LIFE AND DEATH.

A Wonderful Spiritual Revelation.

BY HUDSON TUTTLE.

A mother wrote from the far West, "Shall I know my darling child when I meet her in the spirit world? If she matures she must change, and I fear I shall not recognize, or be recognized." After replying to this question another spirit came and wrote the following, which while allegorical in conception embodies fundamental principles of the spiritual philosophy, and replies to many

Life sat by the shore of an infinite sea. Beautiful as a dream, her veins pulsating with power:

her checks flushed as with sunset, and her eyes dark as the midnight sky, lit by beaming stars.

She had paused from her labor, having wrought out of the elements and peopled the earth and sea with living beings, and with satisfaction she viewed the result.

"What a world is this!" she exclaimed, "to which I came in its primeval time! Bare and blasted rocks laved by dark waves, and overspread with a threatening sky. The wailing winds, the moaning sea, the rolling thunder, the rumbling jar of the earthquake were the sullen language of the elements. It was an earth in black and grey, and the only color was that of the rainbow when it hung like a gigantic blossom on the brow of the storm.

"Behold the change!" She extended her arms toward the sea and the land, with undulating grace of freedom and energy. "The change! In every wave which sparkles in the light, are creatures I have fashioned into form in accord with the wave lines of motion, and endowed with an individuality which makes them in their spheres creators of their own destiny. From the atom which floats invisible in a fleck of spray, to the leviathan which stretches his huge length from wave to wave, I have by my mysterious alchemy conferred the power of individual sustenance, of motion, of consciousness.

"All the coasts I have by the shower and the sunshine, carpeted with exuberant vegetation, which extends down beneath the coasts of all the seas, and he who can count the endless forms of being I have wrought, feeding on that herbage, could as well count the stars. The tiny in-sect, the mastodon, and the bird whom I gave form in harmony with the atmosphere, and wings, every feather beaten into form and fitness by the air itself, are incidents

"Out of all and above all, the crowning glory of my work, in which I concentrated all that had gone before, I created a race, more richly endowed, and admirably equipped, for I profited by experience, and as I gathered forces of the elements into the living individuality, so in this last effort I concentrated intelligence, the manifestation of which in Nature is called God. Hence this race more than any other portion of my work is endowed with conscious purpose and independence which makes them creators."

As she paused, there came hand-in-hand, walking the shore, smooth with the receding tide, two beings of that highest type, beautiful even exceeding that of her own, for there was that touch of materiality which she had not, of brawn and strength in the man, of grace and

wave-like symmetry in the woman.

They sat down by the side of Life, and the man crowned the woman with a chaplet he wove from the ameethyst moss of the sea, and she sang a song of joy to which the waves beating at their feet kept time in a droning

And as they thus engaged, Life laid her hands with proud benediction on their heads, and said softly, "I will give you each a name by which you shall be known to all time. I will call you, my son, Manu, for it is your high privilege to know, and my daughter will I call Mai, for she shall be my royal handmaid."

"Thy handmaid?" responded Mai in tones of doubt. mingled with gladness. "Is it for me to assist you, infinite mother?"

"Even to more than I. Because without you the plan

of creation would miserably fail." "I do not understand."
"Nay! It is better you do not, but the time will come

when it will be made plain. Wisely the future is impenetrable, else you would grow weak in expectation of its

There fell a dark shadow and out of it appeared spectre such as Life had not created, endowed with equal energies apparently superior to hers. His visage was relentless and there was no love in his cold grey eyes.

Life shrank from the spectre so unlike herself and with repellant gesture sought to screen the children of her choice, and exclaimed:

"Why come you, infernal shadow, between me and the

Then the ogre spoke in tones hard and monotonous: "I alone am not of your creation, and your equal. You are the positive force of creation, I the negative; you are the light, I the darkness; You the day, I the night; You the creator, I the destroyer; You breathe the breath from wave to wave I will disintegrate and resolve to elemental dust. The forms you have wrought to glide through the flood, I will feed to the maw of other forms; the birds wrought out of the forces of the air, I will destroy with stronger wings, which in turn will melt not into the distant sky, but into the dissolving waves. Nothing you have created shall remain, for as your name is Life, mine is Death!"

Life smiled on this vain boast and said: "My work is better than you list, for though the individual fall by your shafts, the race lives on, and the more you overthrow the more will spring into existence, and though you mercilessly slay they will increase, for they are my children, a part of me, and indestructible as the attraction of

"Ha, ha!" laughed the ogre, "we shall see! we shall see! Was there ever a mountain not leveled? Ever a sea not filled up? Ever a force not expended? I, too, am a being wrought from infinite forces, and know you that nothing can be created that cannot be destroyed. So, my dear Sister Life, my twin sister, do your best, for your best will be as pleasant pastime for my destruction."

With that he extended his vampire wings, and flew over

the sea away to the purple rim of the horizon.

Then Manu, with a great fear in his voice, said: "Can he destroy this dear creature by my side? How, oh, how, will he do this? I will defend her with my strength, I will hold him away as I would the strong beast,"

Life knew that the words of the ogre were true and that he had power over all physical creations, and not a word of comfort could she give her sad children, until it came to her as an inspiration that over individualized spiritual existence death had no power. Had she reached that crowning glory? Had her labor brought this fruition? Was the arch of life and consciousness completed, that it would not fall in ruin at the dissolution of the elemental body which evolved and gave it expression? She did not know. How could she know, until the crucial test?

She hoped, and with a brightness born of its inspiration she replied to the supplication of the woman and defiance of the man:

"Sip the nectar of the flowers to-day, laugh with joy in its sunshine, and abide in faith that to-morrow will bring

Manu and Mai dwelt in a beautiful grove by the shore the sea. The perfect climate gave a constant June. Flowers everywhere festooned bush and tree, burdening the air with fragrance. Luscious fruits blushed on lowbending boughs. They made long excursions up the mountain sides, listened to the song-birds; and along the strange forms thrown up in the wrack of the sea. They waded in the sea, sporting like children that they were, calling each other sweet epithets, and he repeated to her, each time as though he had made a discovery, that her laugh was more musical than the sweetest note of the

Thus passed days and days, without change, except from joy to joy; the full possession of each other; the being of all in all to each other, yet there came an unrest; a crying of their hearts for something more. The most delicate twilight on the restful waters, and the droning of the waves no longer brought sleep and rest. They had companionship of animals which knew no fear of them. The deer came bounding to their call and ate from their hands, and the apes, fantastic caricatures of humanity, gathered around them in chattering groups. Even the mastodon crushing through the tangled herbage stretched out his trunk for the proffered fruit.

Can days in human life be too bright and thus surfeit with their joy? Is it necessary that there be tornadoes that we appreciate the sunshine? Can the stream of life run so smoothly that it palls? They wandered aimlessly along the shore, or sat on the drift in discontented si-

On the infinite expanse nothing had ever appeared to them but the white crests of waves which ofttimes converted the emerald meadows into banks of snowy flowers, and hence their interest was awakened by a tiny object which rapidly approached them. As it drew near they and at its helm, and holding its silken sail was Love.

They met it as it was driven high on the strand and Love sprang lightly to their side. He parted the soft canopy, and there, nestling in a bed of snowy down was an infant, which opened its wondering eyes and stretched its hands to Mai. Her heart beat fast, and her being thrilled with unknown delight, as Love placed the tiny form in her arms. She pressed it to her bosom murmuring sweet

words and giving it many a dainty kiss.
"Oh, that it were mine!" she cried, "for this is the treasure that I have longed for!"

"It is yours," replied Love. "I bring it to you at the command of Life, who knows the wants of her children better than they know themselves." "It is sweeter than a dream! Out of the depths of the

infinite sea she has come to us, and hence will I name her "It is trite to call her by that name," replied Manu,

'yet better were your own, for she resembles you.'
"I see only resemblance to you," she responded. "The mouth is yours."

"And yours the eyes which seem to look beyond into inseen things."

"A blending of us both! We could wish for more!" she laughingly exclaimed.

Then Manu took up the shell-like boat, saying: "In this silken couch we can place her and when we rock her to sleep it will be as the motion of the waves."

Mai held it close and sang lullaby songs, nor could she take her eyes away from feasting on its loveliness. When it awoke she would have it quickly sleep, and when it slept she was seized with fear lest it would not awake. She gently laid it in his sea-cradle and rocking it as she

Softly the shadows are falling, Gently the wavelets are calling; Sleep, babe, sleep!

As she grew day by day, from the helplessness which could only smile and stretch its hands, to the child with strength of body and will to think and do, her unfoldment was a constant series of surprises. How wonderful of joy into nature, I the blight of decay. Whatever you the rosebud expands into the full-blown flower! More build up, it is mine to tear down. Your atomic I will wonderful the development of the child. They were rend with another atomic. Your leviathan stretching startled by her first articulated word, expressive of thought awakening and striving for expression. The touch of her velvety hands was magnetic, her slightest wish was an imperative demand. She learned to walk. and her feet seemed never weary. They led her to the shore, as she was delighted with the scene, and would sit as one entranced, expectant of the coming of a holy messenger. Her eyes would follow wistfully the white gulls on their tireless wings, spirits of the waves, and she would answer their shrill cries coming from afar.

One evening the moon arose out of the sparkling waves and a path of light lay undulating far to the horizon.' "Oo give it to me?" she cried.

"I would give you the moon and the world with it," replied Manu, taking her in his arms and holding her up as though she could take hold of it, "but I connat." though she could take hold of it, "but I cannot."

She reached as far as she could and cried: "I will have Not being gratified, she began to sob. Years thereafter they recalled the scene, and the words

she said, with a sad pleasure that cut their hearts with "It is a hard lesson," said Mai, "we have given he

erything, and now we are helpless to satisfy her. the more we have, the more we want, and we swiftly reach the beings come to maturity. Most of your race do not find When he had vanished from sight, Mai, pale and limits where our desires are attainable."

breathless, looked up appealingly to the face of Life, and cried: "Oh, mother, why shrank you from that being? Is he stronger than you? Can he destroy all you can crefor others. Although no wish was ungratified, they did do they rush to my embrace. If I take the child, I save not find the highest happiness in the self-absorbing state. The purest pleasure comes from assisting others, even to doing all for others, which is the highest rule of which all things converge; the nirvana of forgetfulness, righteousness.

> Pearl became more and more in appearance suggestive of her name, translucently fair, and her dreamy eyes more expectant.

"I am in constant fear," said Mai, as they sat one day in the porch hung with trailing vines. "Why and what fear you," asked Manu.

"That the Messenger come for her: You well know that she may be demanded of us, and if she were, my heart would break,"

"You are becoming too much absorbed, my Mai. Pearl was brought to us by Love, who cannot, if he would, take her away. He abides with us, and would not have completed the arch even to the key-stone, and you cause us a single pang. For love is like the sun, it gives all and receives no return. It throws out its flood of the physical body, it will remain." warmth, and is warmed thereby."

"I know not why it is," replied Mai, "yet there is a shadow between me and the sun."

Pearl came and begged to lie in her arms. Her brow was paler than usual, and a bright flush tinged her cheeks. Once in that haven, she closed her eyes and said, "I's so tired!"

What smote the heart of Mai, until it fluttered as a frightened bird vainly striving to escape? Instinctively she knew that the child was changed. She whispered her name without gaining response. She caressed her shining hair. So still the priceless Pearl lay in her sleep! shore, filled with wonder and constant surprise at the Oh, was it sleep? If so, such sleep she never had before. She called Manu, and asked him why this silence and surrounded by beings of exquisite beauty. continued sleep from which there was not the usual awakening. In comforting assurance, he laughed at her fears. "She had a busy day, culling sea moss and gathering shells; by morn she will be ready for her play.'

The morn! All that night Mai sat daring not to place her trust in its cradle. The grey East blushed with the first light, when a weird wail came up from the sea. The child quivered, awoke, and opening wide her eyes, looked up to Mai's. Looked up, but away and beyond, as seeing through earthly things to the beyond.

"They have come with the boat," she whispered.

"Please place me carefully in the nest and spread the covering close to keep me warm. I have a long, long way to You will go? Ah, no! It was so dark! It is lighter now ,and I must go before—it—gets night again."

Her eyes closed. Mai bent her face against that of the child. She was surprised at its coldness, and that she no longer heard the rhythmic breathing. When Manu came she implored him to explain the mystery.

"I do not know," he said hesitatingly. "Once in the forest I saw a fawn, a wolf had bitten. It ran to me, and as I stroked its glossy neck, it uttered a plaintive cry and fell motionless. Nor could I again restore it to activity. It was as Pearl now is in your arms. I know not; I cannot explain. Perhaps it is a deeper sleep, and she will awake when the day brightens."

As they thus conversed they were made conscious of a presence, and the presence said, in solemn, yet inexorable | Mai did not know she was there. When she found that | an influence largely adjusted to forcesaw it was a tiny boat, shaped like a shell, white as pearl, tenes: "You desire to know what has happened? You she received no response, she began to grieve, and the atremember me? I am Death. Did I not declare to Life, tending angel folded her in his arm, and with many a cathat whatever she could create I could and would destroy And here is my witness. Pearl was the best Life could create, and I have taken this best, and nothing can re-

"No being can be so merciless, so cruel, as to take my darling!" cried Mai. "I will hold her so fast you cannot tear her away."

"She has already perished. The flower has shed its petals. The body will go quickly to dust."
Slowly Mai grasped the ideas of death and awoke to the

dreadful knowledge of her irreparable loss. It came not as it has to countless mothers with their full knowledge, but as the shadow of the unknown. How many a mother has pressed close her child with protecting arms, and prayed as only a mother can pray to turn aside the bitter cup, and then realized that her prayers met no answer, for the breath passed she knew not where, and only a clod of clay, the broken cage which confined her bird of song

Then it seemed a sin for the sun to shine in the heavens, for one to laugh, or a bird to sing when the light and age threw off its decrepitude and passed in youthful joy of life had vanished!

She bathed and dressed the inanimate shard, with mingled hope and fear, twined blossoms in her golden hair and by every gentle persuasive sought to make those drowsy lids again open, that she might see the soul within. As she watched a change slowly came. The waxen

features wondrous fair in angelic sweetness, darkened, became distorted and repellant; so horrible that she turned away, with the agony of despair. Manu not only suffered from his anxiety for the child, but doubly more from the agony of Mai, whom he held in his arms and sought to console by words which were to both as empty phrases.

They were silent for a time, when Manu exclaimed: "Why have we not called on Life, who brought us into being, and gave us the child? She surely can restore what she has power to create."

With clasped hands they invoked the Great Mother of all Being, and as they finished she stood in regal strength and beauty before them.

"What is the demand of my children?" she asked. Mai pointed to the shell-like cradle where Pearl lay in ghastly satire of her living self.

Life, startled by the revelation, for a moment was appalled. "Ah, the Destroyer has blighted my fairest work! Your hearts are broken, you are helpless. Even I cannot restore this blasted form to you. I can give you another, but this earthly being my power cannot restore. Take it, my son, and give it back reverently to the bosom of Nature from which it came. It is sacred because it was her garment, and you will embower it with lilies and trailing roses, and keep her memory green by your regretful

Even as she spoke there came out of the air the cruel voice of the Destroyer in exultant tones:

"Reverently place her in the bosom of her mother, Nature, and bid good-bye forever! forever! My slaves shall snatch the atoms of her form so dear to you, and dissolve them into the chaos of the elements."

"Why, oh, Death," said Mai, "did you not spare her until like us she became matured and tasted the delights of this fair world? Why snatch her away as a bud broken from its stem before scheely a petal had expanded?"
"And is your petty life of so much consequence? Is it

so essential that every bud expand to fullness? Not one in a thousand blossoms bear fruitage, not one in a million it agreeable. You have not tasted the bitterness of age, cret of the universe.—Thoreau.

it a life of disappointments, of regrets and pain. It loses nothing, it gains repose. Repose is the condition to where if there is no sensation there is no desire.'

"Are you certain that my designs have failed, and you are triumphant?" asked Life.

"What do you expect of the future of any of your beings, even the most perfect? Out of this dust will you resurrect another form? It will not be the same. You may go on and on in your seething caldron, but only to re-form, renew, remodel."

"I have not so blundered, nor failed in my plan," replied Life calmly. "I have a realm over which you have no power. All my forces have been laboring by evolution to this perfect fruitage. In these highest beings I cannot crush it. After you tear away the scaffolding of

"You would have us take this by faith!" said Death, with gleeful laughter. "Faith is belief in things you do may manifest the character traits, and not know. What we do know is the disappearance of your vitalized forms. They are gone, as the hum of the bee after the insect has passed; as the warmth of the fire indiscriminate reading of the Christian when the fuel is consumed! Faith may soothe the pangs Bible affect an unconscious or untrained of grief, but it offers no solution acceptable to the understanding."

"Now will I for the moment lift the veil which shuts from mortal view my crowning creation." With an imperious gesture, Life lifted the curtain between this world and the world of spirits, and then their tearful eyes beheld the darling Pearl, held in the arms of an angel, and

"My lost darling!" cried Mai. "May I go to her? Can bring her back with me?"

"Nay," Life sadly replied, "for in my cycles there is never a downward step. The angel cannot return to become a human being; the human being must become an gel."
"May I then, go to her?" asked Mai.
"May I then, When this transition comes to you, then

"Not now body here, your celestial being will pass rough the veil and greet her."

"Am I to be like those I now see around her?" "Even like them, and like them you are now, for in you have I wrought the problem of continuous existence. The body may perish, but the celestial being outwrought by evolution, as its final expression, is my triumph over

all the opposing forces of decay." "Why should this veil close between this higher and lower world?" asked Manu.

"It has no reality. It is an illusion of the senses. To the blind a wall of darkness extends before them, and because your eyes, unless changed as I have changed them, cannot see, you think there is an impenetrable veil before

While they conversed, the angel brought Pearl to Mai. With a cry of joy she nestled against the fond bosom, and kissed the lips that always spoke sweet words for her. She did not understand why she was not caressed, or that | bols and titles associated with it have

"How will she be in the future years?" asked Mai. When I go to her, will she be as the child, or as the angel? Will I know her if there comes to her such change?"

Life replied: "She will change from the child to the of suggestion only-reverends; and, so likeness of the angels, and you will know her, for love universally consult the Christian Bible. Life replied: "She will change from the child to the

They seemed to stand on a summit of a promontory, and a sea wrapped in clouds extended beneath them. As the great cloud curtain parted, they saw beyond, a country so exceeding fair that no words could describe its loveliness. There were many people there, and through the archway they saw a multitude passing in, some led by those who had come to guide them, and others met at the entrance. There were glad recognitions; weeping for joy, and surprises no words can express. Burdens and cares and sorrows, disappointments and regrets were left at the gateway. The child was borne through by angel guides; strength; husband met wife, wife husband, and children came to welcome parents. It was a glorious vision and Life turned in triumph, to her antagonist and said: "This after countless defeats, is my final triumph. This is the perfect fruitage of the tree I planted when the earth first emerged from fire-mist; swung in the murky atmosphere of chaotic elements. Its roots run down to the foundation of things, and its branches reach into the heavens. As all living forms ascend to man, so through man is evolved an immortal spirit. My task is finished, and know, oh, Death, that you are not my enemy, but my friend; not my antagonist, but my most tireless slave, for without your dissolving power my processes could not succeed, and did you not at my summons throw open the portal, my perfected spirits could not pass through. Henceforth you are the Resurrection!"

The Deacon's Interruption.

"W'en Moses tell de sun ter stan still-" began the old

"Dat warn't Moses," interjected a brother in the amen orner, "dat wuz Joshua!" "Ez I said," continued the deacon, "w'en Joshua tell

"You didn't say dat at all!" said the brother who had breeted him. "Hit wuz me dat said it! Hit wuz me corrected him. dat tuck you up on it!" The deacon's patience was exhausted. He folded his brass-rimmed spectacles, laid them carefully on the table

before him, walked over to the amen corner, took the objecting brother by both arms from behind, and with the swish of a cyclone swept him forward to the door, landing him precipitately in outer darkness. "Ez I wuz sayin', fo' dis little incident occurred," he

continued, "w'en Moses tol' Joshua ter tell de sun ter stan' still—" Some of the older, learned brethren moved uneasily

in their seats. They looked like they wanted to correct him, but they did not. They let it go at that!-Atlanta

No word is oftener on the lips of men than "friendship," and, indeed, no thought is more familiar to their aspirations. All men are dreaming of it. It is the se-

FEW SUGGESTIONS.

A New Use for Psychometry.

It is proved through psychometry that one can become en rapport with a specimen and sense its history more or less complete; that by attentively observing or thinking of a person, he may get en rapport with him in the same way. That, as one may sense the condition and character of the writer, and the subject of a letter, by holding it in the hand, so he may do the same in respect to the author of a book, and the contents. He may, by a review of chapters in his past, induce old physical and mental states, and expressions, char-acteristic of the degree of engrossment on special parts, will follow. Then he may be attentive to character and physical expressions of a person, or character traits apart from a personality, and later on, undesignedly, express similarly; or, in trying to imitate some physical expression of another, he

vice versa, etc., etc. If the above were true in part only, how would the repeated handling and indiscriminate reading of the Christian sensitive? If a psychometrist will experiment with it as a whole, and in-parts, he may see the wisdom in putting its gems of truth in a separate volume. But why would it not be wiser to study the law governing the adjustment spirational truths for ourselves, instead of states, and then apply to receive inof depending on those given through mediums centuries agone? If, as in-dividuals, we would live in the now, or discriminate in our reviews, we could manipulate the law of periodicity and have only such parts of history repeat

liself as we desire.

We learn when trying to adjust to states of health, of harmony, that one who, through body, character and lifehistory, will suggest beauty, cheerfulness, wisely selfless love, character force, and pain-free experiences, is an inestimable aid; so we conclude that such a person may be a power to influence his fellows into such states universal; and the same will be true of

a religion.

Very few—save those trained in mental action-who have often attended Christian religious services, or have read the history of Christ, can hear the name, and not associate him with the cross, or think of him other than the man of sorrow and suffering; and, at times, may end in loveless denunciation of the Jews. The religion that is a sequence of his life suggests to the masses much more of misery, persecutions, disruptions and depravity, than of ennobling philosophy; in fact, it was isms began to illuminate it. All symfulness, and dictation, and more of the "I am holier than thou," than of brotherly love. Then is it any wonder. that inharmony, and loveless judgments manifest in our ranks, when Spiritualists exercise so little originality as to name their places of meeting, churches; title their speakers—who can be agents never forgets." Stretching forth her hand, she said: "I will give you power to see through the shadows and a glimpse of that life which is continuous with this."

for passages to recommend their ideas to the Bible preference part, of their audience? Why need we, of the now, be so concerned, whether our conception. tion of truth fits into its now, small measure, or not; or whether or not, such a person as Christ ever lived? Spirit-ualists concede that if the account of him be true, he was no more, no less, than a medium. It is not possible to prove him the most advanced character who ever lived; and, possibly, some his superiors, even, have long ago gone into oblivion, so far as their history here is concerned, and the world has moved right along, and will, though he is proven a myth.

One would think from present indica-

tions, that some powers that be are actively engaged in trying to make this earth Christ's Kingdom, with the Cross the symbol of the religion. But—with a fair understanding of each—as sub-jects for suggestion and adjustment to superior states, the Christ personality and Cross is inferior to Buddha and the Oriental symbol-the Crescent and Star. For Buddha was not, according to as authentic accounts, such an agent while here, or since—through influence of history and teachings—as Christ has been and is in augmenting the pain, gloom and kill-vibrations in the earth's aura. transitional love states that the Cross does; and, in its apparent sphere-full moon-culminations, the sometime-to-be sun, also, which is fully typified in the Star, as sun, or psychic love states. The Crescent and Star includes all life in Crescent and Star includes an life in the circles of ego evolution; whereas the Cross considers only part as attaining godly growth; and, furthermore, it includes the shes of humanity, while the Cresc in calculate and and a constant of the control of the contro Cross is solely a masculine symbol, and in no way suggests the culminated love states, but is of the earth, earthy, while the Orient symbol is of the heavens, heavenly.

We make up our ideals of excellence, and receive inestimable aid from allwith which we associate, either directly or indirectly through history; but when we are confined to a single, or combination of personalities, however well advanced, we are limited, like a chick in its shell, to a very small sphere of truth, and we will undoubtedly make much noise pecking and peeping before we come into a full realization that

Immensity is our tramping ground.

If we as Spiritualists have ideas or inspirations that ennoble us, and are suggestive of ego power to reach grander heights of living; of appreciadone, or can do; of the possibility of harmony, and heavenly states right here; of a large patience to work, to wait and grow; then permit me to suggest that we give them out, pure, and simple, without so much mixing with the long agos; and prove our power to walk alone-a little way at any ratespiritually; and, if a prefix is a necessity, let it be—To-day Spiritualism. LISLE E. SAXTON,

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

LETPER NUMBER ELEVEN.

We have, in these letters, been trying to teach just how spirits inspire men, women and children, and we are met by the assertion that inspiration ceased long ago. After all, this seems to be the hair that is split, or the dividing line between the Spiritualist and the good old orthodox-for they are good, the most of them, they are level-headed and are not lunatics or even crazy—but this diverging line—let us see if we cannot bring the paths nearer together.

All intelligent people to-day believe that the world is more enlightened than formerly; they think that men's brains are larger and of finer quality than in the olden days; they will tell you of the wonderful achievements in the arts and sciences; they will point to the telephone, the telegraph, the X-ray, as proof of their assertion, and we smile benignly and interestedly and are most happy to agree with them; really, we seem to be walking side by side with them. Surely, this split hair must be very fine indeed-but the point of difference-let us try to discover it. When did inspiration cease? Could you point out the exact date? Did all inspiration cease with Jesus of Nazareth? No; you think his disciples were inspired also-Paul, John, on the Isle of Patmos, and many others. And did not Jesus and his disciples distinctly say, "Go ye and do likewise?" If they were inspired to write, heal the sick, make the lame walk and the blind to see, the deaf to hear, and they told mankind to go and do likewise, you say, you think inspiration has ceased, then men must have degenerated instead of progressing, their brains must have become smaller and of coarser texture; but you agree with me that this is not so. If their brains are larger and finer than formerly, are they not more easily of this is familiar to every observer. inspired? Do they not more nearly approach the spiritual? A photographer will tell you that the finer and thereon; and we tell you, dear orthodox friends, that the larger and finer the brain of a man or woman, the better the thought pictures which we stamp, or photograph upon them; and this is the modus operandi of that which is called inspiration.

Come, my good orthodox brother or sister, let us walk together. The lines do not diverge so much, after all. Let us get over the childish habit of making faces, calling names and saying, "You shan't play in my back yard." Let us be noble, generous, forgiving men and women, either in or out of the body.

Many who philosophise and write of the celestial or spiritual life, apparently forget that more than two-thirds of all who come here are women and children, and they range all the way from the tiny infant to the adult. Comparatively few persons live to be aged, and two-thirds cf all who live on earth are women and children; but many writers seem to ignore this fact and seemingly write only for those who are capable of deep, abstruse reasoning. This is especially noticeable in Spiritualistic writings. This is a great mistake and ought to be rectified.

The average woman, more especially if she be young. takes up a spiritual journal, glances over it, then throws it down with a yawn. "The dry stuff," she murmurs. "I don't understand it, and can't get interested in it. Why don't they print some charming stories, something interesting?" And children never think of reading a word in -perhaps more than two-thirds.

could be interested the world would move on more rap-Adly. "As the twig is bent, the tree's inclined." Very Yew women seem to write for the Spiritualistic press. Now this is a great pity, for women writers would interest this great majority far more than male philosophers possibly can. Nearly all the interesting writing and stories of the present time are written by women, but these women are not Spiritualists and these books and stories contain no hint of the life after the death of the body. Whenever the subject is touched upon at all, it simply accords with the orthodox standard. We often wish that I tion available, the natural elements of the human soul. some of the spiritual lecturers and writers would come down from their stilts and talk and write so that this interested in what they have to write or say.

take control and write, I have tried to write great truths | does.

higher moral and reasoning faculties of man. I suppose harmony, is due to this gift. they included woman, but they did not say so.

A babe an hour old has no reason whatever, and young children have very little or none. A young calf, a colt, a dog, a cat, or almost any young animal one can mention has more reason a few hours after birth than a child in as many months. Does anyone think of denying that these little children are immortal? We are also aware that some writers and thinkers have said that the lower, or perhaps the very lowest races of men, were not immortal; but these writers and thinkers are certainly mistaken. Let me ask those who think thus, where they draw the dividing line? The lower nations of mankind are simply infantile in intellect and can no more be denied immortality than can the infants of the higher races of men. There can be no dividing line drawn anywhere. All things are immortal. Life is spirit and spirit is immortal in whatever form it may exist. The tiniest blade of grass is just as immortal as is man. No form, when once attained, is ever resolved back into elementary principles. Matter falls away from it but the form is retained forevermore.

If matter falls away from the spiritual forms of humanity, it falls away from all other forms in precisely the same way, leaving the spiritual form intact; for the life of anything is its spiritual form more or less developed. (To be continued.)

A Plea for Kindness.

Ever since last fall, after the convention at Chicago, I have watched the inflowing thought from the pens of the many intelligent writers. While I have read the same with much interest, I cannot say I always read with pleasure, because of the sometimes sarcasm, or severe unto unkind criticism. Now, in my opinion, no one finite being can comprehend the infinite any more than any other finite being can. We can only give our own individual opinion, and that ought to be given in all kindness.

True, some entertain a more exalted view or conception of that all-powerful something we have been taught to call God, Infinite Intelligence, or Supreme Being. Sometime since, in a little article, I quoted the poet's few words, "Whatever is, is right." Some time after, another writer quoted the same, whereupon another writer wrote some very cutting words concerning the quotation. Now, as a matter of course, when writing and using such a quotation, the mind does not take in at a glance all the hideous crimes or the lesser, but merely a few of the questions in mind at the time; like, for instance, the question

FE AND EXPERIENCE IN SPIRIT LAND has pleased some to call a creed. I have felt many times, while reading the many able criticisms on the same, that while reading the many able criticisms on the same, that indeed it does seem that "Whatever is, is right"-for what: seemed such a woful error in the forming of a creed or Pertinent to a Variety of code of principles, has been the means of awakening and bringing out a flood of thought that never would have been given to your readers had it not been for that seemingly great error. I am led to pen these few lines because of the frequent attacks by those who are just beginning to investigate, also by others not friendly to the cause, both claiming there is too much bickering in our ranks for Spiritualism to stand or progress. However plain that may seem to be, I take it as showing Spiritualists to be a wonderful thinking people, notwithstanding they differ widely on some questions, which is surely a great blessing and benefit to each other.

While writing, I would like to solicit a discussion by Master Mind, Sovereign Force, Conour many advanced thinkers on the question of what the orthodox and some Spiritualists call the "second birth, change of heart, or conversion." Recently I met a medium who claims the perfect and direct guidance of "The Sun Angels of Light," giving the important information that, "except we be born again we cannot enter the kingdom of heaven." MARY E. MATHEWS.

New Philadelphia, Ohio.

CONSCIENCE.

It is an innate Principle Implanted in Man by Nature.

In the organization of every human being born is the The thought of God is the act of the germ of conscience. This germ, developed by years and experience, tells a man he is morally right or wrong, mean pray tell us when and where inspiration ceased? If, as or noble. In some children this faculty asserts its sway very early, leading the child to play fair with its companions, tell the truth to its parents, and to judge with astonishing precocity as to "yours and mine;" and all this without lecturing or rehearsed lessons from anyone. Proof

In another child this germ of conscience may be so hidden in a deprayed and selfish nature that it plays a subormore sensitive his plate, the better the picture stamped | dinate part in all the career of the individual. Yet the germ is there in one case as truly as in the other.

> Neither education, nor growth, not yet experience creates any element of man. In the child must be some talent for music, otherwise how could he be taught music? The teacher does not create the tuneful faculty in the child. Neither does the painter create the talent for col- der. I utterly fail to find anything ors in his student. Precisely so, the teacher of morals creates no faculty, no element. Occasionally some writer falls into the old and often refuted metaphysical blunder and properly read, understood and apthat conscience is wholly a taught principle. If this plied. I am rather somewhat of the were true, how in the name of common sense could man teach something of which he had no conception himself? As well could the fish without eyes, swimming in the streams of Mammoth Cave, give lessons in landscape painting. The very statement of the situation shows the extreme absurdity of the theory that conscience is wholly | taken? something taught. As well talk of man's writing works on civil engineering when in all the human race there was " ont for mathematics.

The only refuge from this absurd position is in the assumption that priests have taught the world of a conscience. Who taught the priests, if this is wholly taught? "They got it from books," I hear you say. Who wrote the books? "Why, priests," and there you are. You have totally refuted and upset your own position. Another | helpful, in the Spiritualist journals, and question: What priests? This sense of right and wrong is found in the tropics among men who, in a state of nudity dream away existence, subsisting on the musselthese papers, and as we said before two-thirds of the and oyster, on the fruit that grows wild, having no writworld are women and children, young men and maidens | ten language, no history, no government. What priest taught them to give evidence of a conscience? The same Now this is not as it should be. If this large majority | proof is found among the Eskimos and the American

But larger and far stronger proof is found in the great systems of theology. Go to Confucius, or Buddha, or Zoroaster, or Mahomet, or Jesus, and, differ as they will otherwise, they agree, as indeed all the world agrees, on the great fundamentals of justice and charity and self-

Conscience is the spinal column around which is built | Clifford, and otherwise help the paper every system of divinity or morals on earth. Why? Because the great teachers would build on the only founda-

Jesus began his preaching by saying, "Judge ye not of yourselves what is right." He clearly did not assume that large majority could fully understand them and become conscience was wholly a taught principle, but exactly the reverse. And if He did not understand the moral ele-My dear son, Carlyle, from the time I first ventured to | ments of man, we are still waiting for one to come who

in simple language. Simple, concise language seems to | That men differ as to what is right, in specific cases, be greatly needed at the present time among Spiritualists. only proves that they are exercising the very faculty that Some of the grandest truths that have ever been given to is one of the constitutional elements of our being. The the world have been given through poetry, romance and | measure and training of intellectual gifts, heredity and novel writing, for these are especially attractive to the circumstances will in a measure determine the exercise of have lived long enough to win a place great majority, and it is the same here in the celestial conscience. To say that they create this gift would be in the ranks as conservators of the as logical as to say that there is no such thing as a talent How do you suppose we teach this great majority? A for music because some who are musical like a bass drum, tiny infant, a small child or even a youth or maiden, to others a mandolin, some sing "A Hot Time in the Old say nothing of the average woman and common-place town," others Coronation, or Stabat Mater. The world brary. Then come those by Hudson the church or will the church be ab- assist you in forming a Spiritual and truth. man, cannot and do not comprehend abstruse reasoning | would be a den of tigers, without the native element of | Tuttle, Moses Hull, J. M. Peebles, J. R. | sorbed into Spiritualism? It is a seri- | Occult Library, these books are furon difficult subjects and problems. It even has been said conscience in every human being; rather it is inconceiv- Buchanan, and a few by others, includ- ous outlook for one who loves the nished at less by far than their actual by some writers, that nothing was immortal but the able what it would be, for all there is of law, order, peace,

W. H. HARRINGTON.

DO THEY STRIP THE BAD BOYS BARE?

Have they shingles up in heaven, mother? Wear they slippers over there? Have they switches there, my mother, And do they strip the bad boys bare?

I have heard they punish bad ones, mother-Boys who said no evening prayer-Boys who swore and "hookied," mother; And do they strip the bad boys bare?

Now I know a curly-headed fellow, A chap with black and curly hair, Who distracted mother with his bellow; Say, do they strip the bad boys bare?

Do the spirits watch a fellow, mother, Till he grows to manhood fair-Keep the records of his meanness, mother? And do they strip the bad boys bare?

I have lingered till the frost-time, mother, Has quite silvered o'er my hair, And, no doubt, have injured someone, mother; And do they strip the bad boys bare?

I have suffered little here, dear mother, For sins—I hope my fullest share— For Lam grown and bashful, mother; Oh, do they strip the bad boys bare?

I can stand and be dismantled, mother, In the spirit, but do not care To be punished—made all striped—mother;

Say, do they strip the bad boys bare? Dr. T. Wilkins in The Lyceum.

That man is not poor who has the use of things neces-

sary .- Horace. The man of pleasure should more properly be termed the man of pain.-Colton.

It is hard for a haughty man ever to forgive one who has caught him at fault.—Bruyere.

Friendship must be something else than a society for mutual improvement indeed, it must only be that by the of the proceedings of the convention, in forming what it way, and to some extent unconsciously.—Stevenson.

COGENT COMMENTS.

matter with the Declaration of Princi- as substantial and real as are these that ples adopted by the N. S. A. It seems to me that: some do not understand to contradict such a hope or belief. whether "Infinite Intelligence" means a | What do they do over there? I believe personal or an impersonal God. As I they lead purely human lives, just as believe in God-not in a God, the God, natural lives as we lead here. It will or Gods, but just plain God-I here give be endless growth over there. Imagine

scious Energy, Atomic Law, and all could." that tends to create, form, dissever, and Ney, unite the imponderable, the infinitesimal, molecular particles, which consolidated from the visible system of universes, following the dictates of the Universal All, of which the vital forces are but lines of a great battery, wherein are generated all that ever was, is, or ever shall be. This Great Eye sees all things, is in everything, is the life of all that is, and is the Hand that gathers the flower and the thistle, the young and the old, with no respect to cause, or use, or view of change. Every soul is a part of this Great Soul, and when parted from the earthly dross, passes to the arms of the Great Androgyne, to wander through the lands of ecstatic bliss, and cull from the Plant of Life the never-dying flowers of eternity. germs of planetary life, and new organisms are the result. Thought is the as chance; nothing happens; whatever is to be, will be, was so intended to be or else it would have been some other way. God, therefore, is Nature, and knows no right or wrong as man sees it; has, then, no moral sense of such things, as man terms it with his finite mind. This, then, is a rough idea of respected as people with our own ideas the kind of God I believe in.

There is unmistakably a wide divergence among believers in spirit return as to what they believe aside from that Deity and of the future life. Of the latgrand base. For myself, I do not care | ter the experiences of this century have to be classed with the Godless, Christ- proven that the religious teachers knew less, prayerless, religionless, organiza- nothing whatever and that what is Jesus as a leader, whenever his teach ings, sayings, and doings are rightfully world. What Force or Individuality is it that attracts and draws the spiritual forces and hierarchies onward, ever onward and upward? If I choose to give it a name, who can prove I am mis

There is plenty of good teaching in the New Testament concerning salvation by character, the basis of true religion. James, especially, speaks of it verse of the first chapter. Then in my own words, "He that overcomes or conquers himself rules the world," is the essence of considerable occult study. I find 'many valuable articles, and also outside them. Ella Wheeler Wilcox's article on "Christians and Christianity," in The Progressive Thinker of January 6, is good. I always find much spiritual food in the writings of Sister M. Klein. She is unquestionably of a high order of spiritual unfoldment. always enjoy to a large degree the articles of Brothers Buchanan, Peebles, among a long list of able writers.

One thing I cannot clearly comprehend is why a new lyceum paper is to be started. My financial condition requires me to practice strict economy else I would subscribe for "The Lyceum," published by Brother Tom and am of the very plain outspoken opinion that if the N. S. A. or some other body or committee of hustling Spiritualists would take hold of that paper and help Brother Clifford along n publishing such an able journal, it would have a much greater approval among the spirit forces than to cripple it by starting a new paper, which it would certainly do. Moreover, there are too many Spiritualist papers that eke out a miserable existence for a time and then pass out when their "life's fitful fever is over." It don't help the cause, which could be better advanced by supporting the other journals that Higher Philosophy of Existence.

The books that head the list in my dolph, known as the Rosicrucian Li- of Spiritualism will it be absorbed by of these four books is \$6.25. In order to good work we are doing for the cause of ing The Progressive Thinker Library. truth. One of the strong factors in the cost. The authors make no charge for so that I have quite a variety and am problem is the honest desire of the un- the vast amount of labor bestowed on able to keep in line with the general intelligent mind to invest the subject | these works, and which extended over trend and scope of spiritual thought. If | with the sacredness which is its due. I don't agree with everything I read, it This leads to those old-time habits condoes not say I should be illiberal nected with church usages. We are reading-room. Opposition is the spice the sacredness of truth over forms and

ism, of primitive Christianity, William our work the falsehood we should have Ellery Channing, nobly said: "We need left behind us. In the music of our not doubt the fact, that angels whose public service, in place of the adaptahome is heaven, visit our earth, and tion of our facts to the truth orally bear a part in our transactions; and we | taught, there lingers in the very airs have good reasons to believe that if we sung the tone and concept of Moody obtain admission into heaven, we shall and Sankey's religious work. Is it not still have opportunity, not only to re- humiliating, with our light, to habituturn to earth, but to view the operation | ally close the Sunday service by singof God in distant spheres, and be his ing, standing, "Praise the Lord"? ministers in other worlds." So again. It is a sad fact that persons can come perhaps eighty, years afterward, our into our ranks and take to themselves modern apostle of Unitarianism, Minot | the place of representing our views to J. Savage, truly says: "I believe that the world, whose ideas of the grandeur the spirit, world folds this lovely, beau- of Spiritualism are so obscured by tiful old earth around like an atmos- hankering for the fleshpots of Egypt's phere; and when you ask me where | darkness and falsehood, as to grieve those we call the dead are gone, I do those who for fifty years have run the not believe that they necessarily have gauntlet of the world's ignorance and gone so very far away. I believe that this world of those we call the dead are close by us and all around us, and there is a difficulty about that to our imaginations only because we are the fools of our eyes and ears. We fancy that we see all there is, that we have all there is; while as a matter of fact, our clearcal universe that, we ever see or hearable us to explore. It has taught us that the mightiest of all the physical forces, the intangible forces. We talk office. about spirit as being shadowy, ghostly, thin, unreal. Why? The things that and Spiritual Universe." By. H. D. unreasonable that those we love may office. be close to us, watching our lives, able to render us services in ways that we

Why should they forget it? They love us just as of old. There is nothing in the fact of death to change a man's character, to change a man's purpose or aspirations or desires. Death does Subjects.

I cannot see anything so very bad the

I cannot see anything so very bad the we wear, and there is nothing in science my definition of the same.

It is the fountain source of all laws; feetly happy, every desire, wish, and the eternal life-principle of all that is; longing satisfied, and sitting down that the Supreme Will, Infinite Intelligence, way for a thousand years? I, for one, would not have that kind of world if I G. FIGLEY. Ney, Ohio.

IMPORTANT

The New or the Old—Which?

To the Editor:-Your correspondent has not given expression regarding the late convention's declaration of principles, for the reason that he desired to see from the consensus of opinion all that could in charity be said of such a public utterance. It is little to say that Spiritualism, as pioneered and defended against assault for half a century, he considered unwarrantably misrepresented, the falsity being only equaled by its audacity and untimeliness. One of the saddest things in the history of the cause is the presence and activity of persons who would make Spiritualmagnetic action of the Great All in its | ism an imitator of the world's falsehood ethereal zone. There is no such thing and divest it of the self respect belonging to a divine and ennobling truth. Could all who have connected themselves with the movement have been impressed with the necessity of making every part of it as original in its charaster as possible, so as to avoid copying the ways of others, we would now be

> The two essentials which underlie all other religions are the conceptions of known is by Spiritualists only The interests of the old order of things need to have the public understand that the demonstration of a continued life is not such, but is deception and delusion instead. This position gets great strength from those posing as Spiritualists who hunt for fraud in place of seeking for truth, making themselves believe they are one and the same. If there is anything we stand for to declare to the world, it is the proofs given us of life's continuity through the re-discovery of a spirit world and intercommunication

But when we approach the subject of Deity we find something vastly different. It is something which in no way concerns us. The idea of an Infinite Intelligence cannot be placed before the world without bringing with it the conception of a personal God evolved from a past time period of "primitive guesses," and unceasingly foisted on mankind since as the one belief essenannouncement at once fills the average mind with the falsehood evolved by man when but a grade removed from the ape. Nothing new has been added to this conception from those with discarnate experience. The fact that a cause lies beyond all known causes in the universe, is conceded alike by the most radical atheist, the liberal church-Hull. Coleman, Tuttle, Loveland, man, and the most superstitious religionist; the latter only professing to know what the others do not.

Now I would not be recreant to the divine lessons by angels given—the doctrine of the human brotherhood, as to unnecessarily wound the feelings of any believer in what to him is sacred. One may be sure of the divinity of the treat him with the kindest consideration, and because he so much differs from me; yet I contend that the subject of Deity is one that is in no way connected with our work as Spiritualists; while all the world's experience, with its hells of suffering, injustice and tyranny-its oceans of blood-all forbid the introduction of such a cause of discord with the angelic message of peace and consolation that comes with the reunion of the two worlds. Let me be thoroughly understood by saying it is not directly a part of Spiritualism to either antagonise or to teach God; but to leave this subject with those who do, toward whom with all others we shall ever manifest the angel-taught doctrine of human brotherhood.

It has been tritely asked by one of ceremonies, of human affections over That grand old apostle of Unitarian- ideal adoration; and so is inwoven with

scorn in its defense. Yet this has been done. May heaven pity these misguided persons when in the future Spiritualism's history shall be written! H.W. BOOZER.

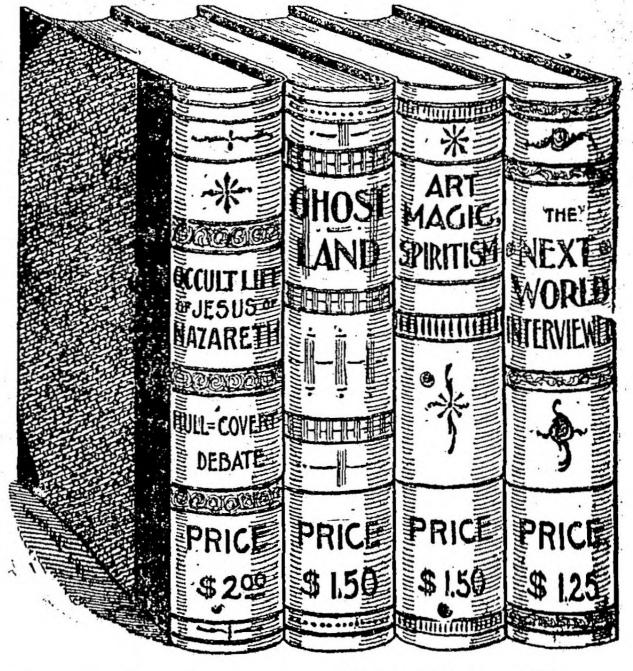
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THE AND EXPERIENCE IN SPIRIT LAND has pleased some to call a creed. I have felt many times, while reading the many able criticisms on the same, that

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

LETTER NUMBER ELEVEN.

We have, in these letters, been trying to teach just how spirits inspire men, women and children, and we are met by the assertion that inspiration ceased long ago. After all, this seems to be the hair that is split, or the dividing line between the Spiritualist and the good old orthodox-for they are good, the most of them, they are level-headed and are not lunatics or even crazy-but this diverging line-let us see if we cannot bring the paths

nearer together. All intelligent people to-day believe that the world is more enlightened than formerly; they think that men's brains are larger and of finer quality than in the olden days; they will tell you of the wonderful achievements in the arts and sciences; they will point to the telephone, the telegraph, the X-ray, as proof of their assertion, and we smile benignly and interestedly and are most happy to agree with them; really, we seem to be walking side by side with them. Surely, this split hair must be very fine indeed-but the point of difference-let us try to discover it. When did inspiration cease? Could you point out the exact date? Did all inspiration cease with Jesus of Nazareth? No; you think his disciples were inspired also—Paul, John, on the Isle of Patmos, and many others. And did not Jesus and his disciples distinctly say, "Go ye and do likewise?" If they were inspired to write, heal the sick, make the lame walk and the blind to see, the deaf to hear, and they told mankind to go and do likewise, pray tell us when and where inspiration ceased? If, as you say, you think inspiration has ceased, then men must have degenerated instead of progressing, their brains must have become smaller and of coarser texture; but you agree with me that this is not so. If their brains are larger and finer than formerly, are they not more easily inspired? Do they not more nearly approach the spirit-A photographer will tell you that the finer and more sensitive his plate, the better the picture stamped thereon; and we tell you, dear orthodox friends, that the larger and finer the brain of a man or woman, the better the thought pictures which we stamp, or photograph

is called inspiration, together. The lines do not diverge so much, after all. Let us get over the childish habit of making faces, calling names and saying, "You shan't play in my back yard. Let us be noble, generous, forgiving men and women, either in or out of the body.

upon them; and this is the modus operandi of that which

Many who philosophise and write of the celestial or spiritual life, apparently forget that more than two-thirds of all who come here are women and children, and they range all the way from the tiny infant to the adult. Comparatively few persons live to be aged, and two-thirds cf all who live on earth are women and children; but many writers seem to ignore this fact and seemingly write only for those who are capable of deep, abstruse reasoning. This is especially noticeable in Spiritualistic writings. This is a great mistake and ought to be rectified.

The average woman, more especially if she be young, takes up a spiritual journal, glances over it, then throws it down with a yawn. "The dry stuff," she murmurs. "I don't understand it, and can't get interested in it. Why don't they print some charming stories, something interesting?" And children never think of reading a word in these papers, and as we said before two-thirds of the world are women and children, young men and maidens --- perhaps more than two-thirds.

Now this is not as it should be. If this large majority could be interested the world would move on more rap-"As the twig is bent, the tree's inclined." Very few women seem to write for the Spiritualistic press Now this is a great pity, for women writers would interest this great majority far more than male philosophers possibly can. Nearly all the interesting writing and stories of the present time are written by women, but these women are not Spiritualists and these books and stories contain no hint of the life after the death of the body. Whenever the subject is touched upon at all, it simply | cause the great teachers would build on the only foundaaccords with the orthodox standard. We often wish that some of the spiritual lecturers and writers would come down from their stilts and talk and write so that this large majority could fully understand them and become interested in what they have to write or say.

My dear son, Carlyle, from the time I first ventured to take control and write, I have tried to write great truths | does. in simple language. Simple, concise language seems to be greatly needed at the present time among Spiritualists. Some of the grandest truths that have ever been given to | is one of the constitutional elements of our being. The the world have been given through poetry, romance and novel writing, for these are especially attractive to the circumstances will in a measure determine the exercise of great majority, and it is the same here in the celestial conscience. To say that they create this gift would be in the ranks as conservators of the world.

How do you suppose we teach this great majority? A tiny infant, a small child or even a youth or maiden, to others a mandolin, some sing "A Hot Time in the Old say nothing of the average woman and common-place town," others Coronation, or Stabat Mater. The world man, cannot and do not comprehend abstruse reasoning | would be a den of tigers, without the native element of on difficult subjects and problems. It even has been said | conscience in every human being; rather it is inconceivby some writers, that nothing was immortal but the able what it would be, for all there is of law, order, peace, -higher moral and reasoning faculties of man. I suppose | harmony, is due to this gift. they included woman, but they did not say so.

A babe an hour old has no reason whatever, and young children have very little or none. A young calf, a colt, a dog, a cat, or almost any young animal one can mention has more reason a few hours after birth than a child in as many months. Does anyone think of denying that these little children are immortal? We are also aware that some writers and thinkers have said that the lower, or perhaps the very lowest races of men, were not immortal; but these writers and thinkers are certainly mistaken. Let me ask those who think thus, where they draw the dividing line? The lower nations of mankind are simply infantile in intellect and can no more be denied immortality than can the infants of the higher races of men. There can be no dividing line drawn anywhere. All things are immortal. Life is spirit and spirit is immortal in whatever form it may exist. The tiniest blade of grass is just as immortal as is man. No form, when once attained, is ever resolved back into elementary principles. Matter

falls away from it but the form is retained forevermore. If matter falls away from the spiritual forms of humanity, it falls away from all other forms in precisely the same way, leaving the spiritual form intact; for the life of anything is its spiritual form more or less developed. (To be continued.)

A Plea for Kindness.

Ever since last fall, after the convention at Chicago, I have watched the inflowing thought from the pens of the many intelligent writers. While I have read the same with much interest, I cannot say I always read with pleasure, because of the sometimes sarcasm, or severe unto unkind criticism. Now, in my opinion, no one finite being can comprehend the infinite any more than any other finite being can. We can only give our own individual opinion, and that ought to be given in all kindness.

True, some entertain a more exalted view or conception of that all-powerful something we have been taught to call God, Infinite Intelligence, or Supreme Being. Some-time since, in a little article, I quoted the poet's few words. "Whatever is, is right." Some time after, another writer quoted the same, whereupon another writer wrote some very cutting words concerning the quotation. Now, as a matter of course, when writing and using such a quotation, the mind does not take in at a glance all the hideous crimes or the lesser, but merely a few of the questions in mind at the time; like, for instance, the question

indeed it does seem that "Whatever is, is right"-for what seemed such a woful error in the forming of a creed or code of principles, has been the means of awakening and bringing out a flood of thought that never would have been given to your readers had it not been for that seemingly great error. I am led to pen these few lines because of the frequent attacks by those who are just beginning to investigate, also by others not friendly to the cause, both claiming there is too much bickering in our ranks for Spiritualism to stand or progress. However plain that may seem to be, I take it as showing Spiritualists to be a wonderful thinking people, notwithstanding they differ widely on some questions, which is surely a great blessing and benefit to each other.

While writing, I would like to solicit a discussion by our many advanced thinkers on the question of what the orthodox and some Spiritualists call the "second birth, change of heart, or conversion." Recently I met a medium who claims the perfect and direct guidance of "The Sun Angels of Light," giving the important information that, "except we be born again we cannot enter the kingdom of heaven." MARY E. MATHEWS.

New Philadelphia, Ohio.

CONSCIENCE.

It is an innate Principle Implanted in Man by Nature.

In the organization of every human being born is the germ of conscience. This germ, developed by years and experience, tells a man he is morally right or wrong, mean or noble. In some children this faculty asserts its sway very early, leading the child to play fair with its companions, tell the truth to its parents, and to judge with aston-ishing precocity as to "yours and mine;" and all this without lecturing or rehearsed lessons from anyone. Proof of this is familiar to every observer.

In another child this germ of conscience may be so hidden in a depraved and selfish nature that it plays a subordinate part in all the career of the individual. Yet the germ is there in one case as truly as in the other.

Neither education, nor growth, not yet experience creates any element of man. In the child must be some talent for music, otherwise how could he be taught music? called inspiration.

The teacher does not create the tuneful faculty in the tionsless, self-styled "progressive" or child. Neither does the painter create the talent for colder. I utterly fail to find anything ors in his student. Precisely so, the teacher of morals creates no faculty, no element. Occasionally some writer falls into the old and often refuted metaphysical blunder that conscience is wholly a taught principle. If this were true, how in the name of common sense could man teach something of-which he had no conception himself? As well could the fish without eyes, swimming in the streams of Mammoth Cave, give lessons in landscape painting. The very statement of the situation shows the extreme absurdity of the theory that conscience is wholly something taught. As well talk of man's writing works on civil engineering when in all the human race there was don't for mathematics.

The only refuge from this absurd position is in the assumption that priests have taught the world of a conscience. Who taught the priests, if this is wholly taught? "They got it from books," I hear you say. Who wrote the books? "Why, priests," and there you are. You have totally refuted and upset your own position. Another question: What priests? This sense of right and wrong is found in the tropics among men who, in a state of nudity dream away existence, subsisting on the mussel and oyster, on the fruit that grows wild, having no written language, no history, no government. What priest | M. Klein. She is unquestionably of a taught them to give evidence of a conscience? The same proof is found among the Eskimos and the American

But larger and far stronger proof is found in the great among a long list of able writers. systems of theology. Go to Confucius, or Buddha, or Zoroaster, or Mahomet, or Jesus, and, differ as they will otherwise, they agree, as indeed all the world agrees, on the great fundamentals of justice and charity and self-

Conscience is the spinal column around which is built every system of divinity or morals on earth. Why? Bction available, the natural elements of the human soul.

Jesus began his preaching by saying, "Judge ye not of yourselves what is right." He clearly did not assume that conscience was wholly a taught principle, but exactly the reverse. And if He did not understand the moral elements of man, we are still waiting for one to come who

That men differ as to what is right, in specific cases, only proves that they are exercising the very faculty that measure and training of intellectual gifts, heredity and as logical as to say that there is no such thing as a talent for music because some who are musical like a bass drum,

W. H. HARRINGTON.

DO THEY STRIP THE BAD BOYS BARE?

Have they shingles up in heaven, mother? Wear they slippers over there? Have they switches there, my mother, And do they strip the bad boys bare?

I have heard they punish bad ones, mother-Boys who said no evening prayer-Boys who swore and "hookied," mother; And do they strip the bad boys bare?

Now I know a curly-headed fellow, A chap with black and curly hair, Who distracted mother with his bellow: Say, do they strip the bad boys bare?

Do the spirits watch a fellow, mother, Till he grows to manhood fair-Keep the records of his meanness, mother?
And do they strip the bad boys bare?

I have lingered till the frost-time, mother, Has quite silvered o'er my hair, And, no doubt, have injured someone, mother; . And do they strip the bad boys bare?

I have suffered little here, dear mother, For sins—I hope my fullest share— For Lam grown and bashful, mother; Oh, do they strip the bad boys bare?

I can stand and be dismantled, mother, In the spirit, but do not care

To be punished—made all striped—mother; Say, do they strip the bad boys bare?
Dr. T. Wilkins in The Lyceum.

That man is not poor who has the use of things neces sary.—Horace. The man of pleasure should more properly be termed

the man of pain.-Colton. It is hard for a haughty man ever to forgive one who has caught him at fault.—Bruyere.

Friendship must be something else than a society for mutual improvement-indeed, it must only be that by the of the proceedings of the convention, in forming what it way, and to some extent unconsciously.—Stevenson. have never been very far away from it at this office.

COGENT COMMENTS,

Pertinent to a Variety of Subjects.

I cannot see anything so very bad the matter with the Declaration of Principles adopted by the N. S. A. It seems to me that: some do not understand whether "Infinite Intelligence" means a personal or an impersonal God. As I believe in God—not in a God, the God, or Gods, but just plain God—I here give my definition of the same.

It is the fountain source of all laws;

the eternal life-principle of all that is;

the Supreme Will, Infinite Intelligence, Master Mind, Sovereign Force, Consclous Energy, Atomic Law, and all that tends to create, form, dissever, and unite the imponderable, the infinitesimal, molecular particles, which consolidated from the visible system of universes, following the dictates of the Universal All, of which the vital forces are but lines of a great battery, wherein are generated all that ever was, is, or ever shall be. This Great Eye sees all things, is in everything, is the life of all that is, and is the Hand that gathers the flower and the thistle, the young and the old, with no respect to cause, or use, or view of change. Every soul is a part of this Great Soul, and when parted from the earthly dross, passes to the arms of the Great Androgyne, to wander through the lands of ecstatic bliss, and cull from the Plant of Life the never-dying flowers of eternity. The thought of God is the act of the germs of planetary life, and new organisms are the result. Thought is the magnetic action of the Great All in its ethereal zone. There is no such thing as chance; nothing happens; whatever is to be, will be, was so intended to be or else it would have been some other way. God, therefore, is Nature, and knows no right or wrong as man sees it; has, then, no moral sense of such things, as man terms it with his finite mind. This, then, is a rough idea of

the kind of God I believe in. There is unmistakably a wide divergence among believers in spirit return as to what they believe aside from that grand base. For myself, I do not care to be classed with the Godless, Christless, prayerless, religionless, organizaings, sayings, and doings are rightfully and properly read, understood and applied. I am rather somewhat of the opinion of others better than I who regard him as the Spiritual Father of this world. What Force or Individuality is it that attracts and draws the spiritual forces and hierarchies onward, ever onward and upward? If I choose to give t a name, who can prove I am mis-

There is plenty of good teaching in the New Testament concerning salvation by character, the basis of true religion. James, especially, speaks of it in his writings, crystallized in the last verse of the first chapter. Then in my quers himself rules the world," is the essence of considerable occult study. I find 'many valuable articles, and helpful, in the Spiritualist journals, and also outside them. Ella Wheeler Wil-

cox's article on "Christians and Christianity," in The Progressive Thinker of January 6, is good. I always find much spiritual food in the writings of Sister high order of spiritual unfoldment. I always enjoy, to a large degree the articles of Brothers Buchanan, Peebles, Hull, Coleman, Tuttle, Loveland,

One thing I cannot clearly comprehend is why a new lyceum paper is to be started. My financial condition requires me to practice strict economy, else I would subscribe for "The Lyceum," published by Brother Tom Clifford, and otherwise help the paper along. I have seen a copy or two of it, and am of the very plain outspoken opinion that if the N. S. A. or some other body or committee of hustling Spiritualists would take hold of that paper and help Brother Clifford along in publishing such an able journal, i would have a much greater approval among the spirit forces than to cripple it by starting a new paper, which it would certainly do. Moreover, there are too many Spiritualist papers that eke out a miserable existence for a time and then pass out when their "life's fitful fever is over." It don't help the cause, which could be better advanced by supporting the other journals that have lived long enough to win a place Higher Philosophy of Existence.

The books that head the list in my small library are those by P. B. Randolph, known as the Rosicrucian Library. Then come those by Hudson Tuttle, Moses Hull, J. M. Peebles, J. R. Buchanan, and a few by others, includso that I have quite a variety and am able to keep in line with the general trend and scope of spiritual thought. If I don't agree with everything I read, it does not say I should be illiberal enough to deny such a place in my reading-room. Opposition is the spice

That grand old apostle of Unitarianism, of primitive Christianity, William Ellery Channing, nobly said: "We need not doubt the fact, that angels whose home is heaven, visit our earth, and bear a part in our transactions; and we have good reasons to believe that if we obtain admission into heaven, we shall still have opportunity, not only to return to earth, but to view the operation of God in distant spheres, and be his ministers in other worlds." So again, perhaps eighty, years afterward, our modern apostle of Unitarianism, Minot J. Savage, truly says: "I believe that the spirit, world folds this lovely, beautiful old earth around like an atmosphere: and when you ask me where those we call the dead are gone, I do not believe that they necessarily have gone so very far away. I believe that this world of those we call the dead are close by us and all around us, and there is a difficulty about that to our imaginations only because we are the fools of our eyes and ears. We fancy that we see all there is, that we have all there is: while as a maiter of fact, our clearheaded science has taught all those who have cared to find out its truths that it is only the tiniest part of this physical universe that, we ever see or hearjust a little fraction that our senses enable us to explore. It has taught us that the mightiest of all the physical forces of the world are the invisible forces, the intangible forces. We talk office. about spirit as being shadowy, ghostly. thin, unreal. Why? The things that dissolve, the things that change, the things that disperse like shadows, are what we speak of as material things often, from the point of view of science. The things we cannot see and cannot touch are the mighty physical forces. There, is nothing, then, in the science of the world to make it seem unreasonable that those we love may be close to us, watching our lives, able to render us services in ways that we can as yet only partly comprehend.

They are people like us. They remem-

Why should they forget it? They love us just as of old. There is nothing in the fact of death to change a man's character, to change a man's purpose or aspirations or desires. Death does not turn us into angels or devils, nor make ghosts of us. It simply leaves us what it found us. I believe, then, that our friends in the other life have bodies as substantial and real as are these that we wear, and there is nothing in science to contradict such a hope or belief. What do they do over there? I believe they lead purely human lives, just as natural lives as we lead here. It will be endless growth over there. Imagine yourself over there perfectly wise, perfeetly happy, every desire, wish, and longing satisfied, and sitting down that way for a thousand years? I, for one, would not have that kind of world if I G. FIGLEY.

QUESTION.

The New or the Old-Which?

To the Editor:-Your correspondent has not given expression regarding the late convention's declaration of principles, for the reason that he desired to see from the consensus of opinion all that could in charity be said of such a public utterance. It is little to say that Spiritualism, as pioneered and defended against assault for half a century, he considered unwarrantably misrepresented, the falsity being only equaled by its audacity and untimeliness... One of the saddest things in the history of the cause is the presence and activity of persons who would make Spiritualism an imitator of the world's falsehood and divest it of the self respect belonging to a divine and ennobling truth Could all who have connected themselves with the movement have been impressed with the necessity of making every part of it as original in its charaster as possible, so as to avoid copying the ways of others, we would now be respected as people with our own ideas and as having brains to use them.

The two essentials which underlie all other religious are the conceptions of Deity and of the future life. Of the latter the experiences of this century have proven that the religious teachers knew nothing whatever and that what is known is by Spiritualists only The interests of the old order of things need Jesus as a leader, whenever his teach- demonstration of a continued life is not such, but is deception and delusion instead. This position gets great strength from those posing as Spiritualists who hunt for fraud in place of seeking for truth, making themselves believe they are one and the same. If there is anything we stand for to declare to the world, it is the proofs given us of life's continuity through the re-discovery of a spirit world and intercommunication

> But when we approach the subject of Deity we find something vasily different. It is something which in no way concerns us. The idea of an Infinite Intelligence cannot be placed before the world without bringing with it the conception of a personal God evolved from a past time period of "primitive tial to a life of virtue and goodness. Its | our subscribers. announcement at once fills the average mind with the falsehood evolved by man when but a grade removed from the ape. Nothing new has been added to this conception from those with a discarnate experience. The fact that a cause lies beyond all known causes in the universe, is conceded alike by the most radical atheist, the liberal churchman, and the most superstitious religionist; the latter only professing to know what the others do not.

Now I would not be recreant to the divine lessons by angels given—the doctrine of the human brotherhood, as to unnecessarily wound the feelings of any believer in what to him is sacred. One may be sure of the divinity of the man in the moon-it is my place to treat him with the kindest consideration, and because he so much differs from me; yet I contend that the subject of Delty is one that is in no way connected with our work as Spiritualists; while all the world's experience, with its hells of suffering, injustice and tyranny-its oceans of blood-all forbid the introduction of such a cause of discord with the angelic message of peace and consolation that comes with the reunion of the two worlds. Let me be thoroughly understood by saying it is not directly a part of Spiritualism to either antagonise or to teach God; but to leave this subject with those who do, toward whom with all others we shall ever manifest the angel-taught doc-

It has been tritely asked by one of our best workers, in the future history of Spiritualism will it be absorbed by the church or will the church be absorbed into Spiritualism? It is a serious outlook-for one who loves the intelligent mind to invest the subject with the sacredness which is its due, This leads to those old-time habits connected with church usages. We are not yet grown to a full significance of the sacredness of truth over forms and ceremonies, of human affections over ideal adoration; and so is inwoven with our work the falsehood we should have left behind us. In-the music of our public service, in place of the adaptation of our facts to the truth orally taught, there lingers in the very airs sung the tone and concept of Moody and Sankey's religious work. Is it not humiliating, with our light, to habitually close the Sunday service by singing, standing, "Praise the Lord"?

It is a sad fact that persons can come into our ranks and take to themselves the place of representing our views to the world, whose ideas of the grandeur of Spiritualism are so obscured by a hankering for the fleshpots of Egypt's darkness and falsehood, as to grieve those who for fifty years have run the gauntlet of the world's ignorance and scorn in its defense. Yet this has been done. May heaven pity these misguided persons when in the future Spiritualism's history shall be written! H.W. BOOZER.

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BE GOOD AND DO GOOD HER RELIGION.

Vibrating in Her Chosen Life Work with Pure Angelic A Speaker Needs, and Soci- The Mischievous Element in Influences.

Mrs. N. Almee Courtwright, a teacher with Mrs. Price, and the Reading club in the Jones School, has accomplished with Miss Gabiner. The latter was orwhat many have set out to do and ganized to foster a love of good literafailed. She has gained the consent of ture. Passages from the classics are the Board of Education to use the read aloud; folk-lore tales are comrooms of the Jones School as a meeting mitted to memory and recited. place of a little federation of social and The program for Saturday is not yet improvement clubs which she has or- complete. However, Mr. Robinson has ganized in her district. Every evening organized a mixed club for physical cul- the local interests, work up an enthusinow the old red brick schoolhouse at ture, and Miss Chandler meets with Harrison street and Plymouth place is another section of kindergartners. Miss alive with music and dancing, and with | Weeden has another class in sewing for the happy laughter of young boys and both boys and girls. Miss Paddock, of girls reclaimed from the vicious influ- the University of Chicago, has just orences of their neighborhood and initia- ganized a girls' basketball team. This ted in some of the finer intellectual and incets in the afternoon, in the gymsocial influences other than lower Clark | nasium, and later on, when the op-

posing sections are in good form, the Dancing, oratory, dramatic art, sing- contests between them will be open to ing, gymnastics, painting, modeling, friendly spectators. A glee and mansewing, embroidery, are a few of the dolin club is in the process of formameans used to bring these young men tion, but no efficient leader has yet been and women of two races and many found to take hold and keep the boys nationalities to understand in part the down to serious work. Mrs. Courtright meaning of culture. Fifteen or twenty is working to secure the services of Congregational singing is not always society that he would come, and would convictions and feelings, they felt the little clubs of boys and girls have been some good musician. Her enthusiasm provided for, and when so, illy start the next day for Canton. In a day necessity, that they might not appear formed, each club or group absorbed is genuine, and thus far her appeals for equipped with song sheets of a crude or so he and his manager, a Mr. Mer- to be sinful in the estimation of their heart and soul in the pursuit and study assistance have been so effective that few have had the heart to refuse a re-

Mental and moral advancement is the quest to help her boys and girls. watchword of Mrs. Courtright's little HAS A CIRCULATING LIBRARY. community, Religious teaching is debarred in their gatherings, so the Jew, Gentile, the Catholic, the Protestant, tion has organized a circulating library. and pleasant place, accessible and comand even the yellow-skinned exotic It contains already several hundred vol- fortable. The "society" has but few from the far Pacific finds a glad wel- umes, donated by friends of the boys come. There are no social lines, no and girls, by the students themselves, only one or two of whom are willing to question of birth. All meet together and by Mrs. Courtright. The librarian guarantee expense. The treasury is equally in a temple for mutual improve- is Miss Zoe Faddis, who opens the

FINDS A FIELD FOR WORK.

Mrs. Courtright is a young woman, having left the University of Chicago but two years ago. Interested first in the sociological-work of the university settlement and of Hull House, she began to look around for broader and more original work in a field yet untried. She found what she terms her life work among the intelligent, demo- excel, and Mrs. Courtright believes that | ceptions-and several worse cases. cratic students of her own grammar she is striking at the root of social imschool classes, just budding into man- provement when she succeeds in inhood and womanhood, eager to learn teresting the parents. more of life, to know and understand its full significance.

Mrs. Courtright's idea of social training is original, and in a short time she has met a great success in her work, seconded as she is by the gratuitous services of a staff of enthusiastic sociologists and by the ready co-operation of the students themselves. Her own time and labor and money she has given freely and generously in the advancement of her project. She spends her entire time, apart from her duties as a teacher, in one of the grammar grades, with "her boys and girls." Every evening finds her promptly on hand at 7 o'clock at the school building and twelve hours of each day she devotes to her labors. Born and bred in a home of luxury and refinement in Cairo, Iil., she sacrifices herself now to inconvenience and discomfort and lives by calculated to win admiration, thrill in the neighborhood in order to come the moral nature with delight, and exin sympathetic touch with her new ercise a practical uplifting and spirit-

Those who have watched her experi- radius of its light. It is a beneficent ment, say that her influence has work in every aspect of view, and one wrought a tremendous amount of good | that may be studied with profit by in her neighborhood. She has brought every friend of humanity, as a practical many young people away from the example of humanitarianism in some of streets at night, and she has offered to its most important phases. There are those who are compelled to work in the other fields open for pre-emption and day time an elevating medium for rec- occupation by humanitarian workers of reation, social intercourse, and intelli- like earnest spirit and will. X-RAY, gent improvement. She has interested the older girls in establishing clubs of their own, managed and led by one of their own members, so that they may become independent and assertive members of society. She has found in several young women of her neighborhood Received Through the Meable and clear-minded assistants.

ROUTINE OF THE WEEK.

From Monday afternoon to Sunday night the Jones School is a decidedly order well their lives. Flee from an animated clubbouse. Beginning Sunday evil thought as from a pestilence, and afternoon a representative of the entertain not one for a single moment. Columbia School of Oratory has a pro- Think beautiful, pure and noble gram in music. On Sunday night the thoughts of health, happiness, love, jusdramatic club meets under the leader- tice and compassion. Strive to mainship of the playwright, Edward Ow- tain a high ideal and hope for a perings Towne. This club is one of the fected humanity. Enlarge your ideas largest and most enthusiastic. In a of divinity and humanity and get up single week it has grown to a member- out of the narrow valley, where you can ship of 100 bright boys and girls. The take broad views of life and living both club is divided into three sections, and here and hereafter. Whatever of error each section is now rehearsing the lines or injustice or inhumanity you can help of "The Little Dunkardess," a comedy change for the better, help; but that from the pen of Mr. Towne. The best you cannot mend in anyway, let alone section expects to give a production of and be not disturbed by it. Let no perthe comedy in a few weeks. This club son decide your work, your path, your is decidedly an important one in the duty for you, but learn to know and federation. The students are from 16 trust yourself. Beware of all tempests to 18 years of age, and are said to give that stir the soul, for they result in promise of praiseworthy work.

On Monday afternoon Charles Kent greater the victory, and victory over the Owens leads the class in art. These flesh means life and light, for inspirastudents are seventh and eighth grade tion comes not to the soul absorbed in pupils, and are now doing still life in selfishness and self-gratification. Evil color. Mr. Owens hopes to be able to has no power to harm thee while it has find a great artist among his proteges. no power to charm thee. Whatever lifts On Monday night the Debating club is one up to higher, nobler, purer things instructed in parliamentary law and is good. All that helps to make one deeds of charity. A desire for "pascivil government by E. L. Valentine. A more tender, patient and helpful to oth- toral" visits from the love of companspecial feature of this club is a pre- ers is good. Search for the good, and lonship and esteem of the person, inpared weekly debate, which at times be not afraid to receive it whenever or stead of only a desire to "get somebecomes exceedingly animated and calls wherever found. Fear not to pluck the into play much unexpected oratorical lily because of the black med from

One division of the Manual Training prevent you from plucking the rose. club meets on this evening also under Rise above all pettiness, above the mist the leadership of Max Friedman, as and mire of past years, and behold all well as one division of a kindergarten things made new. Help yourself with all club, led by Miss Lena Price, one of the your strentgth of body and spirit, and recent graduates of the Jones School. in so doing you shall receive help and Monday's program is completed by the help others. children's dancing class, under the To yield to impatience is to retard the direction of Professor Wilkins.

lows: Second division of Manual Train- best of everything that can help. Be ing club, led by John Murdock, a pupil not irritated by the faults of others, but of '99; the young people's dancing class. examine your own conduct for a fault conducted by Professor Wilkins; Girls' of like nature to be put away from Handiwork club. Venetian iron design- vourself. ing and basket weaving, led by Miss Etta Grabiner, also a recent student of the school; boy's zouave drill, under Capt. Tom Ryan, a former student. Wednesday seems to be the busiest The Broader and Better Term. evening in the week. The second division of the kindergarten club meets. with Miss Louise Chandler; also two sewing clubs' conducted by Miss Weeden; third division of Manual Training, under Alfred Robinson; a club for boys' games, including rhythmic ball games, by Zoe Faddis; a Young from him in one thing and I hope no so-Woman's Social club for heart to heart clety will act on his suggestion of a talks; the girls' parliamentary law class; class in cast drawing, by Charles Kent Owens; and the one in mechanical out in the same letter the term Spiritual is the broader and ought to include all drawing by Max Friedman.

who are Spiritualistic, the latter term On Thursday occurs the meeting of as generally understood being rather the Boys' club for discussions on gensectarian and too narrow for a church eral mental, moral, and physical de- or society, although individuals may velopment, with a leader from their properly call themselves Spiritualists. own number; the third dancing class; I am certain that the First Spiritual opening of the well-equipped gym-Church of Buffalo stands for the broadnasium for the boys; Girls' Embroidery est term and is "established to cultivate club, under Hattie Parker; class in clayman's spiritual nature, or in other modeling under the direction of William

Le Fevre, the artist. "JOLLY" NIGHT ON FRIDAY. Friday is what Mrs. Courtright terms | higher human life." The case is a lit-"jolly" night. On this evening occurs a tle different from that of the Universalweekly entertainment of some sort, list church, although even there the Generally it is a social gathering, with term Universal is not inappropriate, as dancing and music. Recently a masked they stand for universal salvation. Let party was given, which proved a strong us not as Spiritualists try to become too drawing card. On this evening the parrow and sectorian. children's class in games meets again! Mildir, Ohio.

THE KIND OF CALL

Besides the gymnasium the federa-

moderate circumstances, whose only

misfortune lies in the fact that many

the family purse, and that all have been

born and bred in the heart of a metrop-

olls, where vice abounds, where blood

battled against. She is making their

lives brighter and happier because of

her unselfish devotion. In her district

she is a power, and her young friends

worship her with all the innocent, open.

healthy admiration of American boy-

Such teaching by example is eminent-

ualizing influence on all within the

A MESSAGE.

diumship of Astra.

They who order well their thoughts

weakness. The greater the struggle the

when it sprang, and let not the thorns

progress of the soul and to mar its

SPIRITUAL.

To the Editor:-I always read with

much pleasure anything written by

Brother A. J. Weaver, for he always

has something good to say, and his let-

ter from Buffalo, in the issue of Feb.

24. Is no exception. But I must differ

change of name, for as he well points

words, to develop the qualities of kind-

ness, love, patience, unselfishness and

all the other virtues and graces of

J. H. TAYLOR.

The program for Tuesday is as fol- beauty. Learn to make the most and

hood and girlhood .- Chicago Tribune."

eties Should Make.

It is so often that the Spiritualist speaker receives a letter or personal rea local society with the addendum, seems necessary to talk a little to these societies.

a leader and worker who can look after asm and build upon a permanent basis. There is no doubt of these great needs in every locality. The speakers feel a great lack, when the work is attempted. All hope or effort is placed upon the duty upon members except to attend meetings when convenient or sufficiently attractive.

The most that is usually done is to supply a hall for Sundays and perhaps out) an organist and perhaps an occasional soloist or leader of the singing. character. "Nearer, My God, to Thee," "Sweet Bye and Bye," "Over There, and "Beulah Land" are sung at nearly every meeting-or sung at. There seldom is a hearty union of congregational voices. The hall is not always a clean active members (mostly old people) and without a month's sufficiency, and often library three evenings a week, when without a dollar. Sociability is lackbooks may be horrowed. This feature ing, complaining is prevalent, test deant factors, and it is growing in im- lant prospect for successful labor? But, if he fails to hold large audiences and On certain evenings in the week, such | increase the treasury balance his capacguests. On these occasions the boys the present state of our public cause: and girls exert themselves especially to but I have found a few excellent ex-

There is a growing demand for "settled" speakers, or, at least, longer enthe poverty-stricken class of her dis- terfering "ruts" until speakers become trict. Her interest lies rather with the | the local representatives in public conbright, well-dressed boys and girls in trol, with an extended engagement.

But what is needed? The speaker should not be only a medium for the exmust work in the daytime to help along | ercise of description and message effort -but also for intellectual and spiritual culture by lectures and instruction from their own plane of development alone tells, and environment must be and by spirit help. There must be a growing aspiration for mental food, whilst we also give heed to the spirit 'tests" in order to bring conviction to the earnest inquirer. A combination of this charcter with frequent meetings for "members only," to receive spirit help and instruction. We must not entirely sacrifice our personal interest in restless. Finally 9 o'clock and then culture. Therefore, a society should be for something else than to hold public meetings. They need special privileges as members-making a premium upon being such. They should be united in. fraternity, with spiritual aspirations to lead unto achievements that shall cause personal growth, hence a great united power, instead of as now, a desultory

> growth of only selfish interests. Local people grow despondent because of a lack in support, with the burdens upon a few. Thus the few withdraw after awhile and another generous soul is awaited. In this way societies are organized and die. Thus local work is instituted without proper support and co-operation. Is the engaged speaker or medium given a proper opportunity?

> Very few societies can boast a continuous series of years life without many changes of personnel by the withdrawal of previously active members and officials. We do not hold our membership. Clearly, then, there is a lack of treatment of our members. Their interests and desires are not fed. Who can offer a remedy. That remedy must lie in an effort to protect membership in possessing personal interests not given to

> The call I hope to receive before my earth work ends is somewhat as follows: I desire the local society to be organized to unfold the religion of Spiritualism-aspiring for spiritual, mental and physical growth. Organized upon a business basis that guarantees a financial increase, with members willing to contribute money in support according to ability. Possessing an edifice that is a fit place to invite our spirit and mortal friends' presence. With a choir of trained voices, and with a supply of song-books for congregational singing. An active membership who can be depended upon to attend meetings with some regularity. A soing union. A soul aspiration that energizes a love of humanity to induce thing from the medium." Meetings held in a spirit of devotionalism to truth and for spiritual afflatus. A holy reverence for the beautiful and the ennobling. A prayerful aspiration for a service that breathes a spirit of worship, and thus enforces respect and de-

A society willing and able (by strength) to give means of support for public effort upon the plane of human love recognizing human needs. Such a society we can have in every locality, if we make proper effort, and if we give the speaker and medium a generous support. The need is first with the local people to get in good condition upon a co-operative and capable basis. The call can then be made and the public worker given an opportunity to display attainments and aspirations.

corum.

Give us such calls and we will soon revolutionize the world! Our -salary will then not be an exaction-indeed no G. W. KATES. question at all.

THE CREED FOR ME.

"My creed is not to worry." He said, "about the way That Christ would shame the wicked If he returned to-day: .. My creed is not to bother About the crown that I

May have when angels bear me In triumph to the sky. 'My creed is not to injure My trusting fellow man, Nor take advantage of him Because I see I can; My creed is that the toller Who freely does his task'

The best shall be rewarded.

E'en though he doesn't ask. "My creed is just to gather The roses when they bloom, To live so that when people Shall stand around my tomb A few may say, and truly, That I in some degree Have made them gladder, better-"

And that's the creed for me!

Spiritualism. 15

To the Editor:-Life in this mundane sphere, it seems, is made up of many quest for an extended engagement with surprises, some of which are joyous while others are imbued with disap-"What are your lowest terms?" that it | pointment, sadness, trouble, etc. A surprise concerning which I propose writing at this time occurred in Canton re-The statement is made that they need | cently, to a number of a honest truthseekers, and is as follows.

Not long since a glowing account of a materializing seauce sheld by one William E. Benson, of Lansing, Mich., was written up by one C. Thomas H. Benton, and on Jan. 20, published in the Light of Truth. After several members speaker to carry forward the public of the Liberal Psycho-Scientific Society work, in many instances with no other | of Canton had read the account, being desirous of securing the services of a materializing medium for a series of seances for themselves and friends, a member of the society wrote to this as vices and most sinful, and being man Benson, asking his terms, etc., to afraid, on account of the power which one night each week, with (often with- come to Canton. Not waiting for a defi- the priests gradually acquired over the nite understanding or the proper arrangements to be made, he wrote the knowledge their natural and necessary rill, arrived in Canton and reported at | neighbors, or be called so by the priests, the office of the above named society, | to begin to falsify their language, which and on the following Sunday gave his is quite contrary to the natural feelings first and only seauce given by him in of humanity, and to say that their feel-Canton, This seance was given to a se- lings and convictions were different lect circle, all being Spiritualists, and from those which nature compelled under the best of conditions, but he | them to experience. And it is thus that succeeded in getting but one form, a soldier purporting-to have been an offi- | father of lies, and have made falsehood cer in the federal army, but the form and deception universal wherever they was only visible for a moment and the have existed; and falsehood and deceplight being so low one would have required an X-ray to have told whether it was really a materialized form, or Benof the Jones federation promises to be sire is dominant, and lecture desire is son in disguise. The result of this seone of the most elevating and import- at a low ebb. Has the speaker a brill ance not being at all satisfactory, Benson agreed voluntarily to give another seance on the following Tuesday evening, but when Tuesday evening came he | such populations who dares to speak his as dramatic and debating nights, pa- ity is abused and his reputation is deci- claimed to be sick and unfit to attempt | thoughts when they differ from those rents are invited to the schoolhouse as mated. This is an average picture of to produce the desired manifestations taught by the priesthood, and the whole which he claimed to have produced on conversation of these parties is a conso many occasions. The society feeling | ventional falsehood, as is, indeed, alkindly toward Benson accepted his ex- most all the verbal intercourse of socuse and postponed the next scance, at clety. The real thoughts and feelings Benson's request, until Thursday even- of men and women are at present ungagements. Such a need is great, and | ing. Thursday evening came, so also | known, and must remain so as long as did fully twenty honest truth-seekers to | merit and demerit, praise and blame, the rooms of said society, but Benson | rewards and punishments, shall be failed to show up. He, however, sent lawarded by man to any set of thoughts' his manager over to the rooms of the and feelings whatever. society to say to the friends there assembled that as he had two private sit- now in any part of the world, is only to tings to give after tea, it would be impossible for him to arrive at the rooms | who imagine that such practice could before 8 o'clock, and it might be as late | obtain under the errors which pervade as 8:80, but that he would be there by | the world respecting our power to crehalf-past eight sure. His manager ate our own thoughts and feelings. This came and delivered his message and most melancholy error meets us at evwith the rest awaited patiently his me- ery turn, in all places, and under all dium's arrival. Eight o'clock came, cumstances. It has created endless and finally 8:30 as was shown by the vice, crime, falsehood, and misery, and hands of a faithful clock, also by for the real benefit of no parties, not watches of the anxious watchers who even for the priesthood, except in apwere by this time becoming somewhat | pearance. It is true these latter have

> went to their respective homes. Now comes the sequel of Benson's non-fulfillment of his engagement. Upon his manager returning to the hotel and then to his room he discovered that Benson had preceded him, bundled up his wearing apparel and some other effects and stealthily stole away from the hotel and a little later boarded a west-bound train, leaving an unpaid board bill, the society in the a system of falsehood. hole to the tune of over twenty dollars for cash advanced, with which to pay his board and also a bill for printing said society had stood good for; and not only was he guilty of those ungentlemanly acts but he, in addition, left his manager without a dollar with which to settle his hotel bill or transportation to his home in Michigan, notwithstanding his manager had paid out of his own funds the entire expense incidental to their trip to Canton, besides advancing Benson money several times within a week. Being a new manager and a man of honest intentions. Mr. Merrill did not know his man as he should have known him before started out on the road as manager of

After Benson had gotten all the money his manager had, he then began seekers and that he well succeeded the evidence shows. Now the members of not say, nor does the writer claim, that this man Benson is not a materializing medium, but we do know that he failed to give satisfaction as such notwith-

was given him to do so. In view of the within stated facts and Benson's repeated lying, dishonesty and cussedness, the Liberal Psycho-Scientific Society and myself do not believe him an instrument of the spirit with him every night. Uncle Lias could world that truth-loving Spiritualists, not stir but old Uncle Bill would go to cial spirit that binds all together in lov- should encourage through patronage to him and ask, "What do you want?" go from town to town humbugging misrepresenting to those who are truly friends to all reliable and honest medlums. Therefore, would it not be well to give him a wide berth until he reforms and proves simself to be a man and worthy of patronage? Canton, Ohio. E. R. KIDD.

BOBERT OWEN.

"The Book of the New Mora World."

To the Editor:-The extracts heretofore given from Robert Owen's book. are so rational and so applicable to soclety at the present time, that it is hard to realize that it was published nearly sixty years ago. Two generations have come and gone since it was written, and no doubt pronounced -visionary; but time seems to only add to its value.

"No real happiness can be experienced by any individual while he is under mental bondage. The ignorance of our ancestors has placed all men from the highest to the lowest, under this state of humiliation and degradation. Majesty itself, the highest aristocracy, the most wealthy, the middle, and the lower classes, are all now under the infiletion of this degradation. Nor can they escape from this condition of mental bondage until human hature"shall be understood, and the causes of our convictions and feelings shall be known, acknowledged, consistently acted upon, and the language of truth, in the simple expression of our convictions and feel- By Prof. W. M. Lockwood, lecturer ings, shall become the universal lan- upon physical, physiological and psyguage of man. 'Full liberty of express- chic science. Demonstrator of the moing our thoughts upon all subjects' is a lecular or spiritual hypothesis of naportion of human happiness to be en- ture. Scholarly, masterly, trenchant. joyed only by our more fortunate de. Price 25 cents. For sale at this office. scendants, after the human race shall have been rationalized-when man shall Hughes. A tasty, beautiful and approbe taught to know himself-when all ate wedding souvenir. Contains marhis thoughts and feelings shall be riage ceremony, marriage certificate, known to be the result of the power etc., with choice matter in poetry and which creates organization and life and prose. Specially designed for the use mind, propensities and senses, and all of the Spiritualist and Liberal ministry. that appertain to man and other ani- Price 75 cents. For sale at this office. mals-when it shall be known that our | "Buddhism and Its Christian Critics," thoughts and feelings have been made By Dr. Paul Carus. An excellent study



existence, have arisen from their inventing vices, virtues, and crimes, and making men obedient to these artificial notions which they have promulgated. "In consequence of the priesthood of the world having made some convictions and some feelings extremely sinful, and others highly meritorious, and as men and women could not avoid having those convictions and feelings which the priesthood chose to designate more ignorant portion of society, to acthe priesthood of the world became the tion prevail now over the world in proportion to the more or less influence and power of the priesthood. Where they are all-powerful, as they are yet in many small towns and villages, even in England, said to be the land of freedom, there is not one individual among

To talk of liberty of mind existing exhibit the want of knowledge in those

obtained wealth, power, and influence, desire for propaganda. We need self. 9:30 rolled around, and as Benson had by the invention and support of this ernot personally materialized, the party | ror; but all the wealth, power and influence, which they have obtained at any time in any country, have not secured for them the substantial, stendily increasing happiness which truth, if permitted to be spoken upon all subjects, and upon all occasions, would insure in a short period, even to the priesthood, as well as to all others;-a healthy, joyous happiness which never has been which never can be, experienced under

> (To be continued.) C. H. MATHEWS, New Philadelphia, Ohio.

STRANGE INCIDENT.

Bill Armstrong and His Wife Return.

To the Editor:-As I have never seen anything in The Progressive Thinker from this part of Texas, I have concluded to write up a little matter that occurred in my neighborhood. Uncle Lias Gentry, as he is familiarly known here, is an old man who has from his early manhood been a freethinker. He is a man without education, but the to pull the legs of other honest truth- | God of Nature has done much for him. He is one of the most level-headed men in our county, and is respected by all the Liberal Psycho-Scientific Society do | who know him, and for truth and veracity no man stands higher.

When Uncle Lias was a young man he "freighted" from Houston to Robertson and Limestone counties. On one of standing every possible opportunity his trips he was taken sick at Wheelock and was put into the hotel. His attendants besides a physician, were an old negro blacksmith by the name of Bill Armstrong, and his good old wife Fannie. These kind old people would stay jerked down and hurt very seriously in his back and hips, by a young horse, and could not be turned over. It was almost death to attempt to move him. One night recently he was suffering too much to sleep. These kind old negroes, now in spirit life, came to him again, and in the same tone and manner as of old wanted to know, "What do you want." Uncle Lias told them, "I want to turn over," and before he knew it, they turned him over without the least pain. The two kind old negroes looked at him a while and disappeared. Uncle Lias says he knew the negroes as soon as they came in, as well as Uncle Bill's voice. This will cause many to think very seriously on the subject of spirit communion. Many thanks for the book. Long may

you live to carry out the great work of enlightening the world.

L. M. CRAVENS, SR. Milburn, Tex.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents. "Never-Ending Life Assured by Sci-

ence." By Daniel Kent Tenney, A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents. "Mind and Body: Suggestions and

Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. "The Infidelity of Ecclesiasticism.

For sale at this office. Price \$1. A Menace to American Civilization. "Wedding Chimes." By Delpha Pearl vices and virtues solely at the will and of Buddhism; compact yet comprehenunder the influence of the priesthood of sive. Paper, 50 cents. Cloth, \$1.25. the world. Their power, influence, and | For sale at this office.

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SATURDAY, MARCH 3, 1900.

Now Amend the Creeds. Seventy-seven delegates to the Nev

York Presbytery voted against trying only thirty-nine were in favor of a rigid application of the thumb-screws of the

ism. The old claim, "You'll be damned this case.

We would now suggest, not only to Presbyterians but to all orthodox. churches, without regard to name, that they adopt in substance the following, and relieve themselves of the mortal agony under which they are groaning:

Whereas, The old Pagans, ignorant of the purpose of volcanoes in the economy of Nature, supposed they were passage-ways to Tartarus, where dwelt the Devil and his associates, and to which those who did not observe the will of

their angry, vacillating and repentant God, and consigned the contumacious of the human race to endless burnings;

there is no hell of the character desigwretch so base he deserves an eternity | laid aside, to assume the immortal. of agonizing tortures; therefore,

Resolved, That from this forth hell is abolished: the Devil is relegated to the domain of dream-begotten Gods; punishment, like wrong-doing, being finite, must end with mortality; that the Creator is a loving parent instead of a persecuting demon; that hereafter, instead of laboring to perpetuate a series of falsehoods, we will devote our best energies, time, talent and wealth to the uplifting of humanity, and the fitting of it by love and goodness, in place of hate and fear, to be worthy of immortality.

Nearer, My God, to Thee.

The Persians, history tells us, believing God could not be confined to human temples, ascended mountain tops to worship. Believing him to be enthroned just above the clouds they desired to get as near him as possible. In those plains where there were no mountains, the people, impelled by the same motives, erected pyramids. Ruins of these, found all along the valley of the Euphrates, but built of perishable brick, stone not being accessible, tell their own tale. The primary object of the pyramids of Egypt is believed by Redeemer and a Devil, and made each the writer to have been partly for altars on which worship and sacrifices were conducted by the priests, access to their summits being gained by interior secret passages, still concealed.

The Bible story of Moses ascending Mount Sinal to communicate with God, the people not even permitted to approach the foot of the mount lest the Lord "break forth upon them," is an

illustration of the practice of the times. The Hanson Place Baptist Church, Brooklyn, seems to have borrowed an idea from these old pagan worshipers; for they have determined to build a roof garden in that city at an expense of \$150,000. The structure is to be 100 by 150 feet. The roof auditorium is to be 75 feet high, and the tower is to rise 125 feet. Elevators are to run from the

sidewalk to the roof. We like the idea. Unworthy persons elevator, and disorderly persons can be thrown over the battlements so as to avoid all disturbance. Let the roof gardens ascend, the higher the better, and we do hope the foundation will bestrong enough to support the united weight of the structure and the people ward. One crash a la Babel, and the fun would be up again for five thousand ing wisely.

Wise as a Serpent. The "Interior," in a very weighty edi-

torial, said the other day: "A certain experienced Congregational minister being asked at one time why

he did not preach against a well-known infidel lecturer who was then holding forth in a hall near his church answered:

"I never do, for fear my people will hear of such teachings for the first time from my own lips, and so have their curlosity aroused sufficiently to want to | time, where she will be pleased to see | spirit of life which means growth that | said to be the most scholarly preacher know more."

By keeping the people in ignorance the pulpit-pounder thought to keep his parishioners inside of church lines. Everybody reads the secular papers now, and that is what rules the church. | prises in the West, is with her.

THE BURDEN OF A Revivalist's Lament When STRIVING FOR RECRUITS.

The burden of a revivalist's lament a few days ago in a neighboring city, when beating up for recruits for an born in sin."

It is probable the evangelist had in their virtues. mind that portion of his creed which taught, "Sin came into the world by measurably suspended, church funds Adam's fall." We find no reference by patriarch, prophet or apostle, save Paul. of sin being an inheritance from Adam. In John 8:41, we learn the Jews

taunted the Master as to the manner of his parentage and birth, by saying, "We only twenty-five cents for THE PROGRESSIVE THINKER | De not born of fornication," thereby clearly intimating the good Jesus was thus born. They were probably ignorant of Joseph's dream, Mat. 1:20, else. they would have known he was "born of the Holy Ghost," provided they had any knowledge of such a personage. In John 9:34, the Pharisees did not dodge the issue, but met the Master squarely, as if the subject was one of public scandal: "Thou wast altogether born in sins. and dost thou teach us?"

virgin-born Son of God; but here the soul-saver insults the intelligence of the age, by telling those he would frighten the paper is discontinued No bills will be sent for ex- | into the fold: "The child is born in sin," not one child, but all children are thus born! It is a libel on parentage, an outrage on the instincts of nature to so allege, without regard to the source from whence the falsehood comes, That child is best born, and is best

reared, who never learns sin is in the We greatly honor those careful parents who teach their children at home, away from the vices of the multitude, not inherited, but taught by their seniors. Such parents desire their sons and their daughters to reach maturity without knowledge of wrong doing. We censure the press for spreading broadcast over the country a knowledge of the loathsome vices of a great city. It is a deplorable condition when parent and child revel in police court reports at Rev. Dr. McGiffert for heresy, while the expense of useful instruction, and the corruption of their morals.

Wars and violence beget their kind. Children born during great contests for empire, or to resist aggression, are the This will be another entering wedge soldiers of the next generation. The to the disintegration of Presbyterian- | French and Indian wars in 1756, paved the way to the war of the Revolution if you do, and you'll be damned if you I twenty years later. Thirty years from don't," has a practical application in its close came the war of 1812. A generation later we are engaged in a contest with Mexico. The children of that period, and of the Blackhawk and Seminole wars met in deadly strife in the war of the Great Rebellion. A third of a century later notice the sanguinary spirit which led the country into a war with Spain. These events were not accidental. They were natural consequences growing out of the law of immediate, not remote, inheritance, just as vicious parents entail on posterity

their vices to curse the next generation. | guage: The preacher, if he earnestly desires the priests were to be eternally doomed; false philosophy, and impress upon Whereas, Christian priests adopted | sin, can only be prevented by leading the Pagan faith, their hell, their Devil, the child aright through all the winding | Fear not to take to thee Mary thy wife, Correct habits formed in childhood's the Holy Ghost.' sunny hour are seldom departed from, On the contrary they generally attend Whereas, Science has demonstrated the possessor through life, go with him | would have been a parish, "an outcast, | mended that Mrs. Eckert apply to her ers, informing them that five saloons to the grave, to bloom in greatest pernated, no Devil. no angry God, no fection when the robes of mortality are ciety." For not putting trust in that ert was a Protestant, but in company

Passing Away.

"Never has the Christian Church fronted a greater crisis than now. The old forms, the old methods are passing away, and God is making all things new."-Rev. Dr. Hillis.

That the church is fronting a terrible crisis in its history, and old methods are giving place to the new, we readily | Joseph's dream. concede; but we are not willing to concede the Spirit of Nature has anything to do with the great revolution now in | dreamer's thought while awake."

It will be a sorrowful concession to credit the dark ages, a period of ignorance, crime and oppression, to God; and yet we must do it if we credit him with the revolution now going on to free the world from the curses entailed on it by the church, their effects extending into

our own times. It is unjust to charge the wrongs of | God." man to any God; and it is equally unjust to give him glory for the achievements of humanity contending against the powers that oppress him. Man is his own savior, else his own destroyer, and it is folly to praise or curse outside parties. Priests have toyed with a contribute to their interests. The people have had a glance behind the curtains, and they don't propose to be

duped much longer. The Gods, otherwise Priests, have been managing human affairs for thousands of years to the prejudice of humanity, now avaunt priestly ideals, and let man come to the front.

Indestructible Records.

Prof. Hatcher, of Princeton University. New Jersey, made his third thip to Patagonia in search of fossils, and returned home last fall, bringing with him seven tons of fossilized remains of organic life found imbedded in rock, crime. much of it filched from quarries in the sea at low tide. The Professor found fossil-bearing rock, all the way up from the lowest ebb tide to the summit of the | not believe him, or if they do hasten to | it. can be shut out before they enter the | mountains rising 6,000 feet above the | send the converted soul on its celestial | Father Cherry, however, told in détail plane. Every inch between the extremes showed positively that it had been at some period the bed of the ocean, probably not once but many times, alternately rising and falling, with interminable ages between each change during the eternity of years the who make the short pilgrimage heaven- earth has been rolling on its imaginary axis, wheeling in its orbit, or oscillating in its inclination, obedient to some years. Let danger be avoided by build- great law which sinks and upheaves mountains and changes the boundaries

> of continents. These fossilized remains of extinct life constitute the real record of this great globe, which no time can destroy, no sectarian bigot can falsify or interpolate, nor can any priest quote thereman-made book.

Mrs. Maude Lord Drake. favorably known in Chicago, will be at | duties? You don't suppose the church No. 2216 Michigan avenue for a short is absolutely right to-day. It is that her friends. She is a remarkable me- the church wants. Church failures redium, and has done an immense amount of good by her benevolent deeds as well as by the spirit manifestations; again the thing that is good in one age through her. Mr. Drake, connected is not in the next decade. New occawith many mining and railroad enter-

REAL REVIVAL BOSH A Dream Mystery Revealed. GOEBEL'S LAST WORDS.

Christianity is seen at its greatest advantage when it is recruiting souls for heaven, for then it puts on its best garb the church are called, without regard to

The holidays having passed, business low, and preachers' purses empty, they now engage in the soul-saving business with desperate energy, for spring will soon open, and the idlers will have no time to listen to the "flandoodle" of the

average professional revivalist. Said a preacher in the writer's hearing some years ago, after using a long word: "That is a big word to come from the pulpit," said the pulpit orator with a smile, "but it exactly expresses my idea, and I do not know any other

which will supply the place." "Flapdoodle" is just the word we want when we refer to expressions like the following, clipped from the columns of a morning paper of a neighboring city, describing the incidents and words falling from the lips of a "soul-saver" the evening previous:

"Soul-saying," said Mr. Wharton, "is a business. It is a business that requires wisdom, tact, energy. A fool can't save souls; he don't know how. But God may use a fool in saving souls sometimes. * * Don't you use brains, method, enthusism and judgment in the labor that supports you and your family? You can surely use these in winning souls. Go into it as the merchant does into his business. Make a trade of it. And have no silent partners."

Of course Rev. Dr. Wharton has brought "wisdom, tact and energy" to his aid in the glorious work he has in charge. It is the capital of the hypnotist, whether in the pulpit or out of it. He credits his work to God. because he "knows how" to fool the people. While he is subordinating their will to his own he deceives them with the idea that God is the active agent. Their mind, thus diverted from the real actor, they readily fall victims to his priestly guile.

Dream Mystery Revealed.

Dr. Sigmund Freud, of Vienna, a distinguished scientist, and a specialist on nervous diseases, has just published an authoritative work on dreams, he having devoted many years to the study of his subject.

Dr. F. maintains that all the material out of which dreams are woven was at one time a subject of thought. He says: "There is no dream which is not in some way the result of one's actual experlence."

Let us apply this test to perhaps, in its consequences, the most remarkable dream in all history. Open to Matthew 1:18 to 20, and read at length. We abridge, and use partly our own lan-

"Mary was espoused to Joseph. Beto reform the world, will do well to dis- | fore they came together she was found card his old methods borrowed from a in a delicate condition. He thought to in white, and from her description Mrs. put her away privily. While he thought parents that vice, which they designate on the subject the angel of the Lord apneared to him in a DREAM and said: paths of youth until it reaches maturity. for that which is conceived in her is of our rappings.

On that dream is built the faith of one despised and condemned by sobranded Infidels. The Jews have been persecuted, their property confiscated, | Holy Family. and life made intolerable for want of belief. So with Mohammedans. And waged to carry out the idea involved in

Strange, on what a feeble thread our

heavenly hopes depend. Will It Succeed?

Shortly before his death, Goebel said to the chaplain who was smoothing his passage into eternity: "I wish to announce to the world that I do not hold myself in open violence to the word of had been driven away.

Is it not a strange doctrine that a man can live in open defiance of the moral laws and in defiance of Christianity as understood by its supporters. and at the last moment, by simply saying that he believed and had believed in the Bible, would be received into Church of the presentation. "glory" on the same standing as though

he had lived an exemplary life? Goebel had catered to the worst element, had committed assassination, and in return met the same fate. He had the reputation of being cruel, heartless, reckless of human life, and of unquestioned courage; yet at last, when his revolver was useless, and He was stripped of all means of protection, he became an arrant coward, and put in a

plea for mercy, which he had never That the God of Christianity can be so changed and wrought on by a lip-deep confession at the last moment, when nothing else can be done, is a hopeful doctrine for sinners, and a premium on

Every murderer escapes through the hangman's noose into heaven by the subterfuge of pleading conversion to Christ. The executors of the law do

way. How much more manly and noble for everyone to feel that he is responsible for his own acts and must bear the penalty of his own wrong-doing.

Churchmen, Listen. Rev. Dr. Rainsford, Episcopal, of New York, is reported to have said in a late

address in Philadelphia:

"The church is not fitting herself to new conditions. The people don't want her, because away down in her soul she don't want them. Our clergy are narrow and ignorant. If we are going to be able ministers of the New Testament | Catholic spirits triumphed, a fact which we have got to know our country for is to be deeply regretted. from to confirm the silly stories of his one thing. Wherever I go I see churches that are failures. You never see printed records of the falling, but you hear of the sudden collapse. What causes these failures? Because the churches do not Mrs. Maude Lord Drake, so well and hold the fact that new times bring new sult not from lack of zeal or lack of liked, but he has determined to engage carnestness, but because again and sions have not taught the church new is not content to soar with clipped

Spirit Manifestations Quit

Mrs. Cornelius Eckert and her five children are now members of the Roman Catholic Church of the Holy Famorthodox heaven, was: "The child is to be seen of "sinners," as those outside ily, in Canarsie, and that through circumstances at once astounding and mysterious, if the stories that are of common report in the neighborhood of her home are true. The Evening Telegram of New York, sets forth that it is no less than the successful killing of evil spirits by holy water after members of the Salvation Army, a Spiritualist and a trance medium had tried and failed. Manifestations of these spirits were such, it is said, as to have nearly driven the Eckert family insane with fear, with their rappings on the doors, poundings on the floors and sounds of

> smashing glass. Cornellus Eckert, his wife, Alice, and their children have lived in the twostory frame house at avenue L and Ninety-fourth street, Canarsie, for some time, but their lives have been, any thing but pleasant since they moved into the building on account of the mysterious rappings and other uncanny

At first the members of the family did not notice the persistency of the mysterious agency which was at work. The manifestations were confined to the night time and for the most part took place after they had retired. Then the ghostly bedevilment would begin, and even the beds shake and shudder until the five little ones would run screaming into their parents' room, only to find Mr. and Mrs. Eckert as greatly frightened as they.

Night after night the whole family would troop through the dismal house. only to find the windows secure, the doors locked and the furniture as it was when they had retired to bed but not to sleep. The condition of the Eckerts soon became the talk of the neighborhood, for the little ones would never remain at home when the father and mother were out, and each neighbor who sheltered them while Mrs. Eckert went shopping heard the stories of the haunted house and the ghostly sounds,

At last the mystery of it all became too great for Mrs. Eckert to bear. She determined that something must be done if they were to continue to live there or she would go mad with fear, Some one advised that the members of the Salvation Army be told of the mystery and asked to break the spell that covered them as with a pall.

Members of the army called and tried to soothe Mrs. Eckert with their songs and prayers. The noises, however, did not stop, but even became more insistent and flerce. Mrs. Eckert then called in a Spiritualist, but the latter failed lamentably, as did a trance medium. It was the visit of this medium that almost capped the climax.

She was a woman and immediately upon entering the haunted house she went into a trance. Upon awakening she said she had seen a woman dressed Eckert concluded it was her mother. who had died when she was a child. To Mrs. Eckert this appearance of her of no use she takes steps to have it dis- tion, and received the reply that the rage upon every principle of personal mother was as fearful as the mysteri- appear. She entertained a strong dis-

Mrs. Eckert went immediately with this story to her neighbor, Mrs. Smith, Christendom. But for it our Lord who, being a good Catholic, recom- it she wrote to the license commissionspiritual adviser for relief. Mrs. Eckdream disbelievers the world over are with Mrs. Smith went to see the Rev. Thomas F. Horan, of the Church of the

Mrs. Smith explained to him, it is said, the deep trouble the Eckert family missionaries are sent to Buddhistic and | was in, and he gave her some holy Brahminic countries to induce the peo- | water, telling them to go to the afflicted ple to accept the Christian faith be- house and sprinkle it about the rooms. cause of that dream. The most san- | This was on Thursday night last, and guinary wars in all history have been | neither Mrs. Eckert nor Mrs. Smith will ever forget the occasion.

Entering the house in fear and That dream, in Dr. Freud's opinion of | trembling, they paused and then, musall dreams, "had been the subject of the | tering up courage, dashed the holy water about the darkened rooms. wonderful thing happened, according to the story told by Mrs. Eckert. Wherever the water touched, flames rose colored and brilliant, burst from the walls and floors, so that, standing as they had been in the dark, they saw the color of the wall paper. For the first time in months the family rested that night without disturbance. The evil spirits

The success of the trial of the holy water was told to Father Horan on Friday night by Mrs. Smith and Mrs. Eckert, and preparations were at once begun for the complete exorcising of the spell. With Father Horan and the two women to the house went Father Patrick J. Cherry, assistant pastor of the

A visit was made to each room in the Eckert house, where, according to the Catholic ritual, the room was blessed. Afterward the house as a whole was blessed. Again the family slept in

It was half-past ten o'clock on Friday night when the two priests finished their labors, and since then no untoward noise has disturbed the Eckert household. Mrs. Eckert and her children were at once baptized by Father Horan and received into the Catholic church. The children's names are Margaret, Edward, John, Mabel and Miranda. They range from twelve to two years in age.

Mrs. Eckert when seen to-day at her home, declared the story of the mysterious spirits was true, and said she and her children had become converted to the Catholic faith. Father Horan was uncommunicative, but admitted he visited the house on Friday night to bless

the mysterious happenings in the Nckert household, and of the success of himself and his brother priest in exorcising the spell that had been cast about Mriband Mrs. Eckert and their

The above illustrates what we have often said, that, Spiritualists have no patent right on spirit manifestations. From the time of the noted John Wesley (and even long before his day) up to the present period, communion has ex- ville. isted between the two worlds, the spiritual and material, and nearly every religious sect bears evidence of the fact In the above case the hordes of Roman

Unfettered Pinions.

By late advices from the Pacific coast we learn the Unitarian clergyman ministering in Salem, Oregon, has resigned his charge, to take effect July 1. He is at the State capital, and is universally in the lecture field. Though we are without direct information on the subject, we judge he desires more freedom,

EXTRAORDINARY! ONE GIRL'S CRUSADE

WHEN HOLY WATER WAS USED. AND IS VERY NEAR THE ANGELS HYPNOTIZED, AS SOME ASSERT

Although Lydia Mayer of Brownsville. L. I., says the Chicago Record, may not be as much of a heroine as was example of a rose by another name hav Joan of Arc, in her time she accom- ing a far more acceptable perfume. plished something that promises well for her future being. She is only 16 years of age. She has transformed a aside by Dr. Hamilton, "the expert saloon into what may for want of a bet- alienist" declaring that said jury were ter name, be termed a mission house. It is true that in achieving this she has clusion is, it is the more so considering had assistants, but it was she who inspired and organized them, and above all it was she who conceived the origi-

brew settlement in America. It has a population of 25,000, and within its lim- would with characteristic philanthropy its are saloons enough for such a number-perhaps more than enough. As a being hypnotized by the professors of rule the Hebrews are abstainers, but as that mysterious nower. they are chiefly engaged in the manufacture of clothing there naturally oc- dering a cyrdict according to the desires cur strikes among them now and then.

HYPNOTISM--LAW. Vibrates With a Divine Spirit, Was the Jury in the Molineux Case

Hypnotism is the new name for mesmeric and animal magnetism, and is an In the verdict of the jury in the famous Molineux case, all doubt is get hypnotized! Wonderful as this conthat from Mesmer's time until within a few years, the infallible doctors have ridiculed his claims, and declared that he was beneath the attention of science. Brownsville is the largest purely He- Now they claim for hypnotism far more than its investigators ever have, and relieve the people from the danger of

> If a jury can be hypnotized into renof some lawyer, or some one engaged

GRAND MASS MEETING.

Third Annual Grand Mass Meeting Under the Joint Auspices of the National Spiritualists Association and the Illinois State Spiritualists Association.

A grand mass convention under the joint auspices of the N. S. A. and the T. S. S. A., will be held in Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday, April 10, 11 and 12, 1900. There will be three sessions daily, 10 a. m., 2 p. m., and 8 p. m. President Harrison D. Barrett will be in attendance, and the best speakers and mediums in the Spiritualistic ranks will participate in the programme. Good music will be furnished

Every Spiritualist Society in Illinois whether chartered or not) is desired to appoint one of its active members to Rice, corner 17th and Clark streets, Chicago, concerning local arrange-

During such times the strikers make for the purpose, a cause for the miscar the saloons their headquarters, and riage of justice is introduced which no spend more money in cigars and lager; acumen of judge or lawyers can sucbeer than is pleasing to their families.

Lydia is only a few months over 16, she is secretary of the Beth Sarah club, and she is so practical that after deciding that a certain thing is either bad or like for the Crescent Cafe. She thought it was too near her house, and when she saw her brothers growing partial to were too many for a suburban block. The commissioners thanked her kindly for the information and promised to consider the matter, but they did noth-

Lydia next moved a resolution in her club to the effect that the Crescent cafe was situated within the forbidden distance from a church or school, which resolution was carried unanimously and forwarded to the commissioners, who, however, took no action. This neglect but take the stump and with other women and girls who believed in her raised such an awful commotion in

Brownsville that the politicians got scared. "Look here," they said to the commissioners, "those chits of girls have fathers and brothers and sweethearts and they'll swamp us at the coming election if you don't do something."

The Crescent cafe was on one pretext or another deprived of its license, after which its late proprietor went to Lydia with tears in his eyes.

"I have a wife and seven children," he pleaded, "and can do nothing but "Perhaps you only think so," said Lydia: "what is the matter with keep-

ing a mission house?" The saloon man gasped and echoed, "A mission house!" "I don't mean a mission house for the men call such persons hypocrites; say this proposed legislation.

thing like it. Let me explain." This she did so lucidly that the saloon keeper sold his bar fixtures and bought tables and chairs and knives and forks and crockery, and scattered books and periodicals over a hall that was wont to resound with the clink of glass and the disputes of political economists, and behold! he is making more money dispensing rolls and coffee in the Crescent mission than he used to make in retailing beer. As for the Crescent mission, it really does not stand at the corner of Pitkin and Sackman streets for the conversion of anyone in particular, as Miss Mayer remarked. The Jewish rabbi drops in and preaches there when he feels like it and is not all put out if the denizens continue playing their checkers or reading their papers while he holds forth; neither uoes the neighboring Congregational minister when he visits the place now and then; neither, in fact, does the strike leader, nor the capitalist clothing manufacturer, for it is really Liberty hall. When, however Lydia Mayer takes the platform and says a few words on ethical culture or plays a selection on the plane, the silence is profound. She is looked upon as the genius of the mission.

Lydia is studying law and probably the world may hear more of her when she gets beyond her teens. Meanwhile her present title is mayoress of Browns-This little lady is a natural born re-

former. The instincts of her nature are angelic. She vibrates in harmony with angels of light. Her interest in others connects her intimately with those in the higher sphere who are endeavoring to place the world on a higher plane.

"Spiritual Songs for the Use of Circles. Camp-meetings and Other Spirit-

"Cultivation of Personal Magnetism. Price \$1.

fore the Ohio Liberal Society. For sale lesson, as to the value of gospel preachat this office. Price 10 cents.

Mediums and others desiring advertising space in the 5,000 daily programmes will also communicate with Mr. Rice at the address given, before

> HARRISON D. BARRETT. Pres. N. S. A. DR. GEO. B. WARNE, Pres. I. S. S. A. JAMES B. FREEMAN, Vice-Pres. I. S. S. A. ELLA M. JOHNSON, Sec. I. S. S. A. ERVIN A. RICE, Treas. I, S. S. A. HIRAM EDDY, Trustee I. S. S. A. Trustee I. S. S. A. M. W. PACKARD.

> > Trustee I. S. S. A.

cessfully counteract. Justice may sit Lydia Mayer has three brothers, who blindfolded and barefooted, but what in the strikes of October last spent most will be her decision if "hypnotized?" It of their ample leisure in the "Crescent is difficult, almost impossible in certain Cafe." It was convenient to their rest- cases, to impanel a jury now, what then dence and it possessed such attractions will be the difficulties when the quesfor idle young men as billiard tables, a tion comes up, after the usual "Do you roulette table (though that was not the know anything about this case? Have name they gave it), and the seductive you read anything about it? Have you game of pinochle. Now, although formed an opinion? Do you know enough to form an opinion?" The susceptibility to hypnotic influence has to been privileged to exercise their special be determined! Attorney Osborne demanded what

inry was "self-hypnotized!" It has liberty is clearly evident. been said that no one but God can fore- This proposed legislation is so speknow what will be the decision of a clously worded as to prevent any mejury, even under the ordinary influences | dium of whatever character-trance, which bring it about. If the jury are in psychometrist, clairaudient, clairvoydanger of falling under malign "self- ant, palmist, soul-reader, spirit discernhypnotism," the decision might puzzle er, or any other kind of fore-teller of even the Infinite Intelligence!

from twelvemen self-hypnotized, or hyp- whether for guidance, instruction, innotized by some one else. Hypnotizing | formation, warning, or any purpose a child under 16 years is a crime in the | whatever, without fine or imprisonstate of New York. The doctors in their great anxiety to care for the morals as well as health of the dear people, Binghamton is declared by physicians angered Lydia, and so what did she do his dazed, half-conscious manner, and a young man was accused and indicted i for the offense.

Are we to have a hypnotic craze, like the Salem witch craze? There are indications of this lamentable revival of ignorance and superstition, and doctors and legislators are doing all they can to bring it about.

Truthfully Said.

"Many of the best men in the com-

munity are outside of churches." So said Rev. Dr. Hillis during his discourse the other day. He might have added with equal truth: "Many of the worst persons in the community are inside the churches." Vagabonds, thieves, burglars and even murderers are often found posing as God's elect. Churchconversion of people," she said, "or any- "they wear the livery of heaven to serve the devil in." The Progressive Thinker does not propose to discuss the motive that induces any one to connect himself with the church; but it is conscious that he who expects fair and upright dealing, and predicates that expectation on the fact that the person is

> a churchman, is very liable to be disappointed. There are honest, trustworthy persons, many of them, in the church, just as there are out of it; but, judging from long observation, the fraternal societies exert a more healthy and kindly moral of kerosene. Those who purchase their influence on their members than does the church, and yet the writer is not a member of any of them to warp his

Satan Against the Church. Says the Rev. Dr. McArthur in the

New York World: "If his Satanic Majesty came to New York to-day and a wavering subject darkness. asked for proof of his power, he would point to the three most notorious resorts of their kind in the city and say: 'These places were once your churches." This statement is confirmed by the fact that the Broadway Athletic Club run their prize fight in what was once the Central Methodist church; the Germania Theatre holds its carnival in the St. Ann's Catholic Church, and the worst dive in the great city is held in a once prosperous Evangelical Church. The people have not decreased in numbers, nor gone to other churches. The necessity of church influence has not diminished, but increased, yet with a crying need of mission labor, a thousand fold more than comes from the savages of Africa or the Pacific Isles, the pews were deserted the churches given over ualistic Gatherings." By Mattie E. to the uses of the world, of the most de-Hull. For sale at this office. Price 10 praved and lustful of the world! And yet we are constantly told that the churches are increasing in membership A Treatise on Human Culture." By and power! The preachers have utter-Leroy Berrier. For sale at this office. ly failed to hold the attention of the people, and have allowed their churches "A Plea for the New Woman." By to be converted into "dives for Satan!" May Collins. 'An address delivered be Could there be a more striking object

JUSTICE OUTRAGED. Clairvoyance and Mediumship PROHIBITED IN WASHINGTON.

The District Commissioners of Wash. ington, D. C., have recently had prepared a revision of the Revenue Act of the District and have submitted the same to Congress for its action. This bill was prepared at the request of the Commissioners by the Auditor, the Collector of Taxes, the Assessor and the Attorney for the District. It makes many important changes in levying assessments upon property, on trade IIcenses, on corporations, and prohibitions. Some of these are wise and some otherwise.

We desire to call attention, however, more especially to Sec. 34, of this proposed bill, which reads as follows:

"Clairvoyants, soothsayers, or fortune-tellers, by whatsoever name called. shall not be allowed to practice their calling in this District, and anyone attempting the practice of such calling as aforesaid shall be deemed guilty of a misdemeanor, and upon conviction thereof in the police court, shall be subject to a penalty of not less than \$5, and not exceeding \$50 for each offense; or in default of collection, imprisonment in the District jall or workhouse, in the discretion of the court, until the fine is

It may not be known to all the readers of this journal that all the municipal legislation of the District of Columbia is first proposed by the three District Commissioners (appointed by the President) who submit their propositions to the Senate and House committees on the District, for Congressional action. In other words, Congress does all the legislation for Washington-an anomalous condition of things existing nowhere else throughout our country. I know not exactly what the present municipal law or regulation is, with reference to the public phenomena of Spiritualism, but assume that under certain

conditions they are subject to license. At least some fifteen years ago, the then authorities attempted to exact a license tax of five dollars a seance from mediums who gave exhibitions of any of the physical phases of Spiritualism. As the rigid enforcement of such a law would practically drive every medium of this character from the city and prevent others from coming here. a vigorous protest was made at the time by the Spiritualists, and a special committee presented a powerful argument against the ruling of the commissioners; and they also petitioned Congress to amend the license law of the District, because any special tax of the kind indicated, was an abridgement of the right of free investigation, free action and free thought upon the most vital question of life, of human happiness and human destiny. They affirmed that the phenomena did not belong to the merely mundane, but to the higher modes of life-to the spirit world, to the supra-mundane sphere of existence; and that no authority exists on earth to tax the inhabitants of the higher spheres, or any body for them. for putting in an appearance and demonstrating that death is not death. For many years now, mediums here have gifts unmolested. Why it is now sought to prohibit this natural right, I was meant by this astonishing asser- have no idea. That it is an open out-

the future from demonstrating their An honest verdict cannot be expected | natural psychic, inherent powers,

I would call the prompt attention of the National Spiritualist Association to nushed through such a law. A boy at this matter, as it specially concerns the sacred personal rights of its members to be under this influence, as proven by and constituetas. I would also call the serious attention of the vast army of Spiritualists throughout the country to this matter, because they are equally concerned in this species of unrighteous legislation. I would further invoke the practical and positive aid of every lover and upholder of civil liberty, justice and natural law, to help prevent by every legitimate means in their power, the enactment of so iniquitous a measure. Every known liberalist in Congress should be petitioned to oppose, by his

influence and his vote, the passage of such an act. If we are living in the light of the twentleth century, why should we go back and seek to re-enact the atrocities of past centuries? The puerilities and deformities of the old Connecticut Blue Laws, were as fragrant rose leaves to poisonous plants compared to the vi-

GEORGE A. BACON Washington, D. C.

ciousness sought to be incorporated in

Light a Source of Darkness. "Standard Oil stock is paying dividends at the rate of 80 per cent a year. If the Standard people want their fleet subsidized they ought to be permitted to subsidize it themselves."-Chicago

Journal. This means that the generous donations of the president of the Standard Oil Company come out of the consumers oil, five gallons for 35 to 40 cents, now advanced to 60 or 70 cents, are contributing the increased price to Mr. Rockefeller, to recoup him for heavy expenses in the way of donations to University funds, and in aid of indigent candidates for the ministry to gain a sectarian education. Thus the light that illuminates the homes of the poor is one of the largest sources of mental

An Explanation, by Maggie Waite To the Editor:-In your issue of Feb.

24. I was horrified to see my private affairs and troubles published, and the same grave error made as was in one of the Detroit papers, making my business agent a co-respondent in the suit: whereas it was my husband's housekeeper, Lizzie Carver, who was the corespondent in my suit of adultery and non-support. My husband's pleas was desertion, as I was one year away on my travels. As you have already published it, will you kindly, in justice to me insert this reply. For the truth of my assertions I will refer you to my attorney, Edwin Henderson, Campau Building, Detroit, Mich.

MRS. MAGGIE WAITE.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to 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. Price \$1. For sale at this office.

PROF. HYSLOP'S REPORT ON MRS. PIPER.

He Declares Positively there Is No Other Explanation than Spiritism.

Psychical Research, which took place "WHY DID MY THROAT SWELL?" at Allston Hall, Boston, Feb. 9, Prof. Hyslop, of Columbia College, gave his long-awaited report of his experiences "Father, do you remember when you with Mrs. Piper, the celebrated medi- passed over-when you suffered?" um, which have resulted in his belief in | The answer was: "I felt my heart Spiritualism and spirit communication | beats grow faint. I knew I was going. from the dead to the living., and which | Yours was the last voice I heard. But, is given in full in the New York World. James, why did my throat swell so?" NO FRAUD ABOUT MRS. PIPER.

last person to speak to my father. I Prof. Hyslop went on to say that his closed his eyes. His throat swelled from record covered twenty-nine sittings the cancer of which he never knew." with Mrs. Piper and that whatever conpothesis must be eliminated.

repeated Prof. Hyslop. Therefore Prof. Hyslop said that any ering the Piper phenomena. opponent who advanced such an argu-

with Mrs. Piper had been conducted facts were elicited that had long eswith the greatest possible care and se- caped Prof. Hyslop's memory and that crecy. Without the medium's knowl- Dr. Hodgson could not possibly know. edge as to whom she was to receive he | Speaking of the triviality of the idenhad been conducted to her house and tification tests, Prof. Hyslop said that introduced as "Mr. Smith."

"MR. SMITH" IN BLACK MASK He had worn a black mask through which it would have been impossible the wire and B at the other. A should for his nearest friend to recognize him, and he had religiously refrained from uttering a syllable, so that neither Mrs. Piper nor any one else could have iden-

Mrs. Piper was controlled during her early years, continued Prof. Hyslop, by a personality that went under the name his own account, was in life known as John Phinuit Schlevelle, a Frenchman gamins might be. born in Marseilles in 1785, a graduate of seventy years of age of leprosy, which Judge J. to the Reverend Mr. B., 'and he feelingly described as unpleasant.

Dr. Phinuit declared that his business was to communicate with those in the body and make them believe in the existence of spirits. He got himself into Prof. Shaler, when pursuing his investi- | fraud in the Piper manifestation. gations, did not hesitate to say that while he believed Mrs. Piper herself was thoroughly honest, he was con- like the honest skeptic to explain the vinced that her trance personality was phenomena. a preposterous scoundrel.

When Dr. Phinuit had control of Mrs. Piper, the manner in which she made marks upon the paper just read. A genher revelations was quite different from | tleman in the audience arose and asked that of to-day. In the Phinnit days the Prof. Hyslop if his experience with sitter faced Mrs. Piper in a partially Mrs. Piper had resulted in his acceptdarkened room and she held his hands. This holding of hands has been open to the objection of lending itself to the telepathic idea.

At present Mrs. Piper sits in broad daylight and does not touch the sitter.

"G. P." SUCCEEDS "PHINUIT." Phinuit disappeared in 1892 and "G.

P.," a new personality, who had for a

time alternated with the Doctor, now took entire control. "G. P.," or George Pelham, was in his lifetime a friend of Prof. Hodgson and was a member of the Psychical Research Society. He died as the result of an accident, only five weeks before

he first made manifestations through Mrs. Piper. "G. P." had during his life been an unbeliever in the immortality of the soul, and he had laughingly assured Dr. Hodgson that if by chance he should die first and were to ascertain that he

some signs of his spirit existence. the installment of "Imperator" and "Rector." who now have charge of Mrs. Piper, and-to use Prof. Hyslop's words-may be called "Mrs. Piper's transcendental syndicate." Mrs. Piper sits in a light room by a table upon which there are a number of cushions. It may take ten minutes before the trance condition is complete. When it

and a pencil placed between the first carried on in this way.

which rests upon the table.

the first sitting that his brother Charles | clous stones. wished to speak with him, and this not regard as evidential.

SPIRIT KNEW ALL ABOUT HIM. At the second sitting the Professor's work is now being steadily pushed on father spoke with him, calling him by in the hope that the chest of gold will various things.

ber my little brown knife? Do you recoffect my cane with my initials carved trivial questions.

until four months later, and after long | with her natural ability as a medium. correspondence with his stepmother has led to some of the most remarkable and various other relatives, did the tests. value of the first messages reveal itself. The Professor's stepmother remem-

When Prof. Hyslop resumed his sit- prediction, the storm swept down upon was a wanderer over the fields, but he tings with Mrs. Piper, his father asked, the country on the very day she said it to communicate. Then the Professor would. told of his father's asking about the building of a broken fence, the payment of delinquent taxes, the placing of an money from the cash drawer in my organ in a Methodist church, and the shop." Mrs. Wright located the thief, almost life-long feud which had existed who turned out to be the man's own between himself and a neighbor whose nephew. dog had destroyed one of Mr. Hyslop's

sheep. Prof. Hyslop's sisters, Anna and Eliza. frequently to incidents Prof. Hyslop and has been the most potent influence knew nothing of, but which when in her life.—New York World. hunted up always proved true. Sometimes it would take weeks to get at these facts. Then some aunt or cousin osophy of Individual Life, Based Upon or more distant relative would be Natural Science, as Taught by Modern found and the result would always be a Masters of the Law." By Florence | road. We were to surprise the guerril- | Series 1, 2, and 3, each complete in it- | externally, as they do upon earth, but | For sale at this office.

corroboration of the spirit statement. Prof. Hyslop said his father had all rying the principles of evolution into give no quarter. It was 11 o'clock be sale at this office. ways had a terrible dread of cancer. new fields. Cloth, \$2. For sale at this When General Grant died the senior office. Mr. Hyslop said: "I don't know what I should do if I thought I had a cancer teen beautiful, soul-inspiring songs, of the larynx." As an actual fact, he with music, by C. Payson Longley. had one, and the fearful truth was kept Price by mail, 20 cents. For sale at

At a regular meeting of the Society of the had catarrh in an aggravated form.

Prof. Hyslop at one sitting, said:

"Now," said Prof. Hyslop, "I was the

The conjecture from this statement clusions his hearers might come to in would naturally be that the spirit has estimating the result, the fraud by no superhuman knowledge of events which were not known on earth, nor-"There is no fraud about Mrs. Piper," as other incidents which Prof. Hyslon relates would prove—can the disembod- to satisfy his curiosity, but the major No so-called medium has ever been lied spirit apparently tell what is going subjected to the scrutiny, the detective to occur. Thought transference must service that has surrounded Mrs. Piper. be eliminated with telepathy in consid-

ment simply had no standing in the lop, making himself known to the departed father as "James' friend." The Prof. Hyslop said that his sittings | tests were even more successful, and for his own satisfaction he had telegraph wires placed between two of the Columbia College buildings. He arranged that A should be at one end of

Dr. Hodgson once sat for Prof. Hys-

In order to identify A, B "reminisced," and his questions were quite as trivial as any of the spirit inquiries. "In fact," said Prof. Hyslop, "when | rushed through and he was hanged as a lot of staid men and women of mature a spy.

know that B was there, but should not

age get to recalling old memories the MEN REFUSED TO COMMIT MURof Dr. Phinuit, and who, according to do you remembers? are as positively trivial as the conversation of street "'Do you remember that splendid medicine, a traveler, who died when waistcoat you wore at the Prom?' says then to feel us. There would be a sharp

> with? says another." THE SUPERNATURAL PROVED.

Finally Prof. Hyslop said that once disrepute and behaved so hadly that again he wished to say there was no If the telepathic and thought transference hypothesis were rejected he would

> At the conclusion of the lecture Dr. Hodgson asked for questions or re-

> ance of Spiritism. Prof. Hyslop replied, "It positively has done so; there is no other explanation but Spiritism."

Secress Told of Cave and Treasure

Berryville, Va., Feb. 17.-Great excitement has been created in this vicinity by the announcement that a cave had been discovered on the farm of Mrs. Hattle Dortch and her sister, Miss Selina Williams. This property was formerly owned by Mr. James E. Tyson, of Baltimore, a brother-in-law of tered families in the mountain coves the present owner, and is about three | had no influence over them, but were

miles from Berryville. The circumstances which led to the day it occurred to the major that the discovery of the cave seem-almost too | way to get rid of the guerrillas was to strange to be true, but the prominence | get rid of the inhabitants, and we were of the persons who vouch for their truth leaves no room for doubt. Mr. Henry Williams, a brother of the lahad been mistaken, he would give dies above named, says that some weeks ago his sister, Mrs. Dortch, was Pelham's control was superseded by visiting in Baltimore. In the same house where she was staying was an old blind lady, recently from Scotland, her native country.

Mrs. Dortch was told that this old lady had at various times foretold the discovery of money, and one day, more from curiosity than from any real belief in her powers of divination, she said to her, "I wish you would tell me where is, her head falls on to the cushions so to find a fortune on my farm in Virthat she cannot see her right hand, ginia." For a few minutes she said nothing, then, turning to Mrs. Dortch, A writing pad is put before the hand she described accurately the farm here; told her that just west of the house was and second fingers, and the medium an old spring; at so many feet from writes. All the spirit conversations are that a large tree, and that if an opening and the teamster who did it for pay

sittings he held he considered very un. found; in that cave a well of water, husatisfactory. Mrs. Piper told him at man bones and a chest of gold and pre- the sister came to the camp. She was a So impressed was Mrs. Dortch with brother, who died when he was but what had been told her that upon her four years old, had asked him one or return here she told her family. Digtwo questions which Prof. Hyslop did ging was begun two weeks ago, the cave was found and in it the well and bones, just as foretold. The cave contains several quite large rooms, and

name and asked him if he recollected also be unearthed.—New York Journal. For example: "James, do you remem- Foretells a Storm and Finds Thief Mrs. Mary J. Wright, of New Haven, on it?" and numerous other apparently Conn., is much in the public eye at present owing to the wonderful clair-Prof. Hyslop reported his failure to voyant power she has developed. Her find anything very satisfying, and not careful study of the occult, combined

To an intimate friend, the wife of a New Haven banker, Mrs. Wright, when bered the knife, which was, she said, spending an evening with her, said that the one Mr. Hyslop used for years to she and her husband must give up a pare his nails with, and the cane with trip South they had planned because a the carved initials was one Prof. Hys- terrific storm would cause them much lop had never seen or heard of, but discomfort if they persisted in going. which his father's second wife knew all | This was a whole month before the blizzard of 1898. True to Mrs. Wright's | home had been burned and her mother

> Another time the brother of a friend said: "Help me to find who is stealing

Mrs. Wright is a most attractive woman, with a winning magnetic manner. It seems that her psychic gift bealso communicated with him, referring gan when she was a very young girl

> "Harmonics of Evolution. The Phil-Huntley. A work of deep thought, car-

"Longley's Beautiful Songs." Fourfrom him to the end. He died believing this office.

an Officer Over a

There were four companies of us holding a gap in the mountains of east Tennessee under command of Maj. Bell. Now and then our outposts had a brush with the enemy or were fired upon by bushwhackers, but there were long intervals of security. We were well away from war and its alarms and horrors, and the rank and file were glad of the rest. So, too, were the officers, except like a shadow. There was no sound of the major. At rare intervals in the footsteps-no one cried out-no one army during the civil war you found a | moved. That form made straight for soldier who delighted in killing.

was a man who would have committed alarm, nor did we hear a word from his murder at home but for his fear of the law. He enlisted that he might satisfy seconds advancing a hundred feet. It his cravings for bloodshed and fear no was a slow advance, but there was no punishment. Such a man was always an outlaw in his own company and had stared with wide-open eyes, the figure neither chum nor tentmate. It was a reached the major. soldier's duty to kill, but in war killing may sometimes mean murder. The major would have been outlawed as a private soldier. He was a man who thirsted for blood.

It did not take us long to find him out, and we hated him as a man, a soldier and an officer. There came into our camp one day a half-witted young man, the son of a mountaineer living three or four miles away. His only object was wanted a victim. He had the boy arrested as a spy and after a drum-head court-martail there was a hanging. When the mother and sister of the dead came down to cry out against the monstrous injustice they were imprisoned for a week and then escorted out of

A union man who had been in hiding for weeks in a cave in the mountains came down to offer his services. We had him at one of the outposts for three hours before taking him into camp, and his honest face and frank speech satisfied us that he was what he claimed to be. As soon as he reached the camp, however, he was arrested as a spy, and even before his trial, he was warned by the major to prepare for death. There were union women and children within two or three miles of us who could have testified for the prisoner, but they were not permitted to. His court-martial was

DER.

As I said, the enemy sent down a detachment of regular troops now and skirmish, perhaps, with half a dozen the girl with the red hair you danced killed or wounded, and that would be the end of it. On one occasion, after one of these attacks, the major led two companies of us in pursuit of the retreating force. Not being aware of the pursuit the fifty men comprising the force sent against us had halfed after an hour's march and most of them were bathing in a river when we came up. We had them at our mercy and could have shot every man down. Our orders were to kill. The major rode up and down and ordered and stormed and cursed, but not one of us would fire upon the unarmed and helpless men. With arms in their hands and opposing us it would have been war; coming upon them as we did it would have been murder. Most of them swam to the other bank and escaped and the few we did capture had to be treated as prisoners of war. In revenge, the major put every company officer under arrest and smirched our good name as far as | cards and extracted a tray and a deuce, | panorama as a serious witness or actor | lished by Biblical evidence that the he possibly could.

There were a few guerrillas in our neighborhood-men who shot a forager or run off a horse now and then. As a matter of fact, these men were outlawed by both sides and preyed on both alike. At any rate, the few scatcontinually harrassed and robbed. One ordered out to clear the country. Eleven families were driven out and their cabins burned and crops destroyed. In the last cabin we found a Confederate soldier. He was a young man under 20 years of age, who had been wounded in battle and given a furlough to come home. As he was regularly enlisted and in confederate uniform he was no more or no less than a prisoner of war, but the major pounced upon him with the ardor of a hungry vulture. He was charged with being a spy and a drum-head court-martial sent him to his death within twenty-four

and indignation among the men, but the major was all-powerful. Not a soldier in the command would place the noose about the wounded man's neck, girl about 17, poorly dressed and without beauty, but her face bore a look which no man has ever forgotten.

KILLED THE GIRL.

The major tried to avoid her, but she forced her way past the sentinel into his tent and called upon God to curse him. Those who were with him and heard her said that she spoke without excitement and her language was that thirsty major trembled under her words. She scathed him for five minutes and received no words in reply. Then she turned and passed out of the tent. As she did so the major sprang up and ordered the sentinel to detain her. What he intended doing I cannot say, but he probably meant to hold her a prisoner for a few days at least. The sentinel grasped the girl with one hand and she grasped his musket at the same time. There was a brief struggle, the musket was accidentally discharged, and the girl lay dead on the ground.

There was such excitement in camp over the occurrence that Major Bell was alarmed. He could not send her body home to be buried, because her was driven to give it interment beside that of the brother, and that in respectful manner.

For a week after the burial the major was rather quiet. While not directly responsible for the girl's death, he must have realized that there was a bitter feeling against him among officers and men, and perhaps he feared to be reported. After a few days a scout brought the news that he had discovered the hiding place of a number of guerrillas, and the major was alert again. So anxious was he to make a good haul that he ordered out a company and took command of it in person. fore we reached the vicinity of the cave, and then six of us, accompanied

there we halted, while the major went FORM OF A WOMAN APPEARS.

He was standing in the full moonight, peering into the dankness a hundred feet beyond him, and there was a silence of death upon the spot, when we caught sight of a white figure on the far side of the open spage. Almost as OBJECTIVITY IN THE SPIRITUAL we got our first glimpse of it the figure developed into the form of a woman I can't say that she' was old or young The form was clear enough, but the face was not.

forward a few paces alone.

It did not come toward us as a woman walks, but drifted over the ground the major. He did not start back in lips. The figure might have been thirty hesitating. As we held our breath and

HE MOVED BACKWARD.

He raised his arm as if to push it to us to reach out its arms to clasp him. was not more than twelve feet from the edge of the cliff when the form first appeared. He backed toward it unmindful of the danger, nor did any of us realize it until too late. Of a sudden we pear, but he did not cry out. That the cliff for a quarter of a minute and wreath of smoke. No one could say thing. A form had come stealing out of the shadows of night and driven the major to his death. It had returned to believe that a ghost did it!" We had oceans, the beauteous woodlands and told the truth-we had told things as our eyes beheld them, and we could tell no more.—Ohicago Daily News.

MARVELOUS DOG.

He Reads the Human Mind.

This is the story of a remarkable dog named Tom, that seems to have telepathic as well as mind-reading accom- finite intelligences, the end of one series plishments.

Tom is the property of Jack Myers, of another. Incessantly the sensorium is Alliance, Ohio. He is a two-year-old at work receiving impressions of the bull terrier, weight forty-eight pounds, objective world and transferring them pure white and beautiful and gentle as to the soul's enduring palimpsest, a lamb. His telepathic power comes on whence they emerge whensoever menhim in spells, and has the effect of mak- tal conditions call them forth. This fact ing him drowsy after performing. He will go to a deck of jeards lying when the mind, temporarily withdrawn face down and extract any card you from relation to external things, auto-

only fails when forced to pick a card in memory, enraptures or startles the against his will. His most wonderful feat was per- creations - or imaginings. Then, an formed the other day in the presence of ocean voyage becomes as easy as a step Attorney Roach of Alliance, who sug- across the street; the representation of ject of discussion was the Spiritualist gested thinking of the numeral five and mountain presents no more difficulty teachings of the Bible and the estabextracting the four fives from the deck. | than one of a mole-hill; the horizon can | lishment of the early church upon inconcentrated their minds on the numer-

making the five. 7 Tom performs numerous feats of this kind, which are unaccountable to all who have witnessed them; and the scene he strives to depict with brush or nearest they can come to solving the mystery is mental telegraphy or telepathy. He also performs all the tricks of ordinary dogs.

He has performed before leading scholars of the State. Dr. Kurtz, of Leetonia, O., having

witnessed the performance of the dog. returned home telling his family what he witnessed. They refused to believe ever definite thoughts predominate in they were God's representatives. But lim and he was compelled to buy a ticket for his wife to come and see for ly reflected upon the sensitive atmos-

Prosecuting Attorney Day, of Massillon, O., brother of ex-Secretary of State Day; Banker C. Smick, of Leetoula; F. C. Harris, of East Liverpool, O.; R. ment. The thought of a house, for ex-Solomon, iron merchant, Allegheny, Pa., ample, if it be definitely formed, is imand others from all over the country, mediately represented with as much have seen these wonderful performances.

Capt. Myers has furnished the following history of Tom:

"I bought Tom from a Cleveland man named Cotton when the dog was eleven There was disgust among the officers | months old and have had him about | thirteen months, therefore he is just two years old.

"I taught Tom all the tricks usually performed by trained dogs and found him a very intelligent animal; in fact was made at a point between the two, | had to leave the camp the same day. | more so than any other dog I have | Prof. Hyslop says that the first four | which she described, a cave would be | The mother did not appear, but when | known, and I have trained a good many. | prehension, in the manner of construc-"His supernatural power I did not tion of things. In external life you will discover until about fifteen weeks ago. observe that all things proceed from One Saturday noon I was playing soli- organic properties and functions, and taire with a deck of cards, and Tom was lying on the counter watching me. germ that is acted upon by extraneous that the manifestations of tongues were The game not ending as I desired, I turned to the dog and started to tease him by striking him across the nose

> called away. "I put the ten of hearts in the deck and left it lying on the counter. When I returned Tom had the ten of hearts in of the poor and lowly, but the blood- his with. I was dumbfounded for the that, but, recovering, tried the call subjective in earthly life, but to the hold God back-that he didn't know dog again, mixing the cards up thoroughly, but he would get the card I

with the ten-spot of hearts, when I was

struck him with every time. "Tom became quite famous for this trick or feat, as you wish to call it, and was called on quite frequently to perform it. Every one who saw him find the card selected laid it to scent, and that was the nearest we could come to solving the mystery."

"About a week after the discovery of this feat some gentlemen who were watching him perform suggested that they think of a card and not let the dog but these all seemed dependent upon smell it. I laughed at them and remarked that no man or dog could do their life and centre. If that spirit platform test medium, but she is also a that, but they insisted upon my trying moved, the whole of this structure pleasant and impressive lecturer, and it, and to please them I did so.

One gentlemen, glancing through the deck, thought of a card lie had seen. shuffled the deck and, laying the whole | foliage were conscious of it; and even deck face down upon the table, concentrated his mind upon the card he had seen, and I told the dog to find his card. discovered that the thought of the for her assistance there. At first Tom did not move but later he arose and, going to the deck, picked up the king of diamonds, and the gentleman, Mr. William Roach, of Alliance, (the leading attorney), gasped, 'Good Lord, it is the card I thought of!' and from then until the present day Tom has performed the same feat hundreds of times."-New York World.

"The World Beautiful." By Lillan We left the camp at dark to make a Whiting. Most excellent in their high march of eight miles over a mountain and elevating spirituality of thought. the occupations of the spirit began not Prof. W. M. Lockwood. Price 15 cents. las as they slept, and the order was to self. Price, cloth, \$1 per volume. For inwardly. For instance, if on earth a "Three Jubilee Lectures." By J. M.

by the major, went forward on a scout. Ennoblement of Humanity." By E. D. habitation out of such substances as the occasion of and pertinent to the The moon rose as we were making our Babbitt, LL. D., M. D. This comprises accord with his means. While his mind Jubilee of Modern Spiritualism, are way along the left bank of a mountain | the last part of Human Culture and creek. The path led us up on to a plat- Cure. Paper cover, 15 cents. For sale meritorious, he cannot build a greater tasty form, in print. Price, 35 cents. eau a hundred feet above the creek, and int this office.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENG.

WORLD.

and contradiction, there certainly is a very convincing agreement in mediumistic utterances - clairvoyant visions, automatic writings, and trance addresses-emanating from widely separated or entirely independent sources; and upon one point there is practical unanimity, namely, that the spirit after departure from the physical world finds itself in a state of existence filled with objects which are presented to its consciousness by means of agencies analogous to the physical senses. The objects, moreover, correspond closely with the familiar externalities of earth. There are mountains, forests, bodies of water, plants, and herbage; buildings, also, in great variety-humble cottages away, but at the same time moved and magnificent palaces and templesbackward. It followed him. It seemed | indicating that architecture, horticulture, landscape gardening and the other but he kept retreating. Had he shouted arts cultivated by the human mind on it would have broken the spell which earth, are still practiced in the Beyond, held us, but no shout was uttered. He | where they, in some cases, reach a marvellous state of perfection.

Because of this external correspondence between the two states of existence, many intelligent Spiritualists have concluded that the spiritual world is, in saw him throw up his arms and disap- | fact, merely a sort of refined etherealized duplication of the material world. ghostly form lingered on the brink of | Yet, despite the fact that this common inference is sustained by a certain scithen faded away as one loses sight of a | entific reasonableness or plausibility. I venture to question its truth. I have whither it had gone. Down there in the temerity to suggest that the theory the bed of the creek with every bone is indeed preposterous, using the word broken, we found the major. All next in its strict etymological signification day we hunted over the mountain, but | it is putting the cart before the horse. found no cave-no guerrillas-no living | Instead of the spiritual world being the product of the material world, the reverse is the fact. On earth the embryonic soul is given the shadows: That was all. Over and | a fixed environment; to it the external over again at the court of inquiry they, world is a veritable kindergarten filled sneeringly said: "And you expect us to | with object lessons. The mountains and

meadows with rushing streams and rippling brooks; the radiance of the rising sun and its gorgeous setting, and all the manifestations of Nature, constitute the elements out of which man. made in the image of his Maker-i. e. endowed with creative power-fashions his own environment after he has advanced to the realm of active creation. It is thus that Divinity works through man; all external nature comprising the ultimate differentiation of Divine thought flowing through developed of thought serving as the prototype of may concentrate your mind upon. He | matically combining the material stored consciousness with all sorts of strange of the smallest room; and the consciousof the waking state.

So, also, the true artist lives in the pen; while the huge engine or mammoth | people, and that Jesus did not accept structure exists in all its actuality in the mind of the designer before it has been clothed with the crude elements of | hovah, but referred to an omnipresent In the mind world, however, the

thought stands forth self-exposed. Freed from the rigid limitations of its rudimentary state of existence, whatthe mind of the spirit are instantaneousphere of the spiritual world as actual objects, becoming visible, not only to the one whence they emanate, but to others on the same plane of developapparent substantiality as the most durable specimen of earthly architecture. Emotions and moods, also, are externalized, assuming correspondential characteristics either in definite shape or in brilliant luminosity or gloomy ob-

scuration. The following instructive passage is taken from an address purporting to have been delivered by Benjamin Franklin, through the instrumentality

of Mrs. Cora L. V. Richmond:

"I saw an entire change, to my comstage of existence purely subjective and | illiterate people he wanted curbed. shadowy. * * I perceived forms all about me of beauty and comeliness. some of them similar to forms on earth. I mean external objects, but all of them seemingly dependent upon the radiaty, foliage—external objects, it is true. seemed scintillant with the thought of the spirit; if there was a pulsation of the habitation in which the spirit dwelt became more luminous; and I speedily inhabiting spirit affected all substances within the orb of its life, and hence that the attraction of other spirits, the home ties and all, were a congregation on the way. of spirits of similar grade, who formed their habitations by the attraction of as much substance as their own minds wherewith these substances were at sale at this office. tracted. * * I then discovered that "The Spiritualism of Nature." By young man wishes to build a home, he Peebles, M. D. Doctor Peebles is a "Social Upbuilding, Including Co-op- saves up a few dollars, he gathers to- trenchant and instructive writer and erative Systems and the Happiness and gether his earnings, and he makes a lecturer, and these three addresses on

habitation than the dollars which he For sale at this office.

has will warrant him in erecting. He builds his habitation and takes his companion, and they together make up the home, first, of course, from their affections, but the external property from the substances around them. In spirit At the back of superficial incongruity life the novice enters seemingly without a possession, but he soon finds that he has laid up his treasures, or his lack of them; in heaven. His lack of them will consist of a vacant space, which certainly he will occupy, and which, if he has any friends or kindred or loving thoughts, will be measurably peopled by their kindness; but if he has been entirely lacking in spiritual graces and aspirations, it will seem to be an impoverished country into which he has

entered. I am told that in the lower

stratum of spiritual existences there are

vast barren plains, inhabited by per-

sons who have not had aspirations

sufficiently spiritual to make populous

Hades is peopled by myriads of souls

their home with any living thing."

who have no knowledge of this great fact of spirit existence. Their environment is an exact replica of their earthly condition, reflected from their memories; they thus may be said to exist in states of collective hallucination, the thoughts of the more powerful prevailing over the weaker, somewhat in the manner that the hypnotized subject is influenced by the suggestions of the operator. Fixity of environment results from the fixed habits of thought into which men fall during earth life. They are stagnant states; and, by means of thought transference exert a powerful influence on mortal life. Much of humanity's blind adherence to inherited habits and customs and the obstinate resistance to mental and spiritual enlightenment which so retard human progress, may be attributed to fixity of thought in spirit realms. On the other hand, thought transference becomes a potent agent for conveying enlightenment through the instrumentality of progressive minds on earth, to spheres too gross and rigid to be susceptible of direct light from advanced souls who have obtained at-one-ment with the Infinite Will.

Thought externalization is permanent only in proportion to its harmony with the divine principles of Love, Truth, and Beauty. Inconceivable - though finite—must be the spiritual and mental power of the father-mother souls from whom have sprung the myriads of planetary systems which the denizens of earth contemplate with such delightful complacency. Said Carlyle: "Worship is transcen-

dent wonder; wonder for which there is now no limit or measure; that is HENRY FORBES. worship."

is illustrated during the hours of sleep, Spiritualism Cains as a Re-

To the Editor:-I conclude to-night, Feb. 16, at Holbrook, Neb., a very interesting discussion with Eld. Almus Adams, of the Church of God. The sub-Mr. Roach and three other gentlemen | be as easily spanned as the boundaries | tercourse with the spirit-world. Each night we had a large audience, greatly al five, but the dog went to the deck of ness, withal, participates in the mental interested in the subject. I first estabno less than it does in the experiences | gods of the Bible were human spirits. Among these were the Elohim or the plural deities, then Jehovah, after that Adonis, all worshiped by the Hebrew either as the proper delty—that he never during his ministry mentioned Jedeity pervading space.

Mr. Adams made a feeble struggle in replying, and flually admitted that these gods mentioned in the Old Testament were angels, and tried to claim when I established the fact that angels are human spirits, that part of his defense was abandoned.

Next I showed the control of Elijah and that he gave a spirit writing, and that the writing in Nebuchadnezzar's palace was done by the "fingers of a man's hand," which the king saw. I followed the control of Elijah through the New Testament showing that he was the controller of John the Baptist till his death when he became one of Jesus' controls.

The word Christ was an untranslated word and meant anointed-usually one anointed by the spirit world to carry a message to the people of this world, bringing testimony entirely from the Bible.

In reply to the charge of false Christs.

I showed that Christians were called the "anointed" or Christs-another LIVING WITH VISIONS. "Summer Snow of Apple name for mediums, and that now we have christs, (mediums) false christs LOVES OF THE POETS. The Prefigured Friends (frauds), and antichrists (opposers to mediumship), of which were my oppothat life unfolds gradually from the nent and church members generally; influences and substances. I discovered by the spirits of different-languagein spirit life that all emanations pro- speaking peoples; and that Paul chided ceed from the spirit itself; all attrac- the Corinthian brethren for talking lantions or accretions of matter are the re- guages no one understood-claiming sult of a greater or less degree of per- that "the spirits of the prophets were fection in the mind, or in the spirit, and subject to the prophets." If these were that, therefore, there is no necessity for not spirits or if these manifestations organic construction; that whatever proceeded from the eternal God. we takes place in spiritual life is what you have Paul instructing his brethren to spirit is certainly objective; while all what was appropriate, and he must be forms of earthly substance and organic held in check lest he make a break. life upon earth seem to the spirit in my Thus it must have been the spirits of

In the discussion I was assisted by Mrs. Clara Ferris, who gave tests by character reading from articles sent up to the rostrum, and discerning, describing and giving the names of spirits in tions of some given mind. Hence, if I the audience, a half-hour each evening. approached the habitation of a spirit | previous to the time of commencing the there were flowers and forms of beau- discussion. A better medium for an occasion like a discussion could not well be found, as her tests emphasized all and radiating on the spirit that was that I said. Mrs. Ferris is not only a she would be glad to arrange for campmeetings the coming season. Her adjoy, it seemed as though the leaves and dress is 1747 Q street, Lincoln Neb. am to hold another discussion at Brownell, Kans., in a few weeks, and I shall try to have the friends arrange

> Quite a number of people have already become Spiritualists in this place during this discussion, and more are D. W. HULL. Norton, Kans.

"Who Are These Spiritualists and could control; and that the powers of What Is Spiritualism?" A pamphlet of the spiritual will, its volition or con- 40 pages by Dr. J. M. Peebles, the wellsciousness, became the secret spring known author. Price 15 cents. For

may be very lofty, his aspirations very well worthy of being preserved in this

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A. J. Davis, is a very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson, a resident of the Summer Land. Price 50 cents. For sale at this office.

MEDIUMSHIP,

A chapter of experiences, by Mrs. Maria M. King.

.. GENERAL SURVEY ..

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

the evenings of Feb. 27 and 28, and I tion of hallucinations, including a study March 1.

ered a remarkable lecture to Rev. Dr. Mackay and Rev. Dr. Herring, ministers of two fashionable churches, Wednesday. The preachers had been cited to answer contempt proceedings. from your pulpits," cried the angry. Judge, "I will preach Christ as the Masof politics and hypocrites. If I knew of a minister who was preaching Christ as he should I would crawl on my knees to that man's church."

The Columbus (Ohio) Post says: "The case of little Gertie Clark, the 13-yearold girl, at Houghton, Mich., in whose vicinity unaccountable rappings of great violence begun ten days ago, still attracts great interest. Several Spiritualists have taken the child as a medium for communicating with the unseen world."

John Beekman writes: "The paper and also the four books have come to hand, in good order. The books are indeed a gift, for which I am very thankful. So far I do not know very much about Spiritualism, but I am glad to learn the truth, which I think everyone Thinker and those valuable books."

The Courier-Journal, Louisville, Ky., says: "No sect or body of persons could be more considerate than the members of the Chutch of Spirit Communion, assembled this week in national convention at Liberty Hall, on Walnut street, near Second. The tenets of their belief teach that what other men call death is but the birth into a new world, from which the spirits of the 'passed away' are at liberty now and then to steal away for a short visit and chat with former friends in this sinful world. They came at Medium Frank Ripley's calling, told him their little piece and wards Ripley told the congregation. And there was much rejoicing among those who received messages. It was like the long-delayed mail coming to a foreign service. Just as the first serloved ones."

Correspondent writes: "Married; at Dallas, Texas, Feb. 10, 1900, Miss Ellen T. Thomas and Mr. Porter D. Richey. Miss Thomas is an active worker in the cause of Spiritualism and at present is treasurer of T. T. S. N. A. S. 'Silverslippers' and other spirit guides have brought much cheer and comfort through her organism. Mr. Richey is a resident of St. Louis, Mo., and a sincere Spiritualist. May their lives blend | ago Willie Springer, a schoolboy, heard in such a manner as to bring joy and peace and they be a stronghold in living and teaching Spiritualism, the light of human existence."

Dr. B. O'Dell writes from Paw Paw Mich.: "That veteran worker and inspirational speaker, Lyman C. Howe, will lecture in O'Dell Hall, Paw Paw, Mich., Sunday, March 4, 1900, at 11 a. m., and 7:30 p. m. Everyone should hear him." F. N. Burk writes from Denver; Col.: "I was agreeably surprised to find a

Spiritualist society in a flourishing condition in this city. The attendance is large and the audiences up to the standard of any church. Mrs. Ada Foye tures and tests being of high order. Her efforts are much appreciated, and the Denver Spiritualist society hopes

Correspondent writes: "The Spiritual ist Society of Galveston, Texas, will hold their annual bazaar March 29 and 30, and any article suitable for such sale will be gladly accepted. Address all articles or letters for information to John W. Ring 2011 avenue N.4. The Brockway family continue their excellent work in Houston, Texas, where Mrs. Carrie F. Weatherford is also doing very pleasing work. Honest phenomenal mediums will find a good field in Texas, but they must be true to the cause."

says: "Elder Waite, chalk talker, revivallst, general all-round mountebank. who created such a furor in this city. Portsmouth and Lynn, some years ago. Northwest for years under the names of Dr. A. A. Walte, Peter West, Dr. P. C. Cook and other aliases, but was recently exposed in Battle Creek, Mich. remember the elder's little boy Harry, er days, 'he is a chip of the old block,' and acts with his father as a partner and confederate. Harry is now a man, and poses as 'H. Edward Keeley, the distinguished clairvoyant from Lon- ones to counteract their influence. swindle the easily duped gullibles."

S. J. Howell writes from Rochester. N. Y.: "The spiritual work in this city is growing rapidly. The Lirst church is thoroughly progressive, which is the only society we have although Rochesthan one. In December we invited Airs. R. W. Barton, of Williamsport, Pa., to board decided to retain her for six and I am ready to receive calls throughmonths, which she accepted. She came out the State to organize, reinstate or here a stranger to all, and has proved assist any local society desiring my ville, Ky.: "We have had a midwinter herself a fine inspirational speaker and | services. In doing this work I only ask | convention under the auspices of the | regained his feet lost ho time in getting good test medium. Her psychometric my expenses. I am the authorized Church of Spirit Communion, in Liberty outside of the round-house." readings on Wednesday evenings are agent for The Progressive Thinker, and Hall, the 15th, 16th, 17th. On each of worthy of much commendation. We will take your subscription at any time these days we held one service each lowa, would like engagements in spirare happy to recommend her to all you wish. Now, why not every Spirit- afternoon and on Sunday three services, itual camps for the purpose of lectures who desire to hear from loved ones | ualist in the State join our societies, | All services were well attended. Dr. | on Hindooism and Spiritualism. Would through a true medium. She is trance and then we would be a power for good. Wheeler was ably assisted by Rev. like to hear from Lily Dale, N. Y., as | trial of his method and there can be no earthly reason and clairvoyant. New members are be- The expense of so doing is but a trifle. W. C. Jessup, president of the M. N. well as other places. ing added and we feel we have the If every society in the State will put P. A., of Alexandria, Ind., and Frank right woman in the right place."

tures of Prof. Hyslop, of Columbia Uni- have before another year, such a list as apolis, Ind., and J. B. Christney and versity, given outside of the college has never before enrolled in any other wife of Christney, Ind. The attendance ed in knowing of our progress, and escourse and detailing the remarkable re- | State. I wish it could be so arranged | was good at the three week-day meetsuits of his sittings with Mrs. Piper, a | that I could have a list of towns, so that | ings, and on Sunday overflowing au- | and Sister Sprague-in our society. They trance medium in Boston, have attract- I could reach them without much | diences of thinking people enjoyed a ed more attention than any of his col- travel, as it would save much expense | feast of good lectures and fine tests and | at which time fifty members were legiate lectures given in the discharge to those sending for me. Remember slate-writing by Mrs. Alice Gehring. A added to the Independent Church. This. of his function as professor of logic and | that when seven petition for a charter, | few Sunday nights ago we had a chris- | season they are filling a five months' enethics. Indeed, so widespread is the ce- | you can have a society." lebrity they have acquired that Prof. The case of Dr. St. George Mivart, the and Dr. Wheeler performed the cere- first of April. Last week the ladies of to write or write for them. Do not fall to write at Hyslon is encouraged to make an effort | English scientist, who has been cut off mony with a hugh bouquet of white our society gave a fair and supper,

Mrs. Georgia Gladys Cooley will lec- | for an endowment for the Society for ture and give tests at Hayesville, lowa, Psychical Research and the investigaof 'planchette.' He asserts that the so-Judge Scott, of Omaha, Neb., deliv. | clety could profitably expend an annual income of \$50,000 on such investigations. There is of course no objection to members of the Society for Psychical Research spending \$50,000 or any other amount of its own money for such an "If you ministers can't preach the truth | object, although it may be pointed out that in each state in the Union very ex- Dr. Mivart assures us hold those mon- Cole, who has been organist and soloist ter intended. The church to-day is full by the competent investigators in and yet do not hesitate to use the last seventeen years, still presides at 77. charge of the asylums for the insane. But an equally interesting subject of investigation is the nature of the teaching stand that Prof. Hyslop's report of his sittings with Mrs. Piper illustrate his logic, his appreciation of the weight of teaching in ethics as sound and uncon-Hyslop, viewed in the light of his resound teacher of anything?"

Subscriber writes from Crown Point, Ind.: "Mr. W. C. Jessup, of Alexandria, and Mrs. Alice Gehring, of Muncle, may find by reading The Progressive from Jan. 2 to Feb. 12 and made a great | we were both registered physicians in | with, is it any wonder that Spiritualism | Life of Jesus I consider un-to-date, and some time to come."

tember and continue throughout the charged with diabolism."

"Palmyra's city marshal has posted and advertised the following notice: 'Reckless shooting that has been init has been seen once as late as 10 o'clock. This is why the young folks are particularly frightened. It has not been known to make any sound except once, and then it uttered a laugh that froze the blood of George Noble, who heard it. He was pursuing the figure at the time, but just as he thought he was about to seize it, the thing laughed and disappeared. A couple of nights a dog howl in the back yard. Carrying his father's revolver he stepped out of the door to see what was the trouble. Hovering over the back porch be says he saw the apparition, and, being a nervy youngster, he fired a couple of shots at it. The bullets seemed to pass right through it, and the spirit rushed rapidly out onto the street. Here it encountered Col. Robert Shults. who attempted to seize it, but it faded away."

The Medical Brief for February has a paper from the pen of Dr. C. W. Hidden, of Newburyport, Mass., describing his discovery of a remedy for the cure gives excellent satisfaction, both lec- of the drink habit. The editor speaks of it as "excellent and practical," and refers to the doctor as "an able and sensible author." The matter is attractshe will remain with them for a long | ing widespread attention among the physicians of this country. Dr. Hidden recently closed a long engagement in Providence, R. I., his farewell service being made notable by the presentation of a superb bouquet, and a life-size crayon portrait of himself, the portrait coming from the studio of Mrs. S. J. Darling, crayon artist of that city.

> March and April. Address all letters to him at Oxford, Ohio, Box 77.

Frank T. Ripley can be engaged for

Cincinnati to his home, Buffalo, Mich. The Louisville Post says: "The Rev. The Newburyport (Mass.) Daily News | delivered an address lately at the Cathedral of the Assumption, Louis--that of an inspirational test medium, in inducing the return of disembodied | Rackham and Sanny Griffiths, trusslate writer and worker of Spiritualistic | spirits to this earth. Farther Lambert | tees." marvels. He has been traveling in the | said that for the greater part these illusions were only a species of clever and wife closed a very successful enlegerdemain, and could be fully exthese, however, are the work of a and forced to leave the city. Those who | supernatural power, said Father Lambert, but the influence, he thought, thused our people by a forcible presenstead of the good." Well, well, Father Lambert, what kind of a God do you worship, who will allow evil spirits to come to the earth, and not the good

don.' Both are wanted in Lansing and L. S. writes from Derroit, Mich.: "The Grand Rapids, Mich., and London, Ont. | Spiritualists of this city are looking for- and help. As lecturers and mediums | very original, and is not afraid to say for swindling people out of jewelry, | ward with much pleasure to the coming | they stand in the front rank. We have | right out boldly just what he believes. clothing, rings and other valuables. of the Rev. B. F. Austin, of Toronto, asked them to accept an extended en-The Progressive Thinker, a Spiritualist | who will deliver a course of four lec- | gagement with us, but fear that we | city about the outcome of his preachpaper published in Chicago, is after tures, beginning Thursday. March 8 to cannot secure them. They will, at least, ing; but if I am any judge, he is doing father and son, having published a com- 12 inclusive. Mr. Austin is now con- be with us at our anniversary celebraplete description of both, together with sidered among the ablest speakers on tion the last of March. A large bouquet gressive thinkers are increasing." an expose of their methods, character- the Spiritual platform. A very pleas- of roses, pinks, etc., was presented to izing them as 'mischief-makers in our ant surprise was the return of Mrs. Mr. and Mrs. Kates last Sunday even- motive explosion at Topeka, Kansas. ranks,' who 'bamboozle, deceive and | Marian Carpenter, who spoke to | ing as a token of our love." crowded houses on two occasions. The F. E. Irvine, secretary, writes: "Mr. tokens were given, among them a beau- to a large audience that filled Odd Felter is large enough to support there Burrows, pastor of the Union, making as missionaries for the State Spiritual-

the presentation address."

among Catholics. Dr. Mivart declares Jackson street, Louisville, Ky." that' there are many plous Catholics who deny the perpetual virginity of the the meetings at No. 77 Thirty-first much more than we do Dr. Mivart." The Month, a Catholic magazine of London, refers to the secret heretics as church sacraments."

given to the students of philosophy in back" on Spiritualism. That perhaps, are rendering soul-inspiring melody, Columbia University. Are we to under- is a large estimate of those who once which is generally commented on, and convinced, deny our grand truth. The they deserve our best thanks. Still an immense amount of good by her belast one to deny the truth is a Mrs. Eva | grander times are in store for 77." Pfuntner, of Detroit, Mich. The evenevidence and his well-grounded conclu- ing News of that city gives what she city a medium for two months, going sions?- Does he teach the students in says as follows: "And as I 'thought under a fictitious name, Dehill Mor-Columbia this philosophy, and is his about it more and more, I saw that rison and nephew, better known in the there was nothing satisfactory in the East as Jules Wallace. They came here correspond with public test mediums, nearly a year, under the new treatment | Montana." who may be contemplating a visit to I recovered entirely within one month. J. Rice writes from Elliotsburg, Pa.: California the coming season. Our As for Spiritualism, there is no good in | "I am another John crying in the wil- us down as believers of the creed adcamp will open the first Sunday in Sep- it. I sometimes even think that it is | derness. There are no Spiritualists in | vanced by Thomas Paine, and advo-

They gave excellent satisfaction there. of introducing "The new era of peace on point on which all Spiritualists agree, Mich. "The mass convention just of The Progressive Thinker can remem- munion." dulged in, on account of the ghost scare closed here was a success. The fine ber seeing him, and hearing him preachregiment of soldiers far from home on | in town, must cease, or prosecutions | Church of Our Father was used by the | ing his message of peace. The predicwill follow.' The ghost is said to haunt | convention. The pastor, Elder Bard, | tions written in 1860 by him were verigeant stands at the head of the com- the north side of town. Its gender has gave the welcoming address, and also fied most admirably during the civil pany street and calls off the names of not been definitely determined, al. the Sunday morning address. Subject, war. If his message from heaven had the lucky ones, Medium Ripley, the though the majority of the persons who The Spirit of Jesus as Compared with been received there would have been no leader of the convention, stood before | say they have seen it declare mat it is | Christianity.' It was the broadest and | war, and the new era of universal peace | to officiate at funerals. Address, Fulhis followers yesterday afternoon dis- the spirit of a woman. A peculiarity most fearless arraignment of secturian | would have commenced with the intributing messages from their dead about the apparition is that it appears | theology as compared with the spirit of | auguration of President Abraham Linas a rule early in the evening, although | Jesus, that it was ever my privilege to | coln. The one thing most needful at

City, Mich.: "This place was greatly the place of: the War Department. favored Feb. 18, in having with us Prof. | Spiritualists should I take the lead in H. D. Barrett, president of the N. S. A. | urging the importance of universal for two lectures-afternoon and even- peace on earth and good will towards ing. His visit to our state was to at- all mankind. During the millennial age tend the mass meeting of the Spiritual- | there is to be but one government for ists of Michigan, known as the mid- all nations. The time for this grand winter convention, held at Lansing, work has arrived. There is no sense in after which he visited several cities, supporting different systems of governand closed his work for this time in ment and different systems of religion. our state, leaving on Monday for his Let us have peace." home, Boston, Mass., designing to visit Lily Dale en route. His lectures gave great satisfaction to all who were able | ciety is very much alive and making to hear them."

G. W. Rodgers writes: "Will you kindly publish the following notes from the Second Church of Spiritualists of Allegheny, Pa. Meeting every Sunday afternoon at 2:45 and Sunday evening at 7:45, in the hall, 521 Sandusky street. Dr. H. C. Andrews, the noted inspirational speaker and platform test medium, is filling the rostrum regularly with the best results. We added one valuable name to the list of mediums by ordaining Celia T. Craven, -of -Deduesne Heights, last Sunday evening. She is a grand platform test medium, of good character and well educated, and attractive in her manner. We therefore take pleasure in recommending her to all in search of knowledge and unfoldment. The regular annual election of officers to serve for the ensuing well represented and the choice was comparatively without a dissenting vote, and therefore considered unani-Dr. A. W. Birkholz has removed from | they are now recorded for the informa-Father A. A. Lambert, of Cincinnati, W. Rodgers, president; M. A. Ranken, first vice-president; Arthur Griffiths, second vice-president; Lizzie Coles, reville. Ky., on 'Spiritualism.' Father | cording secretary; J. Rackham, finan- | ive Thinker is the best one I have ever Lambert's discourse was in the line of | cial secretary; F. X. Ranken, treasurer; an expose, showing some of the numer. Mrs. Mary Rein, librarian; Peter has turned up in a new role in the West ous artifices employed by Spiritualists Hoover, chorister; John Rein, John

A correspondent writes: "G. W. Kates gagement of five Sundays with the St. conviction to many people. These workers have engrafted themselves upon our society so indelibly that we

sages and greetings."

Brent W. Hayes writes from Louisforth as much effort as the Vicksburg T. Ripley of Boston, L. J. Vaughn of lance, Ohio. "The widely-scattered read-The New York World says: "The lec- society has since last March, we can | Chicago, Mrs. Alice Gehring of Indian | ers of your valuable paper, the great

from communion with the Roman Cath- roses. Mrs. Dr. Vaughn is open for enolic Church by Cardinal Vaughan be- gagements 'at camp-meetings. Her affair, but a financial success as well. cause of "heretical" articles he wrote home address is 212 Ogden avenue, Chirecently, has created much discussion | cago, Ill. Heraddiess at present is 718 | worker and adviser, especially in the

Thos. Hartley, secretary, writes that

St. Joseph was the natural father of justly proved by the overflowing au-Christ. Such Catholics have been diences that greet the pastor, Mrs. classed here and in England as "secret | Georgia Gladys Cooley. Of late, heretics." One of the leading Catholic especially at the evening service, it is journals of the country, the Ave Maria, Impossible to find seats for a large numpublished at Notre Dame, Ind., says: ber. Last Sunday evening Mrs. Cooley "The emineut English scientist has evi- | selected for her subject "The effect of dently been under the influence of Abraham Lincoln's work on earth and Catholics whose faith is as unsettled his life in the spirit world.' She spoke and unenlightened as his own, and for over an hour, and it was evident to ecclesiastics who have lost the spirit of all that not one word was lost by the their vocation. These traitors we blame | audience. She followed with a number of spirit messages, of the same convincing nature as usual. One word "the clique of professing Catholics who | the musical part of the services. Mrs. | but they cannot fail being a power for tensive investigations are being made strougly un-Catholic doctrines in secret, for different Spiritual societies for the Of late a quartet has been formed, con-About one Spiritualist in every million sisting of herself, Dr. and Mrs. Cross. gets badly mixed mentally and "goes | and Mr. J. K. Bowen. They together

testable as his logic? In short, is Prof. | whole doctrine-not one thought. From | two months ago, and gave the first setime to time I saw others who were ance ever held here. Spiritualism is cent discoveries, likely to be a sane and wrecked physically and mentally on its something new here. We are forming owe to others to say a few words for shoals, and after a while my own a Spiritual society and will apply for health broke down, and I was simply a State charter soon. We have twentyforced to leave the work. My husband five charter members. If Dehill Morand myself were then living in Cincin- rison, alias Jules Wallace, is a sample Ind., physical mediums, were with us | nati, Ohio. I had studied medicine, and | of the mediums that the East is blessed stir in our town and vicinity, and gave | the state. We tried every remedy that | is not advancing as fast as it should. | The Next World Interviewed, Ghost the people something to think about for | drugs could suggest for my case, and | He is nothing but an insulting, drunken, | Land and Art Magic, no Spiritualist finally removed to Detroit, because my | misfit ordained medium. Height 5 feet W. C. Bowman writes from South Los | people lived here and I wanted to be | 8 inches; weight 207 pounds; partly | Spiritualist about forty years, and tak-Angeles, Cal.: "As secretary of the Spir- near them. Here I heard considerable | bald; heavy set; short whiskers; rather | ing my experience in all that time, and itualist Camp-meeting Association of about Christian science, and as a last dark complexion. He left here between the many tests I have given through Southern California, I am instructed to hope I thought I would try it. I took two days. Was arrested for drunken- spirit power, I am fully convinced in announce through your paper the fact seven treatments. At the same time I ness. Any one knowing his location, the truth of spirit return. You are dothat this organization has just been began studying the science, and to treat | will confer a great favor on me by send- | ing one of the grandest works through completed, and that its officers wish to myself, and although I had been ill for ing me his address, to Box 805, Butte, your paper. I am still spreading the

Phil T. Davis writes: "We had in our

this time is the introduction of a Peace Brother Youngs writes from Union | Department in our government, to take

George Trost writes from Tacoma Wash .: "The Progressive Psychic Soitself felt in this city. We are holding two meetings a week, with large audiences, standing room being at a premium and many are turned away unable to get in the door. We have for our Sunday speaker that old veteran in the cause, P. C. Mills, of Edmunds, and the interest taken in his lectures by the large crowds who gather to hear him. indicate his popularity as a speaker. He has a happy faculty for showing some of the absurdities of theology, provoking his hearers to laughter when | 11 we had with us Mrs. Mary A. Burhitting them the hardest. Mrs. Anna Olson is our Sunday test medium. On | times before. While we have had many Friday evening Mrs. L. S. Nagell, presi- other speakers with us from time to dent of the State Association, lectures | time, none have proved themselves for us on subjects given by the au- more competent or given better satisdience. This brilliant lecturer is so faction than she. Her subject on Feb. well known that it is superfluous to say 11, taken from the audience, was, 'The that her work is always of a high order. | Science of Life.' It was handled in an year, took place before the evening | She speaks for the Church of the Soul, meeting. The members were fairly in Seattle, on Sundays, to audiences manner that will furnish food for that are only limited by the size of the | thought for many a day. The seating hall. She is ably assisted in her test | capacity of the hall was taxed beyond work while here by Mrs. Olsen, and it is its capacity, and standing room was mous. I attach the list of names as a pleasure to listen to the accurate, scarce. After the lecture many satisclean-cut work of these talented metion of mediums and others desiring to diums, bringing home to and convincing communicate by mail or otherwise: G. | the skeptical of the fact that spirit re- | Pittsburgh, Pa.: "I read in your paper. turn is a living truth."

Geo. F. Leighton writes from Haverhill, Mass.: "I think the last Progressseen. After reading it I mailed it to a friend in Charlestown, who told me the oped automatic writing by sitting a other day that she was thinking of becoming a subscriber. Perhaps it may months' time. I began sitting in broad seem strange to many of your readers, daylight, the bright sun shining on me, attendant at one of the so-called trolled, and I received some intelligent evangelical churches in this city. It is writing-letters from different ones who plained in a scientific way. Some of Paul, Minn., Alliance, Sunday, Feb. 18. a church numbering 478 members, and would sign their names. I said from We have had very large audiences at the minister, who came here a few the first of my investigating, that if every meeting, with lectures that en- months ago from Augusta, Maine, is the others can get writing and manifestamost liberal man I ever heard preach. I tions, I can, and all I get must come to will regret to learn that now, as in othe should be ascribed to the evil forces in tation of our philosophy; and the spirit Notwithstanding his liberality, so far me in the full light of day. I do not messages and descriptions given by as I can learn, he gives satisfaction to care for the dark room. Mrs. Kates, brought consolation and nearly every one of the large congregation, though, of course, they are not quite ready to accept all his views. He is right in the prime of life, of fine shall feel lost without their presence | physique, well educated, a deep thinker, There is a great deal of talk all over the a vast amount of good. Surely pro-

A few days ago there was a locowhen several (were killed, and others severely wounded. One person seemed Ladles' Spirituelle of the Central Spirit- and Mrs. G. W. Kates closed a very to have a premonition of the disaster. ual Union gave her a reception at the successful engagement for the St. Paul The Journal of that city says: "J. E. home of Mrs. Rose Ferris. Many love | Spiritual Alliance last Sunday evening | Cooper, the boiler-maker, who was working on the "Midget" up to a few. tiful bouquet of flowers, the Rev. C. W. lows' hall. They are doing a good work | minutes of the explosion, stated that some mysterious force had impelled ist Association. Mrs. S. M. Lowell will him to climb down off the frame and Rev. C. E. Dent writes from Vicks- fill a short engagement for the Alliance, move away about three minutes before spend a Sunday with "us. She" made | burg. Mich.: "I have a commission as | beginning Sunday evening, February | the ends gave way. He said he did not such a favorable impression that the missionary in our cause in Michigan, 25, lecturing followed with spirit mes- think of an explosion, and does not know why he left his position on the frame. He was thrown to his knees by the force of the explosion, and when he

Alfred G. Van Haaften, of Grinnell,

Mrs. S. S. Rockhill-writes from Allifamily of Spiritualists will be interestpecially of the good work of Brother were with us for six months last year, tening at our church, and Dr. Vaughn | gagement, and will be with us until the

which was not only a most enjoyable Sister Sprague was a most indefatigable fancy department. Mrs. G. S. Holles most satisfactorily fills the position of president; Geo N. Albert, as secretary, Mother of God, and who believe that street are in a flourishing condition, "is and Mrs. Emma Albert as conductor of the lyceum. We hope to still keep the light of truth burning on the altar in our sanctuary in the future as in the past, but we cannot hope to find more earnest, honest and enthusiastic workers in the cause of progressive thought than E. W. Sprague and wife. He is fearless in the expression of what to him is truth, and deals telling blows upon the foundation of popular theology, by showing the Bible stories in the light of reason and common sense. Mrs. Sprague's tests are good and nearly always recognized. We regret not being must be said right here, with regard to able to have them with us permanently, good wherever they may go, and fortunate will be the society which may secure their services."

> Mrs. Maude Lord Drake, so well and favorably known in Chicago, will be at No. 2216 Michigan avenue, where she will be pleased to see her friends. She is a remarkable medium, and has done nevolent deeds as well as by the spirit manifestations through her.

J. B. Bell, of DesMoines, Iowa, again badly affected with a chronic cough, but is holding up well, with a cheerful mind.

Dr. J. H. W. Mumma writes from Dayton, Ohio: "I feel it a duty that I your paper, and also the premium books which are almost given away by you. I would not part with the four books for ten times the amount they cost, if I could not duplicate them. The Occult should be without them. I have been a gospel of truth."

Mrs. W. Liddicoat writes: "Please set this section of country. I am, perhaps, cated in your pages, "To do good!" Thos. S. Kizer informs us that the the only disciple of Prof. A. B. Smol- | What more do we want? Is not that Pettibones have been at Decatur, Ill. | nikar, who claimed to have the mission | respectable enough? There is one A. J. Champion writes from Lansing, earth.' I suppose some of the readers in the truth of spirit return and com-

> Mrs. Mary C. Von Kanzler has a few open dates for the coming season which she desires to fill with Spiritual ist camp associations. She will supplement her own discourses with spirit messages. She will also answer calls

The corresponding secretary writes from New Berry, Pa .: "The Spirituals ists of the city of Williamsport have organized a society, the Union Spiritual-Mrs. A. C. Huntoon writes from

Camp Verde: "I wish to acknowledge receipt of the book, Occult Life of Christ, and to thank you for the same. I shall enjoy reading it. I appreciate The Progressive Thinker and find pleasure in reading it."

Mrs. M. J. Crilly will on Feb. 25, reseume her meetings in Grand Army Hall, South and East Diamond streets, Allegheny, Pa., which were suspended for several weeks, owing to the serious illness of her son, M. R. Crilly, who is rapidly recovering from a severe attack of typhoid fever. Meetings will be held on Sundays only, at 3 and 7:45 p.m. Thos. S. Kizer sends in another club of subscribers from Decatur, Ill. Several others have also responded nobly. All have our thanks.

Orin Merritt writes from Genoa, Ill. "We are still alive here, and at work trying to educate the people, as best we may, out of the old orthodox ruts. Feb. land, one who has been with us many exhaustive and masterful manner, a factory tests were given."

Mrs. C. H. Gillespie writes from one year ago what a lady said, and it was my opinion, too, that all could cultivate and develop themselves. We all have latent powers, only they need development. This lady said she develhalf-hour each day, and in about two

Dr. W. S. Rice, the Well Known Authority, Sends a Trial of His Famous Method Free to All.

Out of the chaos of old-time failure comes a new and startling cure for rupture. Dr. W. S. Rice, 371 N.



MR. CHAS. LANGE.

cures without pain, danger, operation or an hour's less of time from the day's work. To avoid all questions of doubt he sends free to every sufferer a free why anyone, rich or poor, should not avail themselves of this generous offer. As an instance of this remarkable method, the cure of Charles Lange, Morrison, lils., is a welcome piece of intelligence.

Mr. Lange is a well preserved old gentleman.72 years of age and for eighteen years had a bad double rupture which no treatment could cope with. After a short use of the Rico method the left rupture healed entirely and the right was almost closed in a few weeks. T usy he is as sound as a dollar, wears no truss or other support and his cure is only one of hundreds of similar cases reported by those who use the Rice method. Send for this free trial. Don't be backward. It will surprise you with its wonderful power to heal. And if you know of other ruptured people ask them ouce; do so today.

NEW CURE FOR

Diseases, Rheumatism, Etc.

Disorders of the Kidneys and Bladder cause Bright's

Disease, Rheumatism, Gravel, Palu in the Back, Blad-

der Disorders, difficult or too frequent passing of water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the

wonderful Kava-Kava Shrub, called by botanists the

piper methysticum, from the Ganges River, East

india. It has the great record of 1,200 hospital

cures in 30 days. It acts directly on the Kidneys, and

MRS. CASTLE, POESTENEILL, N. Y.

of many year's standing, Hon, W. A. Spearman, of

Bartlett, Tenn., describes his terrible suffering from Urle Acid, Gravel and Urinary difficulty, being four months confined to his bed. and his complete cure by

Kaya-Kaya Shrub, Many ladies, including Mrs. Sarah Castle, of Poestenkill, N. Y., and Mrs. L. D. Fegely.

Lancaster, Ilis., also testify to its wonderful curative powers in Kidney and other disorders peculiar to

That you may judge of the value of this Great Discovery for yourself we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific

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its aid, and at a means or developing mediumship.

Do you wish to investigate Spiritualism?

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The Psychograph is an invaluable assistan;

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Formation of Circles and Cultivation

of Mediumship

might be filled with commendatory letters. Many who began with it as an amusing tey, found that the

intelligence controlling it knew more than .nem

Capt. D. B. Edwards, Orient, N. Y., writes: "1 and

communications (by the Psychograph) from many

other friends, even from old settlers whose grave

stones are moss grown in the old yard. They have

been highly satisfactory, and proved to me that Spir-

itualism is indeed true, and the communications have

given my heart the greatest comfort in the severest

have had of son, daughter, and their mother

Dr. Eugene Crowell, whose writings have made his

name familiar to those interested in psychic matters

writes as follows: "I am much pleased with the Pay

chograph. It is very simple in principle and construct

tion, and I am sure must be far more sensitive to spir

itual power than the one now in use. I believe it wil

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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.

John Burgess Brown: Q. When the mind reaches its highest possibilities is there any danger of its falling into dementia? Nesbit (in the Insanity of Genius, London, 1891) claims that genius and insanity are but different phases of a morbid susceptibility of or a want of balance in the cerebro-spinal system.

Lombroso (in L'Homine de Gerie) says that from an anatomical and biological study of men and genius, who are semi-insane, from an investigation | do with Spiritualism? In what form | philosophy and common sense that all of the pathological causes of their apparition, marks of which are almost always left in their descendants, there arises the concentions of the morbid degenerative nature of genius. Pascal says that extreme mind is

close to extreme insanity. While then, some alienists hold that genius is a pathological condition of the nervous system, a hyperesthesia a nervous or mental disease, others do not go so far; yet all seem to be agreed that the relation between insanity and genius is very close. Please give us your views on this subject.

of the phenomena in the light of the By what power do I see such scenes, most advanced spiritual science we take the exactly opposite view of that expressed by Lombroso and other aliensanity. To make this subject understood, the words by which it is expressed must be distinctly and clearly defined. The confliction comes here as time enables the near approach and in most understandings my misanplication of words, and juggling with circle is one of the most efficient means

Dr. Wm. A. Hammond, an accepted authority on dementia, defines it as "a manifestation of a disease of the brain. characterized by a general or partial derangement of one or more faculties of the mind, and while consciousness is ened, perverted or destroyed. An essential feature of the definition here given is that insanity depends upon a diseased condition of the brain." The old view that insanity is a disease of the mind itself, independent of its physical relation to the brain, has been the cause of confusion of thought, and is the source of the theory which allies it to genius. The brain is as important in its functions to the Spiritualist as Materialist, for if the latter claims it to be the organ in which the mind has its origin, the former cannot avoid the conclusion that it is through and by means of the brain the spirit is manifested, and any disorder of the brain interferes with such manifestations. Hence these extreme views rest on identically

The brain is an organ to which in delleacy of structure, the finest mechanism ever made by man can not be compared. and wonderful as are the manifold contrivances to prevent its being injured, by accident, from without, or lesions from within, these cannot be entirely blood, distends the arteries, and carried compass on the forehead of Hiram not relieve the situation. nerve-force, or a deficiency. This may ality of these "Ancients" is swept away ing rise to various forms of mental ab. individuality. The Winchester pictures premely Intelligene Being lose a haustion of vital energies by excesses, physiognomy and beautiful drapery, son," if sent, was to correct the "misare manifested by insanity.

In all phases, there is never exhibited a prolonged and persistent intellectual- sire to mention Gautama Buddha, Lord supremely good and intelligent being ity superior to that of the subject. Even in what is called intellectual in the Great. The three Englishmen are if the "only son" made every man good sanity, when the purely mental portion | the most modern of the band if we ex- | and thus corrected the "evils" which we of the brain is involved, the mind of the | cept Abelard and Heloise. subject does not rise to a higher plane. In every case, the symptoms are those of physical disease. The expression of ganic lesions and changes.

Now we will turn to genius and ob-Century Dictionary leaves little to be | Spiritualism. asked for.

"Exalted mental power distinguished by incentive aptitude and independent to excel others in mental perception, thought the battle is half won. comprehension, discrimination and expression, especially in literature, art

and sciences." It is thus clearly evident that genius and insanity are the antipodes of the ture." By Prof. Wm. M. Lockwood. mind. One is disordered, incoherent Prof. Lockwood is recognized as one of eternal, omnipresent, first great cause a activity never above the line of medi- the ablest lecturers on the spiritual ros- starting point, is diametrically opposed ocrity. Insanity never composed an trum. In this little volume he presents to the church view as to the matter of Iliad or invented a steam engine. The in succinct form the substance of his intelligence. In this theory. Being is other is a superlative activity at times | lectures on the Molecular Hypothesis | not only supremely intelligent but is | Earth is swallowed up in light. exceeding the limitations of the brain. of Nature; and presents his views as not intelligent at all. Intelligence how-The Spiritualist alone can understand demonstrating a scientific basis of Spir- ever is the first production, evolution or

nius, we must suppose the subject, to a | sale at this office. Price, 25 cents. refined and perfected organism, adds receptivity, or the faculty capacitating | Doten. In this volume, this peerless | sal matter, then vegetables, then the an- | Life begins when time is o'er, him to receive impressions from superior intelligences. In a previous question, this "receptivity of greatness" has lively to severe." It is a book to be so, they are not eternal at either end, been discussed at length, and here can I treasured and richly enjoyed by all who and came into existence the same as only be briefly illustrated. According love genuine poetry, and especially by man or any other old thing. How is to his own published letter. Tennyson Spiritualists. The volume is tastily that as a compliment to our personal wrote his exquisite verse in a trance, in | printed and bound. Price \$1. which had any specialist in insanity

found him, he would have at once consigned the great poet to a mad-house. Edison, it is said, sits or lies for hours in an abstracted state evolving some tilda Joslyn Gage. An important work seeing Being in everything, as he had a

characters had voices and spoke the dialogues as he wrote them. These and countless others which

might be mentioned, to the ordinary obthe verge of insanity," yet they were or-ganized and adjusted physically and spiritually so as to make insanity from any cause but outside accident next to

ual beings, is in an assured condition.

is similar to the hypnotic state with should account for and does not the or spirit for force, and Being for mat-unsectarian liberalism. He gently arnone of its disadvantages, and re-theory falls dead and is thrown aside. attained by poets, sages and philoso-sight in short order.

The old idea that the spirit of itself. was insane, must be discarded before a the theologian and metaphysician were pathologist and physician.

its highest possibilities," it has the most perfect working instrument in its possession, so perfect as to be a receiver of spiritual thought currents, and is removed to the farthest limits from insanity, which means the disintegration or degeneration of that organ.

of State, emphatically denied that quiry into the nature and extent of hu-Abraham Lincoln held spiritual seances | man knowledge speedily downs this at the White House, or had anything to contention. It is the experience of both was the denial published?

fogging denial. The book written by on the one hand; thought, emotion and Spiritualist?" wherein she gives her reand his wife, forever sets the question in consciousness; the brain and nerve are above reproach and there is abund- way as something as completely foreign ance of substantiating testimony.

Tuesday saw the general points of the the passive unintelligent or physical A. In reply to this important and Wednesday and Wednesday night, for the active, intelligent or spiritual much discussed question, by the study | which was not verified until Saturday): | side of things. and how shall I proceed to cultivate it for the good of humanity?

> A. Such prophetic vision, and seeing distant scenes, is a manifestation of clairvoyance, and may be cultivated by cultivation of the receptive or sensitive powers of one's own spirit, at the same communion of other spirits. The home for the culture of this receptivity.

The Pictures in "Rending the

but at that, there are in existence, and starter, so the church says. fucius as given in "Rending the Vail."

chester, in San Francisco, of which pic- being? tures I have photographic copies, cab-

comprising the set would take up too world. But how is it possible that an much of your valuable space, but I de- all-wise, omnipresent, omnipotent and Bacon. Archbishop Cranmer and Alfred | should inflict a mistake? Beside that,

Such a test as this is of more value to us of tornadoes, earthquakes, fires and the world than whole reams of philoso- floods; and snow will still fall from the phizing and speculation. It is impossi- housetop on the parson's tile hat withthe face, the movements indicate or- ble that there could have been any out any compunction of conscience. No auto-suggestion, mind-reading, or jug- wonder an eminent divine says man glery connected with the production of will never in this life be able fully to Comes again the holy hour tain if we can a clear conception of these sketches made to illustrate the understand the depths and mysteries of what it is. The definition given in the most marvelous book in the history of

In conclusion I wish to say to your numerous readers that in my opinion The Progressive Thinker is the best tuition; phenomenal capability derived journal of its kind in the world. Libfrom inspiration or exaltation, for in- | eral, impartial, fearless and as its tellectual creation or expression; that name programs to the world progresconstitution of the mind or perfection sive, and he or she who reads it must of the faculties which enables a person | think. When mankind awakens to

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> poet of Spiritualism may be read in her | imal, finally man. In this theory it is | Youth eternal is before. varied moods, "from grave to gay, from | not denied that there are Gods; but if

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SUPREME IGNORANCE.

server were "odd," and "standing on An Analytical Review of the thing but the man of whom it can be God Question.

tivity demands absorption in the work adopted, however, it is a rule with sci- ciples coming on up from Being or mat- morning sermon was a rare specimen of in hand. When under control of the ence, that no matter how many facts ter without intelligence. will, such concentration of mental pow- the theory accounts for, if there is Science seems to prove this theory, if from which many misnamed freeer becomes priceless to its possessor. It found a single fact that the theory you allow us to substitute intelligence thinkers might learn the meaning of

moved to a higher plane. On the other | Biblical writers and the church have legitimate since science makes no pre- contradistinction from "the spirit of hand, when this concentration of the in their God a theory which they claim tense of knowing what "matter and Jesus"—as an enemy of freedom and attention is not controlled by the will, accounts for everything that is and force" are within themselves. All sci- progress. He said in every instance the the condition of the unfortunate subject | that is done in the universe. If it fails | entists ask is that you follow their pro- | reigning theology of Christendom had is most deplorable. He is lost in rev- in a single instance their God falls dead | cesses: "You may call the thing that arrayed itself against new discoveries ery, a dreamy, misty state of mind and must be buried, out of the way of "processes" just any thing you like. It in science and all progressive reforms. which untits him for the duties of life. something better, or we, like the Ag- makes no difference with the "law." The spirit of Jesus is in direct oppo-The difference is that between the for- nostics, must confess our inability to Le Comte, in Stewart's Conservation of sition to the ruling animus of organized getfulness of duty which has been the formulate a satisfactory theory. If a Energy, says like this: A certain order Christianity. He would welcome every butt of endless ridicule and burlesque | single fact conflicted with the atomic | of force (intelligence) raises the ele- new truth, and extend the hand of good on the stage, and the reaches of thought | theory Science would bury it out of ments up to the mineral plane and exe-fellowship to all who were seeking

clear and correct one can be arrived at, | them. The church claims that there is | plane and executes all the movements | one-half of his audience, he said, in sub-This once was so firmly held that insan- nothing beyond their theory, for God is on that plane; a still higher order of stance: "I may not be able to see as ity was regarded almost criminal and eternal and the one first great cause. force (intelligence) originating on that you do. The peculiar tenets of your called on to effect a cure, instead of the cause; for mobile atoms—as necessarily up to the animal plane and executes all standing of things. I may not be able The spirit is never insane. Insanity is | worlds-must have a medium in which | higher order of force (intelligence or precious; but you believe it; I believe in the result of disorder of the brain. It to exist and move. There is something spirit) originating on the animal plane your sincerity, and respect your faith, follows that when the mind "reaches | back of them, therefore they are not the lifts matter (Being) up to the man plane and cordially welcome you to the coneternal first cause.

physical half. Of course by a great oped on the Being plane should not it, and will long be remembered to the stretch of imagination, prompted by a "lift" Being up to the atom plane and eternal credit of the speaker, and as strong desire to make good the theory, we may conceive of thought, emotion Joseph Carr: Q. Is it true that Mr. and volition being properties of the Hay, President McKinley's Secretary brain and nerve systems, but an inwe know of anything is its properties. A. I cannot say when Mr. Hay pub- Well, here are two radically different log of wood. Therefore, while "Mat-

> The very same objections operate eternal first cause, is spirit, whether that contention is made by the church or any other class. The spirit theory explains only half, the spirit half, of

The only defensible theory, the only theory which accounts for all the facts of the universe and fails to account for possible attribute, which admits as accidental attribute matter as well as spirit, and can serve as subject for all as Kapila says it is,

phenomena indistinctly. and definition of the great, eternal first that the spiritual form 'always' ante- pandering to selfish appetites and enunique work, "Rending the Vail," made | cause of all things, still we are not out | dates the physical form; that the phys- | slaving sensualism and soul shriveling | in paragraph 1122, in relation to some of the woods. Is this "Being" intelli- ical fashions itself on the pre-existent avarice. He was aglow with the reof the illustrations. The statement is: | gent, or not intelligent, as a starter? | spiritual forms; a kind of materializa- | vival spirit and quickening zeal. Bro. Neither is there an exact counterpart | The church says he is supremely intel- | tion of the spirit form; for it will be ob- | B. F. Austin, who stepped up and out of any of the other pictures sketched ligent, sometimes the name for him is served that in the Conservation plan the from the church, about ayear ago, made anywhere to be found, so far as we "Supreme Intelligence." He is not only higher force (spirit or intelligence) al- a telling speech on the relations of know." So far as Mr. Nixon et al are omnipresent, omnipotent and omnisci- ways comes before the "lifting" is done. ancient prophecies and spiritual penteconcerned I believe them, but, and a big | ent. but "all good." All this as a very | Necessarily so if matter, (Being) has no costs to those of the present. He prob-

had been at that time for almost thirty But the church has great difficulty in Now I think, on this theory, the exist- the world with favorable impressions years, pictures of Yarma, Orondo, maintaining the "all good" and Su- ence of evil in this world-until we of than any other speaker of the meeting. Hiram Abiff, Omar the First and Con- preme Intelligence parts of the theory. our own heft are able to worm out of President Barrett made the closing There are numerous others giving a few and by the authors, and when approved

these portraits in reading this most | "Devil" self-develops out of a supreme- be in our own efforts.

inflict on each other, he does not relieve the atonement. It is always difficult to | Angels leave their golden shore, understand a thing that is not, and that | Joining mortals to outpour is indefensible if it was.

The church has had other great bothers with its theory. In an age of less searching criticism the Bible writers | Heaven answering to our call. had plenary inspiration. Science showed that they had not as to her domain. Now, it is said, they were only inspired as to morals or ethics, and in certain other respects of which it is impossible to have any proof either way. But how about slavery and their treatment of woman?

But there is another theory, which while it coincides in "Being" as the material. Its first production in our "Poems of Progress," By Lizzle direction was the elements, the univer- Soul communion brings the light; God in a local heaven of which St. Peter has the keys? This theory we gather from two Hindoos of Indian philosophers, one a materialist, the other

"That one, among of my servants is best beloved who fears no man-whom no man fears." Bravery is a good Since I closed work at Grand Rapids lie, slander, cheat, or do any other un- January 25, I have been fairly busy in

said "no man fears, that he will steal, All gods are theories, and all theories country and very hard to find. This Allegan, sharing the work, and intellecimpossible. A brain thus tensely exer- are propositions assumed to account for mystic places soul above sensation, in- tual, and spiritual, feasts at Lansing-cised, and strung to the touch of spirit- phenomena. One, or a general God, is telligence above the soul, and Being "Midwinter Meeting"—and have given a general theory for the explanation of above intelligence. And Cousin argues three lectures in Owosso, and expect to And yet there must be something in all phenomena; local, or polytheistic that Being above intelligence is Being give two more next Sunday, and then the manifestations of genius, which has caused its classification with incipient instantity. It comes from what passes as genius, the initiative. Genius is always absent-minded, because recep- adopted at all. After the theory is the result of twenty-four anterior prin- set a noble example; and his Sunday

> cutes all the movements on that plane: spiritual light and trying to improve Another thing about theories is that a higher order of force (intelligence) human conditions, and extend wholethey are only expected to explain what originating on that plane raises min- some knowledge. Addressing the Spiris this side and not what is beyond eral matter (Being) up to the vegetable itualists, who, I think, made up fully The atomic theory won't do as a first | plane raises vegetable matter (Being) | faith may not agree with my underthey were mobile when they formed the movements on that plane; a yet to accept as truth what to you is very and executes all the movements on that ference of thought and co-operative Neither can I conceive that the "Mat- plane. If all this be true-and being effort for the discovery and application ter" theory accounts for more than one "science" it must be true, we see not of truth." half or one side of the universe—the why the first order of intelligence devel- It was a rare treat to those who heard

mystic, however, for he had Being say: MEANDERINGS IN MICHIGAN.

An Up-to-Date Clergyman.

liberal thought and choice expression,

IT SPEAKS FOR ITSELF.

The Progressive Thinker needs no words of doctrine of immortality held by the Jesus and Immortality-The Other commendation, it speaks for itself. Those who Nettie C. Maynard, "Was Lincoln a volition on the other. Can any thinking spiritualist?" wherein she gives her remain say these two things are the same? do not appreciate it are either unacquainted spiritualist?" wherein she gives her re-markable seances with that noble man Moreover we realize the one individual with it or incapable of comprehending it, and at rest. Her integrity and truthfulness system we must study in the perceptive both classes need our sympathy, our charity, and to the thing that knows as is a rock or our instruction. Your efforts to reach and edu-W. T. Greene (foresees events, as on ter," as a theory, perhaps accounts for cate them are deserving of that compensation spion Kop engagement of Tuesday, side of things it fails utterly to account that cannot be paid in dollars and cents, but only by the gratitude and zealous support of a against the theory that God, or the grateful clientele. Yours in love and truth.

Grand Rapids, Mich. B: F. SLITER.

But even were we to adopt this term | encourages the Spiritualist's contention | good of others, instead of groveling and · heft of its own.

seeing the rough sketches of five of carded. But how happens it that a But evidently our chief reliance must each session.

as they are, are true to the very pattern premely intelligent being was in full of intelligence that it has lifted Being evening after the Lansing meeting. If ality to be sketched at the doorway of -not only faithfully and efficiently, but avoided. Intense use of any portion of of the drapery and head-gear and the view of all the consequences when he from what it is within itself on up to it were practicable. I would like to pre- the cabinet and the finished picture with excellent taste. There are no dogthe brain, calls for a greater supply of tattoo monogram of the square and made him. The Devil therefore does the soul of man, we see not why it sent the readers of The Progressive handed to one of the circle and filed matic parentheses, no interpolations or should not at what we call death "lift" Thinker with a synopsis of this in- away by the seceretary. beyond a limit chronic congestion fol- Abiff and the medallion portrait on the lows. There follows abnormal cell for- bosom of Orondo. Whatever doubts I theory, which showed indications of execute all the movements on that by the people. Prof. Barrett_has many even the non-Spiritualist reader is that So-and-So, "appeared and delivered the have heretofore had as to the person- toppling down, was the sending of the plane." Nor why a higher order of in- friends in this city and county. In look-"only son" to redeem a "lost" world. telligence evolving in the first heaven ing over the great field covered by the involve the whole brain, or a part, giv- by this cumulative evidence of their But how could an omnipresent and su- should not "lift" the soul up from the labors and discussions of Spiritualism, spiritual plane to a yet higher plane or and its advocates, there is much to en- to which their active lives in this world it all, this modest, self-retiring, literal erration. Scanty food, depletion, ex- as works of art are wonderful in both world? Sift it as you may, the "only second heaven and "execute all the courage hope, and inspire faith, in the movement on that plane." And so on guidance of this great Ship of Life. all lead up to organic changes which To give the names of the twenty-six takes of God" in the creation of the indefinitely. It would be but a continuation of the scientific "process" which Kates' admirable paper in the last Proin the ages has lifted the atom of the gressive Thinker-No. 535-and I hope "beginning on up to the soul of man to- every reader will give it a thorough number of questions as to the nature of from the first page to the last enhances day." Why should we "bite" this pro- analysis, and gather the gems from its cess" off at what is called death? Home, Tenn. F. J. RIPLEY.

SOUL COMMUNION HYMN.

Air: "The Old Musician and His Harp."

Souls with souls unite in power. Floods of light and streams of love, Blessings from the realms above; Cares of earth forgotten MI,

Earth and heaven join in love: Souls below and souls above Mingle in communion sweet; One in faith and love we meet. Soul communion, hallowed hour! O, its rapture, magic power! Sorrows vanish with its spell: Hearts with heaven's music swell. Standing now on Canaan's shore. Fears of death appall no more; Meeting now with angels bright,

Chorus:-Earth and heaven, etc. Speed, oh, time, upon your wings: Joy alone your passage brings; Smile we now upon your flight, Soul communion lights the way: Angel-guided, who can stray?

Chorus:-Earth and heaven, etc. H.) N. MAGUIRE.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its

execute all the movements on that striking index to the progressive tenplane. Nor why a higher order of in- dencies of the times. Mrs. Lincoln. telligence on the atom plane should not Beebee. Baade, spoke as only women none, seems to be: Being without spir- raise them to the elemental plane and can. Mrs. Lincoln was especially feliciitual as well as without physical attri- execute all the movements on that tous in her attractive elecution, and bute, but which lends itself to every, plane. And we see not why the soul of close analysis of psychic questions. Dr. man should not be the result of some Spinney inspired the superior ideals, twenty-four anterior principles or steps, and appealed to Spiritualists to rise into self-helpfulness, and earnest, soul-We are glad to see that this theory ful effort, and make life count for the ably reached more of the church and

The world is half bad, and "mostly a part of it-is only what we would ex- speech, Sunday evening, followed by During 1869 and 1870, Wella Ander- fools." How could the bad be a self- pect under the circumstance. It needs President D. P.-Dewey in an admirable son, the spirit artist, executed twenty- development or evolution of a supreme- no Devil to account for it, and no "only summing up of the three days' work, six life-size bust pictures of "The ly good being; how could the "fools" be son" could lift us up out of it-all of a spiced and peppered with wit and Ancient Band" for General Jonas Win- the outcome of a supremely intelligent | "suddent." But every reformer- humor and fascinating logic and senti- of life, or religions, of scientific discov- wrote under inspiration. Newbrough whether in politics, religion, society or ment. Prof. Barrett was intensely earn-Of course a great deal of bunglesome what not-who gives us a "lift" out of est, and presented the "Uses of Spirit- in fact the entire field of human writer. "Rending the Vail" was writinet size, and saw some of the originals patchwork is done to account for evil our selfishness, up to the "plane" of unlism" in a comprehensive survey of thought. The limitation seemed to be ten and spoken by full-form personaliduring the period of their execution in the world, or the bad and fools. The Brotherly love, and helps us "execute its scientific, moral, and humanitarian only that of the spectators to ask questies and is printed as given. One reand all of them several times after their Devil is introduced to bolster up their all the movements on that plane" is a aspects, in a way to reach and educate tions. theory, otherwise here is evil which it sort of one-horse "savior," and we inquirers and critics. Music was excel-You may imagine my surprise upon fails to account for and must be dis- should be thankful for all small favors. lent and made an important part of I had the pleasure of again listening wonderful book. The sketches, crude ly "good" being? And if he did, a su- Now if such is the wonderful "heft" to Bro. Barrett at Owosso, Thursday

Hastily I glanced over Bro. G. W. on our book-shelves. varied wreaths of wisdom and use them to profit withal. Especially let us cultivate the spirit of brotherhood and liberality, and free and fearless criticism. with charity and good will towards all who differ from us, as counselled by Bro. Kates.

Whether we can demonstrate "Infinite Intelligence" or not, it will help us all to believe in the value and utility of intelligence as a means to better conditions in the world, and the evolution of character for eternity. All that we can know of the infinite, in any direction, is determined by our experiences permanence of nature, and the changeless character of her principles, with faith in our ability to discover and apply them, counts a great deal in the civilizing processes of the world. LYMAN C. HOWE.

Owosso. Mich.

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"Human Culture and Cure, Marriage. Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D. way into many homes, and its beauti- LL.D. A most excellent and very valuful songs have cheered many sorrowing able work, by the Dean of the College hearts, which they are sure to do when, of Fine Forces, and author of other imheard and sung. They should be heard portant volumes on Health, Social Scidon't know so well about. We like this this office. Price, 15 cents; \$1.50 per cents. For sale at this office.

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Jau. 11, 1900. SAMUEL SPREGLE, Falkville, Ala

Gentlemen: My mother, Mrs. Eliza Austin, of Fremont, Wis., has been almost an invalid for years with RHEUMATISM and for the past five years has not been able to walk 40 rods until she began to use "5 DROPS," about two months ago. She now walks a mile at a time and is doing all her own work in the house, a thing she has not done for years. You are at liberty to publish this testimonial, with my name and also my mother's. Dec. 27, 1899. MRS. C. H. PURDY, Waupaca, Wis. Iny mother's. Dec. 27, 1899. MRS. C. H. FURDY, Waupaca, Wis. Is the most powerful specific known. Free from oplates and perfectly harmless. It gives almost instantaneous relief, and is a positive cure for Rheumatism, Sciatica, Neuralgia, Dyspepsia, Backache, Asthma, Hay Fever, Caturrh, La Grippe, Croup, Siceplessless, Nervousness, Nervous and Neuralgie Headaches. Enrache, Toothache, Heart Wenkness, Dropsy, Maiarla, Creeping Numbness, etc., etc.

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trations-44 of them portraits. These timing by the watch. were drawn by a form standing out in "It is but just to the secretary to say the room at a desk, the form or person- that his work has been admirably done

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I have been a careful and earnest in-

vestigator for many years of what is

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How to solve the mystery of life has en-

gaged the honest thought of the wisest

philosophers as well as the mass of

mankind. Whatever may have come as

earnest seeker after truth, is worthy of

covery on the list of her great achieve-

I have witnessed many interesting

and convincing proofs of the continuity

of life and of the interest that those

who have passed away have in those

who still remain on earth. One recent

experience of most extraordinary char-

acter I desire for the consolation of oth-

ers who may have had a bereavement

During the late Spanish war, a son

who had enlisted in the service of his

country contracted typhoid fever and

passed into spirit life. I had no like-

ness of him except one taken in his

early younger years. A picture of him

of his young manhood would have been

to me in my great affliction a source of

much consolation. I regretted the fact

of not having one, and determined, if

possible, to secure a spirit portrait.

Having heard of the great success of

the Bangs Sisters in obtaining pictures

Chicago expressly to test, for my own

consolation, their medial art power in

I found the mediums both at home,

and told them the purpose of my visit.

I first had a sitting, seeking to get into

communication with my son. The sit-

me in the most natural and consoling

manner that I could obtain a likeness of

him as he appeared before joining the

army. The day was dreary and rainy.

the atmosphere heavy and oppressive,

and the guides suggested that we post-

pone the sitting for the picture until the next day. We complied. The morrow proved to be a day full of sunshine

and hope. At the appointed time the

mediums arranged to give their spirit

artist an opportunity to fulfill his prom-

ise made the day previous. I was re-

quested to select a blank canvas from

a number in the room. This I did and

put my signature on it. The room in

which the sitting took place was spa-

clous and light, the sun shining into

the room from two windows almost im-

mediately on the table. I, myself,

placed the canvas under the table, an

ordinary-sized one, against a support

designed for this purpose. I assisted

in arranging the curtain drawn around

the table to exclude, in part, the light,

and sat opposite the opening of the cur-

tain, the two mediums sitting one at my

right, the other at my left, during the

entire seance. We entered familiarly

Into conversation on the ordinary topics

of the day. After three-quarters of an

hour we heard distinct raps on the

table. The mediums said the spirit ar-

medium that the picture was complete.

that we might remove and examine it.

that other changes would yet take

place. To my delight and astonish-

ment I now beheld in more perfect out-

line and features the likeness of him

whose picture I so earnestly desired.

stand up before me as a life-like reality.

Not only I, but my friends, all of

whom knew I had no recent likeness of

my son, recognized him fully in the por-

To them as to me it was a source of

ited the mediums several times since

er life. He has gone, but his perfect

likeness I have helps me to realize that

If my recital of these plain facts shall

be the means of causing others to em-

brace the opportunity, so rarely offered,

me to say that when I first visited these

even, so far as we know, distant rela-

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ing the mind onward into the purer at-

mosphere of exalted spiritual truth. A

this office. Price, cloth, \$1.

E. A. BANGS.

though absent, he is still present.

I felt well-paid for my trouble and ex-

pense. I went home delighted.

trait I had obtained.

add to my own.

Chatsworth, Ill.

tives.

nized as that of my son.

securing a spirit portrait of my son.

similar to my own, to relate.

and money orders payable to



ons Why" sent free.

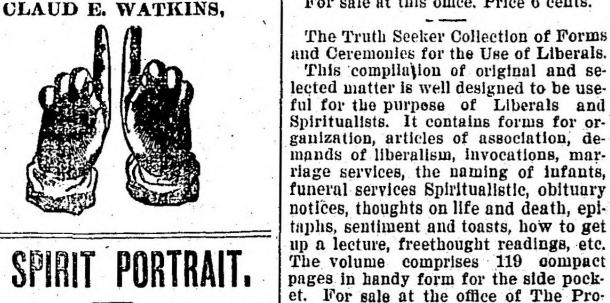
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The Cause in Wedron, III.

Two weeks ago W. E. Bonney, insplrational speaker, and his wife, who is a platform test and trance medium, were with us and held two meetings in the school house and gave one circle at the home of Jay J. Tilton, Meetings were well attended. Brother Bonney gave an interesting and logical discourse. Sister Bonney gave psychometric readings which in many respects were startling in their accuracy of names and descriptions. At this circle the trance readings were good. The table-tipping was good for a first attempt. The spiras he appeared in the more recent years it friends gave correct replies to both written and mental questions. You may imagine the surprise of the sitters when Mr. and Mrs. B. both left the table to four sitters, who are not Spiritualists, and three of them had never sat before, and the manifestations continued. Mr. and Mrs. B. went to Sherof those in spirit life, I made a trip to idan where they did good work. While they were gone we held a circle at a private house. The writer conducted the circle, but did not sit at the table. With non-Spiritualists at the table the manifestations were good. The conductor of the circle was able to see and describe the spirit friends as they came ting was very satisfactory, he assuring into the room and mingled with the sitters. Correct names and descriptions were given. To one lady he said, "Your spirit brother stands behind you, and if you will ask him questions mentally, he will answer through the table." This was done to the entire satisfaction of the lady. A gentleman was told that his sister stood behind him, and he asked questions mentally and received correct replies to all of his questions. The conductor left the room and still the manifestations continued; even after he departed for his home the mantheir full names. We will continue the | 8 p. m., lecture by Dr. A. Houghton; hall. Lecture and tests were fine. There is a rift in the clouds of darkness and the angels are whispering through.

PASSED TO SPIRIT LIFE.

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

one of the Pioneer Spiritualists, having | Cooley, pastor. Open doors. tist desired us to witness the progress | been convinced of the truth of spiritual | made in the painting of the portrait. communion by manifestations in his regular meetings every Sunday at 3 p. We lifted the curtain and I saw an outline of a picture, the neck and should knockings. He was a man of uncomtute, corner van Buren and Leavitt Superstition in all Ages ders still invisible, sufficiently distinct mon intellectual powers and very streets. All are welcome, in its lights and shades to give it a nat- strong individuality; always on the libural expression which I at once recog- eral side of all questions of reform. Services were conducted by Mrs. E. J. We now closed the curtain and in Demorest, of Pittsburg, who is at presabout three-quarters of an hour by tel- ent serving the Union Spiritualist Soegraphic raps the guides informed the ciety of Williamsport. Pa.

J. A. PRASTER.

H. LEWIS. .

Passed to higher life, Jan. 19, 1900. Martin Simeon Marshall, aged 63. native of England, his life had been one of good deeds and kindness to all. Being a student of our beautiful philoso-More astonishing changes were yet to phy, he had the assurance of meeting be made. The shadows seemed to vary loved ones in the higher realms. He with a life-like movement, the colors as- leaves a widow and one son to mourn suming new tints and deeper hues, thus his physical departure. Funeral servbringing out the features into a perfect | ices conducted by Mrs. L. Nagell, aslikeness, until the picture seemed to sisted by the Odd Fellows, of which he was an active member. Seattle, Wash.

Passed to a higher life, on the Chicago road, three miles from Dixon, Ill., Abraham Brown, an old-time, staunch and firm Spiritualist. I was standing near the open grave, awaiting the funeral, astonishment and comfort. I have visand as they took the body out of the and have had satisfactory communica. hearse, his spirit came and stood alongtion with my soldier boy who now lives | side of me and made remarks to me in the patriotic atmosphere of the highabout the minister's talk at the grave, which he said was an insult to him. NICHOLAS BECKER.

Mrs. M. L. Barrington, my wife, passed to the spirit side of life, on the evening of February 18, without returnor bring joy to them and theirs, it will | ing to consciousness. She was 66 years of age. Mrs. Barrington had enjoyed The similarity of my name to that of the full knowledge of a future life for the mediums may make it proper for about seven years, and felt within herself that hope and supreme satisfaction ladies we met as total strangers, and which only Spiritualism offers to the that though it is probable we originated | toil-worn, saddened hearts of earth. from the same stock, we are not near or | She was a good medium and wrote many beautiful poems while under in-

> spiration. P. J. BARRINGTON. M. D.

Mrs. Dr. Hilligoss, of Anderson, Ind. consigned to the tomb at this place, on Feb. 22, all that is mortal of the remains of our dear sister. Mrs. Sallie Fowler. She was gentle. She was known Father Chiniquy, reveals the dekind, and so beautifully illustrated the | grading, impure influences and results truths that Spiritualism so eloquently of the Romish confessional, as proved teaches- "'Tis not only of life to live. by the sad experience of many wrecked book for the higher life. For sale at nor all of death to die." WM. W. HANKINS. Lima, O.

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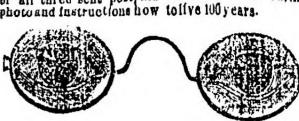
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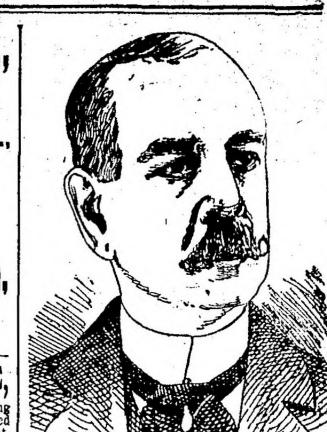
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