to the laws governing matter. We may formulate a hypothesis in our imagination, such as that man rises superior to nature's laws, and that he borrows his existence by appropriating atoms from the elements, out of which he builds and perpetuates an independent tenement for the spirit superior to the influence which disintegrates matter. To presume this is to give spirit power of

thwarting the ends of nature by robbing the collection of elements from which he came, and to which he belongs, of a certain amount of intelligence, and in consequence the collection | powers that be had in store for him. | compliance with it. This compliance is cannot progress as is its prerogative under the order of nature.

That something exists of the change called death, in the light thrown on the scene by Modern Spiritualism, cannot be successfully denied, and we may be warranted in assuming some sort of existence, but for how long and for what purpose, and how much of the real you or I. independent of associations and fostering mentalities may require elu-GEO. E. CRAMER. cidation.

School of Psychosophy.

The School of Psychosophy in connection with the Church of the Soul, the instructors of which are the guides of recuperation given him by nature. | rial needs (as wind to sails). Mrs. Cora L. V. Richmond, is progressing finely. The first term of the class in psychosophy has been completed and the second term already commenced. The class has been large and the attendance of the students uniformly regdence, without an exception, of very every lesson. The second term has thusiasm on the part of the students. The first class in Psychopathy will be started next week. Classes in psychomancy and psychology will be com- not fully understood and appreciated But we are learning slowly, yet suremenced soon.

I wish every advanced Spiritualist could have the benefit of these instructions: As soon as possible the complete course of studies of this school will be published; but, of course, the printed pages will lack the spirit accompanying to him a statue of marble, and then his-applying its modes of action to our use. the oral instructions of the teachers. WM RICHMOND.

Rending the Vall: This volume is a compilation by J. W. Nixon, of psychic through and by means of full form viscertain Psychic Research Society. known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of

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GLUBS! GLUBS!

While the price of paper has greatly advanced during the last few months, making an additional expense to us, yet we do not propose to advance the price of The Progressive Thinker, but we would urge everyone on our list to reciprocate and send in an additional subscriber and thus lighten somewhat the burden we have to bear. Every little helps in a case like this.

JOS. RODES BUCHANAN.

Memory.

To the Editor:-The following resolugard to Dr. Buchanan's passing away: of the universe are ever in evidence, and all animate and inanimate nature are the products of its wondrous force;

Whereas. Man is the masterplece of nature's handlwork, but is also subject to all the laws by which the great uni- Pope in his Universal prayer addressed verse is ruled; and

have a beginning, and after serving the creator, and going to the limit of its endurance, the material man must cease to exist, and the life—the spirit—the 1 tinue in its growth spiritually; and

held the spirit of that grand humanita-ity results in evil. rian, Spiritualist, philosopher and sciand hereafter; be it therefore

stitions regarding life here and in the! to it. future. Dr. Buchanan was recognized | We can conceive of the action of

as in the future will place his name on is the degree toward perfection. In the the roll of honor, along side of those of primary evolutionary processes of our Swedenborg, Newton, Franklin, and and upheavals-not yet wholly subother leading scientists and reformers sided. This is also true in the domain of the past and present.

on in his great field of labor, and ex- er spheres of spirit life. press his discoveries that are to be ben- Among all sentient beings, man alone mediums and instruments of expression intelligence that enables him to take in different forms, until he has fulfilled | cognizance of the operation of law, all the desires and aspirations that the and to place himself in an attitude of

finished.

Resolved. That while we feel he was error and evil. come. Heroes who fight the battles innumerable occurrences of life. ible materializations, at seances of a with brain and intellect, in the war chanan was a leader-a hero.

Resolutions in His Honor and And Its Mode of Action In the Domain of Mind.

One Supreme Power exists. It is tions were passed by the board of the without beginning and without end. It First Spiritual Union of San Jose in re. is everywhere present, eternally persistent and immutable. It is the source Whereas, The great creative powers of all life, of love, of truth, of intelligence, beauty, grandeur, of glory. "glows in the stars, blossoms in the trees;" it "lives through all life," yet 'operates unspent." Man in all ages, and in all countries has felt and recognized this power.

Whereas, Everything material must "Father of all, in in age, in every clime

purpose, and obeying the laws of its By saint, by savage and by sage, Jehovah, Jove of Lord."

Its mode of operation we call Law. am-pass to that higher life, and con: which is unchangeable and universal In the realm of mind, conformity to its Whereas, The material machine that operation results in good; non-conform-Infinite Power and its mode of action

entist, Jos. Rodes Buchanan, has ful are self-operating, eternal and invarifilled all the duties that the laws of na- able in each individual according to his ture deemed it able to perform, and strength; nothing escapes its action. through the law of dissolution has lib- The only attitude man assumes toward erated that inspired and noble spirit it, or can assume toward it, is to ascerfrom its earthly enthallments, that it tain what it is, in so far as it is needful might go to a higher and greater field and to conform to it; for in it, and by its of labor in the interest of mankind here | mode of action we "live and move and have our being.' Resolved, That we the Spiritualists | The various phases of law operate

of Santa Clara county, and the mem- whenever the conditions by which it is bers of the First Spiritual Union, recog- | brought into action have been complied nize in the passing of Dr. Buchanan, with, regardless of man's knowledge of that the world has lost one of her ablest its existence, or how it operates. teachers in the modern sciences that Nothing good has ever been accomhas tended to assist humanity to rid plished, only in conformity with law. itself of the many erroneous super. All evil has its rise in nonconformity

by the scientific workers of the world power only as being inseparable with as a pioneer in all branches of religious, matter in some form, either physical or philosophical and progressive thought spiritual. The manner of its action deon all reform teachings, even daring to pends on the form of matter through invade the field of fixed forms and ideas which it operates. The degree of its adwhen he knew he was right, even were vancement toward perfection corresponds with that of the refinement of Resolved. That we recognize in Dr. the material involved in the operation. Buchanan's works and teachings such The grosser the form of matter, the less the so-called saviors of the past; also earth the more violent was the operabeside those of Socrates, Laplace, tion, as is seen in its great convulsions of mind. Savages are more violent Resolved. That while the world has eruel and crude in their feelings and aclost the visible and material man, we lions than the more civilized and refeel able to assert from our understand- fined races. In proportion as the form ing and knowledge of life, its conditions of matter through which it operates is and laws, that he has only advanced, refined and etherealized, the nearer perand been relieved of the earthly encum- fection is the advance; so that we may brances and environments, and will go | imagine what that degree is in the high

eficial to the human race here, through has reached that degree of feeling and Resolved, That while we regret the is only means of salvation from evil; passing of Bro. Buchanan, and extend his only means of attainment of good. our sympathy to his relatives, and near | Since law operates independently of and dear friends, who will miss his man's knowledge, he may be uncongenial smile, pleasant voice, and enter scious of its action; but on the higher taining conversation, we know that our plane of life he must be not only conregrets and sympathy are mutually scious of its existence, but he must entertained by all who knew him. We place himself in the attitude of complirecognize the fact that he had abided in ance with it. This requires the enlightour midst beyond the allotted time enment and refinement of his moral and given to man to walk the earth, having spiritual nature. This ability to conreached fourscore and five years. He form to the demands of law distin- the spiritual life every day, yea, every had endured and suffered physically guishes him from all other orders of hour. Yes! but you say young Armour from the arduous labors of past years, sentient beings. It enables him to exconsequently he as we all must in time ercise dominion over them and convert submit to the law of dissolution, having | them to his use, and to apply the mateused all the powers of construction and rial modes of its operation to his mate- far as reported was healthy. In ad-

Resolved. That while we miss him When we contemplate the beneficent and mourn his absence in the form, we results of compliance, and the malefiknow he is relieved of physical pain cent results of noncompliance, we are and care, and we rejoice that he has moved with wonder and a sense of gone on to a higher life to reap the re- their infinite importance to mankind. wards of his labors—gone not to a This is the great desideratum. A vast ular. The written statements (exami- heaven of rest, but to the home pre- sea of error envelops aus; a heaving nation papers) of the students gave evi- pared by the loved ones gone before, mass of speculative theories, opinions those who have watched over and and beliefs blinds and misleads us; and close and careful attention to each and assisted him; gone to those who greeted the searcher for truth struggles in the dry in the garret of their homes. The and welcomed him to the summerland, vain attempt to touch bottom, or reach commenced with added interest and en- where he will be able to finish his great the shore. Our conceptions fall infiwork-begun in this existence but un- nitely short of the truth, in consequence of which we are led into all manner of

during his stay in the physical, we be- ly. The waves of error and superstilieve that history and the future will, tion are receding; the light of truth beas it ever does with heroes, pioneers gins to dawn in the distance. We must and genius, place the wreaths of Im- learn that neglect, or opposition to the mortals upon his brow, and in the law, only aggravates the evils to which niches of the temples of science build noncompliance gives rise. Instead of tory will record his great and noble it is often employed as a means of acachievements in the interest of hu-complishing evil. Fire is a good thing: manity, and the improvements of man-but the incendiary makes it a bad thing. kind, mentally, morally and physically. Gravity is a good thing, but the railroad May his memory ever be bright and his wrecker, by derailing a train, makes it literature, most given by spirits life a guiding star to the generations to a bad thing, and so on throughout the that could be asked for; only the most | Shall bear on its wave that weary soul In this conception of power and expo-

against ignorance, bigotry and super- sition of the law by which it operates, stition, are in the minority. Dr. Bu- we can see the origin of good and evil which have their response in the feel-MRS. E. MARAN, Pres. ings, emotions, desires, hopes, fears, passions and appetites whose gratifica- | For sale at this office.

tion or satisfaction give rise to enjoy-ment, and their failure to evil and mis-

to speak as there is no visible line of de-

markation between them); being careful to bear in mind the distinction be-

tween the power and the spiritual mate-

rial through which it operates; for spir-

it is not power, but the medium through

SOME THOUGHTS

diums.

I will endeavor to give my views as regards undeveloped mediums, and I

hope that no one will take offense, as

I assure you that none is intended,

What I say is only meant for the good

of the cause, and I would not intention-

ally hurt any one's feelings. To my

mind ignorant spirits in possession of undeveloped mediums have injured

Spiritualism more than any other one

thing, and I think that Spiritualists

should do all in their power to prevent

tract spirits of higher development we

should not allow them to take posses-

If I were capable of giving an enter-

so, but until I have attained that state

of conscious growth where I can hold

spirits of the highest intellectual ability,

I will not thrust myself on the public.

Ignorance is a thing of the past, and

man's progression to-day is so far ad-

vanced that he will be satisfied with

We had an undeveloped medium who

am sure if I had been an investigator,

such ignorance as was manifested

felt very much humiliated, as there

were a number of strangers present. I

have nothing to say against the lady in

person; she did the best she could, but

she ought to know that her spirit con-

trol was not capable of giving an in-

structive or entertaining talk, therefore

she should not allow him to put her be-

He should be made to understand his

inability as a speaker, and if his in-

clinations tend toward that direction he

should be forced back into spirit realin

where he may come in contact with

espirits of intellectual attainment, and

stay there until he has advanced to

such a degree that when he takes pos-

sesion of a mortal he may be able to

give a talk in advance of us at the

present age. Unless spirits are of a

high order, they should not be recog-

nized or allowed to take possession of

mediums in public, for they retard

Too many mediums come before the

public in the first stages of develop-

ment, and their demonstrations are im-

perfect and unsatisfactory to the skep-

tical mind. I don't see why Spiritual-

ists can't see this, or why they en-

courage half-developed mediums to

come forth. They should know posi-

tirely that a medium's powers as a

speaker or a reader are that of the

highest attainment before they hire or

engage them to do public work, and if

the Spiritualists want to increase their

number they must recognize this state-

ment. I do not claim more than the

ordinary amount of intelligence, but I

can recognize a being of superiority,

and we want something in advance of

us from which we can learn. We are

all ignorant enough at the best, and it

is the aim of Spiritualists to grow in

spirituality and in intellect, and there

can be no advancement when we sub-

A Sad Object Lesson.

To the Editor:-The death of P. D.

Armour, Jr., at the beautiful health re-

sort of Montecito, California, comes by

wire to Chicago as a shock. All his ac-

quaintances and friends, who are said

Why shocked? Death is an everyday

occurrence; just as good, able, kind and

promising young men are passing on to

was a good, moral, obedient, law-

abiding man, was a domestic home

man, a man of excellent habits, and so

dition to his youth, good habits, and

moral character, he had the means to

command the very best medical skill,

and yet he died suddenly. Why is this?

Why did he die of a disease that my

grandmother, my mother and thousands

of other mothers and grandmothers of

fifty and sixty years ago could cure in

from 24 to 48 hours with the roots and

herbs which they used to gather and

dailies state his disease was lung con-

Now the shocking part of this report

is that such a young man should die so

could be led to see the truth of such

everyday tragedles, every honest mem-

ber of the medical profession would re-

compelled to accept the results without

protest is a shocking condition to be

If the young man had been taken sick

a hundred miles from a drug store or

drug doctor, a good old-fashioned

nurse would have relieved him in two

hours, and cured him in less than three

days. Climate and weather were all

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DR. M. E. CONGER.

produce such fearful results.

placed in.

gestion, bordering on pneumonia.

to be numerous, are grief-shocked.

MRS. A. B. EMSHWILLER.

jugate ourselves to ignorant spirits.

rather than advance the cause.

would have done me for all time. We

sion of us in public.

nothing but pure facts.

fore the public.

E. J. SCHELLHOUS.

Undeveloped Me-

which it operates.

Rosedale, Kans.

The great mistake of mankind, it

seems to me, is in the expenditure of Viewing the Wrong as Well life's energies on the selfish and sensuous plane, instead of on the moral and spiritual plane. All good is accomplished by the adaptation of appropriate means to appropriate ends. The appropriate ends of life are accomplished by compliance with the demands of the moral sentiments and spiritual aspiration, because man is essentially a moral and spiritual being. Indulgence in selfish desires and sensuous pleasures does not satisfy the true demands of life. They must be dominated and sanctioned by the moral sentiments and spiritual aspirations. This mistake is really non-compliance; hence the evil instead of the good. In other words, mankind lives on the plane of selfishness and sensuous desire, when by virtue of their constitution (their moral and spiritual nature) they should live on the plane of their essential nature.

This is simply an introduction to a scientific exposition of law in the domain of mind, after the manner of its exposition in the domain of matter (so to speak as there is no visible line of demarkation between them), being companies and sensuous desires are sensitive to the plane of demarkation between them), being companies and sensuous desires are sensitive to a scientific exposition of law in the domain of mind, after the manner of its exposition in the domain of matter (so to speak as there is no visible line of demarkation between them), being companies and sensuous desires are provided to the plane of demarkation between them), being companies and sensuous desires are provided to the plane of demarkation between them, and the plane of the plane of demarkation between them, and the plane of the plane of the plane of demarkation between them, and the plane of life's energies on the selfish and sensuas the Right. In a late issue of The Progressive Thinker is a brief account of Jules Wal-

lace and his career. It is potent and to the point. The eyes of the world are upon us. If we commit wrong it will not affect Spiritualism as a principle, but it will affect Spiritualists as a class. Truth cannot be destroyed. For truths are founded on the laws of nature. Are our Christian neighbors more

moral, more benevolent than Spiritual-

ists? Shall they not see by our everyday life that we are living up to angel teachings? If they are cursed by hypocritical ministers, they should see that Spiritualists do not tolerate fakes and frouds that have been processed by our everyfrauds that have been proven so times without number. While "Old Subscriber" is arranging Jules Wallace's photograph among the rogues of the land, he would do well to hang in the row a few from this coast, for this beautiful land of sunbeams has had its share of fakes and frauds too numerous to mention. Spiritualists have been too credulous, have allowed ourselves to be duped by fakes of both sexes; we have been too prone to believe anything that savored of spirit return, without a question. In the past, if one in the ranks, was known to indulge in a doubt they were immediately frowned down by the faithful. There are tricksters on the Pacific Coast that have thrived in luxury out of the credulity of Spiritualists. We are staggering now under crushing blows, and there are symptoms of coma which will take years to recover from. One pretended medium whom all the coast and many eastern Spiritualists looked up to as a divinity in the hands of the angel world, when exposed, made these remarks: "I am not a Spiritualist; I do

make money. People want shows of this kind, and where there is a demand there is a supply." This woman has tried her hand at all phases. Her name has a prominent place in the Blue Book. The officers were searching her house for some val it. It is all right to those who under- uable papers which she was holding unstand it, but to people outside who are lawfully. When they came across the investigating, it is anything but en- box that contained them she set up a couraging. What we want is intelli- howl of grief and sorrow that gave vent gence, especially through mediums. It as follows: "O. don't touch that box: it is mostly through the phenomena that has my dead baby's clothes in it. O. persons are converted to Spiritual- don't touch my dead baby's clothes!" ism, therefore communications coming | The humane officer passed it by in rethrough mediums should be of the spect to her tears and the papers were safe as "my dead baby's clothes." highest intelligence. Until we can at-

not believe in it at all. I learned the

business and paid for it, and it has paid

me. I might just as well as others

I hear some say "That was smart. Yes, as the world goes, but not as our mediums should be who seek to teach the world that "If a man die he lives taining talk, one that would be instrucagain" and must face his sins and atone tive, I would only be too happy to do for them. How grand and beautiful true medi-

umship is; how incomprehensible its source; how divine its calling, how blessed the touch of the vanished hand, a thrill of holy love sweeps over the being in waves of never-forgotten joy. Mediumship is a pearl above all price, when worn upon the bosom of the true. They can be truly called children of the tried to talk before our society, and I Infinite, and near to the celestial homes of love. It is well that the gleaners are at work in the field and will ere long divide the tares from the wheat. How often the wonderful knowledge

> of another life will come through the lips of the dying. The following is a proof to my mind beyond question: Among my list of acquaintances is a widow, not a Spiritualist. She is the mother of two little girls, the eldest six years, the youngest four years old. The angel death came into the home and carried them both away. The oldest was a plump, lovely child. She was called first; within two days the other little one was called to her bed. As the grief-stricken mother was bending over her couch, blind with weeping, a smile of radiance lighted up the face of little Rose as she said: "Oh! mamma, look! See the angels coming! Mamma, mamma! look! There is Lily in the front. am going to meet her, mamma! Can l go?" The blue eyes closed, the arms that were extended, dropped, a slight quiver, and the soul had departed. The air in the room was fraught with the odor of mignonette, there was not one flower in the room, no odors whatever the windows were open to admit fresh air to the closed lungs laboring for breath. Where did this blessed fragrance come from? The dear little feet touched life's turbid waves, then shrank back frightened at their sullen roar, The angels scattered flowers o'er her pathway home, and a triumphant song greeted her return, where flowers never fade and love reigns.

> Surely and certainly natural evoluion will in its own best way bring about a better time, a purer time, a more harmonious time for Spiritualists. Slowly the wilderness under its guidance becomes the abode of advanced ivilization, the desert blossoms into beauty, roses bloom in hedge-rows by the wayside to make glad the traveler's

The ridicule and disgrace that has been heaped upon Spiritualism in the past, is in part the fault of believers, in many instances.

We must be true to ourselves, If the truth we would teach: Our hearts must overflow if other Souls we would reach; It needs the overflowing heart

To give the lips full speech. Speak truly and thy every word Shall be a faithful seed; Live truly and thy life shall be A great and noble creed. ROSE L. BUSHNELL.

San Francisco, Cal.

EBB-TIDE.

On a summer eve, when the tide was An old man sat in the golden glow, The waves were washing their sandy

And calm and sweet were their languid He looked, and listened, and softly

As he heard the voice of the ebbing He has passed his threescore years and

He has smiled and wept like other men, suddenly of such a disease. If people Brother and sisters, son and wife, Had drifted o'er the sea of life To the peaceful shores where spirits

joice. To know the cause and to be But he was left by the ebbing tide. Left-all alone with the dreamy past;

abide:

A battered hull on the shingle cast, No more to ride on the seething main, Nor feel the shock of the storm again; He lay at peace by the ocean side, To wait the coming of death's great

That solemn tide, with its voiceless roll. dangerous experimental remedies would | To the blessed land where the angel throng

Will hall its coming with holy song. And the home of the lonely heart shall

A place of rest by the crystal sea.

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PASSED TO SPIRIT LIFE.

only will be inserted free.]

Passed to spirit life, January 23, 1900, our beloved friend and co-worker in the cause of truth, Joseph Matlock, Born in Jackson county, Mo., in 1830, he

dium, and the door of his home was all be derived from her belief. She said ways open to welcome the skeptic and those she loved best were "over there," give comfort to the sorrowful. Funeral and for a long time has wished to go services by the writer. C. O. KEMPSTER, SR.

Electa, wife of George Shepardson, of Marlboro, Mass., passed to spirit life. Nov. 25, 1899, from the home of her the age of 69 years. She had been an spirit of Geo. Everett Calif, who was years. She leaves a husband 76 years was general superintendent of the Cuyold. Funeral services by Mrs. Addie M. ahoga Telephone Co., and in going Steavens, of Hillboro, N. H. X.

On Sunday morning, Jap. 21, Mrs. Mary J. Pratt, wife of Morris Pratt of Whitewater. Wis., at her home, known as the Spiritual Temple, passed peacefully and painlessly from this life to beep slowly but surely failing for many months and her summons was not unexpected. Her life had been one of good deeds and kindness to all who ing illness, the beautiful spirit of Joknew her and many are the old neigh- anna Wilkinson took its flight from Park hall, No. 501 West North avenue. bors and friends here and elsewhere, Cleveland, Ohio, to her home in the be- | Services at 7:45 p. m., conducted by cult Life of Jesus and The Progressive

she was an earnest believer in Spiritualism, in the promulgation of which she Oblituaries to the extent of ten lines faithfully lent him her aid in many ways. The funeral exercises were conducted from her late home, Mr. G. H. Brooks, of Milwaukee, officiating.

Dollie Harvey passed to the other life, came to Council Bluffs, Iowa, in 1881. Dec. 24. She had been a staunch Spir-He was a devoted Spiritualist and a me-litualist, and her sole comfort seemed to with them. She was still bright and comprehending, though 85 years old. JOSEPH K. HARVEY.

Scranton, Pa.

On Dec. 5, 1899, at Cleveland, Ohio, a daughter, Mrs. G. W. Clyde Keene, at sad accident took from the physical the transference by Dr. Rarmer and Wm. active Spiritualist and medium for fifty born in Kingston, N. H., in 1845. He through a new building, in some unaccountable way, he fell down the eleva- streets. All are welcome. tor shaft and never regained consciousness. He resided with his niece, Mrs. Adaline Taylor, where his aim was to contribute to the happiness of all around him. He was noble, unselfish, the one beyond. Mrs. Pratt's health had hear slowly but surely failing for many in Kingston, N. H. D. A. H.

On December 29, 1899, after a lingerwho will miss her. Like her husband, youd. She was a devoted wife and a Mr. and Mrs. William Lindsey.





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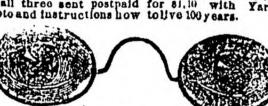
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