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THE DEMOGRAGY OF DEATH.

Invocation, Lecture and Improvised Poem Delivered by Mrs. Jennie Hagan Brown, at the Temple, Fort Worth, Texas, Sept. 30, 1900.

to-night; ask that every heart that has a sorrow may be touched with thy divine peace that can come only to the spirit after it seeks the good, the beautiful and the true; ask that we may each one receive the great lesson that has been taught all through the centuries of putting self away for the benefit of others; ask that we may realize that our aspirations, our longings, our desires to do aright, our wishes to arise into the higher altitude of life and love and wisdom may ever raise the thought and make us Teach us the manner in which our burdened souls the eternal glory of the life to come is blessed and the wrapped in the rags of poverty. It has looked into the of life. pathway that leads to everlasting life must needs be face of the blackest negro, and with the same expression | We speak unkindly of each other and to each other all love, our hearts filled with simplicity, our spirits desirous it does not fear to enter the lowest apartment. It waits reverently we approach that lifeless form, how tenderly The wonderful, vast enigma that's hidden in smiles and of the highest and best. Teach us that peace which is the solemnly from the time we are born until that hour when our lips are pressed above a hand we could not kiss in tears; very center of the great truth of the living Christ, Thee and Thy Angels. Amen.

vironments, place us upon varied scales and different out the United States, and far into other countries, the activity and life and thought. standards. A man toils and struggles and falls, so the terrible devastation and horror of a great visitation of Learning this lesson then, what does it say to us? In world declares. He lies prostrate beneath the shadow this vast and awful power has recently laid its hands upon the mute appeals and silence of the dead, it preaches the Have you ever caught its eyes so clear as they looked and oppression of misfortune and sorrow. He struggles us. It is one of those most horrible matters that the lesson of kindness, and love and sweetness to the living. on through the alleys and by-ways; he only gains a world will for a time contemplate, feel the chill of dread, I saw the wasted form of a woman who had passed long, glimpse of sunshine on rare occasions, and the toil and and then forget; a vast number of souls have been borne weary weeks in a hospital and had-had few callers, only the struggle are ever marked with discouragement.

with a warm grasp of the hand of Fortune; the world comparison to the calamity of the living. They are left neighbors and friends gathered garlands of flowers and smiles and his path is filled with sunshine. He journeys in misery alone, injured, health wrecked, homes de- placed them on that lifeless clay, and one woman said: on from one to another of the glad and happy prosperities stroyed, hope fleeing from them, the wreckage on the She loved the flowers very much. I wish that I had of life. He climbs the ladder and at its top he finds the shore of Time. Death has gathered its great harvest and thought of it while she was living. I might have sent smiling face of encouragement, the whispered words of borne it away silently without a word. We may reach some to her while she was here, but I didn't think she was coming fame; ambition awakes within his heart, and hear- out and plead; we may call after it, but it never turns its going to die, and so I never sent a bouquet or a flower; ing nothing of the murmur of despair his face grows head, its face is always from us, and it goes on and on as but I've gathered every one in my garden now, and we

A peasant dwells in his humble cot. He lives close to the heart of Nature. He enjoys life in a wide measure. A prince dwells in his palace of regal splendor; he lives far, perhaps, from the heart of old Mother Earth, but he has all that the world supposes a heart may desire.

Man journeys on in the strange, uneven, unbalanced struggle toward the future. One woman bends with a tired hand and a weary brain over the delicate point of a needle. She toils all day and late into the hours of the mystic night that another may gaily and thoughtlessly wear the apparel that this one has constructed, for a few brief days in the enjoyment of her happy, careless life, and she does not dream of the tears that have dropped found a refuge, and through this doorway, neither high story of thy mystery until his face quickened into wisdom And when our hearts grow heavy and when our eyes upon the soft garment that shall guise her form in beauty nor low, had passed into the infinite the wondrous future. and he followed thee; thou who hast whispered to the and grace; she does not dream of the heart that has ached, We have stood beside the death-bed of a wasted form of great artist such a message that he laid down his brush And our lips are too sad in their sorrow to pray or to sing | no person beside the sick ones, Mrs. W. and the weary, care-worn look of the shadowy eyes.

heart is heavy, her sorrows are deep; but the world has world she had found her heroes faulty, and her idols have journeyed on with thee to find out what thou hadst of the agony and pain of another heart close by her in life, and that when the silent hand of this great demo- sweet youth and maidenhood something that gave the

give; choice and shining jewels decorate the little articles and beautiful; whose eyes had always looked into ours ture, thou great dispenser of the leveling of race, man, of its toilet; its beautiful garments are the story of our with a suggestion that they knew something that they passion and people, I ask of thee to-night, are thy lips forpeople. Another child is born, and a scant blanket, worn | could not tell; and when those eyes were closed, and those | ever sealed? Has no man who lived a knowledge of and thread-bare, is wrapped about its little body. The lips silent, and the brave child had taken the mystic hand aught that belongs to thee? Canst thou not tell us some chill winds of winter hurt it, and the hot sunshine of and journeyed out, we knew that in this vast and un- word, some mystic sign that belongs to thine eternal

We look upon this picture and we ask, where in all vironments of a life's career. nature is that justice, that something that the world And thus we have gone on through the long years since comes down. The feeble rays of a dying sun gleam up in To those beautiful days and sacred in babyhood's holy needs. And then our minds go back to the thoughts of the day and time when Seneca talked of the beauties of pale, mysterious glows, and are lost among the hills, and vears: our great astronomers and philosophers and teachers, and death; and since that ancient slave painted the mysteries the folds of the sable curtain of night out-stretched wrap they tell us that the law of environment, of heredity, are of its real splendor, we have walked and talked beside it, us in their feeling mystery and silence. The world is the principles that govern this world; the ignorance of and gradually we have come to know it not as the enemy black and the stars do not shine.

the small success or the great failure. It does not ques- and honors all.

agony and remorse to the soft, calm bed of rest.

far as we can gaze into the shadow beyond us. The great will put them on her casket." respect and love and tenderness.

unfortunate, the aged, the honored dead; we have felt the upon, indifferent to our hopes and fears.

ment is builded high and splendid above us, and though a sorrow. The profound whiteness in the great arch of our dust goes back to natural dust mingling with others in the potter's field? The great truths of Nature sweep iant, and a morning has come out of the night of darkon like the tidal waves of Time that obliterate the littleness of man and they soon forget his simple greatness. Nothing lives after this vast and eternal work of death, but principle and truth. These hold their own, and as When we enter the celestial door of the morning land, we own hell, the carver of his own fortune the sweep of Time goes on, the lesson of eternal Virtue find that after the long journey through the varied paths and of his own weal or woe, just as he

Do you remember what it suggests of the activity, the have plunged beneath the floods of that shadowy stream INVOCATION.

Invocation

Invoc broad highways of despair and misery, the pathway of you remember how in closing that poem, it is suggested have stood at last a naked, helpless soul on the great level joy and peace or the road of prosperity and goodness and by its unknown author that whether this was the head of of God's floor of justice, made equal by the stern democsuccess, ever walking by the angel of life is that strange, prince or peasant, or man of high estate, or simple delver racy of earth. And then lifting their hands to Infinite mystical, silent angel of death. It cares not, nor measures of the field, death levels all and with its leveling exalts Wisdom have asked, as simple children ask of a father,

dearer unto Thee, great Father and Mother God. Teach us the way in which the feet of the illumined souls who stand to-night in the Holy City of Light and Love, have stand to-night in the Holy City of Light and Love, have journeys with us on through the broad highway of life. It has entered the palace and made its abode there; it he were rich or poor, but in your mind comes the thought nal life and endless love. And looking back into the valmay roll the shadows back and find the light. Teach has stood in the hovel door and entered as a man passed that another soul has gone away. You do not think leys and onto the mountains of this world of ours filled every heart the lesson that it may turn and roll the sep- through; and it leaned over the cradle of luxury and whether he held a petty estate, or whether he was some with joy and sorrow, knows that the message that it ulchre stones away and see the eternal spirit of the living smiled its cold, calm smile into the face of the little one's slave. Your thought is of the real individual, the sends will never be fully interpreted save by the few who truth arise from its grave. Teach us to realize that heiress or the richest child born in the century. It has man or woman who is freed by this great stroke of the understand and acknowledge the supremacy of Life and through the abundance of light, the beauty of living now, smiled down into the face of the child of the garret, hand of death from the slavery and the environments the Democracy of Death.

through the shadow of the silent chamber of death. of countenance has it gazed into the face of the child of too frequently, but when that silent visitor has entered Talk of the Sphinx and its mystery, and the silence it had Bless us and teach us the truth; make our souls full of a king. It does not hesitate to go into the highest, and our homes, how quickly the mind becomes profound, how its great power shall level pride, ambition, hope, joy, life, how reverently we caress the pale, cold forehead, and Talk of the many wonders that this world's not underembrace the form we could not living touch. Strange This great democracy of death that sweeps over all emptiness this! And yet it shows within our human The subject of the evening lecture is the "Democracy countries, among all peoples, doing its unchanging work, hearts a reverence for this great democratic power of of Death." Life is filled with incompleteness. The is a teacher in silence and a majestic preacher for the death. It teaches us the lesson that there is something measurements of existence, by the strange laws of en- world to recognize. Here in our own State, and through- better in us if we only knew how to stir and awake it into Have you ever thought about it, have you ever sought

out into the other world; but the calamity of death, those who went for duty's sake; and when she was dead, Another man starts in this world's broad path; he meets looked upon in the true and philosophical way, is not a the silent, wasted form said not a word, but remorseful

> world's littleness. When we stop to contemplate it, it demands much, it requires a great deal. Life is in a way has made us feel how weak are the ambitions that we a suppliant. It asks, and if it receives not, it folds its Have you ever felt the beauty so sweet and strong and cling to. It has raised in every heart a quality of true- hands and weeps. But death is so calm, so still, when we ness, has measured with its deep sounding line the better give, it receives with folded hands and never even smiles. That came to your heart in its pleasure at the touch of nature within us. It has demanded a tribute from us of at us. It were better for us each and all to give our garlands now, to bestow our love richly, not wait until the Sometime in our lives you and I have stood beside the sweeping majesty of death makes those that we bestow

bright promises which it failed to fulfill; we have felt that O silent, sacred, holy Death! Thou who hast entered The world may turn to evil, but there's always something its disappointments were great upon it, and when we have into palaces and into peasants' cots; thou who hast whiscome in touch with the bitterness and sorrow we have pered into the listening ears of the ignoramus until he As long as God still sends us the treasure of Babyhood. whispered under our breath that it was well this soul had understood thee; thou who hast told the poor idiot the some woman whose plaintive face told us that life's story and went thy way; thou who hast told the author and A woman stands in the black garb of mourning; her had had more of disappointment than joy. That in the historian something that they had not known, and they Then the soul can be uplifted by the voice that is pure the ragged apparel of misery and distress:

A little child is born into the world. It is placed in the cradle of luxury; it has everything that the world can beside the little child whose life had been brave and sweet drous.

Cratic power had come to her, she had kissed it with meek face a solemn look and called the spirit to flee from its lips and followed on into the future. We have stood earthly environments. Thou art sacred, thou art wonly world, with thy care and sorrow; O world, with the cause of Spiritualism, will read my card thus the care and sorrow; O world, with the care and sorrow; O world, w summer gives it agony. The one is kissed and joyous and changing process of death something had been accom-brothership, the brotherhood of eternal and unchanging care-free, and the other lives and exists. plished that left a soul free from the shadows and en-years? Thy silence is like winter when the storm of the north fills the clouds with a leaden shadow and the night

one, the misfortune of another may be traced, according of the human family, not as a cruel avenger sent from The morning comes, and where the gray and blackness to natural law, back to the sources from whence they God, but as the great and mighty prince that comes into were upon us and the starless night around us, a thouhave come.

Way.

the world to make even the unjust and unhappy paths by sand million sparkling diamonds are fastened to the leaf- So I call it the rarest of flowers the blossom most fragrant We look upon the world with all these pictures of hope, which men have trod.

| less trees; the whiteness of snow lays upon the bosom of and good; | less trees; the whiteness of snow lays upon the bosom of and good; | less trees; the whiteness of snow lays upon the bosom of the bosom of the beautiful, holy blossom of life—sweet Babyhood.

Do you remember that wonderful poem that will ever remain in the great museum of London as long as it is there, so long as the walls stand, written upon a "skull?"

Of thy mysterious land, up from the borders of thy dwell-shapes them. Man, who shapes his present and his future, for as man dies come one by one, white draped, illumined and immortal. hereafter, and his progress over there will be according to his foundation have plunged beneath the floods of the decoration. for whatever might be given them. When a soul has tion whether we sew with a needle and weep tears of agony, or whether we flit like the butterflies in the careless joys of a merry life. It moves on without opening its lips; it never tells us of its presence, save as our thoughts and you see a long box that has a suggestion that a fellow storm and tempest, receives the garment pure and white

BABYHOOD.

Why, really the greatest marvel is the marvel of Baby-

And looked in a little baby's eyes and had it look at you? right into your face,

With that curious, strange, half-puzzling look that comes with a baby's grace?

Have you ever felt its fervid breath, tender and warm and

As out of its lips it softly came and kissed your furrowed That there's something about it that stirs you as never

The mystical, marvelous secret that lies in Babyhood. Have you ever felt its fingers clasped strongly round your

democracy of this wonderful power has silenced the Death is democratic, it is arrogant in some ways. It And sensed that thrill of pleasure that no other clasp

O wonderful, mystic measure! O marvelous undefiled! Thou sweet, exquisite stranger—thou, dear soft little

given her riches, and while she grieves she does not know dust. That she had grown very tired of the burden of to tell; thou who hast whispered into the ears of bright, When we hear the murmuring echo from the lips of

haggard faces;
O world, with thy greed and avarice and thy sadly deserted places; There's a beautiful oasis in thee, a place like a calm, deep

Where the shadow falleth never, 'tis the land of Baby-

And we who have journey from it, look back through our

And we who are young and panting in the lifelong strug-Are made a little better when our thoughts go out that

wants of man, and all the product of this wonderful power of nature.

Last and of all the most mysterious is the immortal soul of man a work of nature exclusively for man for his happi-ness or for his woe, just as he makes it will be according to his foundation builded on this side, for both spheres are so closely allied to each other that one has its influence upon the other, and the mystery is that we have an im-

That we can get the blessing that we have earned by our virtues and charity and right living on this side and that we inevitably reap the punishment of our misdeeds in the great beyond, not in an orthodox hell, but in a darkness, unrest and contrition brought on by our that the whole is incomprehensible and mysterious beyond our conception and herefore the infinities of nature.

JUDGE J. M. KENNEDY,

A Letter from Annie Lord Chamberlain.

I have just read in The Progressive Thinker of October 6 the article, "How It is Done," referring to a sleight-ofhand performer in California, who perhaps imitates some spiritual phenomena and presumes that what we call spirit power is simply sleight-of-hand on the part of the medium; but I think I could relate quite a little that would be difficult for him to copy, and as briefly as possible will describe one instance of spirit writing.

My mother passed away in July, 1893; was an invalid a long time, and the last few months of her earth life required almost constant care. The last of April my Father had lung fever, and a Mrs. Withereil came to my assistance, and one morning I received a letter from a man in Boston, enclosing one to a spirit friend, which he wished answered that day or evening, as he was going to Washington next afternoon, and it was very important that he should have a reply from the spirit friend before he started. I felt annoyed that he should ask me to attend to anything of that kind, knowing I was overtaxed in my care of the sick, so returned his letter, saying I could not give my time or strength to spiritual work while both parents were so sick. That day and night was very hard for us all, but between 12 and 1 at night, the sick ones, being quiet, Mrs. Witherell and I went to the next room and lay down for a rest. In a moment or so we heard paper rattling on a table some four feet distant, then it was raised in the air, and with pencil, slowly brought to our bed. We could hear rustling of paper and pencil rapping upon it, so it was easy to locate. It was placed upon our foreheads several times, then upon a chair near my side of the bed, and we could plainly hear the writing. When the spirits had finished their work they indicated it by rapping, and Mrs. Witherell, anxious to know what had been written, got a light, and to our great surprise, we found a long message in nine colors, an answer to the letter I had refused to give attention to, and I was requested to forward it without de-lay. There was nothing but black lead pencils and black ink in the house, and and myself. We were very weary, but had not been to sleep when this wonderful manifestation took place, and if not spirit power, what was it?

Please allow me to conclude my letter by thanking the kind friends who have on page 8, and respond soon, and thus help me care for my wholly dependent and blind sister, one of the earliest me-diums now in the form.

ANNIE LORD CHAMBERLAIN. 15 Franklin St., Milford, Mass.

AUTUMN.

Oh. I love the days of autumn. When the leaves are sere and brown, And they lie upon earth's carpet, Like unto a figured gown. Now and then a leaf goes sailing, Wafted gently by the breeze; How I love to smell the perfume Of the dying autumn leaves.

Then I wander through the forest, With my pulses all a-thrill, And, like death, things are but chang-

Nothing dies-'Tis living still: Merely forms a new expression, Ever changing for the good. How I love the days of autumn,

As I ramble through the wood. All the trees seem animated With a language of their own, And I pass through groups of families; Father, mother, taller grown,

Stand protectors to the others. Throw out arms to shield the weak. Seem to have their sense of duty, Love their own-could they but speak.

Some have grown up tall and stately: Others warped and bent in form: Shows conditions placed around them, The effects of sun and storm, So it is with human families, Diffrent growths-all have their

Stately trees, both wood and human, Adjust themselves to nature's laws, BYRON D. STILLMAN. Chicago, Ill.

"Onr Bible: Who Wrote It? When? Where? How? Is It Infallible? Voice from The Higher Oriticism A few thoughts on other Bibles By space, we become lost in the labyrinth Time is an infinity. The past, present space and matter. That power was able nothing. That it always was and all of nature propagated by time in space, writcle, in this little earth, all suited to Moses Hull. Of especial value and propagated by time in space, was wall be man and this wants, all mysterious in terest to Spiritualists. For sale at the land the first law of limitation of this wholly beyond our power to comprete me of worlds and space to place them page away from this little earth, and forces of nature. Yet all are mysterious to the original formation but useful to the lattice. Price \$1.

**INFINITIES OF NATURE* hend, and when we come to take into in-out of nothing—and with its magic that is all we know of certainly. The ous, wonderful and incomprehensible, account the small space of time that we wand to speak into existence man earth may be overwhelmed with some Hence all are absolutely infinite; all of occupy and comprehend in our lives, we clothed with an immortal soul. Man

of obscurity and lack of intelligence. I have read carefully the pros and

Intelligence" sleep sweetly in its grave | worlds without limits and without one little moment of a present.

Astronomers tell us that within the cons of this Infinite Intelligence ques- limits of space surveyed by them by the knowledge and usefulness. Poor weak tion marked out for us by the N. S. A. | most powerful instruments, there are abnormal man! view thyself in comof 1899, and to say the least Lam un- 25,000,000 suns of other systems within parison with these infinities of space able now to tell who knew the least the limits of the space surveyed by and time and try to comprehend our about the subject written upon-those their instruments. When you come to insignificance. for it, or against it. I am of the opinion compare that surveyed with that bethat we weak, puny, mortals know so youd the limits of their power the mind is it that people call "Infinite Intellilittle about the subject of the great first ceases to act and we stand amazed and gence" and ask us to believe that there sure no one can successfully contradict, cause that it is a waste of time to spectonfounded; space is therefore unlimities some personal power that created all that all of this grand creation, time, and infinite. Infinite means some of this vast space and unlimited time, space and matter, and the laws regulat-Everything in the universe relating to thing that is without limit in its signifi-the great first cause is infinite, and not cation, beyond the measure of human supposes an existence somewhere of a result of natural laws and that this measurable by finite matter or mind. thought and investigation, and the something tangible, before time was creator is a myth. That the works When we look out into space, that infi- number of systems in space seen and and before space existed, and that "In- of creation from the lowest to the high- a necessary companion of time, for of mineral for the use of man-coal for

Yet we assume to talk of our greatness and our wonderful comprehension,

Now this Infinite Intelligence," what

ling and lovely will. Mark you, if this "God" or "Infinite

dated time, space and matter. Again we invoke the mysteries of the

eternity past. For one I do not accept such dogmas either from the church or

out of balance into chaos.

is only nature interrupted that pro- the animal kingdom than that of the from Spiritualists. I believe and am duces freaks, hence this world always vegetable and mineral. From the foodhas existed, always will exist in some giving vegetable to the most beautifulform, always will occupy space and ly tinted and sweetly scented flower, to repulsions, and its power in space.

sing into nothingness so far as this wonderful thing called time and its other practical purpose than to venerate and with an infinity of space. Infinite peopled with an infinity of systems of and an eternity in the future, and but intelligence," and to seek relief for all control with an infinite peopled in time with this again peopled in time with the and different type of life, yet result of natural law is mysterious, no ate and worship this "God" or "Infinite peopled with an infinity of systems of and an eternity in the future, and but intelligence," and to seek relief for all the ills of humanity through its forgiv- we inhabity this system in which it is seeming difference is that man is ing and lovely will. lifeless, but it will occupy its place in animal, with power to control the ele-Intelligence" exists at all clothed with the spheres and keep up the laws of ments of nature to his use and the use power claimed for it, its existence ante gravitation, attraction and repulsion. of the whole animal kingdom. To build so that all creation will not be thrown and control great work and construc-Nature never makes any mistakes. It | No more mysterious is the creation of

the giant oak and all other of the Time has always existed. We cannot | woody creations, all are equally mysconceive of time when time did not ex- terious. We also find in the geology of ist. Also space has always existed, as creation all of the necessary formation nite stretch of blue other, and draw unseen are simply incomprehensible to finite Intelligence" was clothed in some est are a result of national causes, and either would be useless without the fuel, iron, zinc, copper, gold and silver, making power that at its will could speak not spoken into existence by any mythother. So we have time and space as and different geological deposits that into existence at one command, time, ical God or "Infinite Intelligence" out of eternal, and matter follows as a child are too numerous to allude to in this SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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DEATH. DEMOGRAGY OF

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sacred truth, ask the baptism of love to fall upon us of life, walking the avenues of joy and sorrow or the to-night; ask that every heart that has a sorrow may be broad highways of despair and misery, the pathway of touched with thy divine peace that can come only to the spirit after it seeks the good, the beautiful and the true; ask that we may each one receive the great lesson that has mystical, silent angel of death. It cares not, nor measures of the field, death levels all and with its leveling exalts. Wisdom have asked, as simple children ask of a father, been taught all through the centuries of putting self away the small success or the great failure. It does not ques- and honors all. for the benefit of others; ask that we may realize that our tion whether we sew with a needle and weep tears of aspirations, our longings, our desires to do aright, our agony, or whether we flit like the butterflies in the care-wishes to arise into the higher altitude of life and love less joys of a merry life. It moves on without opening its and wisdom may ever raise the thought and make us lips, it never tells us of its presence, save as our thoughts dearer unto Thee, great Father and Mother God. Teach sometimes reach out and recognize it. It whispers never us the way in which the feet of the illumined souls who a word to our listening ears, but silent, unchanging, it stand to-night in the Holy City of Light and Love, have journeys with us on through the broad highway of life.

trod. Teach us the manner in which our burdened souls

It has entered the palace and made its abode there; every heart the lesson that it may turn and roll the sepulchre stones away and see the eternal spirit of the living truth arise from its grave. Teach us to realize that truth arise from its grave. Teach us to realize that heiress or the richest child born in the century. It has man or woman who is freed by this great stroke of the understand and acknowledge the supremacy of Life and through the abundance of light, the beauty of living now, smiled down into the face of the child of the garret, hand of death from the slavery and the environments the Democracy of Death. the eternal glory of the life to come is blessed and the wrapped in the rags of poverty. It has looked into the of life. pathway that leads to everlasting life must needs be face of the blackest negro, and with the same expression through the shadow of the silent chamber of death. of countenance has it gazed into the face of the child of

the heart of Nature. He enjoys life in a wide measure. A prince dwells in his palace of regal splendor; he lives far, perhaps, from the heart of old Mother Earth, but he has all that the world supposes a heart may desire.

Man journeys on in the strange, uneven, unbalanced struggle toward the future. One woman benda with tired hand and a weary brain over the delicate point of a needle. She toils all day and late into the hours of the wear the apparel that this one has constructed, for a few brief days in the enjoyment of her happy, careless life, and she does not dream of the tears that have dropped upon the soft garment that shall guise her form in beauty

the ragged apparel of misery and distress.

care-free, and the other lives and exists.

We look upon this picture and we ask, where in all nature is that justice, that something that the world

life's energy, the falling down upon the curb-stone of

It has entered the palace and made its abode there; it

measurements of existence, by the strange laws of en- world to recognize. Here in our own State, and throughvironments, place us upon varied scales and different standards. A man toils and struggles and falls, so the world declares. He lies prostrate beneath the shadow and oppression of misfortune and sorrow. He struggles on through the alleys and by-ways; he only gains a glimpse of sunshine on rare occasions, and the toil and the struggle are ever marked with discouragement.

World to recognize. Here in our own State, and through out the United States, and far into other countries, the activity and life and thought.

Learning this lesson then, what does it say to us? In this wast and awful power has recently laid its hands upon us. It is one of those most horrible matters that the world will for a time contemplate, feel the chill of dread, and then forget; a vast number of souls have been borne out into the other world; but the calamity of death, looked upon in the true and philosophical way is not a looked upon in the true and philosophical way is not a far as we can gaze into the shadow beyond us. The great will put them on her casket."

democracy of this wonderful power has silenced the Death is democratic, it is ar respect and love and tenderness.

> unfortunate, the aged, the honored dead; we have felt the upon, indifferent to our hopes and fears. vironments of a life's career.

needs. And then our minds go back to the thoughts of the day and time when Seneca talked of the beauties of pale, mysterious glows, and are lost among the hills, and the day and time when Seneca talked of the beauties of pale, mysterious glows, and are lost among the hills, and our great astronomers and philosophers and teachers, and death; and since that ancient slave painted the mysteries the folds of the sable curtain of night out-stretched wrap. they tell us that the law of environment, of heredity, are of its real splendor, we have walked and talked beside it, us in their feeling mystery and silence. The world is the principles that govern this world; the ignorance of and gradually we have come to know it not as the enemy black and the stars do not shine. one, the misfortune of another may be traced, according of the human family, not as a cruel avenger sent from

on like the tidal waves of Time that obliterate the littleness of man and they soon forget his simple greatness. Nothing lives after this yast and eternal work of death, but principle and truth. These hold their own, and as the sweep of Time goes on, the lesson of eternal Virtue

there, so long as the walls stand, written upon a "skull?" Do you remember what it suggests of the activity, the have plunged beneath the floods of that shadowy stream O Thou our Father and our Mother, universal and divine, we as thy children standing in the presence of thy divine, we as thy children standing in the presence of thy divine, we as the children standing in the presence of thy divine, we as the children standing in the presence of thy divine, we as the children standing in the presence of the shores of immortality, the lessons of can ever bring us a blessing. If I answer you by saying gles, the brief span of existence being over, that all, remorse, regret and growth; have dropped the sandals that whenever a man is born, silently walking by the angel whether prince or peasant, whether great or small, must that they were in the streets of earth, have put by the enter the same narrow cell and sleep the same sleep. Do garments of pride, vanity, selfishness and deceit, and you remember how in closing that poem, it is suggested have stood at last a naked, helpless soul on the great level

> pels reverence of human hearts, no matter who you are. Truth, it quickly crosses the magical line of life and If you are standing upon the platform of a railway station standing forth in the new light of that morning after the and you see a long box that has a suggestion that a fellow storm and tempest, receives the garment pure and white traveler is there who goes not of his own accord, your and stainless, the seamless garment of an immortal and thought turns kindly toward him. You have no curious unchanging soul, and stands forth the equal of other envy in your thought; you do not wonder very much if souls, stands in the solemn presence of progression, eter-

We speak unkindly of each other and to each other all too frequently, but when that silent visitor has entered Talk of the Sphinx and its mystery, and the silence it had Bless us and teach us the truth; make our souls full of a king. It does not hesitate to go into the highest, and our homes, how quickly the mind becomes profound, how love, our hearts filled with simplicity, our spirits desirous it does not fear to enter the lowest apartment. It waits reverently we approach that lifeless form, how tenderly of the highest and best. Teach us that peace which is the solemnly from the time we are born until that hour when our lips are pressed above a hand we could not kiss in very center of the great truth of the living Christ, Thee agony and remorse to the soft, calm bed of rest.

The subject of the evening lecture is the "Democracy of Death." Life is filled with incompleteness. The better in us if we only knew how to stir and awake it into

Another man starts in this world's broad path; he meets looked upon in the true and philosophical way, is not a the silent, wasted form said not a word, but remorseful with a warm grasp of the hand of Fortune; the world smiles and his path is filled with sunshine. He journeys in misery alone, injured, health wrecked, homes de-placed them on that lifeless clay, and one woman said: on from one to another of the glad and happy prosperities stroyed, hope fleeing from them, the wreckage on the "She loved the flowers very much. I wish that I had of life. He climbs the ladder and at its top he finds the shore of Time. Death has gathered its great harvest and thought of it while she was living. I might have sent smiling face of encouragement, the whispered words of borne it away silently without a word. We may reach some to her while she was here, but I didn't think she was coming fame; ambition awakes within his heart, and hear-out and plead; we may call after it, but it never turns its going to die, and so I never sent a bouquet or a flower; ing nothing of the murmur of despair his face grows head, its face is always from us, and it goes on and on as but I've gathered every one in my garden now, and we Have you ever felt its fingers clasped strongly round your

> world's littleness. When we stop to contemplate it, it demands much, it requires a great deal. Life is in a way hath shown? has made us feel how weak are the ambitions that we a suppliant. It asks, and if it receives not, it folds its Have you ever felt the beauty so sweet and strong and cling to. It has raised in every heart a quality of true- hands and weeps. But death is so calm, so still, when we ness, has measured with its deep sounding line the better give, it receives with folded hands and never even smiles. That came to your heart in its pleasure at the touch of nature within us. It has demanded a tribute from us of at us. It were better for us each and all to give our gar
> Babyhood? lands now, to bestow our love richly, not wait until the Sometime in our lives you and I have stood beside the sweeping majesty of death makes those that we bestow

bright promises which it failed to fulfill; we have felt that O silent, sacred, holy Death! Thou who hast entered mystic night that another may gaily and thoughtlessly its disappointments were great upon it, and when we have into palaces and into peasants' cots; thou who hast whiscome in touch with the bitterness and sorrow we have pered into the listening cars of the ignoramus until he whispered under our breath that it was well this soul had understood thee; thou who hast told the poor idiot the found a refuge, and through this doorway, neither high story of thy mystery until his face quickened into wisdom nor low, had passed into the infinite the wondrous future, and he followed thee, thou who hast whispered to the and the weary, care-worn look of the shadowy eyes.

A woman stands in the black garb of mourning; her heart is heavy, her sorrows are deep; but the world has given her riches, and while she crickes, and while she crickes. world she had found her heroes faulty, and her idols have journeyed on with thee to find out what thou hadst dust. That she had grown very tired of the burden of to tell; thou who hast whispered into the ears of bright, given her riches, and while she grieves she does not know dust. That she had grown very tired of the burden of to tell; thou who hast whispered into the ears of bright, of the agony and pain of another heart close by her in life, and that when the silent hand of this great demo-sweet youth and maidenhood something that gave the cratic power had come to her, she had kissed it with meek face a solemn look and called the spirit to flee from its A little child is born into the world. It is placed in lips and followed on into the future. We have stood earthly environments. Thou art sacred, thou art wonthe cradle of luxury; it has everything that the world can beside the little child whose life had been brave and sweet drous. Death, thou great democratic power of Negive; choice and shining jewels decorate the little articles and beaufiful; whose eyes had always looked into ours ture, thou great dispenser of the leveling of race, man, of its toilet; its beautiful garments are the story of our with a suggestion that they knew something that they passion and people, I ask of thee to-night, are thy lips for-people. Another child is born, and a scant blanket, worn could not tell; and when those eyes were closed, and those ever sealed? Has no man who lived a knowledge of and thread-bare, is wrapped about its little body. The lips silent, and the brave child had taken the mystic hand aught that belongs to thee? Canst thou not tell us some

chill winds of winter hurt it, and the hot sunshine of and journeyed out, we knew that in this vast and un-word, some mystic sign that belongs to thine eternal summer gives it agony. The one is kissed and joyous and changing process of death something had been accom- brothership, the brotherhood of eternal and unchanging plished that left a soul free from the shadows and en-years? Thy silence is like winter when the storm of the north fills the clouds with a leaden shadow and the night And thus we have gone on through the long years since comes down. The feeble rays of a dying sun gleam up in To those beautiful days and sacred in babyhood's holy

The morning comes, and where the gray and blackness to natural law, back to the sources from whence they God, but as the great and mighty prince that comes into were upon us and the starless night around us, a thou the world to make even the unjust and unhappy paths by sand million sparkling diamonds are fastened to the leaf-We look upon the world with all these pictures of hope, which men have trod.

We look upon the world with all these pictures of hope, which men have trod.

What matters it if we do not lie in state, and no monupassionless, silent earth. Not a stain, not a blemish, not The beautiful, holy blossom of life—sweet Babyhood.

ment is builded high and splendid above us, and though a sorrow. The profound whiteness in the great arch of wants of man, and all the product of our dust goes back to natural dust mingling with others the blue skies, the face of the sun looking pale yet brillin the potter's field? The great truths of Nature sweep lant, and a morning has come out of the night of darkness, of shadow, of death. In that same mysterious manner, O Death, we come

from thy darkness and night into the land of light. When we enter the celestial door of the morning land, we find that after the long journey through the varied paths of thy mysterious land, up from the borders of thy dwell- shapes them. Man, who shapes his Do you remember that wonderful poem that will ever ing-place of silence and of shadow gray, at last souls remain in the great museum of London as long as it is come one by one, white draped, illumined and immortal. And these the souls that through thy great democracy hope, the joy, the sorrow that have been within that life, of thine, and rising from its waters have learned, upon and honors all.

for whatever might be given them. When a soul has
There is something in the sleep and silence that comreached this place in the border lands of the realm of

BABYHOOD.

for years, The wonderful, vast enigma that's hidden in smiles and

Talk of the many wonders that this world's not understood; Why, really the greatest marvel is the marvel of Baby-

Have you ever thought about it, have you ever sought

clear through, And looked in a little baby's eyes and had it look at you?

Have you ever caught its eyes so clear as they looked right into your face, With that curious, strange, half-puzzling look that comes

with a baby's grace? Have you ever felt its fervid breath, tender and warm and As out of its lips it softly came and kissed your furrowed

That there's something about it that stirs you as never aught else could,

The mystical, marvelous secret that lies in Babyhood.

own, sensed that thrill of pleasure that no other

good,

O wonderful, mystic measure! O marvelous undefiled!

Thou sweet, exquisite stranger—thou dear soft little -child!

The world may turn to evil, but there's always something of good As long as God still sends us the treasure of Babyhood.

And when our hearts grow heavy and when our eyes grow dim, And our lips are too sad in their sorrow to pray or to sing

Then the soul can be uplifted by the voice that is pure and good,

When we hear the murmuring echo from the lips of Babyhood.

O world, with thy care and sorrow; O world, with thy haggard faces; world, with thy greed and avarice and thy sadly de serted places;

There's a beautiful oasis in thee, a place like a calm, deep wood. Where the shadow falleth never, 'tis the land of Baby-

And we who have journey from it, look back through our blinding tears,

And we who are young and panting in the lifelong struggle to-day, Are made a little better when our thoughts go out that

way. So I call it the rarest of flowers the blossom most fragrant

this wonderful power of nature,
Last and of all the most mysterious is
the immortal soul of man a work of nature exclusively for man for his happiness or for his woe, just as he makes it in this life and in the life to come. Man, maker of his own heaven or his own hell, the carver of his own fortune and of his own weal or woe, just as he present and his future, for as man dies so he will take up the thread of life hereafter, and his progress over there will be according to his foundation builded on this side, for both spheres are so closely allied to each other that one has its influence upon the other, and the mystery is that we have an important soul at all. mortal soul at all.

That we can get the blessing that we have earned by our virtues and charity and right living on this side and that we inevitably reap the punishment of our misdeeds in the great beyond, not in an orthodox hell, but in a darkness, unrest and contrition brought on by our conduct in life. When we retroown conduct in life. When we retro-spect on all of this we can only exclaim that the whole is incomprehensible and mysterious beyond our conception and therefore the infinities of nature.

JUDGE J. M. KENNEDY.

Marysville, Ohio.

WHAT WAS IT?

A Letter from Annie Lord Chamberlain.

I have just read in The Progressive Thinker of October 6 the article, "How It is Done," referring to a sleight-of-hand performer in California, who per-haps imitates some spiritual phenomi-ena and presumes that what we call spirit power is simply sleight-of-hand on the payer of the medium but think I the part of the medium; but I think I could relate quite a little that would be difficult for him to copy, and as briefly as possible will describe one instance of

spirit writing.
My mother passed away in July, 1893; was an invalid a long time, and the last few months of her earth life re-quired almost constant care. The last of April my Father had lung fever, and a Mrs. Witherell came to my assistance, and one morning I received a letter from a man in Boston, enclosing one to a spirit friend, which he wished answered that day or evening, as he was going to Washington next afternoon, and it was very important that he should have a reply from the spirit. friend-before he started. I felt annoyed that he should ask me to attend to any-thing of that kind, knowing I was over-taxed in my care of the sick, so returned his letter, saying I could not give my time or strength to spiritual work while both parents were so sick. That day and night was very hard for us all, but between 12 and 1 at night, the sick ones, being quiet, Mrs. Wither-ell and I went to the next room and lay down for a rest. In a moment or so we heard paper rattling on a table some four feet distant, then it was raised in the air, and with pencil, slowly brought to our bed. We could hear rustling of paper and pencil rapping upon it, so it was easy to locate. It was placed upon our foreheads several times, then upon our foreneads several times, then upon a chair near my side of the bed, and we could plainly hear the writing. When the spirits had finished their work they indicated it by rapping, and Mrs. Witherell, anxious to know what head then written got allost and to our had been written, got a light, and to our great surprise, we found a long message in nine colors, an answer to the letter I had refused to give attention to, and I was requested to forward it without delay. There was nothing but black lead pencils and black ink in the house, and and myself. We were very weary, but had not been to sleep when this wonderful manifestation took place, and if

Please allow me to conclude my letter by thanking the kind friends who have responded to my call, and I hope others, who know of my long service in the cause of Spiritualism, will read my card on page 8, and respond soon, and thus help me care for my wholly dependent and blind sister, one of the earliest mediums now in the form.

not spirit power, what was it?

ANNIE LORD CHAMBERLAIN. 15 Franklin St., Milford, Mass.

Oh, I love the days of autumn,
When the leaves are sere and brown,
And they lie upon earth's carpet,
Like unto a figured gown.
Now and then a leaf goes sailing,
Wafted gently by the breeze; How I love to smell the perfume Of the dying autumn leaves.

Then I wander through the forest, With my pulses all a-thrill, And, like death, things are but chang-

Nothing dies-'Tis living still; Merely forms a new expression, Ever changing for the good. How I love the days of autumn,

As I ramble through the wood. All the trees seem animated With a language of their own, And I pass through groups of families; Father, mother, taller grown, Stand protectors to the others,

Throw out arms to shield the weak, seem to have their sense of duty, Love their own—could they but speak. Some have grown up tall and stately; Others warped and bent in form; Shows conditions placed around them,

The effects of sun and storm, So it is with human families, Diff'rent growths-all have their

Stately trees, both wood and human, Adjust themselves to nature's laws. BYRON D. STILLMAN. Chicago, Ill.

Our Bible: Who Wrote It? When? Where? How? Is It Infallible? Voice from The Higher Criticism. few thoughts on other Bibles." Moses Hull. Of especial value and mterest to Spiritualists. For sale at this

"INFINITIES OF NATURE"

gone. Thanks to them they let "Infinite Intelligence" sleep sweetly in its grave of obscurity and lack of intelligence.

I have read carefully the pros and cons of this Infinite Intelligence question marked out for us by the N. S. A. of 1899, and to say the least Lam unof 1809, and to say the least Lam unable now to tell who knew the least about the subject written upon-those for it, or against it. I am of the opinion that we weak, puny, mortals know so cause that it is a waste of time to spec

Everything in the universe relating to the great first cause is infinite, and not measurable by finite matter or mind. When we look out into space, that infinite stretch of blue ether, and draw upon our most vivid imaginations, and seek to reach the limit of infinite space, we become lost in the labyrinth our thoughts, and fall to comprehend the first law of limitation of this wholly beyond our power to compre-

The N. S. A. convention has come and | word infinity of space. Infinite space peopled with an infinity of systems of worlds without limits and without numbers.

Astronomers tell us that within the limits of space surveyed by them by the 25,000,000 suns of other systems within their instruments. When you come to compare that surveyed with that beyond the limits of their power the mind confounded; space is therefore unlimitthing that is without limit in its signification, beyond the measure of human thought and investigation, and the number of systems in space seen and unseen are simply incomprehensible to the human mind, and all a mystery un-

fathomed and unfathomable Time is an infinity. The past, present space and matter. That power was able and future are an absolute infinity— to create out of nothing, eternities, sys-

account the small space of time that we occupy and comprehend in our lives, we sing into nothingness so far as this wonderful thing called time and its vast stretch-reaches, an eternity past and an eternity in the future, and but one little moment of a present.

Yet we assume to talk of our greatness and our wonderful comprehension. knowledge and usefulness. Poor weak abnormal man! view thyself in comthe limits of the space surveyed by and time and try to comprehend our

Now this Infinite Intelligence," what of this vast space and unlimited time, because this "Infinite Intelligence" presupposes an existence somewhere of and before space existed, and that "Intems of worlds and space to place them pass away from this little earth, and forces of nature. Yet all are mysteri-

hend, and when we come to take into in-out of nothing-and with its magic [that is all we know of certainly, The jous, wonderful and incomprehensible. wand to speak into existence man clothed with an immortal soul. Man made subservient to its will, and for no other practical purpose than to ver-ate and worship this "God" or "Infinite Intelligence," and to seek relief for all the ills of humanity through its forgiving and lovely will.

Mark you, if this "God" or "Infinite Intelligence" exists at all clothed with power claimed for it, its existence antelated time, space and matter. Again we invoke the mysteries of the

ternity past For one I do not accept such dogmas either from the church or is it that people call "Infinite Intelli-gence" and ask us to believe that there sure no one can successfully contradict. gence" and ask us to believe that there is some personal power that created all of this vast space and unlimited time, because this "Infinite Intelligence" presupposes an existence somewhere of something tangible, before time was and before space existed, and that "Indicate the space is a myth." That all the works and before space existed, and that "Indicate the space is a myth. That all the works and before space existed, and that "Indicate the space is a myth." of creation from the lowest-to the high-

earth may be overwhelmed with some disaster that will destroy all life and it may be again peopled in time with another and different type of life, yet this earth will exist forever and in the cons of time this little ball of earth that we inhabit; this system in which it is placed, may become cold, dead and lifeless, but it will occupy its place in the spheres and keep up the laws of gravitation, attraction and repulsion. so that all creation will not be thrown out of balance into chaos. Nature never makes any mistakes. It

is only nature interrupted that prohas existed, always will exist in some form, always will occupy space and repulsions, and its power in space. Time has always existed. We cannot conceive of time when time did not ex-

ist. Also space has always existed, as a necessary companion of time, for either would be useless without the

Hence all are absolutely infinite; all of the emanations of nature and all crearesult of natural law is mysterious, no more so than animals and quadrupeds and the insect creation, and the or seeming difference is that man clothed with the power of a creative animal, with power to control the ele-ments of nature to his use and the use of the whole animal kingdom. To build and control great work and construc-

No more mysterious is the creation of the animal kingdom than that of the vegetable and mineral. From the foodgiving vegetable to the most beautifully tinted and sweetly scented flower, to the glant oak and all other of the woody creations, all are equally mysterious. We also find in the geology of creation all of the necessary formation of mineral for the use of man-coal for finite Intelligence" was clothed in some est are a result of natural causes, and letter would be useless without the not spoken into existence at one command, time, ical God or "Indiate Intelligence" out of space and matter. That power was able nothing. That if always was and all of nature propagated by time in space, and time into nothing. That if always was and all of nature propagated by time in space, are too numerous to allude to in this lettle earth, all suited to man and his wants, all mysterious in man and his wants, all mysterious in the original formation but useful to the

Relates Her Mediumistic They Should Be Carefully It Plays a Strange Part in a Is Not Eternally Progressive. Experience.

In April, 1898, I was called bome from Chicago, by the illness of a little grandson. Just as I was leaving my son's home to go to the station, I received a telegram stating that the baby was dead. I was then and am now in a perfectly normal condition, a member | which he advocated the taxation of of the M. E. church, not at all familiar with Spiritualist literature, although I had had some previous knowledge of Spiritualism and a little mediumistic experience in a private way twenty-five years ago; but I decided that the subject was too intricate for my comprehension and directed my spiritual devel- the United States, there is scarcely a seldom brought to light for public inopment along Christian lines, and it will not be out of place here for me to say that all my spiritual studies have devel- | erwise. The contemplation of so vast a | in this case might appropriate the oped into an altruistic Spiritualism.

I arrived at Monon, Ind., Saturday afternoon, and the moment I entered the house I became conscious of unseen presences, that communicated with me telepathically. The baby was buried Monday, and soon I was left much alone. I performed my houswork mechanically, and apparently was under some unknown hypnotic influence, and received message after message or rather long communications from the spirit side of life.

There was to be a ministerial convention in our town, May 28, 29 and 30, and my mind was being prepared by an unseen intelligence for something that would occur during that time. I was constantly receiving instructions concerning earth-life, God, christianity, morality, temperance, etc. I made a little garden, which was used as an object lesson, teaching me many new truths. One day I was out in the garden and this message was flashed to me: "Nothing will be put upon you, that you cannot endure; you will have plenty of help."

On May 30, Decoration Day, the climax was reached. I was busy doing up the morning's work, and whilst sweeping was suddenly irresistibly impressed to write a communication to my sister-in-law, who lives in the same town I do, from her sister in spirit life, Martha Brown Hornbeck, who was my husband's first wife. I wrote the communication, and under the influence of the communicating spirit, took it to my sister-in-law's house and handed it to Grandma Brown, who was in the yard. She asked me to come in, but I replied, "I have not time, as I must return home and prepare dinner." As I handed her the letter the thought flashed on my mind: "Oh, mother, you will never be any nearer your daughter Mat than you are this moment," and I felt how grieved the spirit was not to be recognized, as we turned and went home.

As soon as I entered the house I felt a desire to kneel by my bed and pray, and did so. I prayed aloud, asking God to have mercy upon us all. Prayer was excited in my mind to an unwonted degree; I felt as if a crisis was at hand. Soon there was a quick rustling movement and a spirit presence knelt by my side, and this message flashed give you a new name, Frances Willard." Instantly all-was calm. I arose from my knees a new being. My husband came in just then and I tried to. prepare his dinner. I asked him if he was not earlier than usual; he replied that he was, and added, "Frank Horner just came to the store and said that as he was passing our house he heard some strange noises like some one grouning, and that I had better go home and see what was the matter, some one might be sick."

I said: "I expect he heard me praying. I am not sick, but feel very strange." ner and then Mr. Hornbeck said I had better go to bed, and he would send the doctor up. I did so, and from that moment was three alternate persons, representing three spheres-Frances, from the divine; Martha, from the spiritual;

and Elsie (myself), the material.

When Miss Willard was in control she made frequent requests that her friends be notified and sent for, particularly Miss Anna Gordon, and she was so certain that faithful Anna would come, that she persistently urged the people around the bed to telegraph to her; and to quiet me, they gave a false promise to do so. She also asked to see the members of the local W. C. T. U. A few called, and one lady said she "never heard such beautiful talk in all her life." Another was afraid and would not remain in the room. The doctor pronounced me insane, and my son was sent for from Chicago. He came and tried to stop the manifestations, telling me that if I did not stop talking so ridiculously they were going to send me away for treatment, but the manifestations did not stop. All of Martha's brothers and sisters came to see me and brought beautiful flowers and received messages from the spirit in control. Grandma Brown came, and I remember she made this remark: "There certainly is some strange power at work, but I do not understand it."

Oh! I thought, why cannot they understand that it is Miss Willard talking to them, and not Elsie? Then again, why cannot they recognize their sister Martha is talking to them? Martha said to her mother on one occasion, (when Grandma had brought in an ample dinner for me, which, by the way, could not eat), "Mother, kiss me." Grandma bestowed the kiss, but not realizing that she was giving it to her daughter who, she considered, was dead. I sensed the feeling of the spirit and she was happy in receiving a little, and I thought how much happier she would be if Grandma realized her presence.

If ever a spirit struggled for an carthly recognition, Miss Willard did and continues to do so. Many times she has said: "I came unto my own, and my own received me not." She influenced has found an excellent medium for me to write letters to Miss Gordon, temperance work, and has impressed Lady Somerset, Mrs. Carse and others. her personality upon her. She influ-I have cause to think that many were not mailed. Some I mailed myself. I have not received any answers. One evening two doctors and a justice

of the peace called to see me. I was Miss Willard through the whole interview, and delivered the messages she desired to have known. Doctor Clayton asked one of the men who was in the sitting-room, near the bed-room, it he wished to ask me any questions. heard him reply: "No, I think not, the lady has stated her case quite plainly." I afterwards learned that that was my trial and the three pronounced me insane. However I was not immediately sent to the state hospital, but as I continued to cherish the hallucination (?) that the spirit Frances Willard communicated with me, I had to endure the humiliation of having the sheriff come. after me, and accompanied by a lady friend and my husband, I was taken to the Northern State Hospital for the Insane, at Logansport, Ind. I frankly told the doctors there what my hallucination was, and they gave my case close attention, and at the expiration of three weeks I was discharged, with a written statement from the medical su- Babbitt, LL. D., M. D. This comprises perintendent, Dr. Rogers, saying, "I the last part of Human Culture and am pleased to be able to say that the Jure. Paper cover, 15 cents. For sale observation of both myself and Dr. Mil- at this office.

A METHODIST LABY GRANT'S WISE WORDS

Cherished. The answer to the following inquiry

from a reader of the Truth Seeker should be kept by every Liberal where he can refer to it at any time: "Will you kindly inform me in what year the message of President Grant, in

church property, was transmitted to are well known for their integrity and JOSEPH O'NEILL. Congress? "New York."

language was as follows:

taxation, may lead to sequestration without constitutional authority and through blood. I would suggest the taxation of all property equally."

President Grant not only advocated the taxation of church property, but he urged that religious teachings should be prohibited in the public schools. In the same message he said:

"As a primary step, therefore, to our advancement in all that has marked our progress in the past century, I suggest for your earnest consideration, and most earnestly recommend, that a constitutional amendment be submitted to the legislatures of the several states for ratification, making it the duty of lows: each of the several states to establish and forever maintain free public schools adequate to the education of all the children in the rudimentary branches, irrespective of sex, color, birthplace, or religion; forbidding the teaching in, said schools of religious, atheistic, or pagan tenets, and prohibiting the granting of any school funds, or school taxes, or part thereof, either by egislative, municipal, or any other auhority, for the benefit or in aid, directly or indirectly, of any religious sect or denomination, or in aid or for the benefit of any other object, of any nature or kind whatsoever."

rmy of the Tennessee at its annual reunion in Des Moines, on which occa-

"Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech, and free press; pure morals, unfettered reand privileges to all men, irrespective afford to every child growing up in the | the grave. land the opportunity of a good common school education unmixed with sectarian, pagan, or atheistical tenets. sistence of the ghost that his body be Leave the matter of religion to the quickly, with no uncertain quality: "I family altar, the church, and the pri- himself that it was all a dream, and vate school, supported entirely by pri- had no foundation in fact, and would vate contribution. Keep the church and | therefore dismiss it from his memory.

state forever separate.' his position, entitle Ulysses S. Grant to | that will brook no denial of the matter a place in Columbia's Hall of Fame, in hand, even from a skeptical son. The and they should be inscribed there with | third visit was too much for the nerves whatever memorial is erected to perpetuate his memory.-Truth Seeker,

The Pyramid.

The publication of this portion of an article was provoked by the assertion of a scientific man "that he believed We managed to get through the din- the Great Pyramid was built under di-

rect ordination of God.' The Great Pyramid stands in silence amid shifting sands roamed by wild beasts, where once were Arts and Science beyond belief or knowledge; a mediaeval archive of history, it stands in the grave of his sire. He straight- its ultimates. These forces, however, with outstretched arms, one hand upon the East, the other in the West, a link between an unknown distant era in the past to a distant era in the future. Thus will it remain a noble monument above a civilization to which we must attain ere we grasp the kindly extended hand (of Wisdom) across the yawning

gulf of Dark Age. The day will come when the unwritten language of this great unsculptured giant (who pours forth in thunder tones to deafened, blind humanity the wisdom in its smooth and uninscribed walls) will be read aright. Then will the ages, still in the distant future, learn to build indestructible pyramids that speak to science in indestructible terms, instead of "phonographs" filled with unintelligible twaddle.

F. M. BENEDICT. West Riverside, Cali.

ligan coincides in the conclusion that with the exception of a certain degree of emotional sensitiveness, which was particularly manifested at first, there was nothing in your condition indicating, any degree of mental disability or disturbance."

I returned home not cured of my hallucination(?) in fact the incarceration in an insane asylum was only another oblect lesson for my instruction, and my education continues.

Two years have passed. Miss Willard has firmly established the relation of sister to me, and urges me to give messages from her to the public. Naturally I shrink from so doing, because of my incompetency, and wish that Miss Willard could find a medium more capable. She tells me that she does influence others, but is unable to take positive control as she can with me and give her name and personality to the world as an advocate and worker for all reformatory movements.

She adds that in Miss Eva Shortz she ences her in her public speaking, but as Miss Shontz has never been taught the power of spirit return to influence mortals, except it be the spirit of God, she calls the inspiration that comes to her, the revealments of God's spirit, which is all very true, "but she does not understand that I, Frances E. Willard. who was also in earth life a similar medium and am yet for advanced spirits, inspire her to give utterance to the thoughts of my mind. That she feels my personal influence in some dim, undefined way, is quite true, and she is doing a good work and is a brave little

girl and I love her." I will close this brief outline of my late experiences concerning the return of Frances Willard to earth, with the statement that "the half has never been told."

Regretting my inability to reveal to mortals all that I receive. Yours sincerely.

Monon, Ind. ELSIE HORNBECK. "Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D.

Dream.

The Boston Traveler has the follow-

The incident herein related is true to circumstance. No effort whatever is attempted to exaggerate, because all the pleteness. persons for a corroboration of the incldent are within reach in this city, and uprightness. The American branch of the Society for Psychical Research will It was in 1875, and President Grant's | find in this narrative substance for an interesting thesis, "Are the dead really "In a growing country, where real es- | dead?" However, it is only one of the tate enhances so rapidly with time as in | many curious circumstances that are | limit to the wealth that may be ac- | vestigation, owing to the dread of ridiquired by corporations, religious or oth- cule on the part of the witnesses, who property as here alluded to, without words of the poet descriptive of his own condition:

> "Though thy slumber may be deep, Yet thy spirit shall not sleep. . There are shades that will not vanish, There are thoughts thou canst not ban-

Neither could be banish the thought while awake of his dream nor the request of the wraith of his deceased father, who persisted in reminding the live snake that was at that moment on

Sometime ago the interment was made of the body of a gentleman who was well and favorably known in the vicinity of Everett, Mass., and some of

It is unnecessary to give the name of the deceased because those who are curious to get all the facts have only to call upon Mr. Gus Marshall, the superintendent of Woodlawn cemetery, or upon Mr. George Hemmenway of 23 Similar sentiments were expressed by in detail every circumstance at Room into similarity. General Grant in his public utterances. | 630, Tremont Building, or upon the

that his body should be taken up and future. ligious sentiments, and of equal rights | buried in another part of the cemetery, as there was a live snake upon the top of nationality, color, or religion. En- of his coffin, and he, the father, could courage free schools, and resolve that not rest while the snake remained not one dollar of money appropriated to | there. The son was not impressed by their support, no matter how raised, the dream and paid little attention to it, shall be appropriated to the support of but only for a brief time. The spirit of any, sectarian school. Resolve that the father paid him another visit and

The son was by this time aroused to solved by the same forces that evolve serious thought, owing to the strong in- and dissolve snow-flakes. taken up. Nevertheless, he persuaded But it seems the ghost was not to be so These words, coming from a man in | easily put off, for it made a third visit of the young man, who, awaking in fright with perspiration oozing from every pore, declared at once-there was no doubt of the reality of the visitant. 'The shade of his father was troubled, else why these dreams?"

The affrighted son rightly believed have the grave opened and the coffin taken up to prove that his dream were a mockery or a scene enacted in his chamber with a spirit of his departed father, a confirmation as strong as proof way made a visit to the cemetery to lay his story before the superintendent. Mr. Marshall, who, being incredulous and not inclined to put faith in dreams, advised against the opening of the grave. But the young man was obdurate, and the assistance of two grave diggers was brought in. The casket was duly uncovered, and, to the bewilderment of those present, sure enough there was a large snake, very much alive, upon the top of the casket. I thoughts passed through the mind of the young man at this singular verifica- | solid motionless mass. tion of his dream. The Society for Psychical Research will find much meat in this extraordinary incident to enliven the pages of their very interesting accounts of analogous occurrences. The casket was interied in another part of the cemetery. THOMAS BATES.

NATURE'S LESSON.

As I opened my window this morning, At early dawn of day. And heard the sweet birds singing, Their cheery morning lay; And listened to the music, Which filled the dewy air, I felt a thrill of gladness, And Earth ne'er seemed so fair.

From every bush and flower. From the little singing brook. From the very highest tree tops From every shady nook Came a melody so rich and sweet, That my ears had ever heard. Of Nature's unwritten music, .

All joined in singing of his Love, His goodness from their birth, A wordless poem of grateful praise, To their Creator's worth; And I took the lesson home to me. From Nature's speechless kind.

And my soul within was stirred.

And wished with all my heart to be Of an humble, grateful mind. Then my ears were tuned to hear. And I could fully realize, The wondrous beauty of our Earth.

So full of musical life. No murmur of discontent. No note of discord drear, Only grateful thanks to Him above, For their life of happiness here.

So the lesson Nature sang to me. Entered deep within my heart, And I prayed that heaven would bless my work, And help me do my part;

Help me to live a life so pure. Unselfish, true and grand. Lifting my soul to heaven above. Where my spirit will one day stand.

May I live each day a strain so sweet, Each hour with notes full thronged, Each month and year, and all the years, Be one grand triumphal song; Then will I praise, as Nature does, My great Creator's worth, And show my gratitude to Him, Who gave us all our birth.

ELLA F. PORTER. Orange, N. J. Hudson Tuttle. A spiritual text-book of rich and inspired thought, An excellent work. Finely bound in scarlet and geld. Price \$1.50. For sale at this

Contrary to the consensus of scientific thought, continuous progression is not a fact or law of nature. Evolution of every phenomenon is limited. Dissolution follows evolution

with remorseless tenacity and com-

Right here we diverge to explain that facts hind law are wholly different. Facts are not results, law precedes results. Taw demands uniformity of results. Facts show that uniformity is not found in all the universe. Stars. comets, planets and satellites are all dissimilar; even their dissimilarity is not-uniform.

Furthermoré, law by implication presupposes a law-maker. The intent no logical sense be construed as result- | visible veil of earth and heaven, ants of beneficent law. The recent pitiless Galveston horror

was a mere bagatelle, compared with thousands of other calamities through we find rulns of vast cities once peopled by millions. In Central and South America we flind other magnificent cities in ruins. In China and India son that if he loved his father to show | millions of people have perished by it by obeying his request in removing a famine. Herculaneum and Pompeli show the destruction of other millions. millions of happy people were blotted from their loyed abode.

Nothing could be more silly or unphilosophic than to impute such dire catastrophes to the action of beneficent whose family are at present residing law. Knowledge of truth works benefi- ulty of seeing. We see just what we

Studious reader, better be honest stern logic of such stupendous facts. Returning to our subject, If in the ! Cottage street, Chelsen, Mass., brother | pause to consider progression by evolu- reaches to the actual realities. It foreof the late Captain Hemmenway of tion in its relation to eternity we be- sees and foretells, It sees, and con-Station 2 of the Boston police depart- come overwhelmed with the immensity structs. It reveals natural laws. It is ment, who will be quite willing to relate of differentiated phenomena, merged the far-reaching faculty, starting from

It was in 1875 that he addressed the writer, Thomas Bates, 600 Tremont cludes all physical and psychical phe- Because man has kinship with all But to resume the story. Some months | franctural; all is within; nothing out- | "Whose body Nature is, and God its ago after the interment of the which I | side of nature; like unto time and space. | soul." have spoken, the son of the deceased | nature has neither center nor circum-

> truth; some, however, are incompre-Throughout eternity and boundless space evolution of matter into varied

phenomena lias been incessant. So, too. has dissolution, All phenomena are evolved by the acneither the state nor nation, nor both reminded him of his previous request, tion of cosmic forces and dissolved by combined, shall support institutions of | that he was ill at ease while the snake | the reaction of the same forces. Hence learning other than those sufficient to was permitted to remain with him in evolution and dissolution are equivalents. Worlds are evoluted and dis-

> Astronomers tell us that 17,000,000(nebulous clouds exist within the solar system, thousands of comets, 7 planets and 23 satellites, Planets are evolved of nebulae and emerge from nebulous fields as gomets, and dissolve as satellites. Meteors are debris of satellites. All had beginning and all must have an ending. 11. 7 8:

> Differentiated, phenomena 'existing pow always existed; including all forms and degrees of intelligence, otherwise matter and the cosmic forces that inhere, are not eternal. " ""

Matter in its ultimate analysis is constituted of hydrogen, oxygen, nitrogen, that the best thing for him to do was to and carbon gases, with possibly a few inert subordinates. The cosmic forces that inhere are gravity, heat, electricity, magnetism and life.

Under the incessant action of these five forces matter is momentarily of holy writ that snake actually dwelt | changing the molecular co-relations of when considered separately are unchangeable. If we closely scrutinize these forces we find that gravity alone is a distinctive force, all others blend in some degree. Heat is inseparable from electricity and magnetism. Heat may be separated from life, but life manifestations are inseparable from heat. However gravity and heat forces are clearly distinguishable. Their eternal antagonism originates and perpetuates all motion in contrary directions. Abwill leave the reader to judge what rogate heat and all motion would cease. All matter would become one

Motion is a prerequisite to the evolution of all phenomena, hence gravity and heat are indispensable factors of all

All differentiated phenomena show incorporate different proportions of cosmic forces. Pastry artists make differentiated pastry with the same ingredients.

To our limited sense perception we marvel at wondrous new phenomena, but to an Omniscient Eye, all is monotonous. Nothing new in all the universe. Our boasted discoveries in realms of science and art have heretofore been evolved and cognized by millions of sentient beings on millions of other worlds.

All sentient beings are pupils of cosmic forces teaching by repetition of the same lessons. Hence arise plagiarisms oft unjustly charged. Cosmic forces make all the universe akin.

Gravity and heat forces being insensate are not accountable; not vindictive; not conciliating; designs nor purposes nothing, and yet it is said that Hippo-crates imagined that heat manifested consciousness. To our thought consciousness and sensation are one, or at least are inseparable from mind. Mind inherent only in life, but is only a latent, a quibscent attribute, until evolved into activity by the correlative aid of other cosmic forces, all of which are insensate either in combination or separate. If is is.

Consensus of belief is that nature never duplicates phenomena. This belief, however, is Hogical and improbable, when we consider that matter consists of only four vitimates and five cosmic forces, (only, two of which are clearly distinguishable) and their incessant action in the changing their corelations throughout eternity, we readily see the improbability of original combinations whereby original phenomena are evolved. Limited cosmic in its business with its subscribers-a the Encyclopedia of Death, and Life in forces necessitates, limited actions. Evolution of poriginal, phenomena is only possible and pertains only to people and planets not yet evolved to their highest our subscribers for \$2.35. After paying

possibilities. planet whereon life first manifested. "Arcana of Spiritualism: A Manual of that where the planet whereon inand begins dissolution, all life phenomena evolved thereon must be resolved and relegated back to ultimate elements whereby personality is extinguished, and crass matter again be-

comes subject to evolution of cosmic

The paramount lesson taught in the foregoing disquisition is, be kind to all, and thus confer a measure of happiness on self and others. Happiness is our only gain. Supreme happiness is approbation of self and others. Commend yourself to yourself and others by kindness. Supreme kindness is Love. My dears, let us all love, and laugh, and dance, while we may.

GEO. M. RAMSEY. Washington, Pa.

THE PSYCHIC EYE.

It is the Inner Discernment.

The eye of man is the mind of man. Back of iris and retina there are other of a law is beneficence; hence the dis- lenses. There is a lens of instinct, a astrous floods, famines and tornadoes lens of reason, a lens of faith, through that constantly afflict the earth can in which come reflections far beyond the In fact, with the physical eye we never do see things-only the reflection

of things. You never really saw the most familiar object. We have only which the earth had previously passed. | portraits of the dearest friends hung in In Arizona and adjoining territories | the mysterious gallery of the eye. Yet we do not mistrust these transmitted images. We live in their light, and re-Joice in their communion. Why, then, distrust these other con-

ceptions? Though they are but images also, no man is satisfied with seeing. Consider what some men will train the top of his coffin at Woodlawn cem- The great deluge 4,000 years since sub- their natural eyes to behold—the sailor Price \$1.10. etery near Boston. The story is as fol- | merged whole continents, whereby | at the mast head, the Indian in the woods, the Esquimaux among the One reason why men have not this in-

> ner discernment is because they will not see, because they neglect the faccence. Ignorance of truth works the exercise the power to see. What we really need is not more things, but better eyesight. It is not things but with self, and not juggle with the thoughts that screen us from actual Books you may order, Price \$1.80. truth.

Soul knowledge is a spiritual faculty midst of everyday toil and turmoil we deeper than sense knowledge. It within, knowing of the Soul of Things. Nature in the broad true sense in- How can this soul knowledge be?

How attained? By concentration. gentleman dreamed that the spirit of ference; beginning or ending. Nature | Psychologically it is based upon the act his father came to him and requested is eternal, including the past and of attention. Any act may be made a lesson in concentration by placing the The foregoing postulates are absolute | mind fully upon it. Those who become masters of any art or trade acquire great powers of concentration without knowing it.

> It is practice that brings perfection. Every human entity or ego contains all possibilities latent or dominant within; therefore it is reasonable to infer that it is within the range of inherent possibilities for every one to develop what | for 25 cents. anyone has already unfolded.

Our aspirations grow out of our capacities; our indwelling abilities are ever seeking expression in our longings; therefore, do we regard as sacred the yearnings of every soul. In no surer way can we know our traits of character or our future than through intelligent concentration.-Boston Ideas.

A GOOD TIME COMING.

There's a good time coming bye and

When all will happy hehome, and blessed rest on high, Where life is pure and free. A good time coming "over there."

On the celestial shore, Where all is flowery, fresh and fair. And death is known no more. A good time on that sunny shore,

Where souls will dwell in love.

And blissful rest forevermore. In fairer realms above. Yes, a good time on the yonder side. With all adjusted right.

Where harmony and truth abide, In Wisdom's holy light. see the gleam from "over there," And hear the music sweet.

Of angel friends now drawing near. My waiting soul to greet-And guide me safely to my home Amid the evergreen-

Where blight and dearth are never known, But life alone is seen. The friends who left me long ago, _

In earth's dark valley here. Are drawing near to soothe my woe With songs of love and cheer. Why should I wish to linger on,

When all my friends are there-And beck me on with them to join In you delightful sphere? And why for earthly pleasures care, Which fade and pass away,

When all my loves and hopes are there In brighter, fairer day? My native home is not below. But far above the skies, Where streams of life forever flow,

And true love never dies! And there alone my heart is placed-I seek no worldly gain, But wealth which cannot be erased. Is that I would obtain.

The joys which never fade away, Are those for which I long-True life, in everlasting day, Amid the angel throng.

We'll soon be there, where earthly care And toil will have an end-Where joys of peace will never cease, And truth and beauty blend.

We'll soon be there in mansions fair, With friends who've gone before. Where love is life, free from all strife, And sorrows come no more. JULIA H. JOHNSON. Los Angeles, Cal.

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lay apparently dead. Feb. 17.-Lost her eyesight. Feb. 18.-Lost her speech.

Feb. 19.-Lost her hearing. Feb. 22.—Saw, spoke and heard for passes her lips." half an hour, then again lost these fac-

Feb. 23.-Lost the sense of sound.

Feb. 24.—The fingers closed. Feb. 25.—The jaws locked. March 7.-Violent spasms. May 20.-Asked for food.

May 27.—Shocked by thunder she again lost her speech. May 28.—Went into a trance. June 2.-Food was forced by pump few minutes."

into her stomach and threw her into Frequently a letter, the contents of convulsions.

She can tell the approach of storms, accidents and fires. She can accurately describe those

She can tell the time of day if any one takes out a watch. She can read a book without opening | book and it's yours," a friend laughing-If the reverse side of a photograph is held up before her she can tell whose answer.

flower in wax. She can read a check, the back of it doing. being held before her.

She can write, sew and crochet. room and describe strangers in the next | Fancher refuses to be made the subject

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was going on in the world.

Only her mind is alive. It sees what face. her eyes can never see; it travels while her body lies motionless...

Bed-ridden and living in eternal dark- can tell who I am and what I am when ness, she has seen every wonder that they have heard the experiences of my has come to pass in New York since the life I would be glad to have them do so. war. She watched the spinning of the I am told that there are five other Molmarvelous web on which Brooklyn lie Fanchers who together make the Bridge hangs; she saw its completion, whole of the one Mollie Fancher known Minutely she described every detail of to this world. Who they are or what the structure.

veiled and left looking out over the har- times I go into various parts of the bor. The great skyscrapers, the col- country or city and see persons and leges, churches, parks-all that makes places and know what is happening. Greater New York notable-have been and whenever this happens I take pains pictured in the mind of this wonderful to find out afterward from the persons

When the long triumphal procession whether they were at the places at last year passed under the Dewey arch | which I saw them and were doing the Mollie Fancher, in her darkened room, things which I saw them doing. If they said she saw it go by. She heard the are able to recall the circumstances shouts of the people, the music of the they always satisfy me that in some hands. With her mind she looked at manner inexplicable to wself I was

Dewey and described him. It is the strangest case that ever puz- them, or was able to make my observazled scientists. It has baffled the med- tions without obstruction from material ical profession. It is vouched for, in its objects, unaffected by distance. I have able witnesses. Chief among these is

esting contribution to literature.

public. It was the sensation of the tell queer stories of these interviews. day. For nine years then she had been cared for her, had eaten nothing. Phy- conversationalist and a devout Chrissicians who knew nothing of the case tian. She suffers intensely, but never pronounced it a fraud. They were an complains: She lingers year after year, swered by Dr. R. Fleet Speir, Dr. Rob- smiling, cheerful and brave. "Only a Hutchinson, Judge Dailey, Prof. able," said Prof. West of her. amined her and tested her occult pow-

She refused.

"I don't believe I know how to die," she says, wearily. "I have tried so long | She is sound of judgment in business and vainly. Death always passes by." In 1863 a slender, beautiful girl, ambitious and brilliant, was graduated from the Brooklyn Heights Seminary. She was like other girls in her class, except in being especially favored by na-

Prof. West, the president of the seminary, said of her:

"She was a sweet girl, of delicate organization and nervous temperament and was highly esteemed for her pleas ing manners and gentle disposition. She was an excellent scholar, excelling

in belles-lettres."

On May 1, 1864. Miss Fancher was thrown from a horse and severely injured. She grew better. With returning health came love into her life. She became engaged to Mr. John H. Taylor, of Brooklyn. For a few months she tasted happiness. Then the intoxicating draught was hurled from her lips forever.

On June 8, 1865, came the tragedy that ruined her life. While downtown on a shopping errand she fell from a street car while trying to alight and was dragged some distance; on the rough pavement

For nine years, day and night, she was subject to trances, spasms and catalepsy. She lay in one position, on her right side. She could swallow, but take no food. Water, the juices of fruits and other liquids were put into her month, but her stomach would not retain anything. The doctors performed tracheotomy, but it was use-

orlinary functions. ions—afraid of herself and out of tune \$1; paper, 75 cents. For sale at this with the world.

physician, says of her: "It is a wonderful and very interest a street car, skirt caught and she was ing case. I have been abused by the Feb. 2, 1866.—Seriously ill. Her head Miss Fancher's power. It exists; that and feet coming together she would roll is all I know and that is all any one like a hoop. Several persons were re-knows. I am satisfied that for years quired to keep her from personal injury. Miss Fancher took no solid food, and I Feb. 8, 1866.—Went into a trance and know that she takes nothing at this time of any account. Her lips are moistened occasionally with water or fruit juice, and it is only at rare intervals that anything more substantial

It was in 1875 that Mollie Fancher's clairvoyant sight reached its fullest development. She began to describe the prove that Marshall and his wife were, she were playing the pipe of Pan. The appearance and clothing of her callers. | or pretended to be, Spiritualists. That She would tell that one had a spot on Feb. 26.—The legs took a triple twist. her skirt, another a bit of basting left in her waist. Frequently she would

"I see a friend, Miss ---, coming along Washington street. She has started to see me and will be here in a

which were unknown to those making June 2, 1866, to Oct. 23, 1900.—Blind the experiment, was torn in pieces, put and paralyzed, subject to frequent in a scaled envelope and handed to Miss Fancher. She would write a copy of the letter on her slate. At another time the page of a book

was torn out and cut into fragments and placed in an envelope, some fragwho ring her doorbell while they stand | ments being purposely left out. She wrote out what was on the page, showing what words were missing. "Tell me how much is in my pocket-

> ly said to her one day. "Sixty-seven cents," was the correct

She never sleeps. Often she keeps dll-She does the most beautiful embroid- igently at fancy work all the night long. ery, knowing the different colors she is When morning comes the amount she has done tells for itself of the sleepless Although she does not understand vigil. Unconsciously she communes they would put gold in the mine. Now the field when the cows were being botany, she can copy any plant or with her friends, telling of absent ones, just where they are and what they are

Several efforts have been made to secure the appointment of a medical She can see through the walls of her board to investigate her case, but Miss of inquiry. And a ha "It matters not whether the truth is

established by the commission," she says. "I would rather have my health and strength or be gathered to my She can read the thoughts of people heavenly home than to continue the object of criticism and doubt. I do not She never sleeps, but almost every ask the public to believe anything. I regret my condition is a matter of noto-

Although she has now passed her fifin the world lies in a little room at No. ty-second milestone Miss Fancher is a handsome woman, with exquisitely For thirty-five years she has lain moulded neck and skin that is white as there blind and helpless. In all that alabaster and soft as velvet. Her face time she has never left her bed. Yet is angelic in its repose. Her black hair she claims to have seen everything that falls in loose curls over her brow, making a fitting frame for her sad, pretty

She says of herself: "I was and still am an enigma to myself. If anybody they are I cannot explain; I can only She saw the Statue of Liberty un- conjecture. It seems to me that at whom I visit upon these occasions either absent from the body and with

main facts, not by one or two people, often been as far away as Michigan. but by a large number of unimpeach- Can the mind penetrate like an X-ray?" The five other Mollie Fanchers whom Judge Abram H. Dailey, whose "Life of she mentions are named Sunbeam, Idol, Mollie Fancher" is a curious and inter- Rosebud, Pearl and Ruby. She knows their history and carries on conversa-It is now twenty-five years since Miss tions with them. Her friends have Fancher's strange condition was made through her had talks with them, and Mollie Fancher has a normal, healthy, in a trance and, according to those who intelligent mind. She is a delightful

ert Ormiston, Dr. Mitchell, Dr. J. C. patient woman could be so unconquer-Charles E. West and others who ex- Will Carleton wrote of her: "As a neighbor Mollie Fancher is valuable and charming. A friendly half-hour Barnum offered her a fabulous sum chat with her is a tonic. She knows all If she would let him exhibit her, and the news and much history; she can agreed to fit up a luxurious private car | converse about the greatest events of for her to travel in and to surround her the world-the only gossip that is not with every luxury and convenience. belittling. She is sagacious and sparkling; her remarks are entertaining enough for the most exacting salon.

> matters; her mind is stayed by the vertebrae of common sense." This is Mollie Fancher, truly called an enigma.

Is she one in whom the earthy part is so refined away that she sees the things that are, unhindered by the walls of flesh? What is the explanation of the mar-

INNER LIGHT.

vel?-New York World.

Hug the sunshine leave the shadow, Claim the better part; Hear the gentle voices calling;

Fill thy hungry heart. Hail the holy light within you, Heed the words of peace; Let the song of glad rejoicing Bid your sorrows cease.

Halt no more twixt care and sorrow, Quick forget your ills; From the depths of wisdom berrow; Trend life's shining hills.

Hug the sunshine-leave the shadow. Life itself is free, One with God, in faith abiding, Love abides in thee.

EMMA N. WARNE.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and in a few minutes an excellent likeless. Her body performed none of the and their souls with the higher intelli- ness of the child appeared on the paper gences, to come into closer connection in a pose quite different from that Gradually the sense of touch, speech with the purer realms of the spirit and hearing came back to poor Mollie world. It is written in the sweet spirit. out his having had time even to glance Fancher. But she remained blind and ual tone that characterizes all of Miss at his model. The spirit signs its paralyzed, subject to trances and to vis- Judson's literary works. Price. cloth,

THE LAW INVOKED, AN OCCULT POWER.

To Decide Between Spirits Possessed by a Little Cirl. and Mortals. THE MOST VICIOUS ! ANIMALS YIELD AT ONCE TO HER INFLU-

Little Dorothy, all unconscious of it

herself, has a wonderful power over all

sorts of animals and birds, wild and do-

mesticated. Unruly horses when she

approaches cease their balking and sub-

goes out into the barnyard on the farm

phoebe that nests under the porch and

the catbird that builds in the lilac,

brood their young contentedly, while

Upon this Vermont farm from which

valuable not only on account of its

milk-giving qualities, but because of the

It is so thoroughly vicious a beast that

work equivalent to a dar's labor every

time the creature is miked. She is

driven in from the pasture, not peace-

danger point. Almost instantly the cow

stopped, turned about and without

astounded the hands. After the milking

was over and the cows were turned

loose once more, the hitherto savage

poked her head over a stone wall on the

nam was standing and gently moved.

and stroked its muzzle. The next day

Dorothy went to the milking shed and

After this the cow was constantly on

the lookout for Dorothy, and whenever

joining field the creature would go over,

come the child in her own way. Dor-

othy fed and petted her strange pet and

child's guardian, and resented the ap-

proach of any other member of the

creature was infatuated with the child,

Dorothy was placed upon its back and

allowed to ride it about just as she rode

her pet pony. Occasionally she would

All sorts of explanations are offered

for the strange attachment of the cow

calf she became positively dangerous.

It was urged that the cow had adopted

by the fact of the child's wonderful in-

fluence over other animals. When Dor-

othy rode along the country roads on

her cow the farmers' dogs, instead of

barking at the unusual spectacle of a

cow with a rider, would wag their tails,

Dorothy has just returned to her Chi-

cago home. It is with a good deal of

interest that reports concerning the ac-

tions of her pet cow since her departure

are awaited. The wonder is whether

the creature will show evidences of

loneliness while still remaining tracta-

ble or will return to her old savage

ways. Another thing that Dorothy's

friends are curious about is whether or

not next year when she returns to her

Vermont homestead the cow will recog-

nize her once more and take up again

jocose replies such as, "I am Betticelli,"

artist confesses that he is somewhat

perturbed by these experiences and

would prefer the spirit to take its de-

that M. Desmoulins should himself be

HE DIVINE PLAN has been car-

ried out successfully by! The Pro-

gressive Thinker, one continual cur-

rent of the profits returning to our

subscribers. Volume 3"of the En-

cyclopedia of Death, and Life in

the Spirit World Enly costs our sub-

scribers 25 cents-fai less tilan its act-

ual cost to us. Its regular fifice to the

trade is \$1.50. This work should be in

every family in the United States. It

any library One million copies of this

work should be distributed throughout

one year and this book will be sent

"Three Jubilee Lectures." By J. M.

for \$1.25.

For sale at this office.

itant.-Chicago Evening Post

the old ways.—Chicago Record:

on the place.

fully as go the rest of the herd, but

Do spooks and spirits communicate with their llying relatives? Do they tell them where great mines are located, what business ventures will be profitable and whom to and not to love? Judge Steele of the County Court has considered all these matters. He did not judicially decide whether or not a fight to bring the animals under conspirits were recognized in the legal | trol, the keeper should send for Dorothy world, but Attorney George A. Smith | Putnam, five years old, daughter of related much to the court concerning | C. F. Putnam, of Chicago, and the wild spooks, ghosts and spirits. Mrs. H. L. Blackman and her sister, tractable.

Miss Lucinda Rounsedell, two kindly fraternity for asserting my belief in old ladies, paid \$400 for mining claims near Empire, on what they thought was the advice of dead relatives. They bought the property from W. C. Marshall and Jeannette Marshall. The mit to the bit. Dogs which it is neces-Marshalls had received the communica- sary to chain because of their savagetion from the dead relatives, for in the ness, allow her to pull their tails, tweak realms of Spiritualism it seems that their ears and then turn about and lick ghosts never communicate directly with her hand in gratitude. Whenever she those whom they would reach. Attorney Smith was combatting a of her father at his summer home in

motion of non-suit. He asked that he | Vermont, the turkeys, the ducks and might put on the stand a witness to the chickens follow her about as though aroused Judge Steele.

"These things, these claims of communication may be true or they may be little Dorothy, with her forefingers false," said Judge Steele. "I don't know | strokes their feathers. how it can be proved. How can they be shown? How can you show that spirits | Dorothy Putnam has just returned do not advise living relatives? To the there is a particularly valuable cow, ordinary mind it seems absurd that anyone can get information from the spirit world as to the location of a gold | fineness of its strain of blood. The cow mine. You can't prove that this cannot | unfortunately has a temper that is in be done. You believe, or did believe, perfect proportion to its money value. that it could be done," said the court. "Oh, no, no, no," exclaimed Attorney | two farm hands are obliged to put in

Smith, "I didn't believe it." "Well," replied Judge Steele, "I mean that your clients did.

"Now, one Spiritualist can't arrest another Spiritualist for fraud where only after a hard and determined fight they all go into a scheme. People ought | to break through the cordon of dogs not to be so gullible. But the plaintiffs and men that are urging her to the did go into this scheme. They ought not | milking shed. The man who undertakes have been so gullible. There may be the milking operation has never been gold in the mines. The spirits may have | able to get his life insured, and this notput it down many thousands of feet. withstanding the fact that the cow is Who knows? The defendants didn't both stanchioned and hobbled before say that the spirits would put it down | the three-legged stool and the pail are two feet or twenty-five feet. Your cli- adjusted. ents relied on the spirits and believed | One day Dorothy was taken down in they have changed their opinions. They driven home. She was at the extreme ought not complain; they ought not to | left of the line of men and dog drivers have entered into the arrangement. In when the vicious cow, making a longer fact, there was a slight streak of gold run than usual, attempted to turn the in the vein. Did the spirits put it there? left flank of the enemy by a wild Who knows? These are the things | charge. Dorothy was directly in line which, though they seem absurd to or- and was caught up just in time by a dinary minds, may be true. We can man who rushed her away from the never prove nor disprove them."

"Well, your honor, I think that what is in contradiction of the experience of | making another break made her way all mankind should be assumed to be peacefully to the barn. This procedure false. No one ever saw spirits but gold in the ground."

"Oh," exclaimed the court, "that does not prove that it cannot be and has not creature walked into the barnyard been done. It seems absurd, but we have no proof. Our experience may be other side of which little Dorothy Putmerely a lack of knowledge." Attorney Smith wanted the court to The child gave it a handful of clover

hold that a man is presumed in law not to be a Spiritualist until he declares that he is one or until it is proven by stood between the double row of stantestimony that he is one. But the court would not go that far. He held that the | cow." While she was there the creature plaintiff would rebut statements of the was as gentle as a lamb, and that night get a shot at them, but then the sounds defendant as to whether he was or was for the first time she was milked withnot a Spiritualist, but would not intro- out being hobbled. duce evidence in chief to show either belief.

Judge Steele finally overruled the motion for a non-suit, declaring that the case should go to the jury. So the six | poke her head over the fence and welmen, one of whom said that he "believed a-little in Spiritualism," must They will decide whether or not Marshall and wife were committing a fraud when they said they had communications from the departed relatives of the two old ladies .- Denver (Col.) Post

Remarkable Experience in France.

Some remarkable spiritualistic experiences have occurred to M. Desmoulins, the well-known engraver, and the stanch friend of M. Zola, whom he helped to escape to England, writes the Paris correspondent of the Pall Mall Gazette. M. Desmoulins was a disbeliever in Spiritualism until a few months ago, when two young ladies of his acquaintance engaged in his presence in a seance of table-turning. The table rose in the air, and when one of the company tried to replace it on the floor the resistance was so great that the table broke.

His curiosity aroused by this incident. M. Desmoulins essayed a spiritualistic experiment on his own account. He took a pen and a sheet of blank paper and waited to see whether a spirit would move him, as he had heard had happened to others, to write or to draw involuntarily. Before long his hand was moving over the paper, and he found he had designed a vase, but in so clumsy a fashion as to show that he himself, a talented artist, could not be responsible for the production. The drawings obtained in this way continued for some time to be highly rudimentary; but M. Desmoulins, having taken up a pencil one day instead of a pen, the spirit informed him that it would now leave him and that another spirit would take its place.

The newcomer proved to be a spirit of remarkable artistic gifts. It started by executing two drawings of the nude marked by extraordinary vigor of line and truth to nature. It has since been indefatigable, and has produced, or caused M. Desmoulins to produce. scores of extremely curious sketches. When under the influence of the spirit M. Desmoulins' hand executes with almost frantic rapidity a sort of gyratory movement: The outer portions of the paper are covered with a multitude | perplexed by a far more mysterious visof strokes that form a kind of halo. while the drawing gradually takes shape in a space left vacant in the center. Most of the drawings are executed crossways, some of them backward and only a few in the ordinary manner. Not infrequently the spirit orders a portion of the drawing to be rubbed out and done over again. The spirit is specially partial to portraits, and has often made M. Desmoulins draw striking likenesses of persons with whom they are intimately acquainted.

On one occasion M. Desmoulins was engaged on the portrait of the daughter of a famous novelist, but in spite of prolonged efforts could not obtain a satisfactory likeness. "Take a sheet of paper, 'you idiot!" commanded the spirit, who is accustomed to be impolite. M. Desmoulins obeyed the injunction, which the artist had adopted and withproductions "L'Instituteur," or "The Tencher." M. Desmoulins has often asked it its name, but has only received

A HAUNTED HOUSE.

Owner of a Chost Farm Will

The Tribune, of Minneapolis; Minn., says: Albert Nelson, owner and occupant of the now famous haunted house When Keeper McCurren's elephant breaks its chains and the coyote lumps of Anoka, is ready to sell out and move, over the back of its cage, as they have and is now in Minneapolis with the dedone sometimes, instead of pursuing with prods and w're lasses and having sire to get rid of his ancestral home, either by direct sale or renting.

There are few more substantial or prettler places in Anoka county than that occupied by Nelson since his marriage last February, and by his father, Andrew Nelson, before him. The father beasts in her presence will become found the place a wilderness and made out of it a fruitful farm with solid and comfortable buildings on it. His family was born and bred on the same farm and in the same house, and in the course of time the old man died and the son came into possession.

During all these years there was no suspicion attached to the place nor no suggestion that it might be attractive all about him, stuffs them into his to wandering spirits in the days to come. But Albert Nelson had been married but three weeks when his young wife, upon hearing a sound in the kitchen one evening after supper, went to investigate and was blinded by a flash of lightning or something resembling a ball of fire, she could not tell which, and it was several minutes after that before she regained consciousness

SOUNDS OF MOVING FEET.

That same night mysterious sounds were heardeall over the house and from that time to this, at varying intervals, the sounds of moving feet have been heard in the house, blows have been struck on the sides, roof and floor of the house with heavy explosive sounds, and persons have even been thrown from their beds.

A courageous group of Minneapolis young Norwegian named Moe, famed for his physical strength and fearlessness, tried the place one night and did not call again; and Mrs. Albert Nelson is still under the physician's care with good promise of nervous prostration if she is returned to the home on the Coon Creek farm,

In the meantime the young husband has spent his days on the farm and his nights in the house, at times with material company, at other times with the association of spirits only. He has Liver and Kidney Troubles, Sleeplessgotten so he doesn't mind the sounds | ness, Nervousness, Nervous and Neuheard, if they are not too loud to interfere with his slumber. But it is impossible for his wife to again live in the house, especially as the manifestations still continue.

Conversation with the victim of spirits shows him to be an unimaginafooling with the Nelson home.

NOTHING TO SHOOT AT. "I can shoot all right, and if there was anything to shoot at that one could see I would get it all right," said Mr. Nelson to the Tribune this morning. "Time and again I have heard some persons walking in the kitchen; sometimes they seem to have shoes on and chions directly in front of "the crazy at other times to be just in their stocking feet, and I have crept out there to would disappear and I could find no

trace of anyone. "No: it wasn't rats. I know them. "I have looked for buggy tracks and she approached the pasture from an adfoot prints and have found nothing. I cannot think of any neighbors who would be inclined to try a practical joke on me, especially when it gets so strong that a blow on the bedroom floor from wrestle with the spooks and spirits. finally went fearlessly into the field beneath knocks the castors out of the with it. The cow literally became the | bed three of us are sleeping in, and the cellar has no outside entrance. "As my wife can't go back I am going herd. Dorothy used to lead the animal to leave and take a much less satisfac-

to the milking shed, and when the fact | tory place near by. I could stand it in became absolutely certain that the the old place, but she can't, and that's all there is about it." WELL ADVERTISED GHOST. The Anoka ghost has attracted attentake trips for some distance along the tion all over the West, and dozens of incountry roads, the cow behaving in a quiries and letters concerning it are

received by the Tribune every day. A manner that put to shame the gentle actions of the staidest old family horse | Menomonie, Wis., correspondent sends the following letter,... "In your issues of October 22 and October 26 I noticed that a ghost disfor the child. It seemed that just be | turbed the family of Mr. Albert Nelson, fore Dorothy's arrival the cow's calf of Coon Creek, Anoka county, Minn. had been taken away from her. She would say that if your representative had mourned its loss with evidences of who staved a night at the Nelson house

almost human serrow. She had always | will correspond with me I can help him been vicious, but after the killing of her to solve the mystery. "I would further say that when I was young I had free access to a library of Dorothy in the place of the calf. This astrology and magic. I have manuscript hypothesis was spoiled, others declared, copies of Peter Daabano, Cornelius Agripa, Barret Magus, Alburtus Magus and many others; enough to make a

large boon. "If there is a ghost it can be compelled to appear and explain what it is tnat troubles them, and then you can follow along in the wake of the cow assist them in a kind and gentle manand make a part of the curious pro- ner, and they will trouble you no-more. If your reporter does not wish to communicate with me will you please pub lish this letter. Respectfully yours, "RICHARD ROBERTS, SR."

Wonderful Occult Powers.

The Daily News of Chicago has the

following: In connection with the Con-

gress, at Paris, France, there were given various seances exhibiting phases of practical occultism. One Sunday there was a mass meeting of all the sections in the vast general assembly or, "Call me Spinoza if you like." The hall to witness a demonstration of thaumaturgy by a troup of Aissaouas from the exposition. These casophonously named persons are members of parture. After helping to disclose the Moorish-Arab tribes who continue in identity of the famous "velled lady" of | Upper Egypt the traditions of practical the affairs it is indeed an irony of fate occultism, which, as they tell me, their forefathers long ago learned from the mystics of the remote Indian peninsula. And truth to tell, their exhibition that day at the Congress was very extraordinary, eminently calculated to send the most convinced skeptic home wondering. These Aissaouas are commonplace looking persons in the normal state, just like any "dagoes" selling fruit in New York or Chicago, except for their Oriental costumes. But while they are engaged in doing their "stunts" they became formidable. On the floor before them, as they crouch, a small some kind of document for ready reference. They censer sends up smoke clouds of heavy only seemed to whet the appetite for more; hence the is elegantly and substantially bound, perfume, which is supposed to intoxicate-the performers to the wonderneatly printed and is an ornament to working point.

'As the thick clouds of fragrant blue smoke arise an extraordinary change the country. The Progressive Thinker comes over the "fakirs." The musicians begin a low, plaintive Eastern sing-song beating time upon their instruments; in a few moments they are shouting at Peebles, M. D. Doctor Peebles is a full voice a wild, rapid guttural chant trenchant and instructive writer and and banging their drums in a kind of lecture:, and these three addresses on frenzy. The barbaric music seizes the the occasion of and pertinent to the audience, too; one sees that people are PRICE SI. FOR SALE AT THIS OFFICE Jubilee of Modern Spiritualism, are turning pale and half rising in their well worthy of being preserved in this seats, as if under the impression of tasty form, in print. Price, 85 cents, some strange enchantment; one hears women giving that peculiar kind of half ! 75 cents. For sale at this office.

groun, half scream that the negroes of the South emit at a religious revival. And, all the while, the fakir who is to show forth the wonderful powers of his tribe is whirling to the music in a mad, irregular dance that absolutely fascinates one's gaze. His condition inereases every second; he foams at the mouth, yells like a lunatic, and every now and then flings himself over to the censer to drink in through the nostrils and mouth great draughts of the heavy, colling smoke. There comes a moment when he seems like a being of another world, some world where madness reigns supreme. His eyes are starting out of his head, his veins stand out like strong blue cords on his forehead and on his bare arms and chest. He bites savagely at the floating ends of his long robe-and all the time he whirls and yells, bounding over the platform like a panther. Then he is ripe for his experiment; he is incapable of feeling pain. A groan of horror goes up from the whole audience as he flings himself upon a basketful of venomous snakes, plunges his arm in, clutches a mass of the coiling, slimy serpents, flings them mouth, biting them savagely, and rolls himself over amongst them in an uncontrollable fury. It is disgusting; and many people in the audience go out horrified and sick, but it is fascinating all the same. They return for the next ex-

KILL THE GERMS!

Spread of Germs Through the Human System Instantly Checked by "5 DROPS."

perience.

"5 DROPS" is a germ killer; a preventive of disease; a builder of nerve force; a maker of pure blood; of healthy tissue. Where it is used there can be no disease. It is a natural foe to germ life. Left to themselves, without adequate measures of prevention, the germs which enter the weak human system multiply so rapidly that their numbers become beyond human comprehension, destroying the structures of the body until death comes to young men stayed one night in the the victim's relief. "5 DROPS," if taken in house and came away satisfied; a time, is an absolute preventive of disease. IT is the only absolute cure for Rheumatism, driving out of the system forever the uric acid and other impurities which cause it in its various forms. It is taken up at once by the blood. Hence its work is quicker, surer and many times more effective. You should never be without it. Secure a bottle today. You will then be on the safe side. "5 Drops" is harmless and can be used by a child as well by an adult. It is used with unfailing effect in the following diseases: Itheumatism, Sciatica, Backache, Neuralgia, Gout, Dyspepsia, Asthma, Hay raigic Headaches, Earache, Toothache, Heart Weakness, Paralysis, Creeping Numbness, Etc. I WAS AT DEATH'S DOOR.

Gentlemen: I want to tell you what your ". sufferer of untold misery. My feet were swollen so could not wear shoes and my hands were drawn so tive young man. He is fairly well educated, well spoken, clear in his ideas as to what had happened, and while not a believer in or a fearer of ghosts, is positive that something supernatural is dollar bottle, and in three weeks I walked w cane and could use my hands, something I had no done for two years. I give all the praise to Drops." My neighbors know that I was at death's door. Now I have used four bottles of '5 Drope's and can do my work with ease. I am still taking it sometimes. If this will do any good towards getting suffering people to use "5 Props," use this as you please. If any one doubts this, send them to my friends and neighbors. ELIZABETH C. FINN, 2057 North Lyon St., Springfield, Mo.

> agents. In many places the druggists are our agents. If the remedy is not obtainable in your town, order of us direct. Large size bottles (800 doses), \$1.00, sent prepaid by express or mail.
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> Trial bottle will be sent free on receipt
> of two 2 cent stamps to pay for mailing. Write Now! SWANSON RHEUMATIC CURE CO.,

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SATURDAY, NOVEMBER 17, 1900.

Evidences of a Lost Empire.

It is no longer necessary to visit distant countries and wander among ancient ruins to learn of the grandeur of the remote Past, for our own North America is slowly giving up her records, and is carrying us back to a time which, possibly, antedates the decaying monumental ruins of the old world. We have seen from time to time the wondrous discoveries recent travelers have made in Central America and along the great rivers and grand canyons of the South-West; but we recall nothing so cyclopian as that described by Thomas C. Watson, of Hazlehurst, Miss., in a late letter to the Governor

of his State. Mr. Watson tells of an immense pile of hewn stone in the south-eastern corner of Claiborne county. He says these stone are piled high on each other, are cemented with a fine quality of cement, It is entirely built of blocks of black and cover an area of four square miles. Each stone is six feet-long, three feet wide and two feet thick, weighing fully

Says the Associated Press dispatch announcing this fact:

"It has been known for years that Mississippi held one of the great wonders of the world in the shape of an immense rock wall thirty feet wide, which is traceable forty miles or more through the counties of Hiuds, Copiah and into Claiborne, and this pile, of which Mr. Watson writes, is supposed to be the termination. Of course no man knows how, when or by whom these stones were erected. There is not even an Indian tradition concerning them and, necessarily, some prehistoric

race must have done the work." Claiborne county lies along the east bank of the Mississippi and the Big Black rivers, and this special locality where the wall seems to have terminated, is some 40 to 50 miles almost due south of Vicksburg. From whence came the rock? How were they transported to the region where found? how were they lifted into place? and what was the purpose of the wall? The country must have been densely populated to supply the labor necessary for such a Herculean task. Wrote Bryant:

"Far in the Past withdrawn. Old empires sit in sullenness and gloom; And glorious ages gone Lie deep within the shadow of its

At It Again.

womb."

Error never sleeps, but active, steadfast, and eternal, it labors on to accomplish its end, caring little for the rights of others. It always has been so; and, judging by the past, it always will be so. Liberty, resting securely on the right legs in its watchfulness, then the danger.

We chronicled two weeks ago the defeat of those who were ambitious to place an amended Bible as a reading book in the schools of Chicago, and supposed we had seen an end in this city. of the contest to advance sectarianism at the public expense. In this we were mistaken. The ink recording the action of the School Board had scarcely dried, when, presto, the Presbyterians and the Methodists bounded into the ring. The Ministers' Association adopted a resolution urging the Board of Education to rescind its action. They appointed a committee to appear before the Board, to present the resolution and insist on its adoption. And then the pulpiteers were urged to write the members of the Board personally, and exhaust every effort to gain favorable action on the question.

Free institutions in America are not the outgrowth of the church, nor have they been perpetuated by its action. With the opening of the war of the Revolution the clergy very generally fled from the country, and libeled the cause and its leaders. Rev. Peters, of Connecticut, an Episcopalian, was a the founder of Methodism.

No one objects to churchmen laboring in the interest of their creeds; but millions do object, and very strenuously, to their doing so at the expense of the public treasury.

The Progressive Thinker hopes it does gives space as it acquires knowledge on those subjects. The antiquarian and archaeologist always express delight questionable proofs that man has been enveloped in a loose mantle. denizen of this earth for aught is

its production, and would scale heaven over Morbihan. itself had he the ability to learn of his only method of gaining knowledge of the deep Past as regards the race he must inquire of the remains his hands have left, and construct history along the lines they unfold.

The following, from a late issue of the Boston Journal, furnishes food for thought, which it will be extremely difficult to interpret along the lines of popular religious teaching. It certainly opens up a new world, or, rather, a very ancient one to us. That writer is content to credit these wonders to the devotees of Buddha; but is it not possible they are of the same character with the gigantic statues found on Easter Islands, which doubtless antedate all history, and perhaps all ruins ow found on any of the present continents? But if so modern as the days which gives them color. of Buddha they are indeed wonders which must arrest the attention of thinkers. Read and reflect:

"The Boro Buder Temple of Java is the eighth wonder of the world. You never have heard of it before, but it deserves to rank with the Acropolis, the Colosseum, and the Pyramids. Formed entirely of lava, it might be wonderful worthy of world-wide interest.

"Knowledge of it is due to the fact that. Clarence B. Moore wandered in traveler, and he has given to the sci- right. entific world a description of the temple, enhanced by splendid photographs. His description of his visit to the temple and its surroundings is as follows: "The ruins at Brambanan cover a

comparatively large area and are mainly interesting for what they must have been, since great havoc has been wrought by the roots of trees, which, extending in all directions, have torn apart the masses of masonry. The stones composing the walls of the various temples are grooved, and fit each other, no cement being used.

"On the top of an eminence, which has been leveled to some extent to receive it, is the temple of Boro Budur. It is not quite square, but nearly so, each side being about 620 feet in length. lava, excessively hard, to which quality doubtless it owes its excellent state of preservation.

"It consists of seven ranges of walls and terraces, decreasing in size until they culminate in a level space, in the center of which stands a species of dome about 50 feet in diameter, containing a gigantic statue of Buddha. This dome is surrounded by three circles of towers, constructed of latticework of stone, each enshrining an image of Buddha, 72 in all. Descending, one passes to successive terraces, the walls of which on the inside are covered with bas-reliefs illustrating everything pertaining to the life of the forgotten race which flourished when

the temple was built. "These bas-reliefs are executed in a high style of art, and are altogether over two miles in length. On the outside of the terraces at regular intervals are sitting images of Buddha, which certainly number not less than 400, and possibly double that. These figures are somewhat over life-size, being three feet in height as they sit. The height of the building is about 100 feet, exclusive of the dome, which is in a par- by his neighbors on all law questions: tially ruinous condition, and of which he makes their wills, conveyances, powbout 20 feet still stand. The temple is not one solid mass of masonry, but is lable jurists gladly avoid; and thus one built around the conical hill till the base

of the dome is reached. appearances images of Buddha, and no is the source of faith, which takes form statues of undoubted Brahminical origin are to be seen in the building, although one was once discovered in an having any foundation in nature. adjacent field, and in ruins at no great distance are many armed figures, evidently of some Brahminical god.

"The appearance of the ruins in Java can in no way aid us in forming an estimate of their age, since the uniformity of climate and absence of frost leave nothing to injure the temples of Java beyond the rank vegetation and an ochave no traditions relating to the temples of their island, though they still regard the images with a certain rev-

Atheists at Heart.

Rev. Hanna, of Shelton, Conn., tells how the University of Chicago makes Atheists and Agnostics. He is reported

"Young men go to the University with a true, unwavering faith in the Almighty. Before long, however, they are shaken by the doubts of their tutors, who turn on the Bible the Searchights of science, and, while not absointely rejecting portions of it as untrue. so hedge about certain passages with doubts and scientific data that their ly known as the Sage of Cassadaga. become Atheists in heart, if they do not | cially brilliant. Send in your subscripshow their Agnosticism outwardly."

If the Bible was the production of things. unerring Wisdom, it would agree with science only another name for knowledge-and no University professor could lead students astray. The time was, and still is in some institutions of learning, when truth was made to do marked example, as was John Wesley, obelsance to the Bible as the foundation of all truth; but that day has passed with men of education. Instead of censure the world should applaud these evidences that the reign of Error is

nearing its end

Facts and Their Application.

It is wonderful with what tenacity not tire its readers with accounts of religious ideas cling to a people, and ancient man and his doings, to which it how almost impossible it is to eradicate ancient error. This is well illustrated in the present worship of the Black Venus, in the dark forests of Morbiban, when reading those articles. We appre- in Western France. The statue known hend it is only he who limits the dura- by that name is a gigantic stone figure tion of this earth to less than six thou- of an uncouth woman. It has a sullen,

It is said the superstitious Britons known to the contrary millions of years. have always worshiped the figure, as-The brute may be content to eat the serting it has power over the weather nut which he finds at the root of the | and the crops. If the idol'is neglected tree, caring nothing from whence it they declare the grain dies on the ear; came. Not so with reasoning man. He and if the anger of the Black Woman is clutching at his heart, the little everyinquires into every minutia relating to further aroused a tidal wave sweeps day annoyances seem to him like the seasons of the year when it is almost

Twice the stone was cast into the sea own beginning. As the book of Fate is by plous folk, who hoped thereby to the tinkling babble of toy lives. Who closed to him, and as written language put an end to this idolatry, and twice shall say that the optimist has not carries him only a little way back, the the peasants dragged it back and set up caught a glimpse of the infinite? Is it an altar before it.

> The Black Venus dates far back of the time when the Greeks and Romans worshiped that goddess. Antiquarians assert this ugly idol belongs to the age of the serpent worshipers, one of whose Subterranean temples is in the neighborolder than the Christian era.

a cult of religious faith, a positive idolatry, which dates back to the earliest times, long anterior to the historic age, and is still in force controlling the thought and action of a now cultured So the negroes of the South, separated

And thus Christianity, without regard

to its origin, became imbued with the prevailing paganism of the age in which it had its birth, and is still ruled and directed by pagan ideas, pagan practices, and pagan worship. Protestantism claims this paganism was engrafted on Christianity; whilst

Agnostics, and very many Spiritualists, are of the opinion that instead of being enough, but its other characteristics a graft on Christianity the latter is a make it marvelous. In size alone it is revised paganism. Of course, in these days of universal toleration of conflicting opinions, each reader will decide for himself what the facts are in the prem-Java-from the beaten paths of the ises, and no one should depy him that

Faith Versus Good Works.

If happiness in a future state of being and every attribute of the body. The is contingent on a moral life in this, cyclone, possessing apparently the qualgreater claim to rewards than have all proclaimed by Confucius, and who practice the natural virtues to which the professed Christian is frequently a stranger. Belief in the "Lord Jesus" is happens, there is a compensation therenot a virtue, and in no way increases a man's merit. True, the church has Without that compensation in the provmade belief everything, and good works nothing; but in summing up a well spent life the opposite rule must prevail, however zealously the church may claim to the contrary.

has no place in a wise man's creed in the absence of proof.

Christianity, and on which the whole superstructure rests, in a vast majority of cases, is nothing but the false teachings of parents in childhood's sunny hour, and has no foundation in fact. The ancestors of those parents were indoctrinated into their belief by a priesthood clothed with supreme authority. They were uneducated, and looked up to those who could read and write as superior beings. Those priests were anointed and claimed because of such act they became ministers of God, and were specially commissioned to do

The credulity of the people in regard to the claims of the clergy has no bounds. We have its parallel in business life. Elect an old farmer wholly ignorant of the first principles of law. a Justice of the Peace, and from the day he receives his commission until his term of office expires, he is consulted of the many sources of litigation in the higher courts. And these false claims "The statues at Boro Budur are to all of the clergy in interpreting divine will. in the multiplicity of sects which curse the world, very few or none of them

A Great Scholar Gone. Max Muller, the well-known Sanskrit scholar, and corpus professor of Comparative Philology at Oxford University, who has contributed so very largely in making known to our Western civilacasional earthquake. The inhabitants tion the wealth of ancient Oriental of Java are now Mohammedan and learning, died in London, on October 28, aged 77 years. No name in modern literature is better known to the learned world than his, or is more highly prized. His "Chips from a German Workshop," among English readers, will be as enduring as time. The whole world is a loser when such a person leaves it: but. we trust his activities for good do not end with the decay and death of the physical body. The storied knowledge in the many volumes he has left must have added claims from this forth, for he lived and died in their production.

HON. A. B. RICHMOND.

About the first of December we shall commence a most remarkable narrative, by the Hon. A. B. Richmond, of Meadville, Pa. Mr. Richmond is wideteachings lose weight, and the pupils | Our Winter Campaign will be espetions now, and enjoy the feast of good

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Optimism and Pessimism.

The Esotericisays that "the optimist

is the jewel of society. He is not born; he is made. The optimist is the pure metal that glistens at the bottom of the world's crucible after it has been freed from all deleterious matter by the fire of adversity. He is, as it were a sheaf of experience clarified and tinctured till nothing but the pure, fragrant attar remains. It is not impossible that he may have been, in his younger days, so illsand years, who is displeased with un- angry countenance, and is seemingly contained as to rant himself hoarse at. a mosquito. The father of American optimists, whose soul, in his latter years was as calm and translucent as one of our mountain-girt lakes, was irascible in his youth. When one has been beneath the trip-hammer of real affliction, has felt the hand of calamity tian, and the cries of pain and disappointment that winnow the air, as not very like, for is he not ever tiptoing on the skirt of the limitless? The faith of the optimist is as boundless as space itself, even though you grant it the much haggled over fourth dimension, and by this faith he becomes almost a prophet, for he has the knowledge of what ought to be, and the faith that it from Palestine, and other places rehood. This would make the figure far will be brought to pass. A Delphic markable for their supposed sanctity, oracle, or a seer of Ercildoun is not Though professedly Catholic here is more intuitive than your perfect optimist. He can catch the outlines of the wicked spirits, and were sold and ideal flower even while Nature vigorously wields the pruning knife of adversity, cutting back the young plant. and fitting it for a better growth. To the optimist every cloud not only has a silver lining, but is sphered in silver, by several generations from African with every drop of rain a pearl. The hoodooism, and indoctrinated into the mission of the optimist is to find good be requisite to contain an enumeration Christian faith, yet they are earnest in everything, and nobly he fulfills it. of the various frauds which artful undisturbed by the typhoon of restlessness and dissatisfaction that swirls ported to distant regions at great exneolian string fingered by the zephyr, | tians. Is this the reason the holy land. and as healthful as the wind which Egypt's natives call the 'doctor' is to now so barren? the burning cheek and parched lip of the fever stricken African tradesman. Where gets the optimist this pace which passeth all understanding? It comes waist of Nature, cestus-like, is bound

> the Saving and Inexorable Law." The Esoteric sliould bear in mind that what is considered evil in this troublesome world, often consists in those things which have a tendency to bring into action every faculty of the mind gains strength. If a calamity, however, form of government. irreparable defect in the universe.

direction he must gain in some other, in study and act in such matters not mereorder to retain that equilibrium which ly as Spiritualists, but as citizens, with Belief is a creature of evidence and must characterize the nature and a view to the best good of all. capacity of man.

The loss of one sense strengthens, Abstract faith, though the base of broadens and renders more comprehensive all the rest. The blind man has sensations which you with your sight ably give their especial attention to cannot comprehend.

> implies, one must realize the nature of that compensation which accompanies every vital loss or defect. The optimist. grand in his make-up, has a higher conception of "Divine Providence," and of creation in general, than the habitual snarler and faultfinder. The common scold, from a humanitarian standpoint, is a common nuisance, yet she has a place in the economy of nature, and she is to an otherwise harmonious circle what a discord in music is to the general harmony, and her scolding is only really true. And their longing, and an effort of nature to vomit forth her discordant elements. The vibrations of hope that they are really true. The restorm cloud, or the gathering of the elements for trouble, or the working of from numberless suffering human those forces that generate disagreeable hearts. There is here a field open for been decided to condense the answers insects, and her scolding is as natural to her as the genial harmonious disposition of Longfellow was to him.

As an optimist, to us there is something transcendentally grand about a ening public blare of trumpets, but common scold, for in heart and spirit simple, quiet, social interchange and exshe is a pessimist, and fills a niche in the world where the optimist would be to others the facts of which we have entirely out of place. She is only an knowledge. illustration that nature in order to no great reformers. Pessimism and other columns of this paper. reformation go hand in hand. Jesus was a pessimist, in its highest, broadest and most comprehensive sense. Nothing on earth exactly suited him. There was lovrong everywhere, even among his beloved disciples. He never married in consequence of being such a bigoted pessimist. He had his mission, and being a pessimist it is said that he proposed to assume all the sins of the world-making a burden which no one person could bear. In the drama of life, in the economy of the universe, in the providence of God, In all departments of existence the Optimist and Pessimist are twip brothers, more closely allied than were the Siamese twins, and through their influence the world will finally be redeemed and the millennium ushered in.

Leave Politics Alone. The following anecdote of Washington and Wesley is apropos at the pres-

ent time: Martin Rodda was an English preacher in America during the war, and by incautiously meddling with polltics, exposed himself to the displeasure of those in power. At a certain time he was brought before Gen. Washington, who asked who he was. Rodda told him he was one of John Wesley's preachers. "Mr. Wesley," rejoined his Sweet songs and music for home and I presume, never sent you to America Price 15 cents.

A New Industry. A writer in a London paper of the 20th ult., now before us, says:

"A wide-awake American, in the interest of the almighty dollar, has erected a number of steam pumps on the banks of the Jordan, and is now supplying churches all over Europe with genuine Jordan Water for baptismal purposes. It is cheap, too, about the price of Devonshire cider."

The writer is curious to know how the heavenly powers will be able to distinguish between those baptized in the Jordan water from those made holy by other water. He then says Cook & Gaze, the eminent tourist's guides, have demonstrated that the Jordan flows through a dirty ditch during certain tickling of a straw wielded by a lilipu- dry, and that its bed is filled with castoff shoes, sardine tins, dilapidated strawberry baskets, dead dogs and the general refuse of travelers who have gone to look upon the sacred waters, as do the Brahmans on the Ganges.

Mosheim, the most trusty orthodox ecclesiastical historian, in his chapter devoted to the history of the Christian church during the 4th century, says: "Quantities of dust and earth brought

were handed about as the most powerful remedies against the violence of bought at enormous prices." Then Mosheim goes on to tell that "bones of robbers were dug up and

passed off as the bones of martyrs;" that "monks traveled over the country, selling with frontless impudence fictitious relics; that a whole volume would ceaselessly about him. His presence is | pense, and was then sold to the devout as soothing as the low hum of an to form burial places for wealthy Chrisonce abounding in milk and honey, is

If the supply of water to the Dead Sea is abstracted, and exported to the Christian West, for plous uses, the rapid evaporation will soon convert from his conviction that all around the that great sink-hole, possibly in the long ago a volcanic crater, into a sea of salt; but then many a dirty sinner will be washed of guilt, and thereby fitted for everlasting joys. Let the good work

A New Campaign.

The national political campaign of 1900 is over and settled. Whether the decision of the people at the polls is in then we apprehend churchmen have no ities of a Devil, and moving slowly accordance with individual cherished along in its destructive pathway, brings views or not, all good citizens will others who observe the Golden Rule forth in man all his latent forces, and quietly acquiesce in the majority exhe struggles as he would not otherwise pression of the people's will, as becomes do to escape therefrom, and thereby he component members of a republican

Spiritualists as well as others are acfor, constituting an exact balance, tively interested in the political and social questions of the times. This is idence of God, there would be an right and as it should be. Their welfare is bound up with the general wel-What the individual loses in one fare, and it is proper that they should

The political campaign being ended, there is now more time and freedom to turn the mind to other subjects, and Spiritualists may now wisely and profitmatters that pertain to Spiritualism-to To be an optimist with all the word the ways and means to cultivate personal spirituality and to spread the practical and theoretical knowledge of the phenomena underlying and philosophy pertaining to our great spiritual

The world is hungry for the truths we have to give. Inside the churches and outside are thousands upon thousands whom the spiritual forces of the universe are moving toward the reception of the great light of spirit return, and they are longing to know if these things of which they have faintly heard are questioning are accompanied with the would lift mountain clouds of gloom | ive Thinker, which is free to all. methods, to expand the area of the beneficent influence of the knowledge of Spiritualism. There is no need of deaf- as possible, meet the demand for "lespression of thought, and making known

And not least among the practical evolve unity and diversity, must have | methods of spreading knowledge is that here and there a pessimist, in order to of circulating spiritual literature, and excite thought, consideration, and an extending the circulation of such expoinvestigating spirit in the mind of the | nents of Spiritualism as The Progressoptimist. If there were none who con- | ive Thinker. And we invite your attensidered that the whole world was going | tion to the the special inducements we to "rack and ruin," there would be offer to subscribers, as set forth in

BESIDE THE GATES.

Beside the gate, the garden gate, We stood beneath the harvest moon The night winds sighed. "'Tis time to mate:

We pledged our hearts in balmy June: Sweet trembling notes, the night birds

The rose drooped low, with winning We talked of love, of joy and life. And youth was on each glowing face. Beside the Gate, the Golden Gate,

moon. Our eager feet are weary grown With toiling through its busy noon: Our watchful gaze is heavenward

We stand beneath life's autumn

turned Where fairer than the silvery stars, Bright glimpses of our home divine We see beyond the golden bars. Though lacking each the youthful charm.

Our faithful hearts the closer cling, and dearer seems the autumn grey. Than all the bloom and gold of spring MRS. S. E. MACKLEY. Inwood, Cal. "Longley's Beautiful Songs." Vol. 2.

excellency, "I respect; but Mr. Wesley, social meetings. For sale at this office. "Discovery of a Lost Trail." By Chas.

at this office.

family (or any one else, for that matter) in order to get the reading of the paper for less than actual cost to us, under OUR WINTER CAMPAIGN

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ENTIRELY

the pretense that that person is a new subscriber. On the contrary, you should renew at once, and send in all the yearly subscribers you can, to strength-It will be especially brilliant and aten our hands in this great missionary tractive, and we desire to reach at work. The trick of changing the subleast 100,000 Spiritualists who take no scription to another member of the Spiritualist paper, and who are actually family, when the yearly subscription in midnight darkness in reference to expires, in order to take advantage of what is going on in our ranks. In order our trial rates, has been played upon to do this we will make a great sacrius, but we hope it will never be refice financially, and will send the paper peated. As the lamented Col. Ingerout twelve weeks for 15 cents to all new soll said, "Let us be honest." subscribers, or those who have not been

dependent of a subscription, the price is

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from any Spiritualist publishing house. This offer is made solely to reach the The data presented was collected dur- Spiritualists. We want to take a cenbelievers in the system, and it will be He is an oasis hid in the great social knaves practiced with success to delude ing three months' time in 1898, from sus, and determine how many Spiritsoil of Jerusalem was scraped up, trans- marked degree the vast amount of ualist paper when it is sent out almost crime among ministers of the gospel as a gift. If they will read The Proand church members. Whenever you gressive Thinker for three months, we hear an orthodox minister defaming are sure they will read it longer. This Spiritualists, all you have to do is to is a Special Campaign among the Spirpresent him this special issue of the itualists. We want to reach them expaper in answer. It is a stunner, and clusively. There always have been will silence him! The data and statis- thousands of Spiritualists who do not tics of this paper alone are worth to ev- read our literature. They know absoery Spiritualist at least ONE DOLLAR. lutely nothing of the great events con-It is a weapon of defense they cannot stantly occurring in our ranks. They afford to be without. Any Spiritualist | are in midnight darkness in respect to in renewing his subscription can have the personnel of our movement. We this remarkable paper sent to him by don't think that one Spiritualist in a enclosing a two-cent stamp. We desire hundred knows that the National Spirto send this paper to every Spiritualist | itualist Association met this year at in the United States, a million or more! Cleveland, Ohio. We want to reach When we sell this paper to the trade, in- this class in this our Special Campaign.

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The demand is so urgent that it has in The Progressive Thinker, for the past years, with new matter, and so far sons" on these subjects.

Perhaps no questions are so often asked as: "How can I became a medium?" "How shall I proceed to investigate to satisfy my ardent desire to know?" To answer all such questions is the object of this book. Its Introducditions of mediumship, and then dis- Ohio.

ago, I have been in constant receipt of or Hypnotism, Healing, Writing, Inspiletters from those interested in the in- ration, Physical Phenomena, etc., with vestigation of Spiritualism and kindred a series of "Hints and Suggestions," Brother Francis, after his "Divine orbitant prices of the advertising "sci- | Plan," has made the price 85 cents, and

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Christianity, by Gibbon, on page 96: "When we observe the accordance and harmony between ancient and modern myths and mysteries, we readily perceive how little originality our mod- | tianity," page 2: ern faith contains: for there is not a rite, ceremony or belief we now prac-lin that state of theological darkness tice or profess, that cannot be traced to which the early Christian missionaries, its-origin in Chaldean idolatry-in As- ignorant for the most part of Greek or syrian, Egyptian or Roman mythology." The Progressive Thinker has repeat- ined or believed. The theological difedly, in substance, maintained this posi- | ference between the new faith and the tion in its editorials, and it again chal- old touched rather the surface than the lenges any priest or layman to controvert the statement. We have shown on that the tomb-inscriptions of Egypt do former occasions that the doctrine of not prove to have been ascribed to him immortality, which Paul told the world fully 6,000 years ago. To the concep-Jesus brought to light, was as fully tion of the unity of God nothing was

Nothing New In Christianity.

ginning of that erawas universal, and that monotheism, or 'Price \$1. For sale at this office.

taught by so-called Pagan philosophers

four hundred years before our era as it

was four hundred years after the be-

the worship of one God only, is bor-Says the publisher of the History of rowed from the Jews; whereas it was the very general belief of both Grecian and Roman philosophers for many centuries before a Christian or a Jew was ever heard of. Says the Protestant Farrar, in his "Paganism and Chris-

"The Pagan world was by no means Roman literature and philosophy, imagsubstance of thought; nor is there a single attribute now ascribed to the Deity added by Christianity that had not for centuries before been familiar to the educated classes of the world."

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Ego Plays the Critic. = By Charles Dawbarn.

tain statements concerning life after death which have of his former belief and teaching. We are only concerned, But in this world of ours even the flowers sleep, and identity, and remembrance of his mortal experiences. been presented by, or in the name of returning spirits, at present, in proving that everything said by any return- insomnia causes fearful suffering to mortal man. Night But being told that one of those he names is already on Spirit statements concerning the life of to-day we can ing spirit concerning his everyday experiences in the next and sleep are co-eds in Nature's earthly college. So a his side the life line, he replies: "I intended this. He examine in the light of personal experiences, and easily world, must be taken with several grains of salt. through their inspired mediums.

to every statement made by returning spirits of to-day, through medium lips.

It was given correctly. The enquirer suspected it was wrong, and asked the spirit if he did not mean another dream, such as is associated with acute indigestion. name. The spirit at once assented, and thereafter always used the wrong name. This is exactly what would have phenomena of "subconsciousness."

now, under discussion.

"sleepy" visitor, subject to suggestion. He brings a truth and a blinding ray would alternate side by side. They Wait till it gets more quiet. This is just like being in could now be accepted by the student as veridical with him. Being contradicted by the mortal he at once tell us that without dust the very friction in our atmos- a large hall, and having two or three dozen voices, all at It is with deep sorrow we have thus overturned some accepts the suggestion, and ever afterwards upholds the phere that now transmutes solar energy into light and the same time discussing different subjects." Exactly so. of our most cherished beliefs concerning matters and false as the truth he has brought from his spirit home. heat and electricity, and perhaps vital force, would be We can understand that. But the mortal sitter does not things in general in the spirit world. We see that if this spirit were striving to bring to earth almost lacking. Without dust there would be no rains hear these two or three dozen thoughts, and so is placing We certainly do not attempt to deny, but neither can some other truth that was, for instance, some detail of his falling drop by drop, since a particle of dust is the core his confidence in what the tongue talks, or the hand we now accept as veridical the fancy pictures, vivid rospirit experience, he had only to be "suggested" when he around which the moisture rounds its little globe. If writes. And he evolves, by the help of this thought mix- mances, and ponderous eloquence with which the babywould at once change his description. In fact we have a there were no dust as soon as the atmosphere became ture, a most glorious picture of the glories of his coming hood of Modern Spiritualism has been amused in its remarkable illustration in the same report, apparently overcharged with moisture cloudbursts would clear the spirit home. showing that one spirit can thus hypnotize another, pro- air, and wash every speck of life from the face of nature. On another occasion (p. 520) an honest spirit visitor just one grain to a gallon of water; sweetened to taste;

tory. But Spirit Moses immediately endorses Spirit all the glories of sunrise and sunset, with their gorgeous periences in spirit life.

Having accepted "spirit return" as a natural possibility, The student reader will please notice we are not dis- from night, and records time. No wonder a spirit tells love to several friends by name. The names are correct, several friends by names are

visitor commences to offer us a detailed account of his way of introducing still more startling assertions, made offer the kind of celestial arrangements the "dear spirits" further, he has as a medium in earth life, written sensibly present daily life, our acceptance of his statements be- by one of the guides of his earth life, who was known as have depicted through midium lips. Yet further, if the and coherently on historical subjects. Now come his comes a matter of faith. We discover that he adapts Imperator, "the noblest Roman of them all." On Feb- good angels have no dust in their atmosphere, and yet celebrated guides and expose lamentable ignorance conhimself to our wishes, and mental training. If we are ruary 1, 1897, Imperator gave to mortals the following avoid cloud-bursts, then they receive moisture in some cerning Melchisedek, Abraham, etc., as to facts narrated brought up to fear God, the spirit is ready to present us facts of spirit experience: "Spiritual ether is not com- other way than Nature's plan for our little planet. They in history, and known to every Sunday-school scholar. with an entire theological system, fitted out with priests, posed of oxygen and hydrogen. It is composed of finer certainly cannot have stagnant oceans if the sanitary ne- Are they to be counted as authentic authorities when they arch-priests and a first-class devil. If the listener be of tissues, termed luminiferous ether." Four days later he cessities of their lives are at all like ours. But we see that tell us of spirit life? an atheistical temperament the spirit will just as readily informs Dr. Hodgson that "the ethereal or spiritual body in the absence of dust their vapors must be distilled by Surely the student reader is now convinced that it is tell him of spirit colleges, with every professor refusing is composed of air, light, and a large amount of some process unknown here, and never described by useless to seek correct word pictures of individual and belief in any theological deity. Every religion in the hydrogen * * light, heat, air, hydrogen." Instead spirits.

we discover that we can take statements from the same merland." Here let me make a brief explanation. When I speak spirit through different mediums, and mingle them in Spirit George Pelham tells us that "thought is in no and experience. Through one medium they utter lofty

world without sunshine and beauty (from lack of dust); just mentioned to send his love also." Are we to accept pronounce them true or false. But as soon as our spirit I have thus called Spirit M. A. Oxon as a witness by without time, and # daily night, is a world that does not from him statements as to the facts of spirit life? Still

world has been supposed to have its representatives in of receiving this information with gratitude, Dr. Hodgson | Some time ago the writer called the attention of Spirit- Further illustrations are unnecessary. It is evidently not spirit life; and the myriad sects are, we are told, each as insinuates that as a scientific statement it is not veridical. unlists to the interesting fact that if they were to have a question of the character of the returning spirit. Imzealous as ever for its own particular fraction of belief. Thereupon Imperator continues, "the ether body is a light and beauty in their spirit home they must have dust perator and his medium have represented what we may This has always been plausibly explained by asserting that subtle and exquisite matter known to us as vacium, not in its atmosphere. They must have moisture or there call "the high water mark" of spirit return. And, most death made no change in a man's mentality or belief. But on the same plane as hydrogen at all." Next day he adds would be not only no oceans and rivers, but no flowers or naturally, we shall not discuss special teachings given we notice that this has been taught and believed on the as a further precise statement "vacium is known to us as green leaves. So they must have rains and dews, or some through any living medium, whether professional or amastrength of what these returning spirits have proclaimed love." Such is a positive statement concerning the other arrangements for the same end. But unfortunately teur. Nor has the class of phenomena, whether mental spirit world, made by a celebrated guide of a celebrated dust when it is wet becomes mud. I presume that mud or physical, anything to do with our present research. It is well for us to remember that this is the age of medium, but who is now using another instrument. We would stick to spirit dress and sandal (sandal sounds In every case alike it is "thought" finding its way into "Higher Criticism." It has fearlessly analyzed the sa- decline to call it either nonsense or deception, but leave better than shoes), and necessitate scrapers and door mats. earth life, as best it can. Sometimes it breaks through cred literature of the world; all founded, by the way, on it to tell its own tale for those who are imagining pic- If there be dust and any movement in the atmosphere, with a sort of Katie King fascination; but much more spirit "say so." This same Higher Criticism is now also, turesque details of spirit life because certain spirits have then feather dusters will be a necessity to the careful often it is pregnant with slum odors rather than with the respectfully and kindly, ready to apply its search-light "said so" in fascinating story, or in direct teaching housekeeper over there. Whether the poultry, large and perfume of truth. Occasionally, we seem almost in consmall, moult at convenient seasons, or are deliberately tact with the divine, but even then subject to all the im-And we will, for a moment, take this statement about a spirit, calling himself Sir Walter Scott, asserted on unchanged manhood and place it under the glare of another occasion, that there were monkeys in the sun. In the divine, but even then subject to all the interval and avoid drugs. They lay the foundation for plucked, who can say? But garments soiled by dust and perfections and suggestive influences that beset the spirit, calling himself Sir Walter Scott, asserted on plucked, who can say? But garments soiled by dust and perfections and suggestive influences that beset the spirit more disease and destroy the lives of more people unchanged manhood and place it under the glare of another occasion, that there were monkeys in the sun. In the divine, but even the divine, but ev critical analysis. The experiences of scientific and ex- This inspired statement was not, I fear, received with the But in a land where there is no time, and no night, there "fogland." This inspired statement was not, I fear, received with the respect due to a messenger from heaven, for he went on to explain that "if we followed the light of the sun as far as the tropic of Capricorn, we would see monkeys flying in and out of caves." Such a statement suggests that the spirit visitor, and celebrated author, was not merely drowsy, but actually experiencing a vivid but nonsensical drowsy, but actually experiencing a vivid but nonsensical dream, such as is associated with acute indigestion.

They are mentally and ethically weakened: It will not a feet of the sun as far as the seed or read has ever suggested that the writer has heard or read has ever suggested that the writer has heard or read has ever suggested spirit soap. Yet soap and dust are twin necessities in our life. In a myriad other ways the presence of dust used as illustrations, we certainly find returning spirits apparently unimproved by their change into another life. They are mentally and ethically weakened: It will not affects the profession of doubt as to whether it was really possible that death made no change in the mentality worn by HOMO in earth life. So far as these experiences through Mrs. Piper may be used as illustrations, we certainly find returning spirits apparently unimproved by their change into another life. They are mentally and ethically weakened: It will not affects lead to be the could hardly be appointed washing days. And in fact, as to whether it was really possible that death made no change in the mentality worn by HOMO in earth life. So far as these experiences through Mrs. Piper may be used as illustrations, we certainly find returning spirits apparently unimproved by their change into another life. They are mentally and ethically weakened: It will not affects lead to be the could death made no change in the mentality worn by HOMO in earth life. So far as these experiences through Mrs. Piper may be used as illustrations of the life. They are mentally and ethically weakened: It will not affects lead to be the perienced investigators with Mrs. Piper give us a most respect due to a messenger from heaven, for he went on could hardly be appointed washing days. And in fact, We commenced this article with a profession of doubt interesting fact which has a direct bearing on our enquiry. to explain that "if we followed the light of the sun as far no spirit that the writer has heard or read has ever sug- as to whether it was really possible that death made no We are told (p. 346 of Proceedings) that one of the as the tropic of Capricorn, we would see monkeys flying gested spirit soap. Yet soap and dust are twin necessities change in the mentality worn by HOMO in earth life. returning spirits was asked for a certain name as a test. in and out of caves." Such a statement suggests that the in our life. In a myriad other ways the presence of dust So far as these experiences through Mrs. Piper may be tical suggestion certain media were inspired to indignant- They are mentally and ethically weakened: It will not We have, of course, our choice out of thousands of ly deny that dust, and door mats, and soap, were known do to say it is an effect of moulting, and that the spirit been expected by anyone who has studied with care the spirit utterances, as to which we still accept as veridical in spiritdom. But alas! they have never helped us to will presently reach a higher manhood. These controls been expected by anyone who has studied with care the spirit utterances, as to which we still accept as veridical in spiritdom. But alas! they have never helped us to will presently reach a higher manhood. These controls been expected by anyone who has studied with care the spirit utterances, as to which we still accept as veridical in spiritdom. But alas! they have never helped us to will presently reach a higher manhood. These controls been expected by anyone who has studied with care the spirit utterances, as to which we still accept as veridical in spiritdom. statements of the life we are all to presently enter. And even guess how life is carried on without them in "Sum- of M. A. Oxon have had centuries of our time-although

of my own subconsciousness, I mean my own Ego in judicious proportions, if we have any particular kind of another personality, with which, under certain conditions, hereafter we wish to substantiate. The writer confesses present life everything is expressed by thought. Of ings. But through another medium they have lost their without the use of the knife. I can hold brief intelligent communication. But every he is longing for some such spirit surroundings as he has course we do not dispute his assertion. But the form he intellectual character, and drivel nonsense about this other human Ego has also its personality in this same con- had pictured for him by inspired mortals. They have inhabits must have organs specially sensitive to spirit world and the next. The old teaching is flath; contradition of vibratory matter, and which we call its "sub- depicted a world very much like this, but freed from thought, organs unknown and unexplained to us. He dicted by the new; so that the careful explorer finds that consciousness." It is an extended condition of our own mortal vibratory sensibility, which may be said to end to-day, at about, what is called, the X-Ray. And where our sensibility ends, that of subconsciousness commences. There is sunshine evidently lives in a telepathic world. That is another the distribution of our own mortal vibratory sensibility, which may be said to end to-day, at about, what is called, the X-Ray. And where our sensibility ends, that of subconsciousness commences. There is thus a point of contact and probably an over-There is thus a point of contact, and probably an over-known. We are told of endless variety of scenery and our looms. Mrs. Piper's visitors give us more than a a befogged and bedazed manhood, which is open to suglapping on each side, where our consciousness and the sub- climate, so that the Esquimaux and the Hotteritot need glimpse of the trouble into which he has plunged. We gestive influences, and totally unable to present spirit life consciousness meet, and can imperfectly interchange in not be next door neighbors. Necessities seem to ooze are introduced to a gathering of intending communical as it really is. telligence. Each is abnormal at this point of contact. from the trees, or congeal from the atmosphere; and each tors, each discharging thought at the same time into the Even the outward appearance of a spirit in spirit life The direct effect on the subconscious Ego is, that under man gets, we are assured, all he deserves, even if not all shell of the medium, which, as George Pelham has told is left woefully uncertain. Spirit Phinuit—for years the these conditions, he becomes woefully affected by a strong he wants. Better still, we hear of cities, glorious in us, is spotted here and there with light. And these flying chief control of Mrs. Piper—describes Spirit Moses as suggestion. The similar effect on the mortal is not, just architectural beauty, with intellectual and social priv- thoughts may hit, anywhere within that shell, but "such a funny looking man-long double coat, with a ileges unknown to earth, but accessible to all the inhab- especially on hand, or eye or tongue, which seem to have large collar and cape, a long beard, large eyes, with Let us further note that any returning spirit, no matter itants. Such descriptions of our future are certainly a special illumination. But, all the same, the spirit, who drooping lids." It won't do to say this was the thought how advanced, can only reach mortal intelligence at this preferable to the Christian heaven or the Mohammedan has not pre-empted a favorite spot, cannot even guess of Moses thrown on to Spirit Phinuit. We cannot conpoint of subconscious contact. He must either enter this paradise. But we sadly ask, in the light of the Higher where his thought will find lodgment. He does not even ceive M. A. Oxon as wishing to be seen as a "funny" man, "fogland" for himself and take the consequences, or send Criticism, whether they are veridical? We tremble lest know whether he is talking or writing. Yet the mortal or presented to his earth friends as coming direct from the

showing that one spirit can thus hypnotize another, pro- air, and wash every speck of life from the face of nature. Vided the hypnotizer has entered earth vibrations a little We now perceive that if dust be thus one of man's manages to think out through the medium's tongue, "I a teaspoonful to be taken whenever a returning spirit when we speak when we speak by comes to tell us about his present home life. WORDS THAT BURN. Stainton Moses, in earth life had, as a clergyman, the homes of our loved ones "over there," if they have thought only. Your thoughts don't reach me at all, but Meantime the problem for the explorer is to study his strong religious proclivities. It may have been as a sug-such surroundings as are pictured for our admiration. I hear a strange sound, and have to half guess. And you own subconsciousness; holding it free as possible from

Pelham, and declares we leave all evil thoughts behind. | colorings. For it is a revolving world that marks day | Spirit Moses, ex-clergyman, equivocates. He sends his

collective life in the spirit world through such channels.

they cannot count by years-in which to gain knowledge

"fogland" for himself and take the consequences, or send somebody else whom he may think less liable to suggestion influence. In other words, I claim, and the facts sustain me, that, from archangel to celestial rag-picker, every returning spirit must enter "fogland." It is the place where mortal intelligence finds ils extreme limit.

Now we return to our illustration. Here is a spirit who willingy befogged himself, and thus became a family special spirit would not be diffused, and that total darkness who willingy revery visitor, subject to suggestion. He brings a truth of the submitted and a blinding ray would alternate side by side. They waster the mortal intelligence finds its extremed to his earth friends as coming direct from the connection. Here is a spirit they are veridical? We tremble lest know whether he is talking or writing. Yet the mortal in submitted to his earth friends as coming direct from the connection of Rela Yoge, Aphorison, and the submitted in submitted to his earth friends as coming direct from the surface, and entered submitted to his earth friends as coming direct from the submitted in submitted to his earth friends as coming direct from the submitted in submitted to his earth friends as coming direct from the submitted in submitted to his earth friends as coming direct from the submitted in submitted and wearing his everyday double coat, etc. Many of his earth friends certainly never saw him with commentation and ecoplous integers, under submitted in the submitted and everyday double coat, etc. Many of his earth friends certainly never saw him with the submitted and everyday double coat, etc. Many of his earth friends certainly never saw him with the submitted and everyday double coat, etc. Many of his earth friends accuracy in even the most interesting to watch these gatherings, such a coat. In submitted and everyday double coat, etc. Many of his earth friends accuracy in even the most interesting to watch the submitted and everyday double coat, etc. Many of his earth friends accuracy

cradle. Our cry is for truth. We have been receiving it

gestive consequence that his guides proclaimed through So we begin to examine a little more carefully these life- look strange, too. I see you much better when I don't suggestive influences, and thus to learn as much as he can by LIDA BRIGGS BROWNE.

his mediumship that sinners who died in their sins were like descriptions of our coming experiences in the spheres. try to speak." spirit sinners in their new life. Spirit George Pelham | We are startled to find Spirit George Pelham asserting and spiritually elevating and absolutely contradicts this, and asserts that sinners are (p. 433) that he has "positively no idea of time." That," he has satisfactorily identified himself, has forgotten he perience, may yet satisfy himself of an existing manhood For sale at this office. Price \$1.50. sinners only in one life. This is in startling opposition he says, "is one of the things I have lost." Many spirits ever issued a volume of poems. Yet some would insist in the next life worthy of an Ego climbing to his own to almost all so-called inspired teachings throughout his- have echoed the same fact. But if that be so, away go upon accepting him as a teacher of our coming ex- ultimate. At least such will be the earnest effort of the

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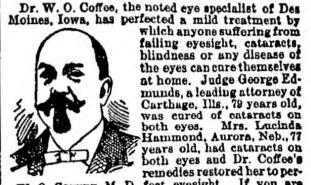
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when you are reading you find something that so agrees matter. To suppose the soul to have a beginning in eter- unknowable to us because we are in and think from our think change from our combinations with matter. When paris, Something indispensable. Price 50 cents. with your own ideas that you feel as though you must say nity would be absurd. Soul-existence is one of the problem combinations with matter. We can imagine things from we get home we can perhaps realize that change, or that lems never to be mastered by reason. That which thinks ideals but the reason can have no thought of the infinite thought impulse is as patent and as potent as is the Origin, Development and Destiny It is a curious thing that the origin of the word soul can never comprehend itself—thinking being relative to any more than we can waking live or act our dreams. | change of conditions and seasons on this planet. Let us should be unknown, but so the Century Dictionary says, phenomena. The consciousness of dreams is a perfect. Here, then, is the argument absolute against dogma, try and find ourselves, instead of by vain searching to find and tells us this: "A substantial entity believed to be that consciousness, but it is distinct from a sense of conscious- and it at once defines its uselessness and proclaims its dan- out God. Job told us long ago that this was a useless in each person which lives, feels, thinks and wills." That ness. It neither reasons nor analyzes perceptions. It is ger-for it is only an effort of the finite to define that waste of time and effort, and the ancients knew that the is not so bad for a dictionary—believed to be. But all immediate knowledge and consciousness—clairvoyancy. which is to it incomprehensible. If the wise man cannot highest and only attainable wisdom open to us was—to definitions fall short of satisfying, as like the concept of The organism in taking the impression from this con- know the infinite, it is crime to force the thought on a know ourselves. God, each mind has its own ideal. From Aristotle to the sciousness does not take it all; it is, therefore, distorted fool. The animal has no conception of metaphysics, but most rhapsodical revivalist the soul has been the burden imagery and broken incident. Yet in itself, as a con- it can tell the approach of a storm with more certainty of imagination, depending on the premise from which one sciousness it is perfect; it receives the impression from than can the weather buffeau. So, then, as to nature, the spiritual sphere, made up of thought vibrations. dogma is an offense 19 10! The popular or theological orthodox idea is that the These are immediately perceived. There is judgment In regard to nature, on phenomena, we quote some-apparent whirligig motion of the nebulae affords certain man "has a soul" that belongs to him. On this concept without thought co-ordination. It is a state of knowing thing equally as terse, comprehensive and unique—the proof of the truth of the Laplace hypothesis of cooling rests the whole soul-saving machinery of ecclesiasticism, without reasoning. Because this is so, dreams are some-study of the causes of phenomena being the inspiration of worlds.

or how it is related to the body are all secondary to the of light on a very misty concept as to the philosophy of tion of law. He can realize harmony. He can not conductor of heat? primary fact that we have a soul as a sort of personal post the "finite." We know action is never commensurate change the operations of pature. No interference is post of more than twenty years I have maintained the acsession.

with thought. The concept of the Infinite is that the sible. The stone falls without a moral consideration cretion hypothesis of world formation. Space swarms Then again, the philosophic concept is that it is a prin- one is equal with the other—that the universe is the cre- Nature can do no wrong any more than nature can do with meteors. Millions of them strike the earth's atmosciple or entity or the primary of life, and that it is the in- ative thought. But with us the will and the act are not right." herent cause in animal and plant life as well, the differ- co-equal—the will may seem infinite but the expression This summary covers the whole question. There is no the solid crust without being converted into gas or dust. is as nothing compared. But in the above statement that inharmony in nature—it only arises in our conditions of nather the consciousness is expansive and progressive from its when we are out of harmony with the operations of nather the consciousness is expansive and progressive from its when we are out of harmony with the operations of nather the consciousness is expansive and progressive from its when we are out of harmony with the operations of nather the consciousness is expansive and progressive from its when we are out of harmony with the operations of nather the consciousness is expansive and progressive from its when we are out of harmony with the operations of nather the consciousness is expansive and progressive from its when we are out of harmony with the operations of nather the consciousness is expansive and progressive from its when we are out of harmony with the operations of nather the consciousness is expansive and progressive from its when we are out of harmony with the operations of nather the consciousness is expansive and progressive from its when we are out of harmony with the operations of nather the consciousness is expansive and progressive from its when we are out of harmony in nature—it only arises in our conditions when we are out of harmony with the operations of nather the consciousness is expansive and progressive from its when we are out of harmony with the operations of nather the consciousness is expansive and progressive from its when we are out of harmony in nature—it only arises in our conditions in harmony in nature—it only arises in our conditions when we are out of harmony with the operations of nather the consciousness is expansive and progressive from its only arises in our conditions when the consciousness is expansive and progressive from its object.

The prodigious pressure of gravitation is all-sufficient to account for the interest of a count for the inter ence being of degree—that of man being individually po— is as nothing compared. But in the above statement that inharmony in nature—it only arises in our conditions the consciousness is expansive and progressive from its when we are out of harmony with the operations of nathe soul is that it is not a principle of life, but the life. of the phenomena of childhood, youth, maturity and de- from our combinations with matter. This harmony is large that the heat evidently comes to the surface, which

readily understood. In fact much of the confusion that captivated by such "rewards." There is but one legitiattends discussion of the mental attributes of man comes mate description of the to us future world—the home of from the want of discrimination in the use of words. In humanity. It is in that home that man—"the soul"— To the Editor:—In the discussions as to a Declaration | condensed in expression, so nervous and clear in style, | all metaphysical treatment the first essential is that words | reaches his full growth and development—that his im-

through all nature and carries into the mental realm the is apparently red-hot. The magnitude of the sun is so the man—the all. That the body is of itself "nothing," Then again the illustration as to dream consciousness conditions of love and brotherhood. But there is an great that it is enveloped in fiery gases. Down ten miles so far as potentiality goes, but an instrument, a tool, a is equally satisfying as to the fact that dreams have no other suggestion or concept that grows out of all these as below the surface of the earth are fossils which are heated The above is the number of the prestenement for the time being of the man—or what we call conception as to time. Time belongs to form and in our logically as that effect follows cause in nature: That is up to 1,000 degrees Fahrenheit. What degree of heat ent issue of The Progressive Thinker. in our lame nomenclature, the "intelligence." Our waking thought we use form. These explanations also that the "soul" must exist in a state or condition or did they endure when alive? Probably not more than right hand corner. If this number corthought premise is so saturated with the material that to give us clearer ideas of the independent existence of the world where combinations with matter do not minimize 100 degrees. And this is your cooling world! Not more responds with the figures on your wrapgrasp the spiritual concept of the soul is almost an im- intelligence apart from the organism and makes immor- its powers, its expression or its life. And that is the "im- than one-sixteenth of a degree of heat now comes to the per then the time you have pald for has possibility to the routine thinker. In reading over some tality a thing of necessity instead of proof. It is the life mortal" state as it is earth's surface from within, and there is no evidence that fragmentary sketches and collections the other day the condition, not a consequence or a continuation of life. To attempt to describe this feature or natural condition there was ever any more. following was found on the "soul," that at once arrested When we refer to life as manifested through the body, if by any appeals to the sensuous imagination as is done by The Laplace hypothesis postulates a miracle at the out-wanced each week, showing the number attention as among the clearest definitions as to the soul we would say "organic life," the thinking on these sub- the heavens of any of the priesthoods, ancient or modern, set of creation, and science repudiates miracles. being the man, that had yet been met with. It is so jects would be much clearer and what is meant far more is only to retard the spiritual growth of those who are | Washington, D. C.

World Formation.

An astronomer of the Lick Observatory tells us that the

phere every twenty-four hours, and a few of them reach

W. H. BURR.

of Principles, the name or thing that goes by the term that it will bear not only reading but study. It is a vol- should have a definite and restricted meaning. Other- binations with matter while in organic, or planetary life, was impossible from its nature-imposed limitations. As or sex in Religion. As sensible, quiet, logical statement of opinion. The soul is an eternal entity—having no place in which he quotes Paul, as expressing his view in the phrase: "Your whole spirit, soul and body." Sometimes on the most mystical of all metaphysical in the light of the quotation as to the soul, and its exfull developed organic life is conditioned by these combined that it is given in full: | The light of the quotation as to the soul, and its exfull developed organic life is conditioned by these combined that it is given in full: | The light of the quotation as to the soul, and its exfull developed organic life is conditioned by these combined statement of opinion. The soul statement of opinion. The sensition of the sensition of the sensition of the sensition opinion opinion is at time state to white the sensition opinion opinion opinion is at time state to white the sensition opinion opinion opinion opinion opinion is at time state the sensition opinion op

something. That accounts for this writing.

thinks how it is defined to the mind.

the essential predicate without which a 'savior' would be times prophetic, and sometimes cover lost facts in per- wisdom and wonder, "Nature is that which man comes into relation with. rays do not radiate through interstellar space. How

That it is not given to man, or an attribute of man, but cline that answers every intellectual demand.

questions as to where the soul comes from, how we get it, There is an expression in the above that is like a flash He can perceive the opera- can they when space is a vacuum, which is a complete non-

.. GENERAL SURVEY ..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertious or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish 'it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY,-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work. and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will less; otherwise many items would be crowded out. Sometimes a thirty-line hered to.

Spiritualist Association of Washington, D. C., resumed regular meetings the first Sunday in October, with Mrs. speaker. The attendance was small, but increased gradually from the first. Mrs. Byrnes is a very pleasant lady personally, is gifted intellectually, and her inspirers from the spirit side are both able and affable, and made many friends during the month spent here. A reception was tendered her at the residence of Mrs. Chapman, at which reminiscences of the days of pioneer work in the Spiritualistic cause were given by Mrs. Byrnes and Mr. Geo A Bacon; the former relating most interesting personal incidents, and the latter referring very felicitously to the pioneers in New England of whom Mrs. Byrnes is one. There was music and recitations, and a pleasant time was had. Mrs. Byrnes' lectures are broad thoughtful, instructive, and the result of a high inspiration. They do not deal with the unknowable, or the oriental, but are practical and plain. She is, in short, a Spiritualist. Her last lecture was upon the subject of 'Inspiration,' and the address itself was a very next October. There is a children's lyceum in connection with the associa- unlist. tion, conducted by Mrs. Stephens. It is not largely attended, but there are signs of growth. If the Spiritualists of the city would interest their children in the lyceum, it would be trebled in size. The Ladies' Aid is a very helpful auxiliary, and holds weekly meetings of a business or social nature. It will give a progressive euchre party in the Temple-dining-room next Saturday even-

Don't forget the social and literary entertainment of the Englewood Spiritual Union, Thursday, November 15, afternoon and evening, at Forbes' Hall, 420 West 63d street.

for funerals.

Dr. A. M. G. Wheeler writes from Communion opened the first Sunday in September, this being my second year with this church. I have been giving lectures and platform tests to the satisfaction of all. Two Sundays in October I was ably assisted by Mrs. Maggie Henley, of Los Angeles, Cal., as platform test medium. For this month we have Mrs. Amy Buchanan, of Jacksonville, Fla., a wonderful platform, test, trance and trumpet medium. This talented lady is well and widely known by all tourists visiting the lovely city of the South. She has a great interest in the Southern Cassadaga camp, and is universally loved and respected by all at home, being the leading medium of Jacksonville. It has been arranged between the executive board and Mrs. Emma J. Huff, secretary of the Southern Cassadaga camp, that I am to officiate there as platform test medium this year. I will remain here until February 1, and during my absence this society will have some first-class me-

Fathers, mothers, children, brothers, sisters, and friends and relatives without number spake messages to members of the audience, who vouched for their having passed away, and denied any communication of family history to the medium. Whole family groups were called out of the beyond, and skeptics were dimbfounded. Mrs. May Pepper, a well-nown spirit medium, gave several tests of her powers under the auspices of the First Spiritualists in the hall in Foot's block. The best example of her powers was given when she read a letter held by a spirit, giving a part of the contents, the signature, my desire and determination to hold Garden Concert Hall, the Rev. Dr. R. and the name of the city in the head- meetings at various places in the State | Heber Newton last night read a paper. lines. The woman with whom the spirit | where a few may be gathered together | on 'The Psychic Power of Jesus.' He lirected her to communicate said that in the sacred name of truth, for the pur- said that he firmly believed that the the had not vet received the letter, but pose of securing members to the State powers manifested by Christ were rapwas expecting one from the person organization and organizing branch so- idly becoming the property of all huents were what she expected, and that ganization with headquarters at To- of reading the past and the future and It at one time to make it turn over a the promotion of the glorious cause of contestable facts. That men and wopage so that she could see what was spiritual truth. We conduct, Sunday men could hold conscious communion mitted it nevertheless."

take due notice, that all items for this page must be accompanied by the full name and address of the writer. will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Current Literature says: "The centre of interest, in our own age, is in the correlation of the religious with the scientific view of the universe. The scientific attitude has become so habitual to many minds that they cannot, intellectually at all events, emancipate it is alleged he obtained by false prehemselves from it, but, identifying sci- | tending. The suit was tried last sumrice with philosophy, the scientific rea- mer, but the jury disagreed. An atson with reason itself, and failing to tempt was made yesterday to non-suit discover any philosophic or rational lit. Judge Steele said he could not see ground for religion, in the old sense of why one Spiritualist should arrest anwhole man, religious and moral, psy- believe in the arrangement they agree chical and physical, and either offer us to embark ou. To be sure, to the ordia new naturalistic ethics and religion, | nary mind it was absurd, he added, but or agnostically deny the possibility of that did not matter in the situation beexplaining the one or the other. Yet fore him. However, he decided to let and it impossible to throw off the sci- | will be done this morning." entific or naturalistic habit of thought generally have to be abridged more or even in dealing with morality and re- "Trinity Spiritual Society has left Van ganize and charter a society with the remembered to the friends and brothers item is cut down to ten lines, and ten | naturalistic interpretation of these de- | 2:30 p. m., in Hall O, Odd Fellows' | interest to do so, they should write us lines to two lines, as occasion may re- partments of human experience, is no Building, corner of Francisco avenue at once so we can arrange our route to quire. Every item sent to us for publicient logical reason for such an in- and Lake street. Convenient to Cali- accommodate them. Address us at No. cation, should contain the full name and terpretation, no philosophic warrant of fornia and Sacramento station of Lake | 55 Wayne street, Fort Wayne, Ind., unaddress of the writer. We desire to its validity. It is the office of philoso- street Elevated." know the source of every item that ap- | phy to investigate with impartial | pears. This rule will be strictly ad- scrutiny the credentials of science, of on his way to Havana Cuba, with a Frank T. Ripley is at Bridgman, to reduce, if possible, all these attitudes Sarah A. Byrnes, of Massachusetts, as to a single attitude, the attitude of the his departure from home. It informed 6407 Rhodes Avenue, Flat 3, and will complete man to the total reality."

great sensation. Its headquarters are feeling that some misfortune would be- of the widely-read Progressive Thinker. are at the home of Albert Nelson. The fall him or his family during his jour- my address. Where I journey and vis-St. Paul Pioneer Press says: "Parties ney. The letter was soaked with his ited in the South, Spiritualistm is little have seen an oblong piece of light, 8 or | blood." 9 inches by 10 or 12 inches, maybe a wards across the room slowly, in fact | have been enjoying a rich treat, during near the farm, and who slept there a held several parlor meetings, which night or two, says that there is some- were highly interesting and satisfacwhere strings or other means could not | chosen field." possibly be moved. He told a gentleman in Anoka that he knew that something was there that was supernatural." S. E. Cilley, of Laconia, N. H., writes speaking highly of the seven premium books, valuing them more highly than the various branches of his subject as all the rest of his books.

Dr. William Scheth, of Sterling Kan., striking illustration of the theme. The speaks in high terms of a spirit portrait impression she made was so favorable of his mother, obtained of the Bangs that her services have been secured for | Sisters, under strict test conditions. The Doctor is prominent as a Spirit-

> Prof. John Rhys, of London, has advanced the theory that the fairles which the world has so long regarded as imaginary creatures were once a real race of people. This contention seems to be in line with the rare theory that whatever can be imagined is possible.

W. P. Clifford writes: "I think all Spiritualists should do a little missionary work when sending in their renewals to The Progressive Thinker, their waking consciousness. He exand thus sow the seed of Truth, which plained that much might be gained will return later tenfold. During the from these wanderings of the mind in past two months, while building a mill | sleep, but for the lack of power of conin a neighboring city. I had occasion to centration in the ordinary mind, so that are having quite a revival of interest. set at a table for spirit communion, and impressions made are not sufficiently | Dr. Peebles spoke for us the last two Geo. H. Brooks is lecturing at Pitts- I can say we had several interesting strong for the memory to hold and re- Sundays. Being not only highly eduburg, Pa. Will remain there during No- meetings and communications, and produce them to waking consciousness, cated, but very independent and outvember. He can be reached by letter great interest was manifested. I have and they are thus dissipated. The sub- outspoken, he always draws large audior telegram at 909 Sandusky street, Al- no trouble at all in getting satisfactory ject for next week will be from the ences, and we get his services just as legheny, Pa. He will respond to calls communications both with table tipping same author's work." and a new device I have gotten up whereby our spirit friends can make their identity and wants known at once Louisville, Ky .: "The Church of Spirit and communicate either upon social or private mental affairs. I may give a description of my new method of communicating with spirit friends later on. Always after starting the circle I step to one side thereby all suspicion is thrown off, and the results are always satisfactory."

the following: "There is another batch | scientific lectures and test scances for of ghosts doing business in the the Sunday nights of November. There neighborhood of South Charleston, Ohio. A couple of weeks ago the family of Wilson Thompson moved from the is to be congratulated on its success. Wilkinson farm up the road about a mile into a house on the Phineas Walker place. The first night that he stayed there was on Monday night, and after getting his furniture in place the next day, the folks suddenly packed up on Wednesday and moved back into the Wilkinson house. Mr. Thompson says that a two nights' stand is all the time that he wants to play to such an audience as he had in that house. The folks could get no rest on either night after 12 o'clock, and the horrible noises The Union of Springfield, Mass., says: | that came from all through the house "Dr. Louis Schlesinger, the California cannot be accounted for by natural medium, held forth in the American causes. Although nothing was actually Mechanics' hall before an audience of seen, there were banging of shutters, nearly 300 people, and gave a really opening of doors, rappings and footfalls clever exhibition of readings. He told scurrying hither and thither, while the his hearers that before the end of the two mornings found the members of year great events were going to hap- the family exhausted by worry and pen, and the world was on the eve of fright. After the family removed efgreater discoveries than any yet made, forts were made to solve the mystery but he did not specify what was the na- of the noises, but to no avail. No inture of the occurrences to be expected. | ducements could persuade Mr. Thompson nor any member of his family-to pass another night in the house.'

> Mrs. R. W. Barton writes from the residence she was standing in the Rochester, N. Y.: "I was in Toronto, door and had a room prepared in which Canada, for June; Michigan camps July to lay the corpse of her husband. When and August: Toronto for October. I a friend started to break the news to have returned here to take up my work her she interrupted him, saying: 'I for the Rochester friends for this year | knew it before you did." Late to-day. again. My friends can address me at Mr. Freeman rallied a trifle, but lies in 45 Webster avenue. I shall be pleased a comatose condition. The physicians to answer all letters."

> T. W. Woodrow writes: "As the president of the Kansas State Spiritualist | convention of the International Meta-Association, I desire to say that it is physical League, in the Madison Square

siring our services as above suggested, coming of the Kingdom of God among Language is inadequate to give exwill kindly address me at 1115 Garfield | men! He said the power of Jesus was avenue, Kansas City, Kansas." The Denyer (Col.) News says: "If there are spirits in this world of the

kind that men and women in the flesh can control they will hover again thick and God in His mercy, therefore, generas angels on the sharp end of a needle in the county court to-day. The irial something spiritual had been developed will be resumed there this morning in | within them which would help them to which Mrs. Lucinda Rounsedell and her sister, Mrs. H. L. Black, seek to recover from W. O. Marshall and his wife \$400 which they assert they had more than a year ago and which they parted with to that would make him a millionaire as well as his sisters, the plaintiffs. The sisters believed in Spiritualism and Marshall said he was a spirit medium, it is charged, and so the \$400 quickly changed hands. It was invested in a mine, but only a 'hole in the ground.' whence the bonanza 'stuff' never came, and the spirit not returning to tell why fortune had deserted the enterprise, Marshall was sued for the \$400, which

ligion, while it is a sufficient psycho- Buren hall, and will hereafter meet ev- National Association; or where there is logical cause of the prevalence of the ery Sunday (instead of Wednesday) at a fair prospect of working up sufficient

The Chicago Chronicle says: "While | papers for change of address." morality, and of religion alike, to ex- shipment of bees, S. P. Culley, an api- Mich., where he is doing a good work, arist of Higginsville, Mo., was crushed | Mrs. Allie Lindsay Lynch has reentific as well as moral and religious, to death at Venice, Ill., beneath the turned to the city and is located at 6407 and, while condemning any encroach- wheels of a long freight train. In a Rhodes Avenue, Flat 8. She writes: ment of one upon the field of another, pocket of the man's vest was found a "After four months away from Chiletter he had written to his wife since | cago, I have returned and located at her of forebodings which he had had be pleased to let friends and radical The Anoka (Minn.) ghost is creating a the previous night. He said he had a Spiritualists know through the columns

little larger, moved backwards and for sha, Wis.: "The people of Waukesha My companion regained health, and we taking perhaps five minutes to cross the the visit of our State President of Spirroom. Mr. Moore, the man who lives itual Organization, Mrs. Stewart, We thing mysterious about the place. The tory. Mrs. Stewart impressed all who noises are there, the furniture does | met her as being a deeply earnest, effimove, and that, too, in some, rooms | clent and enthusiastic worker in her

The Toledo Blade says: "The Thursday evening meeting of the Theosophical Society was, entertained by the reading of an article on 'Drtams,' by C. W. Leadbeater. The writer arranged follows: "First, to consider carefully the mechanism, physical, etheric and astral by-means of which impressions are conveyed to our consciousness; secondly, to see how the consciousness in its turn affects and uses the mechan: ism; thirdly, to note the condition both of the consciousness and its mechanism during sleep; and, fourthly, to inquire how the various kinds of dreams which men experience are thereby produced.' The author elaborated these four heads, and gave examples of experiments made upon subjects of varying mental endowment, by psychically impressing their minds during sleep. with thought pictures, at the will of the operator, and noting the effect upon

Dr. Tower, of Toledo, Ohio, writes: "Julia Steelman Nichols has been lecturing and giving week-night test seances for the Independent Society of this city for October. She has done a good work. Mrs. Nichols is a speaker of ability and an excellent medium for nent people here have organized a Psychical Research Society, for the investigatton of mental phenomena and have The Springfield (Ohio) Democrat has engaged Mrs. Nichols for a series of are three other societies here, all doing a good work. The Independent Society We have a number of good mediums here, each of whom have done and are still doing an excellent work for the

The Chicago Times-Herald says: "Yesterday when E. W. Freeman of Kokomo, Ind., started to the Democratic barbecue at Peru, Ind., his wife tried to dissuade him, saying he had a vision the night before in which she saw him brought home a corpse. Freeman, who has heretofore been Republican and held the office of postmaster several years and who recently pronounced for Bryan, was advertised for a speech at the gathering, and went over the wife's protest, she bidding him farewell, declaring he would be brought home dead. Mr. Freeman made two speeches from a street platform at the barbecue, and the overexertion was followed by a stroke of apoplexy. The inanimate body was pronounced lifeless by physicians on arrival here on the midnight train. Mrs. Freeman had no warning except her previous dreams, but when the ambulance drove up to think there is a chance for recovery." The New York Herald says: "At the

mind and spirit. The same was the case with the powers coming to men, ally kept them back from men until use those awful powers right."

John W. Lee, of McKee's Rocks, Pa filed an odd suit against Raphael and Carman Zingaro before Alderman Wm. Walsh. The defendants are Gypsies Marshall on his declaration that spirits | and are man and wife. Lee claims they had told where a bonanza mine was have bewitched ohim. He says the woman candbring on an attack of illness by looking at him. She did so last Saturday night, he says. Raphael plays on some musical instrument which has the effect of causing Lee to lose his appetite and keeps him from sleeping. Still another count is that the people own a dog the sight of which throws Lee into fits, during which he barks. Lee is a Republican and says Raphael Zingaro hypnotized him into making a for your paper on The Divinity of speech for Bryan.

E. W. and C. A. Sprague, missionaries

for the N. S. A., write: "Wanted immediately-the addresses of the active or the term, insist upon naturalizing the other Spiritualist when both heartily Pennsylvania. Friends will confer a work. Wherever there are seven good Mrs. Cleveland, secretary, writes: Spiritualists or more who wish to ortil December 1. Watch the Spiritualist

known. I did no public work, but left L. A. B. Gault writes from Wanke- with friends good thoughts to mature. returned to Chicago."

G. W. Kates and wife had good meetings in Wheaton, Minn., November 1 to 6. The cause has a firm footing there, owing to the fact that the local friends possess their own Temple. Mr. and Mrs. | benefited by the mental and spiritual Kates also spoke at Fergus Falls, No- stimulus that that paper is certain to vember 8 to 11, where a newly organized society is doing active work. E. J. Bowtell speaks at Hyannis,

Mass., November 18. L. O. Edson writes that Harry Moore has been lecturing acceptably at Hartford City, Ind. He officiated there at the funeral of Moses Emshwell, a prominent Spiritualist.

The Central Iowa Spiritualists' Assoclation will hold a mid-winter meeting in Oskaloosa; January 25, 26 and 27 with Mr. and Mrs. G. W. Kates as the speakers and mediums. A greater impetus to the cause of Spiritualism in Iowa is expected to result from these

O. J. Johnson, of Minneapolis, Minn. who is largely interested in mines in Callfornia, was in Chicago last week. He expects large results from his mines, and proposes to do a philanthropic work for Spiritualism with the proceeds.

Mrs. Della Platt writes from Battle Creek, Mich.: "It gives me much pleasure to inform you and your numerous readers that since we moved into our -elegant new hall in the Stone block, we often as we can, but Sturgis, Toledo, Detroit and some other cities seem to think that they have a prior right to his lectures. Mrs. Weatherford begins month and probably a two months' engagement with us next Sunday."

a vast host of readers for three months Thinker for at least three months. grateful to the generosity of this your supreme effort to spread the gospel of

J. O. M. writes from Brownell, Kans.: "Rev. L. A. Mabee, of Topeka, Kans. has been holding a series of meetings at Brownell, Kans., on Biblical Spiritualism. She commenced on the 28th of October, and closed the 4th of November. There was good order throughout, and an interest manifested that bids fair for good in the future. We hope the good seed sown will bring forth good

Wm. Burgwald writes from 988 N Western avenue, Cleveland. Ohio: "The German Spiritualists of Sleveland, have organized a society for the advancement of the cause among the German Americans, a great many of whom do not speak or understand English. should like to have you make mention of such organization in your paper as the 'First German Spiritualist Society of Cleveland.' Regular meetings will be held on every Sunday evening, at Lang's Hall, on Lorain street. We desire the privilege of asking you the names and addresses of some German mediums for lectures or tests or both, and if you will kindly send same to 173 Dare street, this city, you will oblige." Mrs. J. L. Smead writes from Milwaukee. Wisie "Spiritualism is still pro- | dead (?) with loveful reflections, and gressing here in Milwaukee. There are | frequent rehearsals of the life-work a number of societies here at present, and experiences of a soul emancipated. officered mostly by focal mediums. Mr. I love to recall, and distill the wine of Eugene Bethal, a young man with life from such noble examples as Selmuch promise as a france and test me- | den J. Finney, Emma Hardinge Britdium, and myself organized a society ten. Mrs. F. O. Hyzer, Prof. Wm. Denthe last of September, at the corner of | ton, Wm. Fishbaugh, Joel Tiffany Twelfth and Walnut streets, which has | Epes Sargeant, S. S. Jones, Prof. S. B. thus far been largely attended, and a Brittan, E. V. Wilson, Dr. J. R. Bufew have already joined with us as chanan, Wm. White, Luther Colby, members. We will be glad to receive a John C. Bundy, Eugene Crowell, Dr. R. call from any Spiritualist or medium of T. Hallock, Dr. John Gray, D. D. Home, good standing! visiting our city."

Levi Wood writes:""I and Mrs. Wood Dr. Samuel Watson, Inez Huntington whose name was given that the con- cleties to co-operate with the State or manity. That men possessed the power left our home and kind friends in South Agnew. Lydia Pearsall, Frederick Haven, Mich., October 12, on our way Douglass, Oliver Wendell Holmes, the name of the city was correct. Mrs. | peka, and thereby call into active | healing the sick with the same power | to California. Our first stop was at | Ralph Waldo Emerson and Victor Pepper was compelled to scold the spir- utility the ready and waiting forces for that Jesus had, he considered to be in- Covert, with Brother and Sister Delano; Hugo. But more especially those from there we went to Riverside, to the closely identified with Modern Spirithospitable fireside and home of D. | ualism and its progressive works, and on the other side. The tests were sim- evening services, consisting of lecture, with spirits he knew not from his own- Boynton. While in Riverside, a recep- with whom we have shared in happy llar in that she gave correctly the music, and materialization, with other personal experience, but from the expe- tion was tendered us, in which we had communions. In one of these bright names of persons who have been dead phases of phenomena, at 1115 Garfield riences of friends whose truthfulness the satisfafction and pleasure of meet- future days, the editors of The Promany years, told the relation of the avenue, Kansas City, Kansas, which was beyond doubt. 'There is some ing and greeting with a handshake all gressive Thinker. Light of Truth, Banspirit to the person addressed and service is free and without collection. thing in that strange power by which a the friends. In this report one little ner of Light and Religio-Philosophical transmitted the advice about troubles. This service will be conducted at any man can read the past on a lock of hair event occurred which seems worthy of Journal will be remembered for what which all seemed to have. An elderly place in the State where there are or a scrap of handwriting," Dr. Newton | mention, and as The Progressive Think- | they have done, not only, but for what woman manifested much delight when friends interested enough to make the said. These are the new powers en- er is in nearly every household, thereby they have been and are, in the spiritual told by the spirit that she was to get proper arrangements with me for the tering into the life of man, as man en- it will reach their attention. As we circle of the world's affections. Let us possession of both farms. Another wo- same. In connection with this work I ters into the life of spirit. Whereas, a were about ready to leave and board cultivate the sacred memories that man was very much embarrassed when intend to work for the establishing of few years ago those powers were the the train for Chicago Mrs. Wood was hold the archives of the soul and its the spirit told that she had come to the our sanitarium. Will take contributions | belongings of but a few, the mystics | presented with a pure gold breastpin, | immortal relations, and nourish our meeting very reluctantly, but she ad- of money, to be paid back by services and the sages, they are now coming as a token of the friends' appreciation natures thereby. either clerical or medical. Those de- within our ordinary humanity. It is the of her services in mediumistic work.

pression to such a token of regard. If not necessarily of spiritual origin but we never meet those kind friends again came from the borderland between in the physical form, we will meet them in the Summerland of a new life. and there renew the associations, and cement the broken threads caused by separation on this mundane plane. We are now visiting with our son, Geo. A. Wood, in West Pullman, who with his wife, are earnest, ardent and consistent | Spiritualists. We leave for California the 13th inst., where our future home

will be with a daughter of Mrs. Wood." Dr. James W. Cormany writes from Mt. Carroll, Ill.: "Spiritualism is holding its own in our little city, and those that held to the cause for the last several years are still firm in the faith, the Browns to the contrary notwithstanding; but I see by The Progressive Thinker that the N. S. A. has appointed missionaries for the state of Indiana and Minnesota has also missionaries. What is the matter with Illinois? Are we not worth the saving? Further I wish some one would write an article Christ, from a Spiritualist standpoint." Mattle L. Monroe writes from Seattle.

Wash.: "The Washington State Convention, of which mention has been preleading Spiritualists in every town, vil- | viously made, to be held in Tacoma, Nolage and community in Indiana and | vember 21 and 22, will be held in hall, corner G and 13th streets. The evengreat favor, and do a good work for ing sessions will be given up to enterthe cause of Spiritualism, by mailing | tainments. Some well-known and talsuch addresses to us, as we wish to ented mediums are expected. Our carry the gospel of Spiritualism into worthy president, Mrs. Lillian Nagell, every part of these states where we can is still in the far North; a letter just obviously the fact that certain minds | the jury hear the other side, and this | find interested parties to assist us in the | received from her under date of September 25, states her determination to remain the winter; also her wish to be and sisters in truth, telling them she is just as loyal to the cause as ever, and that she will soon be engaged in church work in that far away Northern clime, and expect to pass a very profitable and harmonious winter where there is such need of spreading the glorious cause of Spiritualism. The convention will be presided over by our vice-president, Dr. G. Castiday.".

troit, Mich., that she is highly pleased with the premium books.

Clara L. Stewart writes: "We are planning on holding a mass-meeting in Fond du lac, Wis., Nov. 27, 28 and 29. We have secured Moses Hull, and we expect Dr. Peebles, with other prominent mediums, speakers and test." G. F. Perkins writes: "Now that we

are all recovering from the long spell of political insanity, it might be well for us to return to our sober thoughts and proceed as soon as possible, to assume some of the spiritual responsibilities that we ought to feel resting heavily upon our shoulders. - The Progressive Thinker should be widely circulated, and the world at large surely will be promote. Every conductor of public meetings and circles should have upon his table a few copies for distribution, a practice which I have followed since the first month's issue. Workers, wake up, and help the organ, the columns of which you are ready to insert free notices. I am anxious to put in a few nights outside of Chicago during the weeks ending this year, and will respond to reasonable calls within four hours' ride from Chicago. Societies wanting my combination of lecturing, singing and tests will find it to their advantage to write me at 884 W. Madison street, Chicago."

Mrs. M. E. Jenkins writes: "I desire to say through the Survey notes, that I opened our winter services at Prismatic Hall, Detroit, Mich., last Sunday, to a large audience. The rostrum was decorated with palms and white chrysanthemums. A beautiful selection, entitled The Lord's Prayer, was given by Mrs. D. (name omitted). The lecture was followed by spirit messages and written questions answered, which seemed to be much appreciated. I amopen for engagements with other societies as platform worker."

The Students of Nature, at their hall, 1565 Milwaukee ave., Chicago, had an extraordinarily enjoyable time at their regular meeting, Sunday evening, Nov. 4. on the occasion of a visit from the president of the Illinois State Spiritunlists Association, Dr. Geo. B. Warne, and his wife, both of whom delivered interesting addresses, he giving an account of the work of the State Association, and she of the National. The hall, gorgeously decorated, was filled to G. W. Kates writes: "You should get overflowing by an attentive and enthuslastic audience. Mrs. Gartelman and mental work. A number of promi- at fifteen cents each. Every Spiritual- Mrs. Willike delivered addresses, mainist should see that each of their rela- ly in reference to their respective Gertives and friends-also every possible man societies. John Cole sang the paperson-shall read The Progressive thetic song entifled "The Old Musician's Harp," in such an affecting man-That is one form of practical missionary | ner as to bring many to tears; and Miss work to do, for which we should be Eva Ihle, not vet in her 'teens played exquisitely the autoharp, and recited "What the Wind Will Say." Mrs. M. Summers, the pastor, made the closing address.

A Correction-Memories.

To the Editor:-In my flying notes of "Trying Trip and a Double Funeral." made two mistakes. It was 40 years ago, instead of 50, that I learned this esson from spirits. That made me ten years older than I need to be for the amount of mischief I have done; and it was Limestone, N. Y., instead of Pennsylvania, which makes better connection with Maple and Eddyville, than Limestone, Pa. A first glance at the prolific pages of

The Progressive Thinker startled me. The names of Giles B. Stebbins has been so prominent and familiar among the best type of Spiritualists for forty years and more, and we were so well acquainted personally, that although his age and feeble physique has for some time been pointing toward the golden shore, yet I was not quite ready for the news. A rare man and representative Spiritualist has left a legacy to the world of a consistent spiritual life and memory rich in helpful suggestions and worthy examples. It is helpful to the living to regard the Charles Partridge, Henry J. Newton.

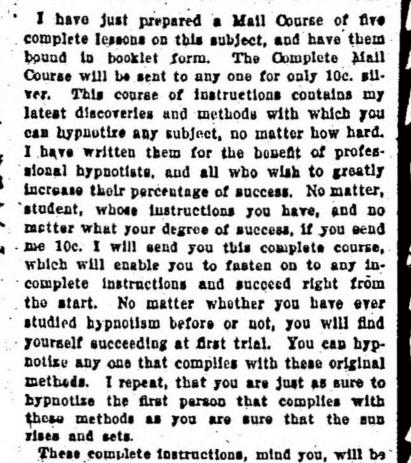
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liamentary rules, etc. Many Spiritualists living in isolation, have formed

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review Mr. Stauffer speaks of saving

The opinion is being formed slowly

form in this connection must involve a

revolution in the methods hitherto pur-

sued by the committees of management

elected by our societies, and this re-

quires that the members take a more

active interest in the welfare of the so-

cieties to which they belong. Our lec-

turers, normal and controlled, do their

ing them, but under better circum

stances they would do much better. In

deed, it is at times remarkable how

well, rather than how ill, our medium-

istic speakers fulfil their duties. Yet,

even the most developed of them

the lack of all those tlings that so ma-

terially conduce to the comfort of sen-

sitives in the public ministrations.

called upon to face? Roughly, the an-

swer, in many cases, is; a none too clean

hall, used during the week for purposes

that are not too spiritual; a barely fur-

nished platform, not always, any too

clean; an ante-room into which all and

sundry come as they please, thus de-

priving the speaker of the needful quiet

and composure so necessary to medium

istic speakers; and when on the plat

form a chairman whom, if the speaker

does not give clairvoyance is constantly

wishing he or she did, or whom, if the

medium does afford such illustrations,

is wishing he would out short his lec-

"service" is opened with music that is

-when there is one are trequently at

papers, which in most cases the mem-

bers of the congregation have already

inspiring, no flowers adorn the plat-

form; while frequently the speaker has

to hurry through the lecture, because of

catching a train after the meeting.

appointed, or that our own people com-

plain that they do not feel the spiritual

Letter from Mrs. Bullene.

glad to defend the higher spiritual

truths. I hope to hear from those so

ranks, concerning the scientific bases of

until teachers and students alike real-

Friends, humanity and progress

like sympathies as thoroughly from

spirit spheres of life, as under the grov-

reason. MRS. E. F. J. BULLENE.

1431 Court Place, Denver, Colo.

Small wonder that strangers are dis-

PR. 27, 1906.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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.

W. H. Burr: Q. Swedenborg, who claimed to have seen the inhabitants of heaven, declared that the male and female affinities were there united in one spiritual body. He tells us that he saw Abraham and Sarah thus united. Has the fact of such heavenly transformation ever been verified by other seers or by spirits in that sphere of life?

A. The Swedish seer has not been

supported in these assertions by any other, nor by communications of spirits. He was so saturated with superstition that it colored every inspiration. Accu rate knowledge had no place in his mind, and he was thus cast loose to indulge the vagaries of an unrestrained fancy. For two individuals to unite in one spiritual body, would impose the elimination of the individuality of one or the other, or of both. The new individual would be neither, and how could even a seer know that the composite being he saw was Abraham and Sarah | Not a portrait true to life! thus blended? As opposed to the order of growth in this life and the next, All these speculations of "mates, "halves," and "affinities," and absorptions in the next life, grew out of an ancient fancy of child-man, and in all cases it is the woman, as inferior, who is absorbed by the man. That is, presumably, an explanation of how Swedenborg knew the compound Abraham and Sarah. He saw Abraham; he did not see Sarah, and thought she had been absorbed.

This reminds one of the story about a soldier who was devoured by a tiger in India. His friends in England, hearing of his death, without knowing the cause, ordered his body sent home. The tiger was after prolonged effort caught and sent to them. It was the visible type of the absorption.

The grand plan of creation, or evolution is the differentiation of the individual, which in man is carried farthest, embracing as it does in him spiritual selfhood, as well as physical and mental distinction. Each and every human being advances on his or her own course of development to more perfect individualization. In evolution there is no return to the past. The distinctions of sex are the accidents of a certain period of growth, and with the physical conditions of this distinction are corelated modifications of mind and spirit. When the purposes for which these distinctions are fulfilled, then they are superfluous. The spirit may retain their impress, but its individualization will be more complete after their passing away.

"Parent": Q. Can the effects of prenatal influences be overcome by educa-

A. In a measure; perhaps in the ages entirely. Yet it is altogether preferable to begin education with these prenatal influences, than after they have stamped their influence on the immortal spirit. Our education began with our most remote ancestors. It has in our grand-parents and parents a direct and potent influence.

This is considered a delicate subject to treat in a popular manner; but it may well be questioned if the feelings of

first. Science comes with tardy steps Joyed by all. to this most important of her premises. Education of children by one or the other method, is as nothing to that earlier training which is scarcely thought of.

A child is not only a bond of union to its parents, but a revelation and legacy to posterity. Of the influence of the mother on the character of her unborn child, there can be no denial, and there is a disposition to make it exclusive and paramount. Yet there is another side. She is not the only dominant power, for the father equally shares. The mothers of the race are not alone responsible. If the gardener plant imperfect seeds, no care in tending can retrieve the mistake. His complete success depends on the seeds he plants. Hence in accord we find that potent as the influence of the mother may be, she cannot develop perfection from Imperfection. She cannot retrieve | pale of the Rosicrucian Order. the failings in the father. How many instances will come to mind of mothers who mourn the loss of children because of disease active or latent in the fath. D. D. ers; of intellectual weakness, moral obliquity and beastly desires and appetites in children, referable to their fathers! A pure, sweet and gentle motherhood has been talked and written thread-bare; is it not time to make equally obligatory a pure intelligent Creation, the Bible, Christ, Immortality, and moral fatherhood?

do not believe in a personal devil, yet tions, and is at once interesting and in- neighbor be drunk, or that I can com- sweetest consolations. What to a we read when Martin Luther had an structive. Published by H. T. Coates mit a crime-and my neighbor pay the weary toilsome mortal can be the apparition of his Satanic majesty, he & Co., Philadelphia. hurled a book at him in order to drive "the evil one" from his presence.

(2) If there is a spiritual mate or affinity awaiting in the Great Beyond, it | building," By E. D. Babbitt, M. D. would seem to me that it is a futile at- LLD. A most excellent and very valutempt at consolation for the bereaved shle work, by the Dean of the College husband or wife left in this mundane of Fine Forces, and author of other imsphere endeavoring to comfort themselves with the thought of a future everlasting blissful reunion.

A. (1) Luther, with his limited knowledge of spirit life, and deeply superstitious, mistook the presence of Dr. Austin's life, story of the heresy only true God, and Jesus Christ whom well. This is a work of far more than best cont. Mr. Stauffer speaks ordinary power and value, by a hold. tempting spirits for the Evil One. In trial, copy of the charges, the heresy thou hast sent.' Mr. Stauffer speaks ordinary power and value, by a bold, ing from the tension to which he was Angual Conference at Windsor, Can." subjected. The opposing forces of Ca- etc. Price 15 cents. For sale at this form of government-or once had-pur- this office. Price, cloth, \$1; paper, 50 scarcely read it without spiritual profit. tholicism as it existed in spirit life office.

awaited an opportunity to destroy him. It was a Satanic influence and perhaps Luther could give no better interpreta-

(2) Within the past year, twice this

question has been answered at length, and this correspondent is referred to file of The Progressive Thinker. It may be well, however, to briefly state the position therein taken. The idea of "two halves" wandering through life and only happy when united, as that of true union, is not only untrue but pernicious in its influence. For as no two individuals can live absolutely harmogether, and at once the search begins, part as follows: more or less sub rosa, for the right "hills of Zion" in the "luxurlous groves of Summerland," the blessed one will is the bane of domestic life.

two, man and woman, would be "well God, and is not happy, then God's plans thing different. In the sermon under place, and all are treated with equal mated." They may not form absolute- are thwarted. harmony by granting to each other courage of the Rev. Mr. Stauffer, I kind. freedom in wide spheres of thought. It is like a man who has the courage of not necessary for them to think alike, his opinions. If a person in Friend ing saved from the commission of sin, not necessary for them to echo each Stauffer's position thinks that God is not by being saved from the effects of other. They ought to be diverse for vindictive enough to torment people sin after it has been committed. Dear expected by husband or wife that they he certainly ought to say so. But while from sinful acts." are to be mirrors to each other. They, Mr. Stauffer has, to use his own words, are not alike, but they have the power 'faith' in hell, he has not told us what to assist each other and grow after a that hell is. In this he has fallen fearcommon ideal. It is too true that the married set out with the idea that they | Christian poets sang of the hell in are perfect mates, and then grow apart. Which they believed, and the Christian They overlook the fact that marriage is doctors of divinity have tried in eloonly the beginning of union, which carefully guarded, will be perfected only at the end of the longest life—aye, in the Great Beyond.

PORTRAIT OF A SPIRIT.

O, the house looks bright to-day! Some one whom we all adored, Stolen, long ago, away, saldenly seems half-restored.

Three decades ago, a maid Took a journey to the tomb, All in dainty white arrayed,

Entering the small, dark room,

That was all we then could see;-Just the body, and the sod; Our bereaved idolatry . Barring from us heaven and God.

Just a lock of burnished hair. Some old letters-words which were Once her thoughts, written with care:

These were all we had of her. Just a meager handful still Of the many things that were Her-sweet Lady Beautiful!

So we reared a marble shaft. Writ her name and praise thereon; Pained were we when others laughed-Morbid that our love had gone.

Long and long years were away, Rich in pleasure, keen with pain, Fraught with hope and pale dismay, Sometimes sunshine, sometimes rain.

We had learned to look aloft-To believe her living yet. Somewhere in the blueness soft. Where no sorrows wear and fret.

"O, if we could see her face, In its present angelhood. How 'twould light the vacant place

Where, in mortal garb, she stood!" Did she read our hearts, and sigh? Did she long to have it so? Did some angel artist try

To restore her? Can we know?

Sure it is her picture hangs In the home-room, bright and blest, Balming countless hidden pangs, Pointing us to heaven and rest. EMMA ROOD TUTTLE.

BOOK REVIEW.

Poems. By Mrs. H. Houghton-Chaapel, M. D. Red and gold. Price 60 cents. Published by the author, Palm-

This dainty volume, laid on the altar to joyful praise. of Southern song is just the thing to choose for hours of quiet rest and enjoyment. It is sweet, easy, natural, pure, elevating, spiritualizing, thoughtful and beautiful. Every poem has a you read. The author tells us they were "many of them written in the resting moments of an arduous labor."

The volume contains fifty-four poems modesty which prevent the discussion on many subjects; and is the offering of which the world has been condemned knowledge of spiritual ethics rather of this question should not be ignored. an earnest soul who sings sweetly. It to listen from clergymen, almost from than platform tests which I do not No "second birth" can atone the mis- is a pretty and inexpensive gift for time immemorial. They always object give. Phenomena are ever necessary to fortunes of having been born badly the birthdays or holidays and will be en-

EMMA ROOD TUTTLE.

lishing Company, Chicago. \$1.25. Full of interests from beginning to end." The reader untiringly turns page of the earth) casts suspicion on the doc- can never attain its legitimate dignity, after page, and when it is finished,

wishes there was more.

Evolution of Immortality. By Rosicruciae. Eulian Publishing Co., Salem.

Contains chapters on the divinity of did not descend from Adam or Noah. | acy among us; but I regard the disenergy, the evolution of consciousness. the incarnation of life, the power of love, the force of truth, the wisdom of the serpent. Christ the light of immorand color of thought of Rosicrucianism

Words. By John Kenyon Klibourn,

prises religious views of the most dis- have everlasting life." tinguished scientists, statesmen, educators, philosophers, theologians, literary men, soldiers, business men, liberal thinkers, and others, concerning God, the Millennium, the Intermediate State, law in the place of the one who has banish from Spiritualism this foul canthe Resurrection, Heaven,. It embraces | violated it; it means that I can drink | cer. It is sapping our vital, energies Mrs. A. S. F .: Q. (1) Spiritualists a wide range of thought in apt quota- a pint of rum, and, as a result, my and robbing our sublime faith of its

> "Human Culture and Oure, Marriage." Sexual Development, and Social Upportant volumes on Health, Social Science, Religion, etc. Price, cloth, 75 to eternal existence, it refers to somecents. For sale at this office.

THE ORTHODOX HELL

It is incontinently and irrevocably Extinguished by the Rev. Moses Hull.

A large audience greeted the Rev. lary fathers, and fingly in 1861-4 re. zeal and energy—the first seance being Moses Hull at the Spiritual Temple, deemed by the blood of their sons, but held September 2, and continued tri-Buffalo, N. Y., November 4, or rather to no one believes it was vicarious merit | weekly with the intention of its continhear him "put the extinguisher on the that accomplished this. Rev. Byron H. Stauffer's hell," as he had "What are we saved from? On this ment. nious (and they had not ought to be so announced that he would do. Whether I have room for only one brief quotaplastic as to do so) if this belief is held, hell was extinguished or not, the aution. Mr. Stauffer says: Christ came the moment there is disagreement, it dience appreciated Mr. Hull's efforts in to save us from something, and that its significance and value. We have proves that the wrong halves are to that direction. His discourse was in something seems to careful readers to books-volume after volume, treating

"For my text I have selected the of those who believe." ones. If not found here, then there is | words, 'There shall be no more curse.' consolation in the thought that on the Revelations 21:3. The Bible teaches nothing more positively than it does that good shall finally triumph in Stauffer a chromo if he will find one suits that they cannot attend to its inbe found! And mediums have encour- God's universe. Evil and sin shall not passage in the Bible which shows that vestigation, and the dominant impulse nged this belief, which seethes with the always exist. In Revelations 5:13, the Christ saves anybody from hell. What of human activities is to gratify selfish demands of the passions! The doctrine author of that book foresaw the time does he save people from? Why from and sensuous desires. Under these conis pernicious because it is provocative when every creature in the universe sin, of course. Matthew says: "Thou ditions, proof of immortality makes of dissatisfaction and that unrest which said; Blessing and honor and power shalt call his name Jesus because he slow progress. and glory be unto him that sitteth upon shall save his people from their sins. There are an indefinite number of in- the throne, and the lamb for ever and There are more than a dozen such texts dividuals sufficiently alike so that any ever.' If every creature does not praise as this one. Not one that teaches any-

> fully behind his predecessors. The which they believed.

SERIES OF SERMONS.

"The Rev. Mr. Emmons delivered series of sermons on hell in which he told just what it was in his day. I think it has been greatly modified since that time. In his eleventh sermon he said: 'When they (the sayed) shall see how great the misery is from which God has saved them, and how great a difference he hath made between their state and the state of others who were by nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them more of a sense of the wonderfulness of God's grace to them. Every time they look upon the damned find their task made needlessly hard by it will excite in them an admiring sense of the grace of God in making them so different. The sight of hell torments will exalt the happiness of the saints What are the usual conditions they are forever.'

forever.'
"Allow me here to say that if that is what 'exalts the happiness of the saints,' I am no saint. And if I must, in order to fit me for heaven, get into a condition where I can enjoy, or even be satisfied to endure the knowledge that some of my fellow creatures, 'no more sinful nor ill-deserving' than myself, are enduring eternal tortures, I prefer not to go to heaven. Let me be an angel in hell rather than to be so hard-hearted a devil as that in heaven. WITNESSING TORMENTS.

"In his sixteenth sermon, the Rev. Mr. Emmons said: 'The happiness of ture and come to the "tests;" while the the elect in heaven will, in part, consist in witnessing the torments of the unmusical, to say the least, and singdamned in hell. And among these may ing in which the audience and the choir be their own children, parents, hus-bands, wives and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally, executing on the "vessels of perused. In but few cases is there any wrath," the smoke of their torment will attempt to make the hall cheerful and be eternally ascending in view of the vessels of mercy who, instead of taking the part of those miserable objects, will say, 'Amen; hallelujah, praise the Lord.' "The Rev. Jonathan Edwards, in one of his 'Practical Sermons,' said: 'The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this mented upon over and over again, yet will be no occasion of grief to them, but no one appears to have the necessary rejoicing. They will not be sorry for courage to openly grapple with them .the damned; it will cause no uneasiness | The Spiritual Review. nor dissatisfaction to them; but, on the contrary, when they see this sight it

"Paul said: 'Faith is the substance of nounce to those societies desiring a things hoped for, the evidence of things teacher of spiritual philosophy, that not seen.' Friend Staffer says: 'Yet that she will make engagements for lectures we might at all times have a reason for and society work. our faith, let me give you my reason for With renewed health I shall resume charmingly veiled lesson, and you feel this belief. He then gives the reason public ministrations, because confident that you are in contact with a whole- for his faith in hell as follows: First, I that my inspirations can aid in dissemsome and interesting personality while believe in hell because the atonement of inating knowledge essential to the up-Christ would be a mockery without it.' building of our divine cause. Always

will occasion rejoicing, and excite them

SAME OLD ARGUMENT.

"This is the same old argument to cieties where the people demand to living truths because they cannot get personal belief in Spiritualism, but the them into their 'old bottles.' When reform of all existing wrongs compels dium, in the same sennce room that Galileo preached the rotundity of the knowledge of philosophic principles gave forth "Rending the Vail," are now earth, they objected because it would that pervade life in every state of be-The White Flame. An Occult Story, not fit their interpretation of theology, ing. It is painful to note the general by Mary A. Cornelius. Stockham Pub- Their arguments when stated in regular lack of information even in our own

"First-This doctrine (the rotundity varied phenomena; and Spiritualism trine of incarnation.

"Second—It upsets the whole founda- ize, that knowledge alone is power. tion of theology. "Third-If the earth is only one should be our watchword; let us build among many planets, then other planets upon the rock of progressive truth. must be inhabited, and if so, all men! Strange gods are striving for suprem-

"They then went on to state that God tinguishing truths taught of genuine would forgive the preaching of any Spiritualism, to be universal progress other heresy before he would forgive for the individual on earth and in the that. Now, Brother Stauffer thinks the higher life; each state of existence protality, the rosy cross. The peculiar line atonement is gone without an endless viding all essential environment for hell. Perhaps it is, what of it? What growth intellectual and spinitual, withcharacterizes these pages, which may kind of an atonement does he accept? out the demoralizing inecessity of reprofitably be read by many outside the Let us hear. He says: 'We of the so-peated embodiments opearth: Pray let called orthodox churches believe in the us leave this gross fragment of Orient-vicarious sufferings of Christ. We read al religions to its own congenial soil.

Faiths of Famous Men, in Their Own that our Lord himself declared: "For Our civilization should junfold a higher God so loved the world that he gave logic. Let us be loyal to the principles his only begotten son that whosoever of the Harmonial Philosophy. It en-This book of nearly 400 pages com- believeth in him should not perish, but dows mankind with innated divinity, that enables human souls to reach god-

VICARIOUS SUFFERINGS.

"I do not believe in the vicarious suf- eling impulse of mortal experiences on ferings of Jesus. That word vicarious earth. means one suffering the penalty of the Apostles of truth! let us combine to penalty. I believe that, Though hand charm of renewing that struggle again join in hand the sinner cannot go un- and again. Relegate its pernicious punished.' The atonement does not take teachings to the ranks of Theosophists. away the penalty for sin; it takes away its legitimate abiding place; and rewho was a sinner into the great oneness thing which occurs here in this world. In John 17:3, Jesus says: 'This is eter-

chased by the blood of our revolution- cents.

Manifestations at Spring Hill,

After a vacation of nearly two months the work was renewed with unabated uance to the close of its accomplish-

Enough has already been said of its unique character; but few appreciate be the eternal exclusion from the state on the immortality of the soul. Job's question is still unanswered in the public mind. Theology can offer nothing beyond a "We believe," and the scient-"Right here I will offer the Rev. Mr. ists are so absorbed in their special pur-

Among many Spiritualists and all investigators, the great demand is for tests of actual spirit return and communion. The question of fraud is supreme in their minds, and some manly harmonious unions. They ought to "I wish, before getting into my argu- people from 'eternal ruin.' The Bible | ifestations are so well imitated, that at have independent views, and cultivate ment, to express my admiration of the nowhere speaks of anything of that least a shade of suspicion still lurks in the test-hunter's mind in manifestations "Men must be saved from sin by be- that are genuine.

In these seances there is no more chance for fraud than there is in the fireside conversation of the family cirtheir own good and the good of their eternally, not for reformation, but, as friends, may you and I enjoy, in this cle. While the medium is in an unconchildren. It is not for a moment to be the catechism says, 'for his own glory,' life, a 'salvation which will keep us scious state, there come out from the. cabinet from twenty to forty materialized forms at a single seance, male and female; the latter in dazzling white coswhite in the medium's clothing; the forms are from a small child to those of stand in need of reformation. The fact | character and appearance as much as quent language to describe the hell in of the interest that is being manifested in size; they announce their names and deliver characteristic speeches, and in the idea of a Spiritualist church clearly points in this direction. A rewrite narratives with a rate of rapidity of from 500 to 1,000 words in a minute, and execute life-size portraits, most of which are recognized, with the accuracy and finish of artistic skill-all within a minute, equal to that of the best portrait painters in many sittings

with their subjects, When we see these manifestations repeatedly and in full view, we know that they are produced by the dwellers of the spirit land without the possibility of mortal agency. When we see and hear all this, what are we to think? Can we grasp the mighty significance of these phenomena? The mind of the mortal is incapable of realizing the full meaning of what is seen and heard at these se-

Visitors are invited to witness these manifestations, and Tuesday evenings are set apart for that purpose, while Sunday and Thursday evenings are given to the production of matter for the forthcoming book, which will contain a narrative of experiences of spirits of all grades-from those who are in spiritual darkness to some in the higher

To those who are prepared for the instruction here afforded the scenes and modes of life in the spirit world are made as familiar as in earth life; at least, as far as mortal beings are capable of receiving such instruction. But how few are really prepared! The seed thus sown falls on uncultivated ground Thorns and brambles, rocks and sterile soil prevent a plentiful yield. Some is devoured by the birds, some springs up and is soon witheled by the drouth, and

variance. Frequently a selection is a small part falls on fertile soil. We have many accounts of those read from one or other of our weekly who have passed to spirit life in the full belief of their church creeds. They immediately begin their search for Jesus and the throne of God, which, of course, proves fruitless. Others are hovering over their hoards of wealth. and others, like children lost in a wilderness, wander aimlessly about for years, and others still seek dark places to hide their guilt. Some are as stubborn and bigoted as they were in earth

warmth and aspiration they have a right On the other hand, many are em to expect. These facts have been comployed in aiding their less fortunate fellow beings, which to them is a work of love and a source of perpetual happiness; for this work is fraught with a double blessing; the helper and the helped are the equal beneficiaries. Philosophy, science and art are largely cultivated; and schools are estab-Mrs. Emma F. Jay Bullene would anlished infinitely superior to those on

> earth. One spirit declared that if a mortal heard their music he would lose all

taste for earthly music. To know of these things is certainly important and interesting, especially when we realize the fact that the duration of earth life, compared with that in the spirit world, is less than the infinitesimal part of a second; and the other fact that earth life affords a vantage ground during a certain stage of our development; the use or abuse of which determines our future for weal or for

The same spirit band, the same meat work on another book that will afford the most needed and valuable information regarding spirit life. That knowledge comes fresh, direct and independent of mortal agency; true spirit teaching without mortal bias, whose authority is absolutely genuine. It surely would seem that such teaching from such a source, would be above criticism and beyond the possibility of fraud. But it is not so regarded by most people, from the simple fact that this work; the meaning of its purpose and the character of those who are carrying it on, are not known and appre-

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Well, characters of this description

dition to the very end of their lives.

ple who continue consistent to the fin-

ish, act their part till the curtain de-

Of all living beings on the face of the

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ture less worthy of respect and admi-

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man" and made them badly, these irre-

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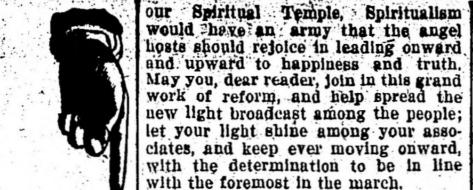
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philanthropic aspirations, who are always molding, modeling, and cementing together the forces in nature for the good and benefit of others. They never forget there are people in the world who require assistance and need someone to point them the way out of the wilderness. They are always ready er, amongst all bigots the most bigoted, to help in every good work, whether | self-sufficient, unreasoning, over-bearthey are the first to move in the matter | ing, blatant, a mouther of wordy nothor not. You always find them present lings, with a forehead of brass, lungs of when assistance is required. Too much | leather, and the brains of a baboon. praise cannot be bestowed upon characters of this kind. We find these people in the foremost ranks of the grand cause of Spiritualism. Remove them from our ranks and the cause would die. Is it not a blessing that there are men and women in the front ranks of every | ties, must necessarily regard with the good cause, smoothing the way, doing utmost contempt, all religious quacks

all the initiatory work; cementing together the scattered bands and joining all the forces for the common good of all races? If it were not for our philanthropists, organizers and intelligent byword. Their faculty of destructiveness is overbalanced by the higher and more intelligent organs for the construction of all progressive movements, such a person are completely valueless. for the uplifting of humanity, intellect- and can have no bearing whatever ually, socially and religiously. May the upon, our proved and demonstrated angels ever bless and assist them.

We should never cease to praise these true and noble workers, nor fear to give them the highest title possible. Do they always receive credit for the good accomplished by their efforts? No. While it is rather a selfish act to work for the good of your associates with the expectation of receiving the greater reward in return, yet it is always just to Ah! yes, they come in the eventidegive credit to whom it is due.

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All evils may exist to the destruction | Lend sweet music to the scene so of life and property without their concern. They take delight in pulling down the old institutions, but cannot improve | They teach us lessons of patience and them. They never have a word of praise for anyone, but generally speak As taught to them in their homes above; in a criticising, condemnatory manner They tell us when earth's labors are

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